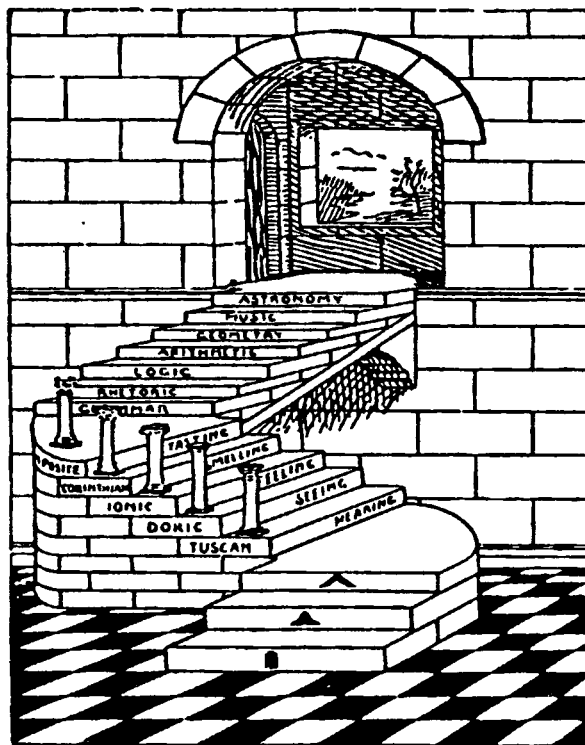


The Text-Book *of* *Advanced Freemasonry*

Containing for the self-instruction of candidates, the Complete Rituals of the Higher Degrees, viz., Royal Ark Mariners, Mark Master, Royal Arch, Red Cross of Rome and Constantine, and Perfect Prince Mason, Knights Templar and Rose Croix; and also Monitorial Instructions in the 30th to 33rd and Last Degree of Freemasonry.



P R E F A C E.

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THIS Volume, presented to the Masonic Brethren by the Compiler, is intended to supply a want hitherto entirely unsupplied of a Complete Handbook for the self-instruction of those Brethren desirous of entering the Higher Degrees of Freemasonry, and he trusts that it may be received with the same favor that his previous less ambitious work, viz., "The Text Book of Freemasonry" (Craft), universally met with.

In performing this self-imposed task it behoves the Compiler to acknowledge the aid he has received, in the Historical and Explanatory Remarks, from the works of such distinguished and erudite Brethren as Brothers Dr. Oliver, Findel, C. T. McClenachan. U.S., Jeremiah Howe, and others.

JANUARY, 1873.

“If it be asked for what good are the Superior Degrees cultivated? we might answer, that as to personal benefits, the opportunity to do good and communicate, to practise all the Masonic virtues, as well as enjoy all the pleasures of fellowship and sociality—so far as these are considered within the sphere of the Masonic acquirements of any Brother—the original working degrees of Ancient Craft Masonry will for him suffice. Only to one who wishes to attain a more extensive knowledge of, and become fully accomplished in, the religious, philosophic, and chivalric departments of our Order, as they were cultivated in the different ages of the world gone by, as well as at the present day, would we recommend initiation into the higher degrees. He only will be competent to appreciate the honors and privileges attached to them who possesses the disposition and ability to study the deeper and higher Mysteries of our Kabala, and will not rest satisfied until he has discovered a satisfactory solution to every Masonic problem, and can in every case explain, *de quo fabulum narratur*, who can thoroughly understand the *moral* mysteries, as well as those of art and science, which our legends unfold, and who has a laudable ambition to participate in the most exalted sphere, with congenial associates, in that subtle communion and fraternization which genuine ‘Sublime Freemasonry’ is peculiarly calculated to afford.”—*The Freemasons’ Quarterly Magazine*.

“With the exception of Christianity I know of no other institution in which benevolence so pure, and philanthropy so disinterested, are taught in obedience to the command of God; nor where, but in the Gospel, the social and moral duties are enforced by such awful sanctions as in the Lodges of the Brotherhood.”—*Rev. Dr. Dalcho*.

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THE
A N T I E N T
AND
HONOURABLE FRATERNITY
OF
Royal Ark Mariners.

INTRODUCTORY REMARKS.

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THIS Degree has never excited very much attention amongst Masons, but we learn from the Book of the Statutes that “in the 18th Century Royal Ark Masonry appears to have been much practised. In the year 1772 a Grand Lodge was constituted, and a Warrant is in the possession of the Supreme Grand Commander of the Order, together with other documents relating to this and the Excellent Masters’ Degrees, with which degree it has always been allied. This Warrant or Charter, sanctioned by the Grand Lodges of England under the Old Constitutions before the Union in 1813, is dated November, 1793, and it informs us that H.R.H. the Duke of Clarence had been pleased to accept the Grand Command of the Order, and it is signed by several distinguished Masons of the period.—Their Royal Highnesses the Dukes of Sussex and Kent were members of the Order.—This Grand Lodge was in existence down to the year 1870, and the

Warrant has been transmitted from one to another with the powers kept alive and with the full authority unimpaired, when Bro. Dorrington, the surviving Grand Commander, unwilling that the knowledge of this portion of Antient Masonry should perish, and not being in sufficiently good health to attend a meeting away from his own house at Bow, called together some Royal Ark Mariners, and invested Bro. Morton Edwards as his Pro-Grand Commander, with full authority to act and convene meetings of Royal Ark Mariners, reorganising a Grand Lodge," &c., &c. It also goes on to say that "the position the degree of Royal Ark Mariner has always held in Scotland is this, that it is never given to any Bro. who is not a Royal Arch Mason. It is worked extensively over the whole continent of America, very much in India, and in many of the Colonies and Dependencies of the British Empire." We also learn that it has been worked in London from long previous to 1772, and that the Royal Ark Mariners claim by immemorial custom to have the right to work the Degrees of Mark Man and Mark Master, and that the Grand Lodge of Mark Masters also claim to have the power to work the Royal Ark Mariners Degrees. It was therefore arranged in 1870 that in order that the Grand Master and Officers of the Mark Degree should have an opportunity of judging as to the merits of this Degree, that there should be a meeting held without prejudice to the claims of either, and it was hoped that either party would disclaim its intention to work the other Degrees, or that an arrangement for union or attachment of the Royal Ark Mariner to the Mark Degree much in the same manner as the Royal Arch to the Craft, would become to. Numerous meetings, and a long correspondence ensued of an acrimonious character between the two contracting powers, when, on the 9th August, 1871, all

further negotiations were broken off by the promulgation of the following resolutions carried unanimously at a special meeting of the Grand Lodge of the Antient and Honble. Fraternity of Royal Ark Mariners of England and Wales, &c., viz.:—

1. “That this Grand Lodge, as representing the Fraternity of Royal Ark Mariners, having been a legitimate and properly constituted body for nearly a century, stand entirely as an independent order for the future.

2. “That a circular, giving the necessary information, be sent to all Mark Lodges and other bodies interested, and that this G. L. be at once placed with all of those bodies who may be interested in its proceedings.

3. “That, having the power by Royal Warrant of 1793 to confer the original and genuine degrees of Mark Man, Mark Master, Excellent and Super-Excellent Master, these be at once added to the working of any Lodge of Royal Ark Mariners that may desire to work them.

4. “Relates to Fees only.

5. “That the thanks of the G. L. be sent to those Lodges who have sent a vote of confidence, endorsing the proceedings and undertaking to sustain the action of this Grand Lodge, against the circular lately issued by the Mark Grand Lodge, intimating that they would work the Royal Ark Mariners degrees.”

Finally, it appears that a notice of motion has been given in the G. Chap. of Canada by Comp. Ramsey to the effect that the constitution be so amended as to recognise among other orders that of the Royal Ark Mariners Degrees.

A regular Royal Ark Lodge consists of the following officers, viz.:—

- | | |
|--------------------------|----------------------------|
| 1. Commander Noah. | 7. Junior Deacon. |
| 2. Senior Warden Japhet. | 8. Director of Ceremonies. |
| 3. Junior Warden Shem. | 9. Organist. |
| 4. Treasurer. | 10. Guardian. |
| 5. Scribe. | 11. Steward. |
| 6. Senior Deacon. | 12. Warder. |

A Lodge may be allowed constitutionally to work with three members, and be returned on the Roll of the Fraternity, so long as a single member survives.

The Jewel of the Degree is a Dove with an Olive branch in its mouth, hanging from a looped white ribbon; on the bar is the name of the Lodge, and on an oval plate fastened on the ribbon, is the number of the Lodge, all of silver. The Apron is of White Kid, with segmental flap bordered with rainbow ribbon, and three rosettes in the places where generally fixed.

RITUAL OF THE CEREMONY OF ELEVATION

TO THE

Antient and Honourable Fraternity of Royal
Ark Mariners.

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FIRST GRADE.

Com. Noah (Repeated by Japhet and Shem).—Bro. Ark Masons assist me to open this Royal Ark Lodge.

Com. N.—Son Shem. What is the first care of every Ark Mason?

Shem.—To see the Lodge secured.

Com. N.—Direct that to be done.

Shem.—Bro. Guardian you will see the Lodge secured.

Guard.—The Lodge is secured.

Shem.—Worshipful Com. N. the Lodge is secured.

Com. N.—Son Japhet. What is our next care?

Japhet.—To see that none but Ark Masons are present.

Com. N.—Brethren, to order as Ark Masons. Son Shem, from what part of the world did Ark Masons come?

Shem.—From the Mountains of Armenia.

Com. N.—Son Japhet. Whither did they take their course?

Japhet.—They were dispersed over the whole earth.

and rested at that place where the providence of God pleased to direct them.

Com. N.—Then, Sons, since we have found a resting place, it is my will and pleasure that this Royal Ark Lodge be opened for all business that may come before it. Therefore let us beseech the continuance of the aid of the Grand Commander of the Universe, that our labours thus begun in order may be continued in peace and closed in harmony.

Past. Noah.—So mote it be.

Com. N.—Glory to God on high and peace to us on earth (opens Bible at Isaiah liv. chap. 8, 9, and 10 verses, and places Triangle and Compasses).

Com. N.—Bro. Scribe, &c. (minutes are now read and confirmed).

CEREMONY.

Com. N.—Sons. Since, by the providence of God, you have been preserved in the Ark from the overwhelming waters, and have observed and obeyed God's voice in being fruitful and multiplying on the earth, is there any among you to join this Royal Ark Lodge to keep up the memorial of so singular a deliverance?

Japhet.—There is, and we believe, if permitted to come into our Ark, he will prove a true and faithful Brother.

Com. N.—Go, Shem, and instruct the Deacons to prepare him according to our ancient custom.

Shem.—Bro. Deacons, you will prepare and admit the candidate in due form (the Deacons leave the room and prepare the candidate thus, both f—s s—d and hoodwinked with c—t three times round the nock, and is examined as a M. Mason and led to the door).

Guard.—Who comes there?

Warden.—A M. Master Mason, tried and proved.

Guard.—What is his name?

Warden.—Noachida.

Guard.—How is he clothed?

Warden.—In the habiliments of a distressed Mason.

Guard.—Is he in possession of our Password?

Warden.—He is not, but I am, and will be answerable for him.

Guard.—Give it me.

Warden.—(Gives it.)

Guard.—Let him wait patiently while a report is made to the Commander.

W. Commander.—A M. Master Mason, tried and proved, who states his name to be Noachida, and is clothed in the habiliments of a distressed Mason, requests admittance to this Royal Ark Lodge.

Com. N.—Let him enter.

Guard.—Enter Bro. Noachida.

(As Candidate enters he places the point of a triangle to his breast.)

Candidate salutes as M. Master Mason, he is then led round once by the left from entrance, and stops at the point where Shem is.

Shem.—This point to which you have been directed is called Beauty. This is to adorn the inward man, and reminds us that God's Beauty shines forth throughout the whole of the Creation in symmetry and order. It exemplifies also the curious and masterly workmanship of Noah in the construction of the Ark, the simplicity of which was Beauty itself.

(The Candidate is led round again, and stops at the point where Japhet is.)

Japhet.—This second point is called Strength, and will support you under all difficulties. It denotes also that God's strength is omnipotent. This was exemplified

when the waters overspread the face of the Earth, by which the Ark was upheld and all Noah's family saved.

(The Candidate is led round again for the third time, and to the point where the Com. N. is.)

Com. N.—This third and last point is called Wisdom, and will direct you in all your undertakings. It reminds us that God's wisdom is infinite, and is an emblem of that divine attribute. It also represents Noah and his wisdom in building the Ark, by which mankind was preserved from the Universal Deluge.

Com. N.—All rise! (Candidate is placed nearly in front of Pedestal.)

PRAYER.

Thou great and glorious Commander of Heaven and Earth, who spoke and it was done, we, the frail creatures of Thy power, humbly beg the fulfilment of Thy promise, thus when two or three are gathered together in Thy name, Thou wilt be in the midst to do them good. In Thy name we meet this evening to elevate a Brother, who, with us, may continue to commemorate so wonderful a deliverance as that of Noah and his family from the Deluge. Endow him that he may prove a true Brother, and able to unfold the mysteries of Ark Masonry. May he be as constant and industrious as Noah, as faithful as Abraham, as upright as Jacob, as patient as Lot, and may the purity of him who was separated from his Brethren, and the wisdom of Solomon dwell in him. O Thou, who met Jacob by the way—Gideon in the field—and Moses by the bush, meet him and bless him in his going out and coming in, in his basket and in his store. May he enjoy the upper and the lower springs. Bless him so that he may be rich in faith and good works, given to hospitality, so that the blessings of those ready to perish may come upon him.

May he love the brotherhood unfeignedly, well know-

ing that love is the fulfilling of the Law. May such a one as Ham never be found among us, but may we so conduct ourselves in the Ark here, that when we are called hence by the Supreme and Eternal Grand Commander of the Universe we may find a blessed Asylum in the Mansions of Eternal rest.

P. N.—So mote it be.

Com. N.—Having been presented to your Maker, the Lord of Heaven and Earth, for His benediction, you must now take a solemn obligation if you are desirous of obtaining a knowledge of our mysteries.

Cand.—I am (Stands erect).

Com. N.—Then you will place both H—s on the B. of S— L—, and repeat after me. I, A. B., in the presence of the Grand Commander of the Universe, and before this Royal Ark Lodge, of my own free will and accord, most solemnly engage to keep inviolate the Secrets and Mysteries of this degree of Antient Freemasonry, denominated Royal Ark Mariner, from all not of this degree, and reveal them only to Ark Masons, they being well-known or proved to be such after due examination, or in the body of a Royal Ark Lodge properly and lawfully assembled by the power of the Grand Commander of the Royal Ark Council of the Order. I also engage to defend the character of a Brother so far as is consistent with my duty to God, my neighbour, and myself—to assist him so far as Prudence may lay the line and Justice hold the scales.

I further engage to answer all lawful signs and summonses when duly marked, and if within my c— t—. This I solemnly promise and swear under no less a penalty than that my R— be broken my K— taken out, and the waters may overwhelm me and sweep me from off the face of the earth. So help me the Grand Commander of the Universe. (Salutes once. Reads Isaiah chap. liv.

8, 9, 10 verses.) Bro. Deacons, you will restore our Bro. to _____.

(The Cand. is here presented with an olive branch, or myrtle will do if olive is not to be had.)

Com. N.—You may now with truth meet Brethren in Ark Masonry with that promise of God in your right hand, which will comfort you in trouble, cheer you in the hour of death, and make you happy to all eternity, for the stability of the Lodge is brethren joined by truth and cemented by love. He has given us a promise collectively in the same chapter and last verse, “No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me saith the Lord.”

Com. N. then gives the Grip of a Royal Ark Mariner (and proceeds)—By this Grip a Bro. may be known by night as well as by day; the word is _____. The hailing sign in commemoration of the R—w is given by placing h—s above h—d, f—s extended and meeting. The head being in the centre signifies E—h, the arms been extended R—w, and as it is placed in heaven as a token, so this hailing sign is given as of distress, and when a Bro. sees it he will immediately come to your assistance, however difficult that may be. Certain other signs and tokens will be explained to you in due course.

The Signs of the Degree are Seven in number.

1. The Sign of Distress. 2. The Pass Sign. 3. The Sign of the Dove. 4. The Penal Sign. 5. Hailing Sign. 6. Sign of Demand, and 7. Sign of Security. The Sign of Distress or Swimming Sign is made by _____, and refers to the Antediluvians making a foolish attempt to escape to some elevated object by swimming. It also refers to the Symbol of this Degree, the Equilateral Triangle.

Com. N. continues—The Pass Sign is made by ——, and refers to Noah looking out for the Dove, and resting his head in the hollow of his left arm. It is usually given at the door of the Lodge, and has improperly been called by some a pass Grip. The Sign of the Dove is made by ——, and refers to Noah extending his hand for the Dove. It is usually accompanied by the words “Lo she cometh.” The Penal Sign is made by ——, and is an imperfect Rainbow Sign. The Sign of Demand, or questioning Sign, is also an imperfect Rainbow Sign, and is nearly the Sign of the Dove inverted. It is always answered by the last sign.

The Sign of Security is made —— . It refers to the perfect Bow in token of the Covenant made with Noah.

The Grip refers to the periods when the Antediluvians sentenced to the watery abyss, and struggling with the execution of that sentence, endeavoured to frustrate the wrath of Heaven by pulling each other up by this grip to the summit of the hills, tops of trees, and all places that presented a temporary relief from the justice of Him who was then pouring down destruction upon their heads. Hence it is sometimes called the token of distress.

The Pass Word is M——h. The Common Word is L——h, and the Sacred Word is T——d.

Com. N.—You will now proceed to the South West.

Shem.—A Bro's. distress may arise from three different causes:—Firstly, in some matter wherein it may be necessary to ask a Brother's advice, and the Brother who is hailed will give you such advice as may be in his power, in faithfulness and truth, his conduct being squared by that rule which saith “Do unto others as you would that they should do unto you.”

Secondly, a Brother's distress may arise from excessive poverty. He may not have a meal to eat or proper cloth-

ing to put on. If this be the case the Brother to whom it may be made known will do well to relieve this distress, remembering that it is more blessed to give than to receive, and who so seeth his Bro. have need, and shutteth up his compassion from him, how dwelleth the love of God in him, for he that saith he loved God and loveth not his Bro. is a liar and the truth is not in him, therefore as wise students of the manifold gifts of God, we should always have a hand and heart ready to help a distressed Brother.

Thirdly, A Brother's distress may arise from his being situated among his enemies, so as to render it necessary to call in the assistance of a Bro. as to his bodily strength, if this be the case, the Bro. who perceives the hailing sign will immediately come to his aid, and such will be his love for his Brother, if he believes him to be worthy, that he will sooner die by his side than desert him. This Mark is always placed in a Royal Ark Mariner's summons of importance, with such a mark you must attend if possible, but if by unavoidable circumstances you cannot do so, you must send your reasons in writing, with the same mark, which means the Brother or Lodge receiving it, must take the will for the deed, and the Bro. will have done his duty. You will now proceed to the North West to be invested.

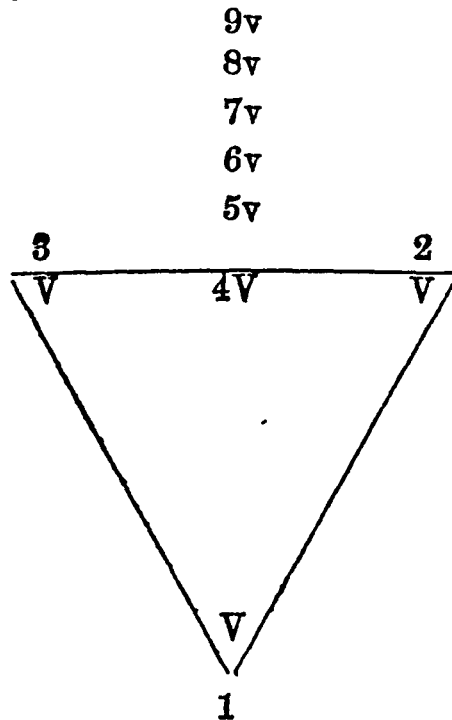
(Candidate is taken by the S. Deacon to Japhet in the North West, and is placed at his (Japhet's) right hand. Junior Deacon hands now the Lodge apron. They nearly face the Worshipful Commander who is in the East and Japhet invests him. The J. D. and S. D. standing at the right hand of the Cand., who is at the right of Japhet.)

Japhet.—I now decorate you with this Jewel, and invest you with this Apron, and enjoin you never to put it on if you are angry or in wrath with your Bro., for it is an emblem of love and virtue, and as such more valuable than any gift an Emperor or King can bestow, therefore you

must reconcile to your Bro., you may then sit down in peace and brotherly affection, and to as many as walk by this rule, Peace be unto them. You may now retire and restore yourself to your personal comforts, and on your return the ceremony will be proceeded with.—(Cand. retires, and after re-clothing re-enters the Lodge.)

Com. N.—Bro. Deacons, you will direct our Bro. to advance to the East by the proper steps.

(The Deacons cause the Cand. to step on the point of the equilateral triangle on the floor, and then advance half round it by three steps as under:—



Com. N.—I present you with the working tools of a Royal Ark Mariner, and inform you that all the tools of a Carpenter Mason belong to you, but as an Ark Mason you are only to make use of such tools as Noah worked with when he built the Ark, the principal of which were an axe, with which he cut down trees and squared them, a

saw, with which he sawed those trees into planks, and the borer with which he made holes in those planks, whilst with the axe he cut out pins and drove them in, by which means the planks were kept together. By wisdom and the cunning workmanship he was possessed of, that beautiful structure the Ark was formed, the strength of which proved the temporal salvation of himself and his family, and all the living creatures contained therein. We consider that these tools have other meanings, which I will explain to you. The axe fells trees, and they being cut down are an emblem of the fall of the Old World, and as the axe fells and squares the timber so it points out the good providence of God in choosing Noah and his family for his designs, and as the saw divides these trees into planks so it declares how the Lord separated Noah's family from the rest of mankind. As the Borer makes holes in the planks, so it teaches us the use of afflictions to make holes and uneasiness in our minds, that the axe of God's goodness may cut out promises as pins, and drive them into our remembrance so as to keep us in one family dependent on Him, and as the Ark was built by these tools, so it shows us that by perseverance in Faith, Hope, and Love, we shall be shut into an Ark of safety, when the whole Earth shall be dissolved by liquid fire and the elements melt with fervent heat. The steps which you took were to fix in your mind the form of a Lodge, and the reason you were stopped at the three points was to remind you that Wisdom, Strength, and Beauty were displayed in the construction of the Ark, they having also the moral signification then explained to you. *Your standing erect on entering into your engagement* is the position Noah stood in when he offered up the sacrifice to God for his safe deliverance from the Deluge. His sacrifice was accepted and his prayer heard. The Grand and Eternal

Commander of the Universe then fixed his bow in the cloud, and made a covenant with Noah and all Ark Masons, that they should stand as long as time should endure, and commanded them to multiply and replenish the Earth.

The Nine un-equiformed steps belonging to this Degree denote the nine signs timely given by the S. G. C. U. to our Grandfather Noah, to warn him that the time was drawing near for building the Ark, that he, his family, and the chosen of brute creation might escape from the overwhelming waters which destroyed all other living things upon the surface of the earth. The Triangular Pedestal represents Noah and his two sons, Japhet and Shem (Ham having been expelled with the curse which fell on his posterity). For about 800 years afterwards the Israelites, descendants of Shem, took possession of the Land of Canaan, destroyed most of its inhabitants, and laid heavy tribute on the remainder, whom afterwards the Greeks and Romans (descendants of Japhet) brought into subjection, so that Ham and his posterity became slaves to that of their Brethren, Japhet and Shem. The part of the Earth which Ham possessed was the South. Japhet the North and West, for we are to recollect the blessing upon Japhet is, that his territories should be enlarged, and accordingly his posterity spread themselves, not only over Europe and Lesser Asia, but Media, Armenia, Iberia, Albania, and those large regions towards the North, now inhabited by the Tartars. The posterity of Shem taking possession of the East.

The Triangle and Pedestal are also emblematical of the Sun, Moon, and Stars, in this sense, that those in the highest sphere of life have indeed the largest province wherein to do good, but those of an inferior degree will be as eminently distinguished in the mansions of bliss, if

they move regularly and are useful members of society, as the highest is he who performs his part best, not he who personates an exalted character, for the Moon, although she borrows her light from the Sun, evidently sets forth the Glory of God, and the flowers of the field declare his power equally with the stars of the firmament.

It is my duty to tell you that certain fees will be required for your Elevation, and it is but right that you should be informed by what authority we act. This is our Warrant or Charter of Constitution (holding under the Royal Ark), open for your inspection at this or any other Lodge evening. These are the Statutes of the Order. These, our Bye Laws, from both of which you will learn your duties to Ark Masons in general, and this Lodge in particular. You will now proceed to the South West. Son Shem, please to give the historical lecture to our newly elevated Brother (Candidate is led to Shem by the Deacons who stand on the left of Cand., who is on the left of Shem, and as before nearly facing the chair of Com. N.).

Shem.—The first three steps, circumnavigating the triangle in a manner, conform with the first regular steps in Symbolic or Craft Masonry; but here they have a second additional import. You have already this evening been told that the three points of the triangle are synonymous with the site of Wisdom, Strength, and Beauty; Man in his ignorance at the commencement of his pilgrimage believes himself invincible by resting on the point of Strength; and relying thereon he oftentimes discards the use of the unerring needle, strays from the true course, and before long the waters overwhelm him. Having, however, taken the first regular step, his foot rests apparently upon fast ground, and his eye is opened to look upon the spot where beauty reigns; but the danger threatening him is even now greater than before, for

should his step here deviate from the straight line, his fate will be like the bullrush, swayed to and fro by every breath of the tempter. But, my Bro., if you take the second step fast and manly you will find yourself at the site where wisdom dwells, and from there your path is easy to where Strength of Mind is favoured, for when Wisdom guides your footstep the way shall become smooth and easy of ascent. The fourth step is shorter, and of a firmer nature, thereby indicating that although you are now sure of the road you walk with due care and vigilance. This step brings you into the middle of the Triangle, from where, surrounded by Beauty, Strength, and Wisdom, you may mount the ladder with even and regular steps, until the Ark, the haven of rest, be reached. These five last steps imply that, during your onward course, you must always recollect to exercise, and without remission, practise those five Cardinal Virtues peculiarly belonging to Masonry—namely, Watchfulness, Discretion, Brotherly Love, Truth, and Charity.

THE GRIP reminds us that however fast hold we may think to have of a Bro.'s hand, death may come between, loosen the grasp, and force each to give the slip. But after that a rallying point is found, where Brother shall cling to Brother, never to be separated any more, and even the grasping of the Index, and pointing both conjointly towards Heaven, will show you how the Grip of this Degree is to be rightly interpreted without my adding anything further.

THE HAILING SIGN is given in reference to the glorious token placed in the welkin by the S. G. C. U. as a sign that His wrath was appeased, and a promise to our Grandfather Noah that nevermore shall the earth be destroyed by the overwhelming waters. We consider it also as a thanksgiving sign to Him for His mercy towards us.

In Scotland they are _____.

In America they are _____.

END OF THE CEREMONY OF ELEVATION.

—:O:—

CLOSING.

Com. N.—I now rise to enquire whether any Bro. has
ought to propose for the good of Ark Masonry in general,
or this Royal Ark Lodge in particular.—2nd and 3rd also.

Com. N.—Bro. Ark Masons assist me to close this
Royal Ark Lodge.

Com. N.—Son Shem, what is the constant care of every
Ark Mason?

Shem.—To see the Lodge is properly secured.

Com. N.—Direct that duty to be done.

Shem.—Bro. Guardian, you will see the Lodge properly
secured.

Guard.—The Lodge is properly secured.

Shem.—Worshipful Com. Noah, the Lodge is properly
secured.

Com. N.—Son Japhet. What is our next care?

Japhet.—To see the Brethren to Order as Ark Masons.

Com. N.—Brethren, to Order as Ark Masons.

Com. N.—Before the Lodge is closed let us beseech the
Grand Commander of the Universe—who maketh the
storm to cease and the waves to be still, the wilderness a
standing water, and water springs a dry ground—to have
us in His good keeping until we meet again in His name,
or until it is His pleasure, that we be received into the
Ark of his Covenant made with the children of Noah, who
passed from the old to the new world.

P. N.—So mote it be.

Com. N.—Son Japhet, the labours of the evening being ended you have my command to close this Royal Ark Lodge.

Japhet.—Brethren, in the name of the Grand Commander of the Universe, and by command of the Worshipful Commander, I close this Lodge.

Shem.—This Royal Ark Lodge being closed, I declare it adjourned until, etc.

P. N.—Nothing now remains but, according to antient custom, to lock up our secrets in a safe and sacred repository; all uniting in the act with fidelity, fidelity, fidelity, so mote it be.

B A T T E R Y .

—:O:—

N. B.—When there are no Candidates for Elevation, the following lecture may be given by a Past Noah.

P. N.—By reason of the sinful nature of the whole earth, with the exception of Noah and his family, God commanded that he should build an Ark. This structure was a range of building 300 cubits in length and 30 cubits in height. It was built of Gopher wood, that being supposed to be what we call Cypress, and which no worm or corroding animaculæ will touch. It was pitched within and without, with pitch to secure it from the weather, it had one door in the centre of the side, twelve cubits high and ten wide, and one window only, which was placed in the centre of the roof. It was of three stories, capable of containing a prodigious quantity, being larger than forty ships of 1000 tons each, and was 120 years in building. Some have doubted whether the Ark was capable of con-

taining two of every sort of creature, with provisions necessary for their support for a whole year, for so long and more did Noah stop in the Ark. But on a careful enquiry it has been found that only about 100 different sort of beasts, and not 200 birds, are known, the greater part of them are of no great bulk, and many exceedingly small, and it has been said all the creatures in the Ark would not take up the room of 500 horses. After 4000 years human ingenuity cannot now contrive any proportions better adapted than that of the Ark for the purpose it was intended for. A Dutch merchant, 200 years ago, built a ship answering in its respective dimensions to those of the Ark, its length being 120 feet, breadth 20 feet, depth 12 feet; while building, this vessel was laughed at, but afterwards it was found that it held $\frac{1}{3}$ more, and sailed better than any other merchant vessel of the time.

Thus we have a collateral proof no way inconsiderable that the Spirit of God, from whom cometh all understanding, directed Noah in that manner. We find the reasons assigned in God's counsels for the preservation of men and animals in the Ark, were, to keep seed alive upon the face of the earth. God could have preserved Noah from the wrath that was to come by taking him to himself as he did Enoch.

He could, after having destroyed every species of animal, with his word only have created an entirely new race upon the face of the earth, but this was not consistent with the purposes of His wisdom. The Great Apostate Spirit would undoubtedly have triumphed to have seen even one order of God's creatures blotted out from the face of creation by his malicious attempts. All orders of beings would have trembled to have seen him prevail in any one instance. If even the meanest of God's works had been destroyed by any means of his he would have

gained the point he aimed at. It is therefore that the power and wisdom of God has been ever since employed, instead of destroying, in producing back things not only to their first perfection but to a still higher degree. God's ways are far above our ways, wisdom is the first principle of all His actions. We may look upon the destroying of the whole world as a most terrible and severe judgment, and it should be a warning to us not to commit sin. Yet we think not of God *as He is*, if we suppose that He brought all this destruction for revenge like a provoked human being. No! it was His Wisdom and His Goodness that produced it.—For mankind having grown universally corrupt to a very extraordinary degree, it was the highest act of wisdom and goodness to succeeding generations to take them away from the Earth, that the generations to come might proceed from a good stock, for we find in general that the branches will partake of the nature from which they spring, and accordingly through this means, and otherwise alterations, the world in general has never been again so universally wicked and impious.

It is supposed that a far greater number of souls were destroyed by the Deluge than are in existence at the present time.

Thus was the race of sinners swept from the face of the earth, a terrible example to all succeeding ages.

All their powers, their mighty strength, availed them nothing. When God arose to judgment all their pride was blasted, and they were scattered like stubble. With what horror did they see the increasing waters rise around to overwhelm them without any place to fly to. How did those who lived where Noah did, wonder at the strangeness of his salvation, so far beyond all they looked for. How, repenting and groaning through anguish of spirit, did they look upon themselves. This is he whom we had

sometimes in derision, and a proverb of reproach. We fools accounted his life madness. How is it he is now in safety. Thus also, my Brethren, by the mercy and good providence of God, the Ark rested and Noah once more settled on earth, with a promise that man should no more be destroyed by water. When the families waxed numerous Noah divided them as he was appointed, as you have heard, but Ham, for his iniquity, was expelled to Africa, with his curse and mark upon him. Shem had the privilege of continuing in Asia, and Japhet, with his blessing, was sent to Europe, whilst Noah abided in the city which he built at the foot of Mount Ararat. The Officers of the Grand and Royal Ark Lodge being thus dispersed, warrant was given to them that wherever they settled they were to act as Grand Commanders, and convene Royal Ark Lodges under them, with full powers and instructions in all degrees of Ark Masonry. Thus dispersed Royal Ark Masonry began to flourish all over the earth, has descended to the present era, and so may it continue until time shall be no more.

END OF THE RITUAL.

CEREMONY OF ENTHRONMENT OF A W. COM-
MANDER NOAH.

—:0:—

SECOND GRADE.

The Presiding Officer takes the Chair, and appoints his Wardens, pro. tem., declaring the Assembly of Commanders properly formed.

The New Commander is then presented.

Past Noah.—I present to you a worthy Ark Mason, to be enthroned as Worshipful Commander Noah of this Royal Ark Lodge. We know him to be of good morals, great skill, true and trusty.

D. C. places him on the left side of the Presiding Officer.

P. O.—Is it your unanimous wish that Bro. A. B. should be installed Commander of this Lodge?

The Brethren signify their assent.

P. O.—Do you agree to hold in veneration the Rulers of Ark Masonry and their regular successors, supreme and subordinate according to their stations, and to submit to the awards and resolutions of the Grand Lodge of Royal Ark Mariners in every respect consistent with its constitutions. You promise to respect true or genuine Royal Ark Mariners, and to discountenance imposters. You agree to promote the general good of the Order, and to propagate the knowledge of Ark Masonry as far as your influence and ability can extend. You promise to pay homage to the Grand Commander, for the time being, and to his officers when duly installed, and strictly to conform

to the edicts of the Grand Commander, and the Grand Lodge of Royal Ark Mariners. You promise a regular attendance at all its meetings, upon receiving proper notice thereof. You admit that no new Royal Ark Lodge can be formed without the permission of the Grand Commander of the Order, and that no countenance shall be given to any irregular Ark Lodge, or to any person elevated therein. Do you submit and promise to uphold these regulations as your predecessors have done in all ages?

The New Commander gives his assent.

All except Past N's. now leave the Lodge.

P. O.—I will now proceed with your instalation; you will therefore repeat after me:—I, A. B., do hereby agree to accept the office of Commander N. of this Lodge No.—on the Roll of the Antient and Honourable Fraternity of Royal Ark Mariners, and solemnly promise, to the best of my ability, to discharge faithfully, zealously, and conscientiously its duties (until the period of next annual election, unless a successor shall be previously appointed and installed in my stead), and that I will do my utmost to forward the interests of Royal Ark Masonry, whenever and wherever it may be possible, and support the officers in their respective duties, and further, that I will not divulge the Secrets of this Chair to any but those duly qualified to receive them. So help me, the Grand Commander of the Universe.

PRAYER.

Most glorious Commander of Heaven and Earth, whose eyes pervade the Universe; who see'st every minute circumstance therein—our intentions being perfectly known to Thee—fulfil now our request according to the riches of Thy mercy. Cause a double portion of Thy Spirit to descend on this Brother, set apart as a representative of

righteous Noah, to rule and govern these Brethren. May his rule be regulated by true wisdom, that they may have unity of spirit in the bond of peace, and that all our works may tend to Thy Glory.

So mote it be.

*The W. C. N. here takes a vessel of salt, saying:—*When the wild Arab of the desert has tasted salt with his guest, that guest is sacred to him, even if his hands are red with the blood of the father or son of his host. Let us in the same manner seal our vow of fidelity to Ark Masonry.

*W. C. N. then places some Salt on his tongue, passing the vessel of salt to his brother on the left, who passes it on again, &c., &c., saying:—*With this salt I confirm my vow, and whenever any of my Bro. Commanders who have tasted this salt of inviolable faith, or any one on their behalf, shall call upon me to aid them in distress, need, or danger, and with the mark of the Triangle this solemn, pledge shall be redeemed.

P. O.—The Grip is —, and the Word is A—t.

The W. C. N. is then placed on the Throne.

P. O.—I now deliver to you this Sceptre, which shows your authority to the Brethren. Secondly, I invest you with this Collar and Jewel, the insignia of your office as Commander of this Lodge. Thirdly, I render to you the Sacred Law, which contains the rules by which all Ark Masons should regulate their actions. Fourthly, I give to you the Constitutions of Ark Masonry, by which you will govern those under you, also the Bye-laws of the Lodge, which you will cause to be read once in your year of Office, in order that every member may have an opportunity of being acquainted therewith. And, lastly, I present you with the Warrant or Dispensation for this Lodge, being the authority under which its meetings are held. I also call your attention to the following exposi-

tion ——. Now, God commanded Noah to make an Ark of Gopher, instructing him how to fashion it, denoting the length, breadth, and height thereof, with first, second, and third stories, door and window. Noah took 100 years to complete it, he was 500 years old when he commenced it, and consequently was 600 when it was finished. He entered into it with his wife, three sons, their wives, and two and two of all flesh wherein was the breath of life. His father Lamech having died a short time before at the age of 777, there were no ancient patriarchs at the time of the flood with the exception of Methuselah, who attained the age of 969, and no mention is made in Holy Writ of his death, he is supposed to have perished in the flood which took place in the year of the world 1856, and destroyed most of the monuments of antiquity. Enoch, the son of Jared, sixth son in descent from Adam, had been instructed in the History of Man since the creation, also in the liberal Arts and Sciences, with which we may be certain the first inhabitants of this world were well acquainted, perceiving that this knowledge was likely to be lost in the general destruction foretold by Adam, and being desirous of preserving the principles of the sciences for the posterity of those whom God should be pleased to spare; made two pillars, one of brass and the other of marble, with hieroglyphics on each. The brass pillar having been placed securely in a cavern, was not discovered for a very long period afterwards, as we hear from tradition, when the hieroglyphics upon it signifying that it was the depository of the liberal Arts, and of the history of the world to his period, were written for the first time and handed down. Thus was this pillar allowed to withstand the fury of the overwhelming waters, and its contents providentially preserved for the benefit of future generations.

ADDRESS.

Bro. A. B.—According to the powers delegated and vested in me by the Grand Lodge of Royal Ark Mariners, I have had the honour to enthrone you as Commander of the ———— Lodge, No. — on the Roll of the Antient and Honourable Fraternity of Royal Ark Mariners. You need not be informed that it is an office of the highest trust and confidence, such a one as your great predecessor Noah filled with uprightness and joy. We have the highest opinion of your integrity and honour, and make no doubt this Lodge will flourish under your rule, and be evergreen like the Fir Tree, whose leaves fade not.

So mote it be.

P. O. declares the Assembly of Commanders closed.

The Brethren are now re-admitted.

P. O.—Bro. Royal Ark Masons, during your absence Bro. A. B. has been enthroned. I therefore proclaim him Commander of this ———— Lodge, No. — on the Roll of the Antient and Honourable Fraternity of Royal Ark Mariners, until a successor has been duly elected, appointed, and enthroned in his stead. I call on you, therefore, to salute him with three, taking the time from me, with right hand to the left.

The Brethren now march round, and salute with the Hailing Sign.

P. O.—You will now please appoint your Officers.

The newly enthroned Commander closes down his Lodge.

BATTERY. . . .

N.B.—For the charges to be given on the investiture of Officers see the Ceremony of Inauguration and Dedication of a Royal Ark Lodge.

END OF THE CEREMONY OF ENTHRONEMENT.

RITUAL OF THE
CEREMONIAL OF INAUGURATION AND DEDI-
CATION
OF A LODGE OF THE
ANTIEN'T AND HONOURABLE FRATERNITY OF
ROYAL ARK MARINERS.

—:O:—

The Brethren assemble in the Anti-room to the Lodge Chamber, and all being properly clothed a procession is formed in the following order:—

The Grand Superintendent of Works, with his Staff of Office.

Two Junior Royal Ark Mariners.

A Past Commander with Vessel containing Corn.

Ark Mariners two abreast.

A Past Commander with Oil.

Ark Mariners two abreast.

A Past Commander with Wine.

The Grand Scribe and Grand Registrar, with Charter and Statutes.

The Grand Superintendent of Ceremonies with Vessel of Salt.

Two Deputy Inspectors-General.

The Grand Sword Bearer.

Two Inspectors-General.

The Grand Standard Bearer.

The Deputy Grand Commander.

The Grand Commander.

Two Grand Torch Bearers, or Presiding Commanders.

Grand Officers.

The Grand Guardian.

Royal Ark Mariners.

After entering the Lodge Room, they walk round the *form* of the Lodge, and the Presiding Commander ascends the Throne, and opens the Lodge in due form, appointing his Warders.

P. O.—Worthy Ark Mariners, we have met to-day for the purpose of Inaugurating and Dedicating a Royal Ark Lodge, for the celebration of the Mysteries of our Antient and Honourable Fraternity, and on these occasions it is our first duty to invoke the assistance of the Grand Commander of the Universe.

All arise.

THE PRAYER.

Almighty and Supreme Grand and Eternal Commander of the Universe, who is there that can stand in competition against Thee? Thy Omniscience, Omnipotence, and Omnipresence pervade the secret recesses of every heart. Thy boundless beneficence supplies us with every comfort and enjoyment. We invoke Thy benediction upon the services of this assembly. Let this Lodge be inaugurated to Thy Glory in faith, hope, and love. Let its officers be endowed with wisdom and fidelity. Let its members be ever mindful of the duty they owe to Thee, the obedience

they owe to their superiors, the love they owe to their equals, and the good will they owe to all mankind.

So mote it be.

—:0:—

ORATION ON THE PRINCIPLES OF THE INSTITUTION.

In early ages necessity taught the use of Society, and by the rapid progress made in Art and Sciences they were led to mark and contemplate the nature and properties of lines, figures, superficies, and solids, and thus by degrees formed the sciences of Geometry and Architecture, sciences which have proved to be of the greatest utility in preserving the human race and animal creation on the face of the earth. These arts being cœval with the rest of the sciences were carefully handed down by Methuselah, who lived 255 years with Adam, by whom he was instructed in all the mysteries of these sublime sciences, and faithfully communicated them to his grandson Noah. After the flood the possessors of the arts, according to antient tradition, were first distinguished by the name of Noachidæ, or sons of Noah, afterwards sages or wise men, who had understanding in their time and knew what ought to be done, such were those who were instructed by Moses in all the wisdom of the Egyptians and Chaldeans—for this kind of learning was a tribe set apart, the children of Issacher, who were “Masters in Israel.” These in more modern times were called Philosophers, and were venerated as sacred persons of the brightest parts and genius; such men as these in all ages have been looked upon by the judicious as the greatest blessing to the communities where they dwelt, and the Art they were in possession of esteemed “Royal,” as practised by Kings and Princes.

Noah, finding the superiority of Geometry and Architec-

ture over the rest of the Sciences, sent Shem to Asia and Japhet to Europe, while he continued in the City he built at the foot of Mount Ararat, and convened Lodges under them, with full powers and instructions in all the degrees of Masonry. The officers of the first Royal Ark Lodge having expelled Ham to Africa, who carried his curse and mark with him, at this time considered how a permanent Ark Lodge ought to be established, when immediately were presented to their view brotherly love, and unimpeachable fidelity, as the most proper basis for so glorious an institution, whose aim it was to establish unity among its members. They no sooner set to work than the Grand Commander of the Universe instantly inspired men of similar opinions and manners to unite, while secrecy, prudence, morality, and every social and religious duty was cultivated amongst them. Thus, while they attended on Geometry and Architecture on one side, and the precepts of Wisdom and Ethics on the other, every wish and temporal blessing has attended the fraternity, and in this manner it has been providentially preserved to the present era.

It is true that Ark Masonry, like every other part of the sublime science, has met with calumny and slander, easier hit off than praise, but unmoved by envy or by lucre, the champions of Royal Ark Masonry still preserve in keeping their laudable institution, and live in an affection and friendship with each other, rarely to be met with even amongst those whom the ties of consanguinity ought to bind in the strongest manner.

(The following address may be left out at pleasure.)

ADDRESS.

[This particular intercourse, by uniting under the endearing name of *Brother*, a name given not as an idle compliment or as a mere parade of words, but in a

manner which holds out the most intimate union, and diffuses a pleasure which no other institution can boast of, having in its possession all the valuable requisites of a true Brotherhood. It is in an Ark Lodge that merit and ability secure to their possessors honourable regard and respectable distinction. This every one receives with unaffected complacency and delight. Each exerts himself for the general good without vanity and without fear. No one contends for superiority, emulation is only with a view to please. The man of shining abilities and those unblest with such ornaments are equally admitted, all may perform their parts suitable to the distinguishing test, and a social familiarity runs through the whole. Their pleasures are never embittered by ungrateful reflexions, but produce a serene and lasting composure of mind, their conversation being such during their assemblies as is conducted with perfect decency, for they hold an universal maxim—that in all their meetings they are never to speak of an absent Brother but with respect, consequently ill-nature is excluded and all satire is forbidden, by which rules decency never runs any risk, and in the most mirthful times the conversation of a Royal Ark Mariner may be said to be only wisdom in good humour, for although a Brother may mistake as a man (for no one is perfect) yet he has time, courage, and opportunity to recover himself.

Thus, Brethren, has the antiquity of our excellent institution, the universality of its plan with the moral rectitude and purity of its design claimed a decided pre-eminence over every bond of union, and may the nobleness of soul which first suggested its institution and the benevolence of heart, which has ever prevailed amongst its members, prompt and inspire you with the same virtues, so that under the auspices of the Grand Com-

mander of the Universe you may flourish and prosper, remaining the subjects of lasting admiration.]

P. O.—I now call on the Grand Scribe to read the Petition and the Charter, which has been granted by the Grand Lodge, authorising the Royal Ark Mariners named therein to form and hold a Lodge of the Fraternity.

The Scribe reads as directed.

P. O.—Brothers Royal Ark Mariners, I must inquire whether you approve of Bro. ——— as your first Commander.

(The Members of the Lodge rise, and placing their right hands out, respond—We do.)

MUSIC.

(The Deputy Commander then present the Commander designate to the Presiding Officer.)

D. C.—Most Worshipful Grand Commander, I present to you Bro. ———, who has been chosen as the first Commander of this new Lodge, and pray you to constitute, inaugurate, and dedicate the Lodge, and enthrone the Commander in Antient form.

Pres. O.—Conduct our Bro. to the East.

(The New Commander is placed on the left of the Throne.)

Chant.—So mote it be.

(The Altar is now uncovered by the Grand Superintendent of Works, and three Past Commanders take the Corn, Wine, and Oil round the Lodge thus—

1st Past Com.—(Scattering the Corn) I scatter this Corn as an emblem of plenty.

(Presiding Commander leaves the Throne in the East, and taking the triangle, which he holds up, says:)

P. O.—To the Grand Commander of the Universe, I

dedicate this Royal Ark Lodge, and may His blessing be on its members.

(All respond) So mote it be.

2nd Past Com.—(Proceeding round as before) I sprinkle this Wine as a symbol of joy.

P. O.—(Holding up Sceptre) I dedicate this Lodge to Royal Ark Masonry. May the Brethren dwell together in Faith, Hope, and Love.

(All respond) So mote it be.

3rd Past Com.—(Proceeding round as before) I pour this Oil as a token of Peace.

P. O.—(Reads liv. Isaiah, 8, 9, and 10 verses.)

(The Past Commanders then perambulate the Lodge with the Grand Officers in procession three times, halting in the East, where he gives the Dedication Prayer.)

PRAYER.

Past Com.—Thou, Great and Glorious Commander of the Universe, whose goodness extends to all Thy children in an especial manner, look down upon this Lodge, and bless the members of it with a large portion of Thy love, that they may strive to support their Commander, as a wise Master Builder, in erecting such an edifice as may overtop the skies, and, like Jacob's ladder, press the starry regions, leading their souls to the Divine centre of the Heavens.

(All) So mote it be.

APPROPRIATE MUSIC.

(Presiding Commander then dedicates the Lodge as follows.)

P. O.—In the name of the Grand Commander, and as the representation of the Grand Lodge of the Order, I hereby inaugurate this Lodge under the title of the ——— Lodge, No. — on the Roll of the Antient and Honourable Fraternity of Royal Ark Mariners. Henceforth, worthy

Brethren, you are empowered to assemble as a regular Lodge, and to elevate regularly advanced M. M. M. as Brethren of the Order, according to antient custom, and as I thus dedicate this Lodge to Ark Masonry, so may you be dedicated to the service of the Grand Commander of the Universe here and hereafter.

(The Presiding Commander returns to his Throne, and the Brethren resume their seats.)

Deputy Com.—May the God of our fathers, the God of Abraham, Isaac, and Jacob bless us and keep us for ever—more.

Chant.

So mote it be.

INVESTITURE OF OFFICERS.

TO SENIOR WARDEN JAPHET.

P. O.—Bro.—You are appointed Senior Warden or Japhet of this Royal Ark Lodge. I therefore invest you with the Jewel of your Office, which is a Triangle, with the letter J. within its three sides. Your place is in the North-West.

TO JUNIOR WARDEN SHEM.

P. O.—Bro.—You are appointed Junior Warden or Shem of this Royal Ark Lodge. I therefore invest you with the Jewel of your Office, which is a Triangle, with the letter S. within its three sides. Your place is in the South-West.

TO TREASURER.

P. O.—Bro.—You have been [re] elected Treasurer, I therefore have much pleasure in investing you with the Jewel of your Office, which is a Triangle, within the three sides of which is a Key. The qualities which recommend a Treasurer are accuracy and fidelity. It is your duty to receive and disburse all monies the property of the Lodge, according to antient custom, with the approval of the

members, and I am certain you will (continue to) do so. Your place is in the North-West.

TO SCRIBE.

P. O.—Bro.—You are appointed Scribe of this Royal Ark Lodge. I therefore invest you with the Jewel of your Office, which is a Triangle, within the three sides of which are Two Pens crossed. The qualities which recommend a Scribe are promptitude in issuing the notifications of the Worshipful Commander Noah; punctuality in attending the meeting of the Lodge, discrimination in judging what is proper or improper to be reduced to writing, fidelity and integrity; and I have no doubt that you will discharge your duties in a manner which will be honourable to yourself and satisfactory to the Lodge.

TO DIRECTOR OF CEREMONIES.

P. O.—Bro.—You are appointed Director of Ceremonies. I therefore invest you with the Jewel of your Office, which is a Triangle, within the three sides of which are Two Wands tied. You will be careful that the utmost order and decorum be observed on all occasions, and I have no doubt you will give to your duties all that study and attention which their importance demands. Your place is in the South-West.

TO ORGANIST.

P. O.—Bro.—You are appointed Organist of this Royal Ark Lodge. I therefore invest you with the Jewel of your Office, which is an Antient Lyre within the three sides of a Triangle. Your capacity for the office is so well known that I need do no more than remind you that punctuality is a necessity of your duties, in order that the Ceremonies may be performed in a suitable manner, and according to antient custom. Your place is in the North.

TO SENIOR DEACON.

P. O.—Bro.—You are appointed Senior Deacon of this

Royal Ark Lodge. I therefore invest you with the Jewel of your Office, which is a Triangle. The office confided to you, though subordinate, is equally important in its duties with any in the Lodge; I trust you will execute them with a promptitude and propriety of demeanour which will give them their proper effect. Your place is in the East.

TO JUNIOR DEACON.

P. O.—Bro.—You are appointed Junior Deacon of this Royal Ark Lodge. I there invest you with the Jewel of your Office, which is a Triangle. It is important that you should have a thorough knowledge of the duties of your office, in order to assist the Senior Deacon in the preparation and introduction of the Candidates. Your place is in the South.

TO GUARDIAN.

P. O.—Bro.—You are appointed Guardian of this Royal Ark Lodge. I therefore invest you with the Jewel of your Office, which is Two Axes crossed within a Triangle. Your duty is to Guard the Lodge, and see that none enter without the proper Passwords and Signs, unless well vouched for. Your regular and early attendance will afford the best proof of your attachment to the Order.

TO STEWARD.

P. O.—Bro.—You are appointed Steward of this Royal Ark Lodge. I therefore invest you with the Jewel of your Office, a Cornucopia within the three sides of a Triangle. The duties of your office are to see that the tables are properly furnished at refreshment, and that every Brother is suitably provided for, and generally to assist the other Officers in the discharge of their respective offices.

TO WARDER.

P. O.—Bro.—You are elected Warder to this Royal Ark

Lodge, to ward off the approach of eavesdroppers and improper persons; to see that all Brethren are duly qualified and properly clothed. As the first application of visitors is generally made to the Warder, your station will often present you to the observation of strangers, it is therefore essentially necessary that he who sustains the office you are entrusted with, should be of good morals, steady habits, strict discipline, temperate, affable, and discreet. I trust that you will perform with fidelity the trust reposed in you, with a just regard for the honour and reputation of our Antient Order.

THE END OF ROYAL ARK MARINERS' DEGREE.

THE

Mark Master's Degree.

INTRODUCTORY REMARKS.

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THIS Degree now assumes great importance from the fact that it has very lately been restored to English Masonry by its Grand Lodge, and conferred no longer by the tolerance of the Masonic authorities, but under their sanction. The history of this degree is still involved in doubt as to its origin. The late Dr. Oliver says that anciently it was a degree leading to the Master Mason's chair. An American writer says "it has been claimed as forming formerly a part of the second degree, as the Royal Arch was of the third, it is perfectly certain that none of the ceremonies now used in this degree belonged to the Fellow Craft Degree at the revival in 1817."

"How" says "that in England the Mark Degree is altogether a distinct institution, the only qualification being, that the candidate should be a duly certified Master Mason. In Scotland considerable importance is attached to the Mark Master in connexion with the Royal Arch." This is also the case in America, where it is placed as the

Fourth in the Primary or the Capitular Degrees. There is a close connexion between the second and fourth degrees, inasmuch as the first named shows the necessary duties of life, the last insists on the necessity of performing them with systematic regularity.

A notable event in the history of this degree occurred on the 2nd of October, 1872, when the Mark Masons of Scotland and England were formally united. This important event took place at the Freemasons' Hall, Cooper Street, Manchester, and it took years of patient toil to bring this fusion about. It is difficult to overrate the importance of this event. The Provincial Grand Master of Lancashire, Bro. Romaine Callander, has, by virtue of his position, substantial power, and this was proved by the fact that the gathering of the Brethren from all parts of the United Kingdom had been brought together at the summons of the Grand Master of Mark Masons. Amongst those who were present from first to last were—Lord Leigh, the Earl of Limerick, Lord Skelmersdale, the Earl Bective, Sir Frederick Williams, Colonel Burdett, Bro. the Rev. Raymond Portal, Mark Grand Master, and a long list of Grand Officers more or less distinguished Masons. The proceedings commenced at noon, and were continued until twelve at night, and of the 200 Brethren who were engaged in them many of them had travelled 300 miles to be present at this auspicious meeting. The Provincial Grand Lodge of Lancashire was opened punctually at one p.m., when the English Mark Masons composing it transacted the business of their province under the presidency of Bro. Romaine Callander. Half-an-hour later the Lancashire Mark Masons, who had been until now under the jurisdiction of the Grand Chapter of Scotland, opened their Grand Lodge for the last time in Lancashire. Then followed the real business of the day, the

business that had called so many Brethren together from distant parts. The Grand Master of Mark Masons took the chair, the articles of union between the two sets of Masons were read, and their fusion under one head, and with one code of constitutional regulations, formally agreed to, and adopted by the consenting parties, Bro. Romaine Callander being reinstalled as Grand Master of the United Province, Bro. Lord Skelmersdale was appointed his Deputy, and the other Offices were regularly filled.

No county could have more justly claimed the honour of having this event occur in it than Lancashire, in which there are Seventy-six Craft Lodges, giving a result of some thousands of Freemasons. Brother Portal, as Mark Grand Master, gave eloquent testimony to the rapid progress and enduring influence of this Degree, and Bro. Parkinson, in an eloquent discourse on the Degree, traced in the person of the Earl of Carnarvon, Lord Holmersdale, the Earl of Limerick, Lord Leigh, and W. B. Beach, M.P., the indissoluble connection between the re-organized leaders of the Mark Degree and Craft-Masonry.

“ One of the traditions among Masons relates that the Degree of Mark Master Mason was instituted seven days after the foundation stone of King Solomon's Temple was laid, when the three Grand Masters assembled, the Masters of all the Lodges of Fellow Crafts, and conferred on them this Degree. At the same time the Grand Masters established these admirable regulations for the inspection of the materials as they came from the quarries, which so readily enabled the Overseers to detect imperfect work. According to this tradition this Degree at its institution was conferred not only as an honorary reward for previous industry, skill, and fidelity, but also as an encouragement to persevere in well doing; it was

also still further designed as a practical means for preserving due discipline and oversight at the erection of the Temple."

Section First explains the preparatory circumstances attending the advancement of the candidate, the stations and duties of the various officers, and the ceremonies of convocating and opening a Mark Master Lodge, and displays one of the principal events which characterizes this Degree.

Section Two illustrates the foundation and history of the Degree, and impresses upon the mind of the candidate, in a striking manner, the importance of a strict observance of his obligation to be ever ready to stretch forth his hand for the relief of indigent and worthy brethren. A variety of interesting circumstances connected with the building of King Solomon's Temple are detailed, and the marks of distinction which were in use among our ancient brethren are explained.

We are indebted to Bro. Jas. L. Gould, M.A., 33°, for the following remarks on this degree. "The Mark is the appropriate Jewel of a Mark Master Mason. The origin of the Mark is unknown. The traditions of the Order are to the effect that there were three classes of Fellow Crafts employed at the building of King Solomon's Temple. One class wrought in the clayey grounds between Succoth and Zeradatha, the second in the forests of Lebanon, while the third or principal class was employed in the quarries of Zarthan. Those who wrought in the quarries were eighty thousand in number, divided into Lodges of eighty each. Over each of these Lodges presided a Mark Master and two Mark Men as Wardens. Each of these Craftsmen was obliged to select a device which was recorded in a scroll kept for that purpose, and thereupon became the "Mark" of the brother, and could not be

altered or changed. A copy of this Mark the Craftsman was required to put on all his work, and thus every persons' work could be readily distinguished, and praise or censure be correctly bestowed without mistakes. By this wise precaution such a vast body of men were easily and correctly paid, and by its means the workmen were enabled to put together with such facility and precision the materials when conveyed from the quarries to Mount Moriah. The Marks used by our ancient brethren are said to have been invented by Hiram Abiff, and consisted of combinations of the square, the level, the plump, and the cross. The touth of these traditions is verified by the fact that such marks were in use by the operative Masons of the Middle Ages. Steinbenner, in describing the guilds of Stonemasons of Germany, says, that if the candidate's qualifications were deemed satisfactory "he was at once taught the salute, or 'Gruss,' and the token or 'Hand-schenk,' by which he could make himself known as a travelling Fellow Craft. He also received a distinctive mark, which he was thenceforth obliged to place on all his work." Similar marks are to be found among all ancient ruins, and great numbers of them have been collected and described by M. Didron, and also by G. Goodwin, Esq., a member of the Society of Antiquaries. Within a few years similar marks have been discovered in Mexico and Central America."

The primary use of the Mark was, undoubtedly, that above mentioned, but they also very naturally came to be an equivalent in all transactions for the owner's name, and hence their use in the payment of wages. Hence, too, the "Mark" became the Jewel of the Mark Master Mason, and was invested with the same properties as were attached to the Roman "Tessera Hospitalis," or Hospitable token. When two persons in ancient times desired some

emblem of their friendship, they selected a piece of bone, metal, or stone, and engraved upon it their names, their initials, or some device, this they divided into two pieces, each taking one. This was called a "Tessera Hospitalis." and became the pledge of a friendship and attachment which nothing was permitted to destroy.

The "Mark" may be made of any durable material, and is generally in the form of a "Key-stone," on one side is engraved the owner's name, chapter, and date of his advancement. On the other side must be engraved in a circular form the following eight letters—H. T. W. S. S. T. K. S. Within this circle of letters is engraved the device selected by the brother, and when once chosen the whole should be drawn or recorded in a book kept for that purpose, and it is then said to be recorded in the "Lodge Book of Marks."

The use of this Jewel is thus beautifully described by Dr. A. G. Mackey. "This Mark is not a mere ornamental appendage of the Degree, but is a sacred token of the rites of friendship and brotherly love, and its presentation at any time by the owner to another Mark Master would claim from the latter certain acts of friendship which are of solemn obligation among the Fraternity. A Mark thus presented for the purpose of obtaining a favour is said to be pledged, though remaining in the possession of the owner. Nor can it be again used by him until, either by the return of the favour, or the consent of the benefactor, it has been redeemed; for it is a positive law of the Order that no Mark Master shall pledge his Mark a second time until he has redeemed it from its previous pledge."

The symbolic colour of the Mark Degree is purple. The Apron is of white lambskin, edged with purple, and the collar of purple, edged with gold.

A Candidate receiving this Degree is said to be "advanced to the honorary Degree of a Mark Master."

Lodges of Mark Master Masons are dedicated to H. A. B.

The Principal Officers of a Lodge of Mark Master Masons are—

1. Worshipful Master;
2. Senior Warden;
3. Junior Warden;
4. Master Overseer;
5. Senior Overseer;
6. Junior Overseer;

besides these there are Senior and Junior Deacons, Inner and Outer Guard, the latter called Tyler, Treasurer, and Secretary.

—:o:—

THE ANTHEM.

Air.—God save the Queen.

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

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

THE MARK MASTER'S DEGREE.

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

Now to the Westward move,
Where, full of strength and love,
 Hiram doth stand;
But if imposters are
Mix'd with the worthy there,
Caution them to beware
 Of the right hand.

THE CEREMONIES

OF THE

Degree of Mark Master.

—:O:—

OPENING THE LODGE.

W. M.—Bro. J. W.! what is the first care of every Mark Master Mason?

J. W.—To see that the Lodge is properly Tyled.

W. M.—Direct that duty to be done.

J. W.—Bro. I. G. see that the Lodge is properly Tyled.

I. G.—(Knocks 1, 1, 11) Bro. J. W., the Lodge is properly Tyled.

J. W.—(Knocks 1, 1, 11) W. M., the Lodge is properly Tyled.

W. M.—Bro. S. W.! what is the next care?

S. W.—To see that the Brethren appear to order as Mark Master Masons.

W. M.—To order, Brethren, as Mark Master Masons.—Bro. J. W., how many principal officers are there in the Lodge?

J. W.—Six, viz., the Worshipful Master, Senior Warden, Junior Warden and Master Senior, and Junior Overseers.

W. M.—Bro. J. O. where is your station in the Lodge?

J. O.—At the South Gate.

W. M.—Your duty?

J. O.—To guard that gate, examine all materials for building the Holy Temple, and if approved to pass them to the S. O. for further inspection.

W. M.—Bro. S. O. your situation?

S. O.—At the West Gate.

W. M.—Your duty?

S. O.—To guard that Gate, examine all materials for that Holy Temple that may be forwarded to me by the Jun. Or., and if approved, to pass them to the Master Overseer for his inspection.

W. M.—Bro. Mr. Or.! where is your station in the Lodge?

Mr. Or.—At the East Gate.

W. M.—Your duty?

M. O.—To guard that Gate, examine all materials sent to me for the Holy Temple, and in any case of difficulty or doubt to call a Council of Assist., Bro. Overseers.

W. M.—Bro J. W., your situation in the Lodge?

J. W.—In the South.

W. M.—Why are you placed there?

J. W.—To observe the Sun at its meridian, to call the Brethren from labour to refreshment, and from refreshment to labour, and to be aware of, and punish imposters.

W. M.—Bro. S. W., your situation in the Lodge?

S. W.—In the West.

W. M.—Why are you placed there?

S. W.—To Mark the setting Sun, to close the Lodge by command of the W. M., and to pay the Mark Masters their wages, if any be due.

W. M.—Where is the Masters' place?

Past Master.—In the East.

W. M.—Why is he placed there?

P. M.—As the Sun rises in the East to open and enliven the day, so is the W. M. placed in the East to open the Lodge, and to instruct the Brethren in Mark Masonry.

W. M.—The Lodge being duly formed; before I declare it open let us invoke the blessing of the Grand Overseer of the Universe, and may our labours thus begun in peace be conducted in order, and closed in harmony. In the name of the Grd. Overseer of the Universe, I declare the Lodge open for the instruction and improvement of Mark Masters (Knocks 1, 1, 11).

S. W.—Knocks 1, 1, 11.

J. W.—Knocks 1, 1, 11.

I. G.—Knocks 1, 1, 11, on door to O. G.

O. G.—Knocks 1, 1, 11, on outside door.

—:o:—

CEREMONY OF ADVANCEMENT.

Tyler.—Knocks on outside of door 11, 1.

I. G.—Bro. Jun. Warden! there is a report.

J. W.—(Knocks 1, 1, 11) W. Master, there is a report.

W. M.—You will enquire who seeks admission.

I. G.—(Opens door and enquires of the Tyler outside)
Whom have you there?

Tyler.—Bro. A. B., who has served his time as a Fellow Craft, is now desirous of becoming a Mark Master, to qualify him to preside over a Lodge of Operative Masons.

I. G.—How does he hope to obtain that privilege?

Tyler.—By the help of the Grd. Overseer of the Universe, and the benefit of a Pass Grip and Word.

I. G.—Is he in possession of them?

Tyler.—He is not; but I will give them for him:

(Colloquy repeated between I. G. and W. M.)

W. M.—Let him be admitted in due form.

(Candidate is introduced between the two Deacons, one of whom applies C—l to l—t b—t, striking it with M—t, saying—“Take heed on what you enter.”)

W. M.—Let the Candidate kneel while the Blessing of Heaven is invoked on our proceedings.

Chaplain.—We supplicate the continuance of Thine aid, Oh Merciful Lord, on behalf of ourselves and him who now seeks advancement in our Order, we humbly pray Thee that Brotherly love, relief, and truth may always prevail amongst the members of this Lodge, and that this bond of union may continue to strengthen the Lodges throughout the World.

P. M.—So mote it be!

W. M.—Let the Candidate rise! Since the building of King Solomon's Temple, and the institution of the Degree of Mark Master, as now practised, a regulation has been made amongst the craft that no one should be advanced to the rank which you now desire unless he has been previously raised to the Sublime Degree of Master Mason, have you attained that high honor.

Cand.—I have.

W. M.—Give me the proof?

(Cand. gives me the signs, &c., of the third D egree.)

W. M.—In former times it was the Custom in all Fellow craft Lodges for each F. C. to choose a Mark by which his work might be known to his Overseer, this Mark must consist of three, five, seven, nine, or eleven lines, or salient points joined together by lines, the figure selected being one not previously borne by a Bro. of the same Lodge, and the *Triangle* always excepted, *that* being

the Mark Masters Mark of approval, they were at the same time taught how to present their Mark at the Wardens' wicket to receive their wages as Mark Masters or Mark Men, the Sen. Deacon will now lead you to the Registrars Table to choose a mark by which your future work may be recognised.

S. D.—(to Candidate) It is my duty to inform you that a copy of whatever mark may be chosen by you will be inserted in the Register of this Lodge, and will be returned for Registration in the Books of Grd. Lodge, and cannot hereafter be changed, you will be permitted to wear it on the Jewel which this entitles you to wear.

(Candidate select his Mark, after which the S. D. conducts him to the W. M., and says)

S. D.—W. M.! the Mark which our Bro. has selected is aptly chosen and clearly defined.

(The W. M. places *Triangle* around the Mark and says)

W. M.—Bro. A. B.! I admire the ability displayed in the selection of your Mark, such ingenuity deserves encouragement. Put forth your hand therefore with the fingers in this position ———, now place the mark in ———, and cover it with ball of thumb thus, and so present it at the S. W.'s Wicket, and receive the wages due to patient industry and merit.

(S. D. conducts him to the S. W.'s wicket and gives Knocks of Fellow Craft.)

S. W.—Whom have you there?

S. D.—Bro. A. B., a trusty Fellow Craft, who has worked well and worthily six days or less at King Solomon's Temple, now comes by command of the W. M. to receive the wages due to patient industry and merit.

S. W.—How shall I know him to be entitled to receive them?

S. D.—By the Sign I now offer! (gives it.)

S. W.—I acknowledge the correctness of the S. and have pleasure in presenting to him tribute awarded! Use it and not abuse it, and go on your way rejoicing! Pass Bro. ———

S. W.—Takes Candidates right hand and says.

S. W.—W. M! I present to you Bro. ———, who has served his time as a F. C., a Candidate properly prepared to be advanced to the Degree of Mark Master, of which he is desirous, that he may be enabled to preside over a Degree of Operative Masons.

W. M.—Bro. S. W.! your presentation shall be attended to, for which purpose you will direct the S. D. to instruct the Candidate to advanced to the P— in due form.

S. W.—Bro. S. D. it is the W. M.'s command that you instruct the Candidate to advance to the East by proper steps.

S. D.—The method of advancing from W. to E. in this Degree is by, &c. ———

W. M.—As in every Degree the Secrets of Freemasonry are to be kept separate and distinct, an O. B. similar in many respects to those in the former Degrees will be required of them, are you prepared to take it?

Cand.—I am.

W. M.—Then you will ——— place both ——— repeat your names and say after me ——— I ——— in the presence of the Grand Ovr. of the U., and this worthy worshipful and regularly constituted Lodge of Mark Mrs. do hereby and hereon sincerely and solemnly S. that I will never divulge any or either, &c., to anyone in the world unless it be to a true and regularly advanced Bro. or Bros. whom I have sufficient reason to believe has come by them in as legal a manner as I am about to do, or in the body of a regularly constituted and warranted Lodge of Mark Mrs., consisting of three or more. That I will

acknowledge the Supremacy of the Grd. Lodge of Mark Mrs. of England and Wales and the Dependancies of the British Crown, and in every respect conform to the regulations thereof; that I will obey the laws and regulations of the — Lodge of Mark Mrs., No. —, which I will always acknowledge to be my Mother Lodge of Mark Mrs. That I will receive a Bros. Mark when presented to me, and grant his request if just and in my power, the same not being detrimental to myself or connections, but I shall not feel myself bound to relieve him until he has redeemed his Mark from his former O. B! to all these points I solemnly engage myself to observe under no less penalty on the violation of either of them than that of ———! so help me the Gr. O. of the U., and keep me steadfast in this my solemn O. B. of a Mark Mr.

W. M.—As a pledge, &c., four times, &c., ——— arise! newly obligated Mark Master: You will now proceed to the Quarries to prepare a specimen of your work.

(The Can. retires. The Overs. take their seats at their respective P— in centre of Lodge, in advance, respectfully, of the W. M., Sr. and Jr. Wardens, each with Mallet and Square. A report is made, the reply to enquiry is given, and workmen from the Quarries, &c., are announced, the S. D. with Square Ashlar; J. D. with oblong Ashlar; and Cand., with K. Sts., enter, and in that order present themselves at the left of J. Or., giving knocks 1, 1, 11.)

J. O.—Whom have you there?

S. D.—Workmen from the Quarries, with Materials for the Holy Temple at Jerusalem, which they are anxious to submit for your inspection.

J. O.—I will examine them with pleasure!

(Receives Sqr. Ashlar. S. D. applies the Square, gives knocks 1, 1, 11 upon it, and says)

J. O.—This is fair work and square work, and such as

is required for the building, and such as I was ordered to receive.

S. D.—Will you give me the Pass Wd.

J. O.—I will, that you may pass the W. Gate.

(Same colloquy with J. D. with rectangular stone, Candidate then presents in the same manner the K. St., which is tested and examined as before.)

J. O.—This is a curiously wrought stone, neither square nor oblong; I cannot receive it.

Can.—Will you give me the Pass Wd?

J. O.—I cannot; your work not being in accordance with my plan.

After leaving the J. Or. the Deacons in turn present themselves in like manner to the Senior Overseer, who examines the material submitted to him, making similar remarks. Cand. then presents himself with Key-stone, and after testing it the Senior overseer says—

S. Or.—This is a curiously wrought stone, neither square nor oblong, nor such in any respect as my instructions will enable me to pass! Give me the Pass Word you received from the Jun. Or. at the South Gate?

Cand.—He declined to give it me, informing me that my work was not in accordance with his plan.

Sen. Or.—Neither I can give you the Pass Word of the West Gates. You can, however, if you like submit your work to the Master Overseer as though it is not in accordance with my plan, yet from the masterly skill displayed in its execution I am unwilling to reject it on my own responsibility, or you can return to the Quarries and there prepare other and better evidence of your ability.

(The Deacons in turn present themselves to the Master Overseer who, after examining the materials, addresses them in similar terms, the Ashlars being received and deposited in a place of safety the Cand. then presents him-

self with Key-stone, and Mr. Overseer after testing it says)

M. O.—This is a curiously wrought stone, and does not in any shape conform to my plans, or to the instructions I have received for the inspection of materials. Give me the Pass Word!

Cand.—I cannot! the Overseers at the South and West Gate declined to give it me.

Mr. Or.—And yet you have presumed to make your way to the East Gate, and to present yourself before me, stand aside while I call a council of my Bro. Overseers.

(NOTE!—The portion of the ceremony in which the Overseers are introduced may be worked by the J. D. first presenting himself with the rectangular Ashlar to each Overseer in succession, followed by the Sen. Deacon with the Square Ashlar in like manner, and then the Cand. with the Key-stone, thus making three separate examinations instead of two as above given.)

(Mast. Overseer sounds his Gavel.)

M. O.—Bros. Overseers! when we were selected by the W. M. to aid in the work confided to his care, charge of the three gates was entrusted to us, with ample instructions as to our several duties, notwithstanding these instructions you have allowed this stone to pass your respective gates, though it in no way answers to our plans and descriptions, I am bound, therefore, not only to reject it, but to demand an explanation of this neglect of your duties, and your reasons for permitting this stone to pass your inspection.

J. O.—I confess that I did allow the stone to be received at the South Gate, but before permitting the Candidate to enter I informed him that the work was not of the description I had orders to pass, although from the skill displayed in its execution, and from its beauty and

workmanship, I felt unwilling to reject it on my own responsibility, and allowed it to pass the South Gates, but did not give him the Pass Word.

S. O.—Prompted by the same feelings which actuated my Bro. J. Overseer, I made similar observations to the Craftsman, and not willing to undertake the responsibility of rejecting the stone I left him free to return or pass on to the East Gate, if willing to incur the risk, but refused to give him the Pass Word; to which his work did not entitle him.

M. O.—Bro. Overseers, I accept your explanations as some excuse for what I previously regarded as a breach of Masonic duty, but the orders of our Grd. Master being peremptory to receive only such stones for the building of the Holy Temple as are either square or oblong, and marked and numbered by a regular Mark Master Mason. We have no option but to condemn and reject this stone as unavailable for the work, you will therefore order it to be “heaved over” among the rubbish! (Which is done by the Deacons in the proper manner. The Pedestals are removed and the Overseers resume their original seats. Brethren move about the Lodge.)

W. M.—Bro. Sen. Warden what is the cause of this confusion?

S. W.—It is the sixth hour of the sixth day of the week, and I presume that the Craftsmen are impatient to receive their wages.

W. M.—Bro. Deacons! you have my command to assemble the Craftsmen in procession to the office of the S. W. to receive their wages, and do you Bro. J. W. proceed to discharge your special duty.

(The Brethren march round the Lodge chanting the M. M.'s Hymn, “Mark Masons all appear,” &c., each puts

his hand into the S. W.'s wicket, the Cand. last whose hand is seized by the S. W., who exclaims)

S. W.—An imposter! An imposter! (J. W. standing at the left of S. W., with his arm uplifted, says—)

J. W.—Off with his hand.

S. D.—Spare him! spare him! he is not an imposter, I vouch for him as a Craftsman, having worked with him in the Quarries.

S. W.—I denounce him as an imposter, having attempted to receive the wages of a Mark Master without giving the Token! The usual penalty must be inflicted.

S. D.—If you will confide the Craftsman to my care, I will take him before the W. M., when, if he decides that the penalty must be inflicted, I pledge myself to see it duly executed.

S. W.—On these conditions I release him.

(S. D. leads him to the W. M., and says)

S. D.—W. Master, this Craftsman has been suspected as an imposter, and is charged with having attempted to obtain the wages of a Mark Master without giving the Token.

W. M.—(To Cand.) Are you a Fellow Craftsman?

Cand.—I am.

W. M.—I demand the proofs.

Cand.—(Gives Sign of F. C., the W. M. sternly regarding the Cand. says)

W. M.—Whilst acknowledging you as a F. C., I cannot too strongly express my feelings that you should have attempted to obtain the wages of a Mark Master without being justly entitled to them, and such conduct merits severe punishment, no less than having ———! and being debarred from all further privileges in Freemasonry. But as your fault appears to have been the result of inexperience, and not of any wilful intention to defraud, I

now order you to return to the quarries, where I hope you will be able to produce some work which, when submitted for inspection, may be received and approved, and entitle you to share in the labours of this Honble. Degree.

(The Cand. takes a seat near the Overseers.)

S. W.—W. Master! the work is at a stand still!

W. M.—On what account?

S. W.—The want of a Key-stone!

W. M.—I perfectly remember issuing the designs for such a stone! (here is a copy) Bro. J. Overseer, have you seen such a stone?

(The W. M. shews a copy.)

J. O.—Such a stone was brought to me for inspection, but not being in accordance with my plan I passed it to the Sen. Overseer.

W. M.—Bro. Sen. Overseer, what did you do with it?

S. O.—Not being in accordance with my plan, or with the instructions I had received, but possessing a considerable amount of beauty of workmanship I passed it to the Master Overseer for rejection or approval.

W. M.—Bro. Master Overseer do you recollect such a stone being submitted to you?

M. O.—I do, W. Master, and seeing that it was neither square nor oblong, or in any way answering to my plans, or such as I was entrusted to receive, I ordered it to be heaved over amongst the rubbish, which was accordingly done.

W. M.—Let diligent search be made for it! it is the most important stone in the building! richly rewarded shall he be who succeeds in discovering it!

(The Brethren search for the stone, which is found by the Candidate.)

M. O.—The stone is found.

W. M.—By whom?

M. O.—The skilful Fellow Craftsman who prepared it.

W. M.—Let me see it! I congratulate you on your good fortune in being the bearer of this Key-stone, as it entitles you to receive as your recompense the Secrets of the Mark Master's Degree, with which I shall now proceed to entrust you. You will therefore advance to me as a Master Mason, now take another — with your — as before, that is the fourth regular step in Freemasonry, and it is in that position that the Secrets of this Degree are communicated, they consist of a Pass Word given on your entrance to the Lodge, a Pass Grip, by which you were elevated by the W. M. after your O. B., and a Sign, Token, and a Word peculiar to this degree, but before further explanation it is my duty to claim your attention while the Rev. Chaplain reads a portion of the Holy Word.

Chaplain.—(Reads 2 Chron., chap. ii., verses 11 to 16.)

W. M.—The Pass Grip is given by — in form of a —, which is called the S— G— in Masonry, or a L— of L—, in allusion to the mechanical arrangement of certain pieces of metal into a stone to enable operative masons to raise great weights to certain heights without encumbrance, whilst placing them on their proper basis. The Pass Word is —, and is said to have taken its rise either in consequence of the Degree having been established there by H. A. before he went to Jerusalem, or from the Timbers of the Temple, prepared in the Forests of Lebanon, being carried there in floats by Sea, as Masonic tradition informs us that the shore at that place was so steep it was impossible to ascent from the rafts without assistance from above, which was rendered by persons stationed there for the purpose, and by the S— G—, which is called a L— of L—. The Signs peculiar to this Degree are — in number, viz. —.

(Chants Revelations, chap. iii., ver. 13.)

W. M.—Of these the first, as in the Fellow Crafts Degree, is of a three-fold character—the first is called the —, and is given thus —; the second is called the —, and is given thus —; the third is called the —, and is given thus —, and refers to —. This took its rise when the skilful F. C. witnessed the unworthy treatment and rejection of his work, the Key-stone being ordered to be heaved over amongst the rubbish, at which he exclaimed—Alas! alas! my l— is l—! The fourth sign of — is given by —, the — and —, this is the ancient mode of rendering thanks to the Grd. Overseer of the Universe for favours received, but its use in this Degree is referable to a circumstance which will be fully explained in the Lecture. The Grip or Token is given by — in opposition, and alludes to the perfect adaptation of each portion of the work joint to joint, and also to the Mark of a Mark Master, the *Triangle*.

(Chants Ezekl., chap. xlv., ver. 1, 2, 3, 4, 5.)

W. M.—The ancient word is —, signifying —, but in most Lodges where the English language is spoken — are substituted! Pass —.

(S. D. conducts the Candidate to the J. W. and says)

S. D.—Bro. J. W., I present to you Bro. A. B. on his Advancement to the Honble. Degree of Mark Master.

J. W.—I will thank Bro. A. B. to advance to me as a Mark Master Mason, shewing the Sign and communicating the Word.

(Candidate does so, J. W. rises and says)

J. W.—What is this?

Candidate, prompted by S. D.—The Pass Grip, leading to and by which I was elevated to the Honble. Degree of Mark Master.

J. W.—What is it called?

Cand.—The S— G— in Masonry, or a L— of L—.

J. W.—To what does it allude?

Cand.—The mechanical arrangement of certain pieces of metal into a stone to enable operative Masons to raise great weights to certain heights with little encumbrance, whilst fixing on their proper basis.

J. W.—What does it demand?

Cand.—A Word.

J. W.—Give me that Word.

Cand.—(Gives it.)

J. W.—To what does it allude?

Cand.—To the precip— nat— of the S— at that place where persons were constantly stationed to assist.

J. W.—Pass —.

(S. D. conducts him to the Sen. Warden, and presents him as before.)

S. W.—I will thank Bro. A. B. to advance to me as a Mark Master.

(At the fourth step S. W. says)

S. W.—What is that?

Cand., prompted by S. D., says—The Fourth regular step in Freemasonry.

S. W.—Do you bring anything with you?

(S. D. instructs him to present his Mark at the Wicket.)

S. W.—What is that?

Cand.—The S— M—, or S— of S—, by which I, as the Mark Masters of former times, hope to be found worthy to receive the wages of a Mark Master.

S. W.—Do you bring anything else?

Cand.—I do (Cand. gives him first part of Sign).

S. W.—What is that?

(Cand. describes it.)

S. W.—Anything else?

(Cand. gives second part.)

S. W.—What is that?

(Candidate describes it.)

S. W.—Anything else?

(Cand. gives third part.)

S. W.—What is that?

(Cand. describes it.)

S. W.—To what does it allude?

S. D.—The penalty of my O. B., signifying, &c.

S. W.—Have you anything further?

(Cand. gives h— or —.)

S. W.—What is that?

(Cand. describes it.)

S. W.—To what does it allude?

Cand.—To the manner in which unapproved work was rejected in former times.

S. W.—Do you bring anything else?

Cand.—I do.

(Cand. gives Sign of Th—.)

S. W.—To what does that allude?

Cand.—The ancient mode of rendering thanks to the Grand Overseer of the Universe for favours received.

S. W.—Have you anything to communicate?

Cand.—I have.

(Cand. gives the Grip.)

S. W.—What is this?

Cand.—The Grip or Token of a Mark Master.

S. W.—To what does it allude?

Cand.—To the perfect adaptation of each portion of the Building joint to joint, also to the Mark of a Mark Master, the *Triangle*.

S. W.—What does it denote?

Cand.—A Word.

S. W.—Give me that Word freely and at length.

Cand.—(Gives it.)

S. W.—Pass —.

(S. D. places Cand. at left of S. W.)

Chaplain.—Chants, “To him that overcometh,” &c.

S. W.—W. Master, I present to you Bro. A. B., on his Advancement to the Honble. Degree of Mark Master, for some Mark of your favour.

W. M.—Bro. S. W., I delegate you to invest him with the Badge and distinguishing Jewel of a Mark Master.

S. W.—Bro. A. B., by command of the Worshipful Master, I invest you with the Badge and distinguishing Jewel of a Mark Master, to Mark the further progress you have made in the Sciences.

W. M.—I must add to the observation of my Bro. S. Warden that the Jewel with which you have just been invested is a model of the stone which the builder rejected, the Key-stone (a section of K. S.'s Temple), and not only points out your rank as a Mark Master, but is meant to remind you that as you ———, your words and actions will be observed and recorded by the Grd. Overseer of the Universe, to whom you must give an account of your conduct through life, and who will reward or punish as we have obeyed or disregarded His divine commands.

I now present you with the working tools of a Mark Master, which are the Maul and Chisel, on which also you were admitted to this Degree, their uses in the Elder Apprentice and Fellow Craft Degrees you are familiar with. In this Degree they are employed to — the Mark Master's approval on the Work as being fitted for its place in the intended structure, but as we are not operative but speculative Masons we are by these Tools reminded of the moral advantages of discipline and education, and led to entertain a firm but humble hope that by the correction of irregularities, and subjugation of our passions, we may be hereafter found worthy of the Grd.

Overseer of the Universe as fitted to form part of that Spiritual edifice, that house not made with hands, eternal in the Heavens. As in the course of the evening you will be called upon for certain fees for your Advancement, it is but fair you should know by what authority we act. This is our Charter or Warrant of Constitution (opens and shows it), &c., as in the other Degrees.

In conclusion allow me to congratulate you upon being Advanced to this honorable Degree in Freemasonry; be assured that while in the discharge of your respective stations you continue to act in conformity with the sublime precepts of the Craft, do justice, love, show mercy, practise charity, maintain harmony, and endeavour to live in Brotherly Love; should other friends forsake you, should envy traduce your good name, malice persecute you, among Mark Masters you will ever find friends who will administer relief to your distress and comfort in your affliction, while as a consolation under all the favours of fortune, and as an encouragement to hope for better prospects you will bear in mind that "The stone which the builders rejected," possessing merits to them unknown, became the Chief Stone in the Corner!

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LECTURE.

At the building of King Solomon's Temple, and before the institution of the Degrees of M. M. and P. M., there were 80,000 operatives employed, part of whom were in the Quarries at Zarodather, and part builders of the Temple, besides these there was a levy of 70,000 in the Forests of Lebanon. In order that each of these 150,000 workmen might be known to his superior officer, every portion of

work was subjected to the nicest scrutiny, and each Fellow Craft received with punctuality the reward of his industry and skill; this immense number was divided into 1100 Lodges of Fellow Crafts and Elder Apprentices, the latter under the superintendence of the former, who taught them the work, and over the whole presided 3300 Menatschims, Overseers or Mark Masters, three over each Lodge. Each F. C. had a peculiar mark by which his work was known to his immediate Overseers, and on the other hand while the Overseers had but one mark in common with which they stamped the approval of a F. C.'s work, they had others by which they noted the Juxtaposition of any two stones, thus without any difficulty was each individual's work known and recognized, and its proper place indicated; the Master's Mark, the *Triangle*, refers to G. G. G. and Grd. Overseer of the Universe, to whom we must all submit, and ought most humbly to adore; these 3300 Overseers were again subdivided into 100 Lodges with 33 in each, over whom presided 300 Overseers also Mark Masters, these are now usually called W. M., S. W., and J. W.; they were appointed by H. Abiff himself, and on them devolved the responsibility of paying the others their wages. When the F. C.'s and their Overseers or Mark Masters went to receive their wages they put in their hands in a different manner and at a different wicket, so that if a F. C. presumed to put in his hand at a Mark Master's Wicket he was immediately detected as an imposter, and as a punishment the J. Ws. stood ready within armed, to chop off his hand. This constitutes a part of the penalty of a Mark Master, and this, as well as the other, was an ancient penalty amongst the Sidonians.

It was the duty of the Overseers to examine each stone, not only as to its soundness by giving three blows with a

Maul upon it, and as to its finish by turning it over, but also as to its being made in exact accord with the working plans previous to its being passed to the Master Overseer, whose duty it was to see that it was so; if found perfect in everyway, it received the Mark Master's Mark, and was sent to the Temple, but if not, it was rejected. This was effected by two or more F. Cs. taking it between them thus —, and after swaying it backwards and forwards it was *heaved over* among the rubbish, a circumstance from which one of the Signs called the Heaving Over Sign is derived! The other Signs, viz.,—The Disconsolate, and the Sign of Th—, are of early date, their use in this Degree being ascribed to a circumstance which occurred at the building of K. S.'s Temple. Every six working days it was the custom of the Mark Masters to wait on the acting Grand Master Hiram Abiff to receive the working plans, as well as the instructions for carrying on the work, part of one of these plans appears to have been lost, but an ingenious and intelligent F. C., either having seen the perfect plan or forming a good opinion of it from the nature of the work, perceived that a stone of very peculiar construction was wanting to complete the design, probably thinking to gain honor by displaying superior knowledge, he immediately commenced blocking out such a stone, and after spending much time and labour, ultimately finished it by putting his Mark upon it; when the working plans were examined no place was found for this particular stone, and the F. C., instead of honor, received angry words and reproaches for idling away his time. The stone was ordered to be thrown aside, which was accordingly effected by two F. Cs., well pleased with the humiliation of their companion's vanity; the sorrowful F. C. seeing the unworthy treatment of his work placed his hand to his ch—, and leaning his head upon it

in a disconsolate manner, exclaimed "Alas! alas! my l—is l—;" this being Third or Disconsolate Sign.

The stone long lay hidden among the rubbish. At length, however, the time drew near when the Key-stone, to which the portion of the working plan above alluded to referred, was required, search was made at the Temple, but no such stone could be found, and on further examination it was discovered that no stone of the requisite form and construction had been brought there. The Overseers of that portion of the building immediately sent to the Overseers of the Quarries, who had been entrusted with the plans and orders for this portion of the work, and received for answer that there was no plan for any such stone amongst those entrusted to their care. The work was at a standstill, and the reason was demanded by and explained to H. Abiff, who not only recollected drawing the plan and writing orders for that peculiar stone, but also giving them himself to the Mark Master, the latter was reprimanded for his carelessness in loosing any portion of his plans, and on learning the nature of the stone, it occurred to his recollection that one of a similar description had been cut by one of his workmen. He at once informed H. Abiff of this, adding that not finding it on his working plan he had refused to Mark it, and had caused it to be rejected; H. Abiff forthwith sent for the F. C. who had cut the stone, and from his replies found that this must be the very stone required. Instant and careful search was ordered to be made for it, and it was at length found uninjured. To evince his approbation of the skill and ability displayed by the ingenious F. C., Hiram Abiff ordered that he should be forthwith Advanced to the Honble. Degree of Mark Master, and directed him to cut the Mark Master's Mark of approval on the stone round his own, and outside of it eight letters,

with respect to which there is some ambiguity, from the fact of the tradition not having been retained in the original language, but they are usually considered to represent

H. T. W. S. S. T. K. S.

The stone was conveyed to the Temple with much pomp and parade, and whilst it was being fixed in its place the newly made Mark Master, in an ecstasy of joy, clasped his hands together, and looking upwards exclaimed—

Th— be to G— I h— m— r—!

—:o:—

C L O S I N G .

W. M.—Brethren! assist me to close this Mark Masters Masons' Lodge. Bro. J. W., what is the constant care of every Mark Master Mason?

J. W.—To see that the Lodge is properly Tyled.

W. M.—Direct that duty to be done.

J. W.—Bro. I. G., see that the Lodge is properly Tyled.

(I. G. reports to J. W., and S. W. to W. M.)

W. M.—Bro. S. W., what is our next care?

S. W.—To see that every Bro. appears to order as a M. M. Mason.

W. M.—To order Brethren! Bro. S. W., are the dues all rendered and the wages paid?

S. W.—W. M., the dues are all rendered, and the wages are ready for distribution.

W. M.—Bro. J. W., you will assist the S. W. in the distribution of the wages.

(J. W. takes his place at the left of S. W.'s Wicket, with the — in his hand. The Brethren form in pro-

cession in the North, then pass before the Wicket, putting their hand in the *Triangle*.)

S. W.—W. M., the wages have all been distributed.

W. M.—Bro. S. W., have the working plans been deposited in a place of safety?

S. W.—They have W. M.

W. M.—Bro. S. W., where is your constant place in Lodge?

S. W.—In the West.

W. M.—Why are you placed there?

S. W.—As the Sun sets in the West to close the day, so is the S. W. placed in the West to close the Lodge by command of the W. M., after having seen the wages distributed, and the working plans deposited in a place of safety.

W. M.—Before closing the Lodge let us with reverence and humility express our gratitude to the Grand Overseer of the Universe for favours, &c. (same as in other Degree).

Knocks 1, 1, 11.

S. W.—In the name of the Grd. Overseer of the Universe, and by command of the W. M., I close this Mark Masons Lodge.

Knocks 1, 1, 11.

J. W.—And it is closed, &c. (as in other Degrees).

Knocks 1, 1, 11.

I. G.—(Knocks 1, 1, 11.)

Tyler.—(Knocks 1, 1, 11.)

P. Master.—Brethren, nothing now remains but, according to the ancient custom, to lock up our Secrets in the safe repository of our hearts, uniting in the act of fidelity—fidelity—fidelity (Touching his left breast with his right hand at each of these words).

THE
CEREMONY OF EXALTATION

IN THE SUPREME ORDER OF

The Holy Royal Arch.

INTRODUCTORY REMARKS.

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BRO. HOW says, “that, originally, the great feature of the present Royal Arch Degree was a concluding section and completion of the Master Masons’. The loss and recovery were so arranged as to follow each other in the same ceremonial. This was undoubtedly the case at the time of the revival, A.D. 1717.

“The Royal Arch Chapter as a separate body, but under the authority of the Grand Lodge, was established in London some time prior to 1780, but yet it did not receive the slightest notice from PRESTON in his work of next year, a fact which would seem to warrant the conclusion that even then the Royal Arch was not in very high repute. Dr. Oliver, in his ‘Origin of the English Royal Arch,’ gives it as his opinion that the ‘Royal Arch’ originated in 1779. A Bro. who had received the Degree was said to have been ‘Passed’ to the ‘Supreme Degree of Excellent R. A. Mason.’ The first Book of Constitutions of

the Royal Arch was issued in 1786, by the 'Supreme Grand Chapter.' The regulations contained in this Book of Constitutions were agreed to, May 10, 1772, and were, it is said, drawn up by Bro. THOS. DUNCKERLY; a man of rare talents, and a great masonic celebrity of the eighteenth century. He is said to have been an illegitimate son of George II. He died at Portsmouth, in November, 1795, having been honored and esteemed by all who knew him."

In the Original Articles of the Union we find the second states that "It is declared and pronounced that pure Antient Masonry consists of three degrees, and no more, viz., those of the Entered Apprentice, the Fellow-Craft, and the Master Mason (including the Supreme Order of the Holy Royal Arch). But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the Degrees of the Orders of Chivalry, according to the constitutions of the said Orders."

"As before remarked the Royal Arch was practiced as an appendage to the Third Degree for many years after its introduction.

"At that early period any Lodge convened a Chapter, and conferred the Royal Arch Degree, under the sanction of its own charter. Gradual steps were taken in process of time however, which, little by little, separated Capitular from Lodge Masonry, until distinct warrants were declared to be necessary to authorize the holding of Chapters; and the Order of the Royal Arch became, after the lapse of many years, an independant Rite."

In fact there have been five different Rituals within the last century. The present one was arranged by the Rev. Adam Brown, at the instance of H.R.H. the Duke of Sussex.

The Royal Arch is worked from the tracing boards of HARRIS, published under the sanction of the Supreme

Grand Chapter, and its Ritual differs from that in use at the Union in 1817.

“According to the Constitutions it appears to be practised as a *Fourth* Degree, although the Articles of Union declare it to be a part of the Third. The Supreme Grand Chapter holds, theoretically, the position that ‘the Royal Arch is *not* essentially a Degree, but rather the perfection of the Third.’ In practice, however, the Degrees differ in design, in clothing, in constitutions, and in colour, and the proceedings are regulated by different governing bodies.” Dr. Oliver confesses that this position of the Degree is both anomalous and at variance with all the true principles of Masonry, while his own opinion seems to be that it should be made a part of the Third Degree (vide *Hist. Land.*, Vol. I., p. 470).

“By the present Constitutions the Supreme Grand Chapter does not require the possession of anything more than the Master’s Degree as a pre-requisite for the Royal Arch. Any Master Mason of twelve months standing is eligible for the honors of the Royal Arch. Neither the Mark, Past, or Most Excellent Degrees are deemed pre-requisites, though all of them are conferred to some extent.”

Webb says:—“This Degree is more sublime and important than any which precede it, and is the summit and perfection of Ancient Masonry. It impresses on our minds a belief of the being and existence of a Supreme Deity without beginning of days or end of years, and reminds us of the reverence due to his Holy Name. It also brings to light many essentials of the Craft, which were, for the space of 470 years, buried in darkness, and without a knowledge of which the Masonic character cannot be complete.”

“The Master Mason being only in possession of a substituted word, the object of this Degree is to receive the

lost word, this was recovered in a secret vault beneath the Temple, which lay undiscovered for nearly five centuries, and which was brought to light by the Sojourners who were digging for the foundations of the second Temple.

“A Companion must have attained the rank of Master of a Lodge before he is eligible for the Third Principals’ Chairs, and he must also have served the office of Scribe or Sojourner. The other Chairs are only attainable at intervals of twelve months. These rules, however, are not enforced in the formation of a new Chapter.”

The Badge consists of a Sash and Apron, the former being radiated with purple and crimson, the Apron being bordered with the same, the triple Tau being delineated on both.

The Jewel worn on the left breast, suspended by a white ribbon (Principals have red), is a double triangle within a circle of gold, with symbols and inscriptions engraved upon it.

When he has passed the first chair a Companion gets another Jewel, which is a circle having on it a triangle, the back centre being a glory of rays, and on the whole a celestial crown, all gold.

The Officers of a Chapter wear Crimson Collars, to which are suspended the Jewels of their respective offices. The three Principals have Sceptres, emblems of the regal, prophetic, and sacerdotal offices. The kingly robe is red, the prophetic purple, and the priestly blue. The other officers wear white robes.

The Companions are arranged in the form of an Arch, and the newly-exalted companion is figuratively admitted through an Arch of Masonry.

The present Ritual of the Royal Arch in England differs from that of any other country. Scotland, Ireland, and the United States of America, although

not alike approach more the system formerly in use amongst us.

The Officers of a Chapter (nine in number) consist of—

The First Principal, who represents Zerubbabel, the Prince of the People;

The Second Principal, who represents Haggai, the Prophet;

The Third Principal, who represents Jeshua, the son of Josedech, the High Priest;

These three Principal Officers, or High Chiefs, form the Key-stone of the Arch.

Two Scribes, who represents Ezra (the senior), whose duty is that of Secretary; and the other Nehemiah (the junior); one on each side.

Principal Sojourner and Two Assistants, who form the base.

And the Janitor, or Tyler, who is the serving Companion without the door.

The Companions assembled make up the side of the Arch, and represent the right and left hand pillars of Solomon's Temple. In the front of the Principals stands an Altar, on which are the initials of the names of Solomon, King of Israel; Hiram, King of Tyre; and Hiram Abiff.

THE
Ceremony of Exaltation.

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[The Candidate having been balloted for and approved, he is prepared thus:—He is blindfolded, his knees are bared, and his feet slipshod, with a Cable-tow round his waist; he is then conducted by the Junior Scribe to the door. Four knocks are given by the Janitor, outside the door of the Chapter.]

N.—There is a report, Most Excellent (making penal sign).

Z.—See who seeks admission.

N.—Without the door of this Chapter is Bro. A. B., who has been regularly initiated into Masonry, passed the second, and in due time raised to the sublime degree of a Master Mason, and in that character, during twelve months and upwards, has made himself proficient therein, and has been entrusted with a test of merit by which he seeks admission to this Royal Arch Chapter.

Z.—Do you vouch that he is in possession thereof?

N.—I do.

Z.—Then let him be admitted with all due caution, on the five Points of Fellowship.

(The Candidate is then admitted.)

Z.—Masonry being free in all its degrees, I demand of you, first, whether you now present yourself freely and voluntarily, uninfluenced by any unworthy motives, to participate with us the mysteries of this Supreme Degree.

Can.—I do.

Z.—Do you likewise seriously declare, upon your honour, that if admitted amongst us, you will abide by the ancient usages and customs of the Order?

Can.—I will.

Z.—Then let the Candidate kneel, while we implore a blessing of the Most High. (The High Priest Jeshua advances, orders him to kneel, and thus prays:—

J.—O, Almighty and Eternal Lord God, at whose command the world burst forth from chaos to perfection, the Protector of all who put their trust in Thee, without whom nothing is strong, nothing holy, we, Thy unworthy servants, humbly implore Thee to look on this Convocation assembled in Thy Most Holy Name, and grant that he who kneels before Thee as a Candidate for the Sacred Mysteries of this Supreme Degree, may so consider his present undertaking that he proceed not lightly in it, nor recede from it dishonourably, but pursue it stedfastly, ever remembering the object and intent of the Institution, obedience to Thy Sacred Laws. Grant unto us the knowledge of Thy truth, that Thou, being our Ruler and Guide, we may so pass through things temporal, as finally not to lose the things eternal.

Z.—In whom do you rely for support?

Can.—In the true and living God Most High.

Z.—Let the Candidate be led round the Chapter and placed in the West (which is done).

Z.—As you seek to be admitted to the mysteries of this Sublime Degree, I must call on you to advance to the East and to the Sacred Shrine, and that you will do by seven steps, thrice hailing and bowing at the third, fifth, and seventh, for be assured that every step brings you nearer the ineffable name of the Deity (which is done).

Z.—You are now arrived at the Crown of a vaulted chamber, from which you will remove two of the cope-stones, and that you will figuratively do by pulling the cord or life line round your body three times for each stone.

Z.—Let the Candidate be lowered into the vault, and be attentive while certain portions of the Scripture be read.

E. then reads Pro. ii., ver. 1 to 9 inclusive, and third chap., ver. 13 to the 25th inclusive.

Z.—You will now lean forward on your left hand, and search round with the right.

Can.—It is found.

Z.—What have you found?

Can.—Being deprived of light, I am unable to see.

Z.—Let the want of light remind you that man by nature is the child of ignorance and error, and as such would for ever so remain under the darkness and shadow of death, unless it had pleased the Almighty to call him to light and immortality, by the revelation of His most Holy Word and Divine Will; arise, therefore, and wrench forth the third cope-stone as before?

Z.—Let the Candidate be again lowered as before into the vault, and be attentive to another portion of Scripture.

E. then read Hag. ii., ver. 1 to 9 inclusive.

Z.—I now demand of you whether you are prepared and willing to take and enter into a solemn Oligation to

keep inviolate the Secrets and Mysteries of this our Order (To which having assented, he kneels on left knee).

OBLIGATION.

I, A. B., in the presence of the Most High, and before this Chapter of the Supreme Order of the Holy Royal Arch of Israel, regularly constituted and properly dedicated, of my own free will and accord, do hereby and hereon most solemnly and sincerely swear that I never will divulge any of the Secrets and Mysteries belonging to this Supreme Degree denominated the Holy Royal Arch of Israel, to any individual whomsoever, unless it be to a lawful Companion of the Order, whom I shall find to be such after due examination, or in the body of a lawfully constituted Chapter regularly assembled. I furthermore do promise and swear that I will not dare to pronounce that Sacred and Mysterious Name of the Most High, which now for the first time may be communicated to me, unless it be in the presence of two or more Companions of the Order, or when acting in open Chapter, as first Principal, under no less penalty than having ———, sooner than I would at any time knowingly or willingly violate the same, so help me Most High, and keep me firm in this my O. B. of a Royal Arch Companion (Kisses the Bible five times).

Z.—In your present state what are you most desirous of?

Can.—Light.

Z.—Let that blessing be restored in the West (which is performed).

Z.—I will thank you to read the Scroll?

Can.—In the beginning God created the Heavens and the Earth.

Z.—Such, my brethren, are the first words of that

Sacred Volume, which contains the Treasure of God's revealed will and word. Let us therefore praise and magnify His Holy Name for the knowledge of Himself which He has vouchsafed unto us, and let us walk in that light which has shone around us. You may now retire with the Principal Sojourner, and accompany him through a ceremony that will inform you how the Sacred Word was discovered. (The Signs and retires. A report is heard.)

N.—Rises and turning to the Most Excellent says:—There is a report.

Z.—See who is there?

N.—Partly opens the door, and after ascertaining says to the Most Excellent.—Without the entrance of the Chapter are three Master Masons from Babylon.

Z.—Let them be admitted.

Z.—Whence come you?

P. S.—From Babylon.

Z.—And your request?

P. S.—Having heard that you are about to re-build the Temple of the Lord God of Israel, we have come up to sojourn amongst you, and to offer our services in that great and glorious undertaking.

Z.—Before we can accept your services, we must inform you that on no account can strangers be permitted to assist in that most holy work; I demand more fully who you are?

P. S.—Brethren of your tribes and families.

Z.—But are you descended from those who basely fled when the Holy City and Temple were oppressed, or of that menial tribe left behind to till the land by the Babylonians?

P. S.—We would scorn to be descended from those who fled when the Temple and the Holy City were oppressed;

neither are we of that menial tribe left behind to till the land by the Babylonians, but we are nobly born, and, like yourselves, descended from a race of Patriarchs and Kings. Abraham, Isaac, and Jacob were our forefathers, Most Excellent; we are descended from the Princes and Rulers of Judah, who, for their sins and those of their forefathers, were led into captivity with their King Jehoiachin by Nebuzaradan, captain of the guard of Nebuchadnezzar, King of Babylon, where we were to remain for seventy years, as foretold by the prophet Jeremiah, and then return to our native land and there dwell, our captivity having expired. In the first year of the reign of Cyrus, King of Persia, when it pleased the Almighty to inspire the mind of that young Prince to issue a proclamation, saying, "All the kingdoms of the earth hath the Lord God of Israel given me, and hath commanded me to build Him a house in Jerusalem, which is in Judea, who are there amongst you of all His people, the Lord his God be with him, let him go up?" We eagerly availed ourselves of this permission; and we are come up accordingly to offer our assistance in re-building the Temple of the Lord God, who hath promised by the mouth of His Prophet to establish there His name for ever, and give peace to the whole earth.

Z.—We congratulate you on your noble ancestry, and recognize you as brethren of our tribes and families; it remains for us to inquire in what department of the building you seek to be employed.

P. S.—Any to which your Excellency may appoint.

Z.—Your humility is an indication of your merit; and we doubt not of your being qualified for offices of importance, but from the lateness of your application, as they are already filled, we therefore appoint you to prepare for the foundation of the Most Holy Place; for which purpose

you will be furnished with the requisite implements, strictly enjoining that should you discover any relics of the ancient structure, you will communicate it to none, but immediately report it to us sitting in council.

P. S.—We cheerfully accept the trust reposed in us, and will endeavour to evince our gratitude by our zeal and fidelity.

Z.—Go ; and may the God of your fathers be with you and prosper your work. (They retire. A report is given, when Nehemiah having ascertained the cause, makes the following address):—

N.—Most Excellent, without the door are three Master Masons, who have made a discovery which they are anxious to impart.

Z.—Let them be admitted.

Z.—We understand you have made a discovery.

P. S.—Early this morning, on resuming our labour, we discovered a pair of pillars of exquisite workmanship ; proceeding onwards we discovered six other pairs of equal beauty, and from their position appeared to us to have supported the roof of a subterranean passage communicating with the Most Holy Place ; our progress being then obstructed by the fragments of the former structure, and having cleared them away, we arrived at what at first had the appearance of a solid rock, but accidentally striking it with the crow-bar I remarked a hollow sound, I therefore hailed my companions, who, with the pickaxe loosened the earth for some distance, which my companions with a spade cleared away, when we perceived that instead of a solid rock there was a series of stones in the form of a dome. Aware who was the Architect of the former structure, and that no part of it had been constructed in vain, we determined to examine it, and for which purpose we removed two of the cope-stones, when a vault of consider-

able magnitude appeared to view, and we determined on a descent, all being desirous, we cast lots who should; the lot, Most Excellent, fell on me, and lest any noxious vapours or other causes should render my position unsafe, my companions fastened this cord or life-line round my waist, by which they could lower me into the vault or raise me out according to the signal I gave to my right or left hand companion. In this manner I descended through the aperture which we had made, and on arriving at the bottom I gave the agreed on signal, and my companions gave me more line, which enabled me to encompass the vault, and I felt something in the form of a pedestal of a column, and could also feel certain characters thereon, but for the want of light I was unable to discover what they were; I also laid hold of this Scroll, but from the same cause I was unable to read its contents, I therefore gave another preconcerted signal and was drawn up, and on arriving in the light of day we discovered from the first sentence of the scroll that it contained the Volume of the Most Holy Law, which had been promulgated by our Grand Master Mason at the foot of Mount Sinai. This precious treasure stimulated our exertions still further; we increased the aperture by the removal of other stones, and I again descended into the vaulted chamber. The sun had now gained its altitude, and darted its rays of light more immediately into the aperture, and I then perceived a pedestal of pure virgin marble in the form of an altar of incense—that of a double cube; on the front thereof was engraven the names of the three Grand Masters who presided over the Sacred Lodge, and certain mystic characters engraved on its plinth, whilst a veil covered the face of the altar. Approaching with reverential awe I lifted the veil and beheld what I humbly conceived to be the Sacred Word itself: having made this

discovery I replaced the veil on the sacred pedestal, and was again raised out of the vaulted chamber, and with their assistance closed the entrance, and I am now come to report to your Excellency.

Z.—Give us the word you discovered.

P. S.—That, Most Excellent, we would wish to decline, for we have heard with our ears, and our forefathers have declared unto us, that in their days, and in the old time before them, that it was not lawful for any but the High Priest to mention the name of the living God, nor him but once in every year, when he entered the Holy of Holies, and stood before the Ark of the Covenant, to make propitiation for the sins of Israel.

Z.—We commend your pious caution, and will commission certain of our companions to examine and report to us the extent of your discovery.

(The Sojourners now retire to the extremity of the Chapter with Ezra and Nehemiah, and on their return, after unveiling the pedestal, they, Ezra and Nehemiah, address the Most Excellent and say, “It is correct.”)

Z.—Companions Ezra and Nehemiah divest them of the implements of labour, clothe them with the robes of innocence and truth, and instruct them to advance towards us.

(They are now clothed in white, and, advancing, bow at every step, shewing the Reverential Sign when in front of the Principals.)

Z.—It is my duty to inform you that the Grand and Holy Chapter of Royal Arch Masons of Israel, in recompense for your zeal and fidelity, now call on you to the rank held by your great and illustrious ancestors. I first present you with this Jewel, the Square, in token of our esteem and approbation.

H.—And I present you with this Ribbon, the Badge of our Order.

J.—And I present you this Staff, to be borne by you as a sceptre, denoting power and royalty, which you will be ever entitled to bear, unless seventy-two of your elders be present, and we hereby constitute you princes and rulers; and to ennoble you yet more, receive you as Companions of this august Assembly or Council, and if we find you faithful to your trust, will admit you, by regular gradations, to the full participation of our Mysteries.

P. S.—Thus invited and entrusted by your Excellencies, and this grand Assembly, we will endeavour to evince our integrity and zeal by a regular discharge of the duties of our exalted station.

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ADDRESS OF THE THIRD CHAIR.

J.—There are three epochs in Masonry which peculiarly merit your attention: The History of the First, or Holy Lodge; the Second, or Sacred Lodge; and the Third, or Grand and Royal Lodge. The First, or Holy Lodge, was opened Anno Lucas, 2415, two years after the departure of the Children of Israel from their Egyptian bondage, by Moses, Ahohab, and Bezaliel, on consecrated ground, at the foot of Mount Horeb, in the Wilderness of Sinai, where the host of Israel pitched their tents and assembled to offer up their prayers and thanksgivings for their signal deliverance from the hands of the Egyptians. In this place the Almighty had revealed himself before to His faithful servant, Moses, when He commissioned him His

high Ambassador of wrath against Pharaoh and his people, and of freedom and salvation to the house of Jacob. Here were delivered the forms of those mysterious prototypes, the Tabernacle and the Ark of the Covenant; here were also delivered the Sacred Law, engraven by the hands of the Most High, with those sublime and comprehensive precepts of religious and moral duty, and here also were dictated by His unerring wisdom, those peculiar forms of a religious and civil polity which, by separating His favourite people from all other nations, consecrated Israel a chosen people for His service; for these reasons we denominate this the First, or Holy Lodge.

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SECOND, OR SACRED LODGE.

J.—Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abiff, presided over the Second or Sacred Lodge, opened Anno Lucas 2992, in the bosom of the holy Mount Moriah, under the very centre of the place where the solemn Sanhedrim was afterwards erected. On this consecrated spot Abraham proved his constructive faith by leading his only and beloved son a destined victim on the altar of his God. Here, on the thrashing floor of Araunah, the Jebusite, David offered the mediatorial sacrifice by which the plague was stayed; and here he received in a vision the plan of that glorious temple which was afterwards completed by his illustrious son; and in this place had God declared he would establish his Most Holy Name; therefore we distinguish this the Sacred, or Second Lodge.

THIRD, OR GRAND AND ROYAL LODGE.

J.—The Grand and Royal Arch Lodge was holden at Jerusalem, and opened Anno Lucas 3469, after the return of the Israelites from captivity, under Zerubbabel, the Prince of the people, Haggai the prophet, and Jeshua the son of Josedech, the High Priest. Now it was that the kingly power was restored, in the person of Zerubbabel, to the royal line of David, and princely tribe of Judah; nor was there again any vestige effaced until the destruction of Jerusalem by the Romans, under Titus, in the seventieth year of the Christian era, thereby verifying the prediction of Judah, in Egypt, “that the sceptre should not depart from Judah, nor a lawgiver from beneath his feet, until Shiloh came to commemorate this restoration.” It is called the Third, or Grand, and Royal Lodge, and the resemblance in the Chapter before us represent those great originals that are in every regular Royal Arch Chapter. We acknowledge the representation of the Grand, and Royal Lodge at Jerusalem, in the persons of the three principals Zerubbabel, Haggai, and Jeshua, whose names they also bear; the two Scribes represent Ezra and Nehemiah, the expounders of the Sacred Law, and the attendants on the august Sanhedrim, by whose names they also are designated. Yourselves (addressing the three Sojourners) represent the faithful Sojourners by whom the secrets of the Royal Arch were discovered, and for which they were honoured with a seat in the august assembly, composed of the rulers and elders of the people, represented by the rest of the Companions now present.

SECOND CHAIR.

H.—Companion, when you were initiated in Masonry you were informed there were three degrees, the Entered Apprentice, Fellow Craft, and Master Mason, and that

the secrets entrusted to your care were not the genuine ones, those having been lost by the untimely death of our Master Hiram Abiff, prince of architects, and in the belief that they were lost for ever King Solomon ordered that those secrets which had been discovered (or rather made use of) by the brothers sent to find and raise the body of our Master Hiram should henceforth be adopted as the substituted secrets of the Master Mason's degree. The Supreme Degree to which you have been admitted this day is the real Master Mason's degree, and the secrets supposed as irrecoverably lost by the death of our Master Hiram Abiff, discovered in the manner before related to you, are the real secrets of a Master Mason before the assassination of Hiram Abiff.

SYMBOLIC EXPLANATION.

H. (continues.—The forms, symbols, and ornaments of Royal Arch Masonry, as well as the rites and ceremonies at present in use amongst us, were adopted by our predecessors at the building of the second Temple, as well to preserve in our minds the providential means by which the grand discovery was effected, as in our hearts the lessons of that exalted morality which, as members of this supreme Degree, we are bound to practise. The form in which the Companions of every Royal Arch Chapter are arranged approach as near as circumstances will admit to that of the true catenarian arch. Thus we preserve the memorial of the vaulted shrine, in which the sacred word was deposited, which form the impenetrable nature of the strongest of all architectural forms, we learn the necessity of guarding our mysteries from profanation by the most inviolable secrecy. It also strongly typifies that adherence to order, and the spirit of fraternal union that has given energy and permanency to the constitutions of

Masonry, enabling it to survive the wreck of mighty empires, and resist the destroying hand of time. And as the subordinate members of the catenarian arch naturally gravitate to the centre, or key-stone, which compress or cement the whole structure, so are we taught to look up with reverence, and submit with cheerfulness, to every lawfully constituted authority, whether Masonic or civil regulation. The cope-stones are represented by the three principals of the Chapter, for as the knowledge of the Secrets contained in the Vaulted Chamber could only be obtained by drawing forth the three first of a series of stones, therefore the complete knowledge of this Supreme Order can only be obtained by passing through those several offices. In this degree we acknowledge six Lights; the three lesser together represent the light of the Law and the Prophets, and by their number allude to the Patriarchal, Mosaical, and Prophetical dispensations, the three greater representing the Sacred Word itself; these lights are placed in the form of an equilateral triangle, each of the lesser intersecting the line formed by two of the greater, thus geometrically dividing the greater triangle into three lesser triangles in the centre, all of them equal and equilateral. This symbolic arrangement corresponds to the mysterious T. H., or Triple Tau, which forms two right angles on each of the exterior lines, and two others at their centre, by their union, for the three angles of each triangle are equal to two right angles. This illustrates the Jewel worn by the Companions of the Order, which forms, by its intersections, a given number of angles. These may be taken in five several combinations, and when reduced into their amount in right angles, will be found equal to the five platonic bodies which represent the four elements and the sphere of the universe. The Ribbon worn by the companions of the order is a sacred emblem,

denoting Light, being composed of two different or principal colours, purple, radiated with crimson, with which the veil of the Temple was also interwoven; the same is further signified by its irradiated form, and in both these respects it has ever been considered as an emblem of royal power and dignity. The Ensigns which the Companions bear on their staves were the distinguished bearings of the Twelve Tribes of Israel, and figuratively of the peculiar blessings bequeathed to each by the patriarch Jacob, who, before his death, assembled them together for that purpose, as we find recorded in the 49th chap. of Genesis. The principal Banners are the standards of the leading tribes of the four divisions of the army of Israel, and, unitedly, bear a device of an angelic nature, under the combined figures of a Man, a Lion, an Ox, and an Eagle. A Man to represent integrity and understanding, a Lion to personify strength and power, an Ox to denote the ministration of patience and assiduity, and an Eagle to display the promptness and celerity with which the will and pleasure of the Creator are ever executed. A detail of the tribes attached to each division, and names of their Commanders, will be found in the Second chap. of Numbers. The bearings of the Sceptres denote the regal, prophetic, and sacerdotal offices, which are now, and still ought to be, conferred in a peculiar manner, and accompanied with the possession of particular Secrets. The Bible, Compasses, and Square, are considered as appropriate emblems of the three Grand Masters who founded the first Temple. The Bible denotes the wisdom of King Solomon. The Square, the power of Hiram of Tyre, and the Compasses the exquisite skill of Hiram Abiff. But the truly speculative Mason regards them as the mysterious symbols of the wisdom, truth, and justice of the Most High. His wisdom is most amply exemplified in

the Sacred Word which contains the records of His mighty acts, and the treasure of His revealed will. His truth is as justly represented by the Square, it being the acknowledged symbol of strength, and the criterion of perfection; and His impartial and unerring justice, which has accurately defined the limits of good and evil, assigning to each its due proportion of pleasure and pain, and is elucidated by the Compasses, which alone enables us to ascertain the limits of all geometrical forms, and to reduce our ideas of proportion or equality to a certain standard. The Sword and Trowel are adopted by Royal Arch Masons to commemorate the valour of those worthy Masons, who carried on the building of the second Temple, with a Trowel in their hands, and a Sword by their sides, that they might be ever ready to defend the Holy City and Sanctuary, against the unprovoked attacks of their enemies, by which they have left a sacred and impressive lesson to succeeding ages, that, next to obedience due to lawful authority, is a manly and determined resistance to lawless violence, the first step to social duties. The Pick-axe, Crow-bar, and Shovel were the first implements used by the Sojourners to clear away the foundation of the second Temple—the Pick-axe to loosen the earth, the Crow-bar to take purchases, and the Shovel to clear away the rubbish. These we spiritualize thus: the sound of the stroke of the Pick-axe reminds us of the sound of the last trumpet, when the graves shall be shaken, opened, and deliver up their dead. The Crow-bar being an emblem of uprightness, represents the erect manner in which the body shall arise on that awful day to meet its tremendous but merciful Judge. The mortal state in which the body is laid in the grave, is powerfully impressed on our minds by the work of the Shovel, so that when the rubbish of the body shall be properly disposed

of, we, with confidence, hope the Spirit will arise into immortal and eternal life.

PRAYER GIVEN BY THE SECOND CHAIR IN CONCLUSION.

Supreme and incomprehensible I AM, may the sincerity of our feeble exertions meet with Thy Divine approbation, and may our endeavours to disseminate the knowledge and light of Thy most Holy Word, be crowned with success through Thy all powerful protection.

MYSTIC EXPLANATION GIVEN BY THE FIRST CHAIR.

Z.—The mystic knowledge of this Degree comprehends the form and explanation of the Sacred Secrets, the nature and import of the Holy Word, and the traditional ceremony used in sharing and communicating our Secrets in Royal Arch Masonry. There are five Secrets corresponding in number to the five Points of Fellowship, in which the Master Mason is instructed, and as those point out to us the relative duties we owe to each other, so do the Secrets of a Royal Arch Mason mark, in a peculiar manner, the relation we bear to the Almighty, as creatures offending against His power, yet the adopted children of His mercy.

Now follow the five Secrets, viz.:—

THE FIRST—OR PENAL SIGN.

Z.—The PENAL SIGN marks our O.B., and is given thus ———, and reminds us of the fall of Adam, and the dreadful penalty entailed by all his sinful posterity, no less than death, intimated by the action itself, that the stiff neck of the disobedient shall be cut off from the land of the living by the judgment of God, even as the head is severed from the body by the sword of human justice, to avett which we are taught by the—

SECOND—REVERENTIAL, OR HAILING SIGN, GIVEN THUS ———

which teaches us to bend with submissive resignation beneath the chastening hand of the Almighty, and at the same time to engraft His law in our hearts. In this expressive form did the Father of the human race first present himself before the Most High to receive the denunciation of His just and terrible judgment. It was also adopted by our Grand Master Moses, when the Lord appeared to him in the burning bush; Moses covered his face from brightness of the Divine presence, and laid his hand on his heart, in token of obedience and salutation, which was afterwards accounted to him for righteousness.

THE THIRD—PENITENTIAL, OR SUPPLICATORY SIGN, GIVEN THUS ———

may be considered as the parent of the Reverential or Hailing Sign. It justly denotes that frame of mind and heart, without which our prayers and oblations of praise would not obtain acceptance at the throne of grace, before which how should a frail and erring creature of the dust present himself unless with bended knees and uplifted hands, betokening at once his humility and dependance? In this humble posture did Adam kneel to God and bless the Author of his being. Thus did he bend with contrite awe before the face of his offended Judge, to avert His wrath, and conciliate His mercy, and has transmitted the sacred form to his posterity for ever.

THE FOURTH—MONITORIAL, OR SIGN OF SUFFERING, GIVEN THUS ———

reminds us of the weakness of human nature, unable of itself to resist the powers of darkness, unless aided by that help which is from above. By this defenceless posture we acknowledge our own frailty, and confess that we can do

no good or acceptable service but through Him, from whom all good counsels and just works proceed, and without whose Divine and special favour we must ever be found unprofitable servants in His sight; therefore, adopting the manner of our ancestors and atoning priests by this form of contrition and humility.

THE FIFTH—FIDUCIAL, OR FAITH AND HOPE SIGN, GIVEN
THUS ———

as if we would prostrate ourselves on the face of the earth; we must thus throw ourselves upon the mercy of our Creator and our Judge, looking forward with confidence to His gracious promises, by which alone we hope to pass through the Ark of our redemption in the presence of Him who is the great I.A.M., the Alpha and Omega, the beginning and the ending.

Z.—On the front of the pedestal are engraven the names of the three Grand Masters who presided over the building of the former Temple, viz.:—Solomon King of Israel, Hiram King of Tyre, and Hiram Abiff, and are meant to perpetuate the erection of the former Temple. There is likewise a triple Tau, or letter T, a mark or character affixed to the summons of Royal Arch Masons when summoned on other than usual occasions. The triple Tau is translated from the Hebrew, a mark or sign spoken of by Ezekiel, when he said to the man with the inkhorn, “Go thy way through the midst of the city of Jerusalem, and set a mark on all those who sigh and lament for the abomination thereof.” By which mark they were saved from among those who were slain for their idolatry by the wrathful displeasure of the Most High. In ancient times the mark was placed on the forehead of all those who were acquitted by their judges, as a proof of their innocence; and military commanders caused a T to be placed on all those who had escaped unhurt from the field

of battle, denoting that they were in perfect life; it has, therefore, ever been considered the mark of life. The union of the three T's, or Triple Tau, allude to the grand tri-union of the Deity, by whom the horrific, gloomy, and unshapen chaos was changed into form and existence.

Z. (continues).—The word you observe on the Triangle, is the sacred word which you have promised and sworn never to divulge, unless with the assistance of three or more Royal Arch Masons lawfully congregated, constituted, and dedicated, which, as principal of this Chapter, I am authorised to pronounce. It is in itself a compound word, and its combination forms the word J. B. O., the Chaldean name of God, J. or Jah, signifying His essence of Majesty incomprehensible, it is also a Hebrew word, signifying I Am, and shall be, thereby expressing the actual future and eternal existence of the Most High. B. is an Assyrian word signifying Lord, or powerful; it is also a compound word, from the proposition Beth, which signifies in, or an heaven, or on high; therefore this word means Lord in heaven, or on high. O. is an Egyptian word, signifying “Father of All,” it is also an Hebrew word, implying strength and power, and expressive of the Omnipotence of the Father of all; taking each together will read this—I Am, and shall be Lord in heaven, Father of all, in every age, in every clime, adored by savage and by sage. Jehovah, Jove, or Lord. The word on the Cube is the grand, awful, tremendous, and incomprehensible name of the Most High, signifying I Am, the beginning, and the ending, which was, and is to come, the actual future, and all-sufficient God, who alone has His living in, and of himself, and gives to all others their being; that He was, and shall be both what He was, and what He is, from everlasting to everlasting, all the creation being dependent on His mighty will. The Cube

typifies the Omnipotent and Almighty Author of the universe, having neither beginning nor ending; it also calls to our remembrance the grand and awful hereafter, or futurity, where we hope to enjoy endless bliss and everlasting life. The characters which are placed on each angle of the Cube are Hebrew, and particularly worthy of your attention. The Aleph, answering to our A; the Beth, to our B; and the Lamed to our L; take the Aleph and the Beth, and they form the word "A. B.," meaning "Father;" take the Aleph and the Lamed, the word A.L., which means "Word;" take the Lamed—the Aleph—and the Beth, they form the word L.A.B., meaning Spirit; take the Beth—Aleph—and Lamed—the word B.A.L., meaning Lord; take each angle of the triangle, they will form the following sentences—"Father Lord," "Word Lord," "Spirit Lord." The Tau was, in the days of Pythagoras, esteemed as the most sacred of all emblems, and when any oath of more than usual import was to be administered, it was given on the Tau, and when so administered none ever were known to have violated it. The ancient Egyptians called it the sacred number—three or number of perfection, and was an object of worship amongst the ancients as the grand principle of animated existence, and they gave it the name of "God," representing the animal, vegetable, and mineral creation; it was also called "Avolet," that is to say, the Soul of Nature.. The Sacred Tau is usually placed in the midst of squares and circles, indicating the vivifying principles, extending its ramifications throughout all created matter; it is therefore denominated the Great All, or Summum Bonum..

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THE CLIMAX OF ROYAL ARCH MASONRY.

This sublime degree is the climax of Masonry, and is

intimately blended with all that is near and dear to us in another state of existence—our divine and human affairs are so interwoven, so awfully, and so minutely in all its disquisitions; it has virtue for its aim, the glory of God its object, and the eternal welfare of man is considered in every point or letter of its ineffable Mysteries. Suffice it to say, that this Degree is founded on the name of Jehovah, who was from all eternity, is now, and shall be, one and the same for ever, the being naturally existing of, and from himself, all actual perfection originally in His essence. This sublime Degree inspires its members with the most exalted ideas of God, and leads to the exercise of the most pure and sublime piety, a reverence for the incomprehensible Jehovah, the Eternal Ruler of the Universe—the element of life, the primordial source of all its principles, the very spring and fountain of all its virtues.

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PASSING THE VEILS.

(This ceremony is sometimes dispensed with.)

THE CANDIDATE IS PREPARED AS BEFORE.

The three Sojourners act as the guardians of the three Veils. Junior Scribe conducts the candidate, four knocks are given at the door of the First Veil, which is duly opened, and the Candidate is admitted by giving the Past Masters' Sign and Word, the word is G— signifying ——. He is conducted while Ezra reads the 3rd chap. of Exodus, ver. 1 to 6 inclusive, also ver. 13 and 14 of ditto. The Most Excellent informs the Candidate that the Pass Words from the First to the Second Veil are ——. He is

then led to the Second Veil and examined by the Guard, who demands the Pass Word, which he gives. He enters the Second Veil, in which is the figure of a Serpent and Aaron's rod. Ezra then reads Exodus 4, ver. 1 to 5 inclusive. The Candidate is then desired to pick up the R— cast down before him, this act is the Sign of the Second Veil, and the Pass Words are M— A— and E—; with these words he passes the Guard of the Third Veil. Ezra then reads Exodus 4, ver. 6 to 9; the L. H. and P. O. O. W. are the signs of the Third Veil, and the Pass Words to the Sanctum Sanctorum are H. T. T. L. He is then shewn the Ark of the Covenant which contains the tables of stone, the pot of manna, the table of shew bread, the burning incense, and the candlestick with seven branches, after which he is withdrawn to enter as a Sojourner.

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TO CLOSE THE CHAPTER.

The Most Excellent knocks to order, and asks if there is anything to offer for the benefit of the Chapter. After ascertaining there is not, he again knocks to order, and finishes by saying,

As we three do agree,
 In Peace, Love, and Unity,
 The Sacred Word to keep,
 So we three do agree,
 In Peace, Love, and Unity,
 The Sacred Word to keep,
 Until we three,
 Or such as we shall agree
 This Royal Arch Chapter to open.

which is repeated by the Companions. He then gives one knock with his Sceptre, which is followed by one each by Haggai and Jeshua. The Most Excellent then gives another knock, making together four, and says to the Principal Sojourners, "The labours of the evening being ended, you have my commands to close the Chapter." P.S.—In the name of the Most High and by command of the Most Excellent I close the Chapter until, etc. (Each Companion salutes the Volume of the Sacred Law, ending with the Most Excellent Zerubbabel.) One of the Past Zerubbabels comes forward and says, "Nothing remains, etc," — the same as in Craft Masonry, repeating "Fidelity" four times.

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C H A R G E

GIVEN WHEN THE CHAPTER IS CLOSED BEFORE THE COMPANIONS HAVE SEPARATED.

Z.—You are about to quit the sacred retreat of peace and friendship, and to mix with the world, amidst all its cares and employments; forget not the sacred duties that have been so frequently inculcated, and so strongly recommended in this supreme convocation, be ye therefore discreet, prudent, and temperate; remember also that around this Altar you have voluntarily and solemnly vowed to befriend and relieve with unhesitating cordiality every Brother that shall need your assistance; that you have promised to remind him in the most gentle manner of his failings, and to aid his reformation—to defend and vindicate his character whenever wrongfully traduced, and to suggest the most candid, the most palliating, and the

most favourable circumstances, even when it is justly liable to reprehension and blame, thus shall the world see how dearly Masons love each other. But, my Brethren and Companions, you are to extend those noble and generous sentiments still farther; let me impress on your minds, and let it be instilled into your hearts, that every human being has an undoubted claim to your kind offices; we therefore strictly enjoin you to do good to all, while we more particularly recommend to your care the household of the faithful—that by diligence and fidelity in the duties of your respective vocations, liberal benevolence and diffusive charity; constancy and sincerity in your friendship; uniform, kind, just, amiable, and virtuous in your deportment, you will prove to the world the happy and beneficent effects of our ancient and honourable institution. Let it not be said that you laboured in vain and wasted your strength for nought—for your work is before the Lord, and your recompense is with your God. Finally, Brethren and Companions, be all of one mind, live in peace, and may the God of love and mercy delight to dwell amongst you, and bless you for evermore.

THE END OF THE CEREMONY OF EXALTATION IN THE
HOLY ROYAL ARCH.

THE
IMPERIAL, ECCLESIASTICAL, AND MILITARY ORDER OF KNIGHTS
OF THE
Red Cross of Rome and Constantine,
AND
"PERFECT PRINCE MASON."



INTRODUCTORY REMARKS.

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WE are indebted to the Book of the Statutes of this Degree for the following account of its Origin.

“After the memorable battle fought at Saxa Rubra on the 28th October, A.D. 312 (vide ‘Life of Constantine’ by Eusebius), the Emperor sent for the chiefs of the Xtian legion and—we now quote the words of an old ritual—‘in presence of his other officers constituted them into an Order of Knighthood, and appointed them to wear the form of the Cross he had seen in the heavens upon their shields, with the motto. ‘In hoc signo vinces’ round it, surrounded with clouds; and peace being soon after made he became the Sovereign Patron of the Xtian Order of the Red Cross.’ It is also said that this Cross, together with a device called the Labarum, was ordered to be embroidered upon all the imperial standards. The Labarum consists of the two first letters of Christos, in Greek characters, placed so as to form a Cross. These Xtian warriors were selected to compose the body guard of Constantine, and the command of these privileged soldiers was confided to

Eusebius, bishop of Nicomedia, who was thus considered the second officer of the Order. After the death of Constantine, and the division of the Empire, the Order is said to have flourished, more especially under the reigns of the Emperors Marcian and Leo I., but considerable obscurity envelopes its history until the year 1190, when it was revived by the Emperor Isaac Angelus Commenus on a scale of increased splendour. From this period down to 1699 the Grand Mastership was vested in the Commenian family, who were considered to be the lineal descendants of Constantine, and on the resignation of that dignity by Andrew Angelus Flavius Commenus, titular Prince of Macedonia and Duke of Drivasto, he pretended to assign his hereditary rights to Francis Farnese, the then reigning Duke of Parma. The Grand Crosses of the Order, one of whom was the Abbe' Giuistiniani, continued however to exercise their undoubted privilege of conferring the Red Cross upon worthy men; and we are in all probability indebted to the learned Abbe', who was long attached to the Venetian Embassy in London for the existence of the Order in England (vide memoirs of Abbe' Giuistiniani). It is beyond dispute that the members of the English branch during the 18th century were men of high position in society, and of eminence in the Masonic Order; though, like the Knights Templar, we are unable to say positively when the Order was restricted to Freemasons." In the Roll of the Order in 1788 several distinguished Freemasons' names appears, and in 1796 Lord Rancliffe, Grand Master of the Knight Templars, was at the same time head of the Red Cross.

In 1808 the present Constitution and Laws were confirmed, and the first High Council, Grand Council, or Grand Chapter, for all these titles are used to designate the ruling body, was elected. The legality of working it

in connection with Freemasonry, we learn also from the Book of the Statutes, "is based on the 2nd Article in the bond of union between the two Grand Lodges of the Craft in 1813, at which period the Red Cross Order was a flourishing body, and enjoyed the hearty support of H.R.H. the Duke of Sussex." The 2nd Article says, "It is declared and pronounced that pure and ancient Masonry consists of three degrees and no more; viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch. But this Article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the Degrees of the Orders of Chivalry, according to the Constitutions of the said Orders." Now at that period the Knights Templar and the Knights of the Red Cross and K. H. S. were the only organized Chivalric Orders existing in England, and consequently the above permissive clause applies *solely* to their members."

The Order appears to have languished for some years between the date of 1837 to 1865, when the Grand Council was again reconstituted, and since this revival the Order has made a most rapid and uninterrupted progress. The principles of the Order are Faith, Unity, and Zeal, a firm belief in the New Covenant, Fraternal Union, and the advantages of Zeal in every good cause.

Any M. M. may take this Degree, whereas a member of the Knight Templar Degree must be a R. A. Mason.

The Grand Imperial Council consist of the following Officers, viz:—

1. Most Illustrious Grand Sovereign.
2. Most Eminent Grand Viceroy Eusebius.
3. Very Illustrious Grand Senior General.
4. do. Grand Junior General.
5. do. Grand High Prelate.

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6. Illustrious Grand High Chancellor.
7. do. Grand Treasurer.
8. do. Grand Recorder.
9. do. Grand High Almoner.
10. do. Grand Chamberlain.
11. do. Grand Architect.
12. do. Grand Marshall.
13. do. Grand Orator.

A Complete Conclave of the Order consists of—

- | | |
|---------------------------------|---------------------|
| 1. A Sovereign, as Constantine. | 7. Recorder. |
| 2. A Viceroy, as Eusebius. | 8. Prefect. |
| 3 and 4. Generals. | 9. Standard Bearer. |
| 5. High Prelate. | 10. Herald. |
| 6. Treasurer. | 11. Sentinel. |
| | 12. Attendant. |

The Ritual consists of Three Grades, viz.:—

RITUAL OF THE DEGREE
OF THE
Red Cross of Rome and Constantine
AND
PERFECT PRINCE MASON.

—:o:—

FIRST GRADE.

FORM OF OPENING.

The Officers take their seats, and the M. P. Sovereign thus addresses his Deputy:—

Venerable Bro. Eusebius, what hour is it?

Eus.—The hour of a Perfect Knight Mason.

Sov.—What is the hour of a Perfect Knight Mason?

Eus.—The dawn of day: The sun is rising in the heavens, and I behold the Sign.

Sov.—What is the Sign?

Eus.—A Cross, the symbol of our faith, inscribed with the initials of the mystic words.

Sov.—Brethren, since the day is dawning, and our Bro. sees the Sign, it is time to commence our labours. (Sov. Knocks once with his Sceptre, and is answered by Eusebius.)

Sov.—Eminent Sir Knight Eusebius, assist me to resume the duties of this Grand Christian Conclave.

Eus.—To order, Companions, as Knights of the Red Cross of Rome and Constantine.

(All rise, draw their Swords, resting the points on the palms of their left hands.)

Sov.—Eminent Sir Knight Eusebius, what is the first duty of the Companions of this Order?

Eus.—To see that the Conclave is properly cemented, and see that the Herald and Sentinel are at their posts duly armed and clothed.

Sov.—Sir Knight Junior General, you will see that duty performed.

(The Jun. General knocks once on the door, then pauses, then Knocks thrice in rapid succession. This is answered by the Sentinel.)

Jun. Gen. (reports).—Most puissant Sire, I have ascertained that the Conclave is well guarded and all is secure.

Sov.—With what is it secured?

Jun. Gen.—Faith in our Omnipotent Ruler, Unity and Zeal for His holy work.

High Prelate.—Then worthy Knights Companions before the Conclave is opened, let us all in unity of spirit implore our Divine and Sovereign Master to grant us faith to rebuild His Holy Temple in our hearts, and zeal to animate our labours.

Sov.—Sir Knights, in the name of Constantine, our Illustrious and Royal Founder, I declare this Conclave duly opened.

(Sovereign Knocks, and is answered by Eusebius, Herald, and Sentinel.)

[The Recorder then reads the minutes of the last Conclave.]

—:0:—

THE CEREMONY OF RECEPTION OR INSTALLATION.

[The Candidate is blindfolded and wears Sandals, he is also required to dip his fingers in water before being introduced, and has on the Tunic of a Roman Soldier. The Sentinel gives him the Pass Words, which are “——” and “——” and then Knocks in due form.]

Herald (reports).—Eminent Sir Knight Eusebius, a report!

Eus. (rising and addressing the Sovereign).—Most puissant Sire, an arrival in the Porch.

Sov.—Eminent Sir Knight Eusebius, you will direct the Herald to see who approaches the Conclave.

Eus. (to Herald).—Sir Knight Herald, you will see who approaches the Conclave.

Herald (enquires of Sentinel).—Who comes there?

Sentinel.—Bro. A. B., who has regularly passed from the Square to the Compasses, having been entrusted with the Triangle, and Pass Words, now craves permission to explore the ineffable mysteries of our Order.

Herald.—Give me the Pass Words.

(Candidate gives the Pass Words.)

Herald.—Remain while I report to the most puissant Sovereign (closes the door).—Most puissant Sire, Bro. A. B., who has regularly passed from the Square to the

Compasses, having been entrusted with the Triangle, and given me the Pass Words, craves permission to explore the ineffable Mysteries of our Order.

Sov.—Sir Knight Herald, let him be duly admitted on the Triangle.

(A Triangle is placed to the breast of the Candidate, who enters blindfolded; the Prefect then takes charge of him.)

Sov.—Bro A. B., we have learned that you desire to be admitted into this Illustrious Order; do you promise fidelity, zeal, and constancy if installed as a Knight of the Red Cross of Rome and Constantine?

Can.—I do.

Sov.—And are you willing to obey the new Law, to take up your cross and follow the footsteps of the Lamb, by which means alone we can hope to rebuild in our hearts the Temple of God?

Can.—I am.

Sov.—The Sir Knight Prefect, place the Cross in our Brothers' right hand; make him travel to the four points of the compass—and remember we await your return.

Prefect leads the Candidate to the North by four steps, and is asked by the

Sen. Gen.—Worthy Mason, whom seekest thou?

Can.—I—

S. Gen.—Pass I—. (Can. is then taken to the East by four steps.)

[Two Aides to the Generals may be employed in this part of the ceremony.]

1st. Aide.—Who directed you hither?

Can.—H—, the widow's son.

S. Gen.—Pass H—. (Can. is then taken by four steps to the South.)

Jun. Gen.—Where do you hope to rest?

Cand.—S— the City of God.

Jun. Gen.—Pass S— (Cand. is then taken by four steps to the West).

2nd Aide (to Cand.).—From whom are you descended?

Cand.—U—— King of Judah.

(This perambulation by sixteen steps alludes to the sixteen letters of the mystic Words.)

(Cand. is then placed in front of the Altar and the Sov. thus addresses him.)

Sov.—Worthy Mason who seekest thou?

Cand.—I——

Sov.—Who directed you hither?

Cand.—H—— the widow's son.

Sov.—Where do you hope to rest?

Cand.—S—— the City of God.

Sov.—From whom are you descended?

Cand.—U—— King of Judah.

Sov.—Collect the Initials of these four names, the last in its ancient form.

Cand.—I. H. S. V.

Sov.—What do these four letters signify?

Cand.—“In hoc signo vinces.”—In this Sign thou shalt conquer.

Sov.—Sir Knights, it is the same as the inscription round the Cross. Bro. A. B. (to Cand.), let these words be embalmed in your memory for ever.

(Sov. then leaves the throne and proceeds to the altar.)

Sov. (Knocks).—Sir Knights, to order in the East.

Eus.—Sir Knights, to order in the West.

Sen. Gen.—Sir Knights of the Right division, form line.

Jun. Gen.—Sir Knights of the left division, form line.

S. G.—Handle swords—draw swords—carry swords.

J. G.—Handle swords—draw swords—carry swords.

Sen. Gen.—On the centre, one pace forward, march.

Jun. Gen.—On the centre, one pace forward, march.

Sov.—Form circle—point swords.

(The Knts. first range themselves in two lines under the Generals, and then form a circle round the candidate, with their swords pointing towards him.)

Sov.—Bro. A. B., do you pledge your honour as a Master Mason to keep inviolate the Secrets of our Order?

Can.—I do.

Sov.—And are you willing to bind yourself by a solemn Obligation?

Can.—I am.

Sov.—Then you will bend your knees before the altar, cross your hands on the Holy Testament, repeat your Christian and surnames, and say after me,—

I, A. B., in the presence of the Trinity in Unity, and of the Illustrious Conclave here assembled, solemnly swear never to disclose to any of the children of men, unless to Sir Knights Companions faithful and true, those ancient Secrets or Mysteries which lawfully appertain to the Order of Knights or the Red Cross of Rome and Constantine, under the penalty of being for ever condemned to a place of perpetual darkness and silence, where the lights of Masonry exists not, and the voice of the true word is not heard. I likewise solemnly pledge myself to maintain and support the General Regulations of the Grand Council of the Order; and further promise strict obedience to the lawful commands of the Most puissant Sovereign, or of his Viceroy, the Eminent Sir Knight Eusebius; and that I will at all times hail and recognise the Symbol of our faith when worn by a Knight Companion of the Order. To all these points I solemnly swear fidelity, so help me the indivisible Trinity, and keep me

steadfast in this the Sacred Obligation of a Knight of the Red Cross of Rome and Constantine.

Sov.—As a pledge of inviolable fidelity you will seal this obligation on the Holy Testament.

(Candidate Kisses the Testament.)

Sov.—You will now salute the Book again three times.

(This is done.)

Sov.—Sir Knight Prefect, let the Candidate be restored to light; he is worthy to behold our labors.

(Prefect removes the bandage.)

Sov.—Bro. A. B., by virtue of the power which I have received from the Grand Imperial Council of the Order, I hereby admit, receive, and constitute you at present and for ever, a Knight of the Red Cross of Rome and Constantine, by which you enjoy the titles and prerogatives of a perfect Knight Mason. Rise Sir Knight A. B., receive a hearty welcome into this Illustrious Order, which will ever be ready to defend and protect you. The Herald will now proclaim your installation.

(“The Sovereign touches the new Knight lightly on each shoulder and on the head, at the words admit, receive, and constitute.”)

(The Candidate is then installed in a stall or chair facing the Sovereign.)

Herald.—In the name of our Illustrious and Royal Founder, and by command of the Most puissant Sovereign, I proclaim Sir Knight A. B. to be duly installed a Knight of the Red Cross of Rome and Constantine.

(This is done in the East and West.)

Sov.—Sir Knight Prefect, you will now conduct Sir Knight A. B. to the East.

(This is done.)

Sov.—I shall now confide to you the Mysteries of our Order. The Pass Words which you have already heard

are — and —. The Initials you behold on the Standard are those of the Mystic words "In Hoc Signo Vincet." The Grand and Ineffable word is ———, signifying the Ascension or Triumph of our Lord. It was also the name of King Solomon's I — of W— on Mount Lebanon, and was adopted by the College of Architects at Rome as the word of their Degree so as to perpetuate his name for ever. This Word must never be pronounced until you have received the most convincing proofs, by Grip and Sign, that the Bro. is entitled to receive it. The first Sign is to place the — — with the — in the form of a Square over the ——— as if to — it, to which a Knight Companion of the Order replies by placing the two ——— of the — — on his lips; this forms the complete Sign, and indicates the penalties of your Obligation, the first Sign alluding to Darkness and the second referring to Silence. The Grip is given by each Knight Companion ——— (in this manner), and giving the ——— Grip with both hands, this forming a double Triangle. I will now explain the method of proving a Companion of this Order, and the Sir Knight Prefect will instruct you how to proceed. What is this?

Cand.—The Grip of a Perfect Knight Mason.

Sov.—Give me the Words.

Cand.—If you will give me one, I will give you another.

Sov.—"In" "Hoc" "Signo" "Vincet" (alternately, and the last one gives the whole—"In Hoc Signo Vincet.")

(Then after a manner not to be explained in writing, the Grand Word is given.)

Sov.—Sir Knight Prefect, you will now conduct Sir Knight A. B. to the West, and request that he may be invested with the Insignia of our Order.

(This is done.)

Prefect.—Eminent Sir Knight Eusebius, by the Most

puissant Sovereign's command I present unto you Sir Knight A. B., who has been regularly installed and proclaimed a Knight of our Illustrious Order, and pray you to invest him with the insignia of his rank.

Eus.—Sir Knight A. B., thus do I divest you, Excellent Master among Masons, of the clothing of toil and care (takes off Roman Tunic; the M. M. apron may be worn when there is no tunic at hand), rewarding your patience and perseverance with this, the symbolic badge of our Order (puts on Knight's apron), as a token of pre-eminence in Masonry. Girding around your loins, and committing to your charge this Sword (puts sword in sash) as an emblem of that spiritual warfare with sin which you are now expected to maintain, and should foes or false friends approach our Sanctuary, I feel convinced that you will wield it with prudence and zeal, under the Generals of Knightly Fraternity, to defend and protect this Grand Christian Conclave.

Sov.—Sir Knight Prefect, you will now place our newly installed Companion in the centre of the Conclave, while the High Prelate delivers the Historical Oration of our Order.

(The High Prelate then delivers the Traditional History of the Order as follows:—

High Prelate.—Sir Knights Companions,—The Founder of our Chivalric and Illustrious Order was Constantine the great Roman Emperor, by whom it was instituted A. D. 313, as a memorial of the Divine miracle which effected his conversion to the Christian faith, and also as a reward for the valour of certain of his Soldiers. Our Order is therefore not only the most ancient, but the most honourable institution of Christian Knighthood recorded in the pages of history; and it behoves us, beloved Sir Knights, to prize the privileges which we have obtained as descen-

dants of these worthy men, ever remembering the watchwords of our Conclave—"Faith, Unity, and Zeal." Before proceeding to relate the circumstance of Constantine's conversion, which produced such momentous results, I may first observe that in tracing the influence of this great event upon the world in general, it is more particularly our duty as Masons to remember that our Royal Founder had been, at an early period of his life, initiated into the Mysteries of the "Collegium Artificium" at Rome, and had attained the position of Magister, or Master, of the College of Architects, and it was doubtless this early training which had sufficiently enlightened his mind to perceive the errors and absurdities of paganism, and caused him to eagerly desire a more complete knowledge of the unknown deity worshipped in those ancient mysteries. When he arrived at the Imperial dignity, not even the cares of empire, or the responsibilities of command, could erase those ideas, or restrain his profound researches after truth and wisdom. The manner of his conversion is thus related: one evening the army being on its march towards Rome, Constantine—reflecting upon the fate of sublunary things and the dangers of his approaching expedition, and sensible of his own incapacity to succeed without Divine assistance—meditating also upon the various religious opinions which then divided mankind—sent up his ejaculations to Heaven for inspiration and wisdom to choose the right path to be pursued. The G. A. of the U. heard his prayer, for as the sun was declining there suddenly appeared a pillars of light in the Heavens in the shape of a Cross, with this inscription, "In Hoc Signo Vinces."—In this Sign thou shalt conquer. So extraordinary an appearance created the utmost astonishment in the mind of the Emperor and his whole army. The Pagans deemed it a most inauspicious

omen; but Constantine being reassured by the visions of the night, at dawn of day caused a royal standard to be made like that which he had seen in the Heavens, and commanded it to be carried before him in his wars, as an ensign of victory and celestial protection. Several Christian Masons among the soldiers, no longer fearing persecution, then came forward to avow their faith, and the Emperor in order to commemorate the event, directed them to wear upon their armour a Red Cross, with 16 Stars denoting the sixteen letters of the mystic words. On returning to his capital, Constantine, with the assistance of Eusebius, opened a Conclave of Knights of this Order, and these valiant and illustrious men were ever afterwards the body guard of their Sovereign. The Rose and the Lily were adopted by our Royal Founder as emblems of the Divine Being he had learned to adore—mystically representing the Rose of Sharon and the Lily of the Valley. Among the acts of Constantine, his encouragement of learning is conspicuous: he commanded the Scriptures to be carefully kept and frequently read in all Churches; he also devoted the 4th part of his revenue towards the relief of the poor, and for other pious purposes. His tomb, of grey marble, continues at Constantinople to this day, and even its present possessors retain a veneration for the memory of the illustrious Constantine. Three hundred years had the persecution of our Brethren continued when it ceased with this great Emperor, who laid a lasting foundation for the honour of the Christian name. Upon this account his memory will flourish in the minds of all good men and Christian Masons until time shall be no more.

-(The Newly-installed Knight then takes his seat as a member.)

END OF THE CEREMONY OF INSTALLATION.

CEREMONY OF INAUGURATING AND DEDICATING A CONCLAVE.

The Knights Companions assemble in the Ante-room to the Conclave Chamber, and all being properly armed and clothed, a procession is formed in the following order:—

The Grand Marshal, with the Staff of Office.

Two Junior Knights.

A Past Sovereign, with Vessel containing Corn.

Knights two abreast.

A Past Sovereign, with Oil.

Knights two abreast.

A Past Sovereign, with Wine.

The Grand Recorder and Grand Chancellor, with Charter and Statutes.

The Grand Almoner, with the Three-branched Candlestick.

A Past Sovereign, with the Thurible.

Knights two abreast.

The Grand Viceroy Eusebius, with pastoral staff.

The Grand Sword-bearer.

The Grand Sovereign, or Presiding Sovereign, with the Sceptre.

Guards.

After entering the Conclave the procession makes a circuit of the Chamber, and the Presiding Officer assumes the throne, and opens the Conclave in due form.—The Sovereign then addresses the Knights:

Sov.—Worthy Sir Knights, we have assembled to-day for the purpose of inaugurating and dedicating a Conclave for the celebration of the mystic rites of our Chivalric Order. I shall therefore call upon the Grand High Prelate to commence the proceedings by invoking a blessing from the Omnipotent Ruler of the Universe.

(All turn to the East.)

G. H. P.—Eternal Source of Life, Light, and Perfection, Most Holy Three in One, we invoke Thy benediction upon the purposes of our present assembly. May we establish this Conclave in peace, harmony, and love; may its foundations be firmly fixed upon the Rock of Ages, the Holy One of our redemption; and may its officers be inspired with wisdom and ability to pursue the true interest of the order. May its members ever be mindful of the duties they owe to their God, their country, and their fellow-men, and may faith, unity, and zeal prevail amongst them for evermore. Amen.

(Solemn Music.)

Sov.—Sir Knight Recorder, I will now call upon you to read the Petition, and also the Charter which has been granted by the Grand Imperial Council, authorising the Knights named therein to form and hold a Conclave of the Order.

(Recorder reads as directed.)

Sov.—Sir Knights, I must now enquire whether you approve of Sir Knight A. B. as your first Most puissant Sovereign and of Sir Knight C. D. as your first Viceroy Eusebius.

The Members of the new Conclave rise, place their hands upon their hearts, and respond—

We do.

(An Anthem is then sung.)

The Grand Recorder then presents the Sov. designate to the Presiding Officer—

Most puissant Sovereign, I present unto you Sir Knight (or Eminent Sir Knight) A. B., who has been chosen by the Grand Council as the first Sovereign of this new Conclave; and pray you to constitute, inaugurate, and dedicate the Conclave, and to enthrone the said Sir Knight in due and ancient form.

Pres. Sov.—Conduct Sir Knight A. B. to the East.

(The new Sov. is placed on the left of the Throne.)

(The Grand Senior General and the Grand Junior General then take the command of their respective divisions.)

S. Gen.—Attention Sir Knights. Right division, form line—handle swords—draw swords—carry swords.

J. Gen.—Attention Sir Knights. Left division, form line—handle swords—draw swords—carry swords.

(The Knights being thus ranged on each side of the Altar, the Grand Prelate gives the first portion of the Dedication Prayer, as follows.)

Most Holy and Puissant God, whose name we adore and magnify for ever, look down with compassion upon Thy servants, and blot out their offences from the book of Thy wrath. Bless, we beseech Thee, the Altar which we raise, and may the reverence due to the Mystic Three in One ever be experienced in our hearts and manifested in our actions. To The we dedicate the work, and to Thee be all glory.

All respond.—Amen.

Chant.—Gloria Patri, &c.

High Prelate reads 1st Cor. iii. chap. 10 to 17 verses.

(All turn to the East for the Invocation by the Presiding Officer.)

Pres. Off.—O Father of Infinite Power and Mercy, Adorable and Eternal Son, and Holy Spirit, we humbly invoke Thine aid in the labors of our hands. May our temple be a shrine of truth, and our hearts the habitation of every virtue. In this Conclave may honor, happiness, and concord reign, and may the light of wisdom be diffused throughout our sacred Order. Let Faith sustain our steps, immortal Hope cheer our souls, and Charity crown our lives. Thus alone do we hope to rebuild Thy Mystic

Temple, and to become worthy of Thine everlasting Kingdom.

All respond.—Amen.

(The Altar is then uncovered, and three Past Sovereigns take the Corn, Wine, and Oil round the Conclave, thus——)

Past. Sov.—Scattering the Corn.—I scatter this Corn as an emblem of plenty. May the blessings of Heaven be showered upon us, and may we eat the bread of praise (he halts in the East.)

Presiding Sovereign leaves the throne and taking the Triangle, which he holds aloft says—To the service of the Triune God and our Chivalric Order I dedicate this Conclave, and I pray the Omnipotent Ruler of the Universe to be gracious and merciful to its members for ever and ever.

All respond.—Amen.

2nd Past Sov. (proceeding round).—I sprinkle this Wine as a symbol of joy and thanksgiving. May we rejoice in the revelation of Divine Truth, and may virtue flourish as the vine (halts in the East.)

Pres. Sov. (*holding* Sceptre aloft).—To the Memory of Constantine, Emperor of the East and West, I dedicate this Conclave. May the Eternal Sovereign of the Universe ever reign supreme in the hearts of its members.

All respond.—Amen.

3rd Past Sov. (with oil).—I pour this Oil as a token of peace, and may the peace which passes all understanding descend upon and ever dwell amongst us.

Pres. Sov. (with Crozier).—To the Memory of Eusebius, the Bishop, I dedicate this Conclave, and may the Supreme High Priest always find in its midst an acceptable altar.

High Prelate reads 1st Peter ii. chap. 5 to 9 verses, after which he takes the censer and proceeds round the Altar,

followed by the Knights in procession, while the Processional Hymn (Psalm cxxii) is chanted by the choir. Having circumambulated the Conclave three times, the Prelate halts in the East, and swinging the censer, says:—May the perfume of every virtue purify this Sacred Temple, established by faithful Soldiers of the Cross, for the work of Christian Masonry. (The Pres. Sov. then gives second portion of Dedication Prayer:)

Pres. Sov.—Most Glorious Ruler of the Universe, who hast promised to bless and preserve all who truly call upon Thy Holy name, regard we beseech Thee, with especial favor those who now kneel before Thee (all kneel); inspire them with faith to follow the bright example of those devout brethren by whom the Temple of Light was remodelled upon the eternal basis of the New Law—the Covenant of our great Redeemer Jesus Christ pour down upon us all the rays of truth and wisdom that we may worthily serve Thee and Glorify Thy name for ever and ever.

All respond.—Amen.

(Sovereign or Grand Orator then delivers the following Oration)—

(N.B.—This may be introduced at an earlier period if expedient.)

Worthy and Eminent Sir Knights Companions, it has been customary amongst Freemasons from the earliest period to the present time to inaugurate with solemn ceremonies the erection of temples set apart for the celebration of their Mystic rites; and we have, therefore, after the manner of our ancient brethren, assembled to-day within these ancient walls to lay the foundation of a moral edifice, based upon the sublime principles of our Knightly Order—faith, unity, and zeal.

We have unfurled to-day the banner of the Cross—the

highest and holiest ensign ever lifted up for man to follow and to revere. We bear aloft the standard of our Illustrious Founder whereon is delineated a faint resemblance of the sacred vision of old which startled the solid phalanx of the Roman Legion and bowed the heads of princes to the dust. With this Divine Symbol before us the remote and marvellous past seems recalled from its shadowy grave. Again—"The Cross triumphant blazes in the sky;" its influence as great, its inspirations as exalted in our own day and generation, as when Constantine, clad in resplendent armour, charged at the head of his warrior Knights and routed the host of the tyrant. The Labarum or device adopted by Constantine was a Monogram of the Chi and the Rho—the two first letters of Christos in Greek characters. This emblem was placed on the battle flags of the Roman empire, and in after years the Red Cross banner led to victory those pious champions of the Cross who devoted their lives to the rescue of the Holy Land from its infidel oppressors.

Since the period of the Crusades, no less than thirty four princes of the Imperial House of Commenes have been Grand Masters of our Fraternity, and the most illustrious men in England, including the Royal Sussex and our present noble chief, have been found amongst its rulers and Sovereigns, and I trust this will ever be the case with an Order of Knighthood, which the Abbe' Giustiniani declared in 1692, to be the most ancient in the world. On this auspicious occasion it may not be deemed inopportune briefly to consider the precepts that are taught, and the objects desired to be attained by all who have entered sincerely into communion with our Christian Order. Faith is the first principle inculcated—a belief in the Omnipotent Ruler of the Universe, the Sovereign Father, the Eternal God. This belief through

the influence of the Spirit, teaches us to take up the Cross and to follow the footsteps of the Lamb in perfect love, and in implicit obedience to His divine will. By these means alone we hope to rebuild in our hearts the mysterious Temple of the triune God.

Unity is the mighty chain by which we, as brethren, are bound together and enabled to achieve great things. It is the support and bond of friendship, the cement of brotherly love, the wondrous lever by which immortal truth is raised out of the chasms of darkness, where error and superstition hold sovereign sway. Without unity we cannot become a happy and prosperous community; let us therefore strive to preserve this vital principle by being kind and forbearing to all, by forgiving injury, and overlooking injustice, by a readiness at all times to stretch forth a helping hand to the unfortunate, to sorrow with those overcome with grief, and to rejoice with those whose hearts are full of gladness.

Zeal is the grand permeating fire of the soul, which stimulates our desires into action, and animates our labours. Without zeal the potent thoughts of sages, the profound ideas of philosophers, would remain in obscurity, like the unhewn statue in the quarry; but kindled into light and life by this o'ermastering spirit, they assume shape and substance, and ripen into glorious realities. Having thus directed your attention more particularly to the inspiring watchwords of our conclave, I would further impress upon your minds that Charity and Truth are also essential attributes of the Order, and that we are bound to practise in our daily life, the holy precepts taught by our Divine and Almighty Sovereign. Again, I would in-treat you to guard well the vestibule of our Temple, and suffer none to pass its sacred threshold but brethren faithful and true, who have shown a Christian disposition to-

wards their fellowmen, and whose future conduct, you feel assured, will reflect no discredit upon the Order.

Finally, Sir Knights, let us ever be found in the straight path of Integrity, Honour, Secrecy, and Virtue, wielding our mystic swords valiantly in spiritual warfare with sin, so that when the pilgrimage of life is over, and the boundless shores of eternity dawn upon the soul, imperishable Faith may illumine the darkness of death, and guide us to that celestial conclave of saints and angels, where the Rose of Sharon and the Lily of the Valley shall bloom for everlasting in the presence of the Most High.

(The Generals now take command of their respective divisions.)

S. G.—Attention Sir Knights. Right division, form line!

J. G.—(Repeats as to left division.)

S. G.—On the centre, one pace forward—march!

J. G.—(Repeats.)

Sov.—Join hands and form a circle!

(The goblet of wine is tasted by the Sov., who then passes it to the Knight on his left, and so on, until all have partaken, when the Sov. says:)

Sov.—We drink of this cup as a pledge of Faith, Unity, and Zeal.

(Sov. then dedicates the Conclave as follows:)

Sov.—In the name of the ———, Grand Sovereign, and as the Representative of the Grand Imperial Council of England, I hereby inaugurate this Conclave under the title or designation of the ——— Conclave, No. — on the Roll of the Grand Council. Henceforth, my worthy Knights Companions, you are empowered to assemble as a regular Conclave, and to instal faithful and true-brethren as Knights of the Order, according to ancient custom; and as I thus dedicate this Conclave to the work

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of Christian Chivalry, so may the Supreme Governor of the Universe dedicate your souls to His service, both here and hereafter.

(The Sovereign returns to the Throne, and the Knights resume their seats.)

G. H. Prelate.—May the God of our Fathers—the God of Abraham, Isaac, and Jacob—the Angel of the Everlasting Covenant—the Holy One who sanctifieth us—may He bless, preserve, and keep us now and for evermore.

Omnes (Chant).—Amen.

END OF CEREMONY OF DEDICATING A CONCLAVE.

—:0:—

CEREMONY OF CLOSING.

Sov.—Eminent Sir Knight Eusebius, what is the time?

Eus.—Most Puissant Sovereign, the day is at an end.

Sov.—Worthy Sir Knights Companions, since the day is at an end, it is time to cease our labours. (To S. G.) Sir Knight Sen. Gen., what is your duty before we close the Conclave?

Sen. Gen.—To see that the Conclave is properly guarded.

Sov.—Perform that duty.

(S. G. knocks on the door in due form.)

Sen. Gen.—Most Puissant Sire, the Conclave is properly guarded, and all is well.

Sov.—Sir Knights, to order in the East.

Eus.—Sir Knights, to order in the West.

Sov.—Eminent Sir Knight Eusebius, what are the last duties to be performed?

Eus.—To deposit the royal standard of our departed Grand Sovereign on the altar, and to crave a blessing on the work.

Sov.—Then, Sir Knights Generals and Standard Bearer, I will thank you to advance in due form, and assist each other in taking down the royal standard, and to see it safely deposited, with the Holy Law and Jewels, in our ancient and sacred depository.

(This is done.)

Sov.—Sir Knight High Prelate, let us invoke a blessing on the work (all turn to the East).

H. Prelate.—Let us pray.—Mysterious and Eternal Trinity, deign to bless the work of our hands, and grant that the faith and zeal which inspired our Royal Founder may be imparted to us. Enable us to take up the cross and follow the footsteps of the Lamb; teach us to carry out in our daily life the divine principles of charity and truth, and finally admit us to that Immortal Temple not made by hands, eternal in the heavens.

Omnes (Chant).—Amen—Amen—Amen.

Sov.—Eminent Sir Knight Eusebius, our last duties having been performed, you will now close the Conclave (knocks).

Eus.—Sir Knights Companions, in the name of our Most Illustrious and Royal Founder, and by the Most Puissant Sovereign's command, I declare this Conclave duly closed.

(Knocks, answered by Herald and Sentinel.)

Prelate.—Nothing now remains but, in accordance with ancient custom, to lock up our Secrets in a safe deposi-

tory, ever remembering the Watchwords of our Conclave
—Faith, Unity, and Zeal.

END OF CEREMONY OF CLOSING A CONCLAVE.

—:O:—

INVESTITURE OF OFFICERS.

SENIOR GENERAL.

Worthy Sir Knight,—The Most Puissant, having appointed you Senior General, I now invest you with the Collar and Jewel of your Office—the Triangle, being an emblem of the Trinity, should remind you of the faith you profess, and the Deity you serve. I also present to you a Sword, which, in the hand of a valiant and truly Christian Knight, is endowed with three most excellent qualities; its Hilt with Justice, its Blade with Fortitude, and its Point with Mercy; from which we learn the important lesson that having faith in the justice of our cause, we must defend the Lord's Temple with undaunted courage, ever remembering to extend the point of mercy to a fallen foe. Your situation is at the right of the Most Puissant Sovereign, and your duty to take charge of the columns in the North and East; to see, when required, that the Conclave is well guarded; and, finally, to obey implicitly the commands of the Most Puissant Sovereign.

JUNIOR GENERAL.

Worthy Sir Knight,—The eminent Sir Knight Euse-

buis, having chosen you for the appointment of Junior General, I now invest you with the Collar and Jewel of that Office, which are similar to those of the Senior General. I also present you with this Sword, and as the remarks I addressed to the Senior General equally apply to you, it is unnecessary to repeat them. Your station is at the right of the Viceroy Eusebius, and your duty to take charge of the columns in the West and South; to see, when required, that the Conclave is well guarded, and obey the orders of the Most Puissant Sovereign or his Viceroy.

HIGH PRELATE.

Worthy Sir Knight,—You having been selected for the important office of High Prelate, I now invest you with the Jewel of your Office—a Triangle, on which is placed a book, to represent the Testament of our Divine Master. It is your duty to study carefully the doctrines contained in that Holy Law; to crave a blessing on the work before the opening and closing of the Conclave, and to deliver the Historical Oration of the Order. Your place is at the left of the Most Puissant Sovereign.

TREASURER.

Worthy Sir Knight,—You, having been [re] elected Treasurer of this Conclave, I have the pleasure to invest you with the Jewel of your Office, which is a Key (from the zealous and efficient manner in which you have hitherto discharged your duties, I entertain no doubt that you will continue to merit the confidence of the Conclave). It is your duty to receive all moneys the property of the Conclave, and to disburse them according to antient custom or in accordance with the wishes of the members, and I am certain you will discharge the duties of your office with zeal and fidelity. Your place is in the South.

RECORDER.

Worthy Sir Knight,—You have been chosen for the Office of Recorder, I invest you with the Collar and Jewel appertaining thereto. The Cross-pens will remind you of the peculiar duties annexed to the appointment; and you are further held responsible that all moneys you receive are duly handed over to the Treasurer for the benefit of the Conclave. Your place is in the North.

PREFECT.

Worthy Sir Knight,—You having been appointed Prefect, I invest you with your Collar of Office, to which is appended a Cross of the Order. It is your duty to take charge of the Candidate during the ceremony of installation, at all other times your place is at the left of the Viceroy Eusebius.

STANDARD BEARER.

Worthy Sir Knight,—You having been chosen for the Office of Standard Bearer, I invest you with your collar, the Jewel of which is also a Cross. It is your duty to carry the banner of the Conclave in all public processions; to take charge of it when the Conclave is opened, and to see it safely deposited on the Altar before our proceedings are closed; it is also your duty both in the Conclave and the Refectory, to see that the Knights Companions are properly placed in their respective stations.

HERALD.

Worthy Sir Knight,—You having been appointed Herald, I invest you with the Collar and Jewel of your Office. It is your duty to guard the entrance; to report all arrivals in the porch, and permit none to pass except Knight Companions or Candidates properly prepared.

SENTINEL.

Companion,—The Permanent Council of the Conclave having selected you for the Office of Sentinel, I present to you this sword, charging you to guard well the approaches of our assembly. You will especially take charge of all Candidates, give them the Pass Words when properly prepared, and conduct them to the vestibule of our Sacred Temple. In other respects you will hold yourself at the disposition of the Most Puissant Sovereign.

END OF FIRST GRADE.

—:O:—

SECOND GRADE.

THE CEREMONY OF CONSECRATION.

EUSEBIUS.

The V. elect is presented by a P. Sov. or V. to the Consecrating Sov. with the following address:—Most Eminent, I present unto you Sir Knight A. B.; who has been duly (chosen by the Grand Council for the rank of V.)—(or elected V. of the Conclave) in order that he may be solemnly consecrated as a lawful successor of E. in the sacred and eminent office of a Christian High Priest.

M. E.—I congratulate the Conclave on their choice, and shall have pleasure in complying with your request; but must first call the Sir Knights to order, while the High Prelate reads a portion of the Holy Testament. Sir Knights, to order in the East.

V. E.—Sir Knights, to order in the East.

(H. P. reads Acts chap. i., verse 15 to the end.)

M. E.—I must now request all Sir Knights below the rank of Eusebius to retire.

(The Knights retire, including the V. Elect, who is entrusted outside with the Pass Word, and the M. E. proceeds to open a College of Viceroys as follows, a P. Sov. taking the Vice-chair.)

M. E.—Eminent Sir Knight Eusebius, what hour is it?

V. E.—The hour of a Perfect Priest Mason.

M. E.—What is the hour of a Perfect Priest Mason?

V. E.—When the Sun is risen, and the Rose and Lily are in bloom.

M. E.—Eminent Sir Knights, since the Sun has risen, and the Rose and the Lily are in bloom, it is time to continue our labours. In the names of Constantine and Eusebius, I declare this College of Priest Mason and Viceroys of the Order duly opened.

(The M. E. gives three slow and three quick knocks, answered by Eusebius and two other Viceroys, to complete twenty-four. The Candidate is then brought to the door with the proper knocks, and the Acting Herald enquires—Who approaches?)

The answer being the Pass Word ———, on receiving which he closes the door and reports:)

Herald.—Most Eminent ——— approaches.

M. E.—Conduct him hither.

(The Candidate is admitted, and placed in the centre of the Chamber, facing the M. E.)

M. E.—Sir Knight A. B., do you continue to believe in the Grand Priest of our Faith.

Can.—I do.

M. E.—And are you willing, so far as in you lies, to dedicate your life to His service?

Can.—I am.

M. E.—Then I will thank you to kneel, and join with us in solemn prayer.

(All turn to the East and kneel.)

High Prelate (or M. E.).—Let us pray,—Most Glorious and Supreme High Priest of Heaven and Earth, we approach Thee with reverence, and implore Thy blessing upon this Candidate for Thy service, who hath proclaimed aloud his belief in Thy Holy name. Animate his soul and strengthen his endeavours; inspire his heart with wisdom, that his actions may proclaim Thy Glory. May he teach Thy judgments and Thy laws, and may he place upon Thine altar the incense of true piety, which alone will find favour in Thy sight. Accept us, O Lord, and bless us; make of us a holy priesthood, a peculiar people; and, finally, after this life, reveal to us the perfection of Truth in the mansions of the blest for ever.

(The Censor is swung; all rise.)

M. E.—Glory be to the Father,

H. P.—And to the Son,

M. E.—And to the Holy Ghost;

H. P.—As it was in the beginning;

M. E.—Is now

H. P.—And ever shall be,

M. E.—World without end.

H. P.—Amen.

(The Latin version is generally used.)

M. E.—Sir Knight A. B., you will now kneel before the altar, cross your hands on the Holy Testament, and repeat after me the Sacred and Solemn Vow of a Priest Mason (crosses his hands over those of the Candidate).

I, A. B., in the presence of the Heavenly High Priest of our Faith, solemnly pledge myself never to divulge the Mysteries belonging to the Priesthood of Eusebius, unless

to a duly consecrated Viceroy of the Order, or a Knight Companion, who shall have been regularly elected or chosen for that office.

I further promise that I will at all times, to the best of my ability, assist the Most Puissant Sovereign in the government of the Conclave, under the penalty of being for ever shut out from the Holy Place, the true Tabernacle which the Lord hath pitched and not man.

So help me. our Great Atoning Priest, and keep me stedfast in this my Sacred and Solemn vow as Eusebius of the Order.

(The Censor is swung throughout the vow.)

M. E.—You will now seal this vow by saluting the Holy Volume six times (takes Candidate by the right hand). Rise duly sworn successor of Eusebius and Viceroy of Constantine. Sir Knight High Prelate, place the eminent Sir Knight in the West, and let him hear a portion of our Divine Master's Word. (The New Viceroy is then seated in the West, in front of the chair of Eusebius, and the H. P. reads Hebrews chap. vii., 1st to 5th verses, and 11th verse to end, also first two verses of chap. viii. The M. E. and H. P. then proceed three times round the Conclave, followed by all but the Candidate. H. P. swinging the Censor, on reaching the East, the first time M. E. says as follows—either in Latin or English.

M. E.—Holy, Holy, Holy, Lord God of Sabbath.

H. P.—Heaven and earth are full of the Majesty of Thy Glory.

(On reaching the East the 2nd time.)

M. E.—The Holy, free, and accepted Brotherhood, throughout all the world acknowledge Thee.

(3rd time)

M. E.—The Father of an Infinite Majesty. Thine

honourable true and only Son; also the Holy Ghost, the Comforter.

(M. E. then comes forward, and elevates his hands over the New V.'s head, saying—)

M. E.—I now consecrate you Sir Knight A. B. as a Shepherd in our Fold (anoints Candidate on Forehead), a Chief in our College (under right Eye). A Pillar in our Tabernacle (under left Eye). A Priest in our Temple for evermore (on Chin), and further confirm you in the eminent office of Viceroy of the Conclave (over the Heart), charging you to perform with Zeal the Sacred duties confided to your care. I shall now proceed to explain the Mysteries restricted to the High Priesthood. The first Sign is to raise both hands above the head in this manner ———. This form was adopted by the sacrificing Priests of old when they awoked a blessing on the people, as prescribed and recorded in the 6th chap. of Number, 22nd and the following verses. “And the Lord spake unto Moses, saying, Speak now unto Aaron and unto his sons, saying, ‘On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee and keep thee, the Lord make His face shine upon thee, and give thee peace.’” You will now bring your hands together in the front of the Forehead in the form of a ——— thus, at the same time saying, “To the Triune God I look for support.” In this Sign we find in the first part Freemasonry under the Jewish laws of types and ceremonies; and in the second part under the Christian laws of grace and truth. The second Sign is made by the forefinger of the right hand touching first —, secondly and thirdly —, fourthly —, and lastly —, in memory of the five wounds of our Saviour. It also alludes to the Ceremony of Consecration. The Grip is given by grasping —, and then the words are pronounced —, signifying “Holiness to the Lord,”

which should impress upon your mind a sense of your dependence upon God, and teach you that perfect Holiness belongeth only to the Most High. You will now take twenty-four steps on the road to perfection—six from Column to Column—twelve being in memory of the twelve Apostles, and twelve in commemoration of the twelve grand points connected with the Cross of our Divine Master, the zeal of our Grand and Royal Founder, and of his Mother, St. Helena. On arriving at each Column you will show the Signs, and mentally repeat the word of this Priestly Order; but I will first call upon the High Prelate to explain the twelve Grand Points.

H. P.—First—The humility of Christ upon the Cross.

Second,—St. Helen's journey from Rome to Jerusalem.

Third,—Her pious and diligent inquiry concerning the Sacred spot, Golgotha.

Fourth,—St. Helena's discoveries of three Crosses, and her perplexity to know which was Christ's.

Fifth,—Macarius, Patriarch of Jerusalem, directs St. Helena how to distinguish the true Cross from those of the two thieves.

Sixth,—The building of the Church of the Holy Sepulchre by Constantine, after the Cross had been found.

Seventh,—The two festivals of the Christian Church.

Eighth,—The Cross taken away by one of the heathen monarchs.

Ninth,—The restoration of the Cross.

Tenth,—The Emperor Heraclius having recovered the Cross of Christ, carries it himself in his imperial robes and pomp.

Eleventh,—Heraclius divests himself of his robes of royalty, and in humble garb carries the Cross into the Church or Mount Calvary.

Twelfth,—The reign of the Son of God in the day of Judgement.

(The Candidate then proceeds as he was directed, starting from and returning to the West.)

M. E.—I now invest you with this Apron as the Badge of High Priesthood, and clothe you with this white garment, which is symbolical of the innocence, purity, and righteousness of our Lord. This Cross, with beams extending equally to the four points of the Compass, represents the Christian Faith embracing the whole world. I also present to you this pastoral Staff, which, if wisely used, will enable you like your great predecessor Eusebius, to maintain order in the West, in response to the Most Puissant Sovereign in the East. And now with the Grip of Eusebius. I place you in the chair of Viceroy of ——— the ——— Conclave, trusting that our Great High Priest will grant you grace to perform your duties aright. I now call upon the Viceroy present to salute the new Viceroy with twenty-four—taking the time from me. I now declare this College of Priest Masons and Viceroy of the Order closed.

—:o:—

CLOSING OF THE GRAND COLLEGE.

M. E. S.—Sir Knights assist me to close this Grand College.

To order in the East.

V. E.—To order in the West.

M. E. S.—Sir Knight Euesbius, what are the peculiar Symbols of this Priestly Order?

V. E.—The Rose and the Lily.

M. E. S.—What do they denote?

V. E.—The Lily denotes the spotless purity of our great High Priest, and the Rose is the Emblem of His blood, which was shed for the redemption of the world.

M. E. S.—Having happily preserved this Knowledge, what remains to be done?

V. E.—To render homage to the Most High.

H. P.—Let us pray, May the blessing of our Heavenly High Priest descend upon us, now and for evermore. Amen.

M. E. S.—Sir Knight High Prelate, before we part, I will thank you to pronounce the Seven Precepts of this Priestly Order.

H. P.—Beloved Brethren, let us love one another; let us bear one with another; let us not speak evil of one another; let us always do good to one another; let us pray with and for one another; let us unite together as Children of one parent, brethren of one tie, and, in the name of God, let Brotherly love prevail.

M. E. S.—In the name of the four Evangelists, I declare this Grand College of Priest Masons, Viceroys of the Order, duly closed.

—:o:—

THIRD GRADE.

PRESENTATION OF M. P. SOVEREIGN ELECT.

(The M. P. Sov. elect is presented by a P. S. to enthroning Sov. with the following address:—)

P. S.—Most Eminent and Perfect Sovereign, I present unto you the Eminent Sir Knight —, a Past Eusebius of the Order, and who has also been duly elected Sove-

reign of the — Conclave, No. —, in order that he may be solemnly placed in the Imperial Seat of Constantinople.

Enthroning Sov.—Eminent and Perfect Puissant Sovereign, I congratulate the Conclave on their choice, and shall have great pleasure in acceding to your request, I will therefore call the Sir Knights to order while the High Prelate reads a portion of the Holy Gospel (knocks to order).

(H. P. reads Rev. i., 4 to 8 verses.)

Enthroning Sov.—I must now request all the Sir Knights to retire who have not attained the rank of a Sovereign of the Order.

[Knights and Sov. Elect retire. The latter is entrusted (outside) with the Pass Word.]

—:0:—

A Senate of Sovereigns is then formed in the following form.

M. P. S.—Eminent and Perfect Prince Eusebius, what hour is it?

Eus.—The hour of a Prince Mason.

M. P. S.—What is the hour of a Prince Mason?

Eus.—When the Sun is at its zenith, the Majesty of Heaven unveiled, and the Word of Masonry found.

M. P. S.—Advance to me and communicate the Word.

(Eus. advances by eight steps to the Most Puissant Sov., showing the Sign, he and the Sov. exchange the Grip.)

Eus.—In the beginning was the Word,

M. P. S.—And the Word was with God,

Eus.—And the Word was God.

(Most Puissant Sov. and Eus. each give the ineffable word, and Eus. returns to his place.)

M. P. Sov.—Eminent and Perfect Princes, the Sun being at its zenith, and the true Word of Masonry found, it is time to complete our labours. In the name of the Everlasting Word, I declare this Senate of Sovereign Princes of the Order duly opened.

(The Most Puissant Sov., Eusebius, and the two other Princes, each give eight knocks, and the Most Puissant Sovereign one, making in all thirty-three.)

The Candidate is then announced as follows:—

CEREMONY OF ENTHRONMENT OF SOVEREIGN.

Herald.—Most Eminent and Puissant Sovereign, the Sir Knight Eusebius, who has already received many marks of your favour, now presents himself in obedience to your royal commands, to receive the crowning rewards of his services.

M. P. Sov.—Admit him if he is in possession of our mystic Passwords A. and Ω. (Candidate is admitted having a drawn sword in right hand.)

M. P. Sov.—Eminent Sir Knight Eusebius, is your belief still firmly based on the Chief Corner-stone of our Faith, the Prince of our Salvation.

Can.—It is.

M. P. Sov.—Satisfied with this answer I will ask you to kneel and unite with us in solemn prayer.

(All turn to the East and kneel.)

PRAYER.

H. P.—Eternal Sovereign of the Universe, King of Kings and Lord of Lords, before whose Omnipotent Majesty we humbly bow the knee, deign to bless this

senate assembled in Thy most holy name, and grant that this Thy servant who has been chosen like Thy blessed Apostle Matthias to rule the household of faith, may be filled with wisdom worthily to wield the Sword of the Spirit. Enlighten him with true knowledge and inspire him with the zeal of Constantine, our great and glorious founder, so that he may well and faithfully represent this Christian Order, and when his work on earth is done, may he be admitted to the light of Thy Kingdom through the merits of Jesus Christ our Redeemer.

(Knights arise.)

M. P. Sov.—Eminent Sir Knight Eusebius, are you willing to take the Most Sacred Solemn O. B. of an Enthroned Sovereign?

Can.—I am.

M. P. Sov.—Then you will kneel with your right knee on the H. G., cross your hands on your breast, and repeat after me.—I, A. B., in the presence of the King of Kings and Lord of Lords, most solemnly and sincerely swear that I will never utter the Secrets of the supreme dignity to which I am about to be admitted unless in the midst of a lawfully assembled Senate of Present and Past Sovereigns of the Order, nor will I assist in conferring the rank of a Prince Mason of this Order upon any one in the world unless he be a Past Eusebius or Viceroy of Constantine, and not even then unless in strict conformity with the edicts of the Grand Council. I also promise at all times to respect and reverence that Sacred Name which is the True Word of this Illustrious Order, and this I swear before the Altar of the Trinity, under the penalty of having my name struck out of the Book of Life when opened in the Heavenly Jerusalem, those mansions of bliss where the Lord God Omnipotent reigneth, so help me I. H. S., the incarnate Word. (M. P. Sov. proceeds.) You will

seal this O. B. eight times on the H. G.—six times in honour of the Trinity and twice in commemoration of our founders Constantine and Eusebius. Rise duly O. B., successor of Constantine. I will now direct your attention to the High Prelate, who will read a portion of the H. G.

(H. P. reads Rev. xix, 6 to 16.)

M. P. Sov.—The Mysteries concealed in this ineffable degree of Masonry are founded on the recognition of our S. J. C. as the True Word. In the Degree of a Master Mason you were informed that a Great Architect gave up his life freely rather than betray the trust reposed in him, and at a certain part of that sublime ceremony you represented the person of our Master, and figuratively descended into the tomb from which you were afterwards raised upon the five points of fellowship. You were then directed to raise your eyes to that bright morning star, whose rising brings Peace and Salvation to the human race. Thus deriving the conviction that there was yet an inner veil to be passed, a Holy of Holies to be attained, you sought admission into this Christian Order, you were received and welcomed, and avowing that you sought Emmanuel, were instructed to take the preliminary steps that lead to perfection; in due time a higher dignity rewarded your Zeal, and the solemn vow of a Priest Mason confirmed you in the noble principles of the Order. You then advanced 24 steps figuratively on the road to perfection, approaching nearer and nearer the goal, for it is only by a gradual progress in knowledge and virtue that we can hope to arrive at the Temple of the Living God. You have now reached the summit of the Celestial Mountain, where alone the true Word of Masonry is revealed, but you must first take 33 steps in solemn meditation from the East to the South, from the South to the West, from the West to the North, returning again to the East, where

the Sun of righteousness has risen with healing in his wings.

(Candidate is conducted in silence round the Conclave. H. P. swinging the Censor the while, halts in front of the Most Puissant Sovereign, having taken 33 steps.)

M. P. Sov.—The Steps you have now taken are the last that will be required of you; they allude to the age of the word, who for 33 years submitted to every privation and indignity, and finally suffered the bitterness of death upon the Cross. I will now explain the emblems on our banner, and fully elucidate our Mysteries. You will observe the letters I. H. S. are placed on the Standard, these represent Jesus the Saviour of Men. The V. which completed the mystic word is taken away and stands for Verbum, signifying word, alluding to ———, which is the true Word of Masonry. These Words are never given unless in a Senate of Sovereigns, nor even then (except to a Candidate) until the Grip is exchanged. There is also on our Banner a Double-headed Eagle; this denotes the Union of the Eastern and Western Empires, which became one under Constantine the Great. The Eagle was adopted, not only as an emblem of this exalted Order and as a symbol of Imperial dignity, but also to commemorate the following event:—Constantine having resolved to transfer the seat of his Empire to the East had fixed upon the site of ancient Tyre. The Architects and Builders (who, it is traditionally asserted, were all members of this Christian Order) were employed in laying out the ground for the future city when an Eagle suddenly swooped down, seized the measuring line, and carried it away to Byzantium; the Emperor having noticed the direction of the Eagle's flight, and considering it a special indication from Heaven, ordered his Architects to cease their labours on the site he had previously selected and to

proceed to Byzantium, where they laid the foundation of Constantinople, which eventually became the Metropolis of the Eastern World. The A. and Ω. the mystic Passwords which admitted you to this Senate. The Sign is to ——. In this meek attitude did the Christian martyrs of old await the consummation of their fearful doom, and Constantine adopted it therefore as an emblem of humility, and to remind us that however eminent our station we are but dust in the sight of God. The Grip is given by mutually placing — so that —, when one exclaims "In principio erat Verbum" and the other replies "Et erat Verbum apud deum," the first rejoins "Et Deus erat Verbum." You can use either the Latin or the English Version. You then, if in a Senate, pronounce the true words ———, each letter alternately. There is another Sign which may be used if you seek admission into a Senate of Sovereigns. Cross — and elevate them above the head, this alludes to our Saviour being lifted upon the Cross.

(The Sovereigns then form an Arch of Steel.)

I now invest you with the Scarlet Robe, which is not only a symbol of the Imperial dignity but points out the zeal that should animate all Sovereigns of the Order. I also place in your hands this Sceptre, which is an emblem of power, and should enable you to preserve due order in your Conclave. You are also entitled to wear this Badge, on which the words which gained you admission to this Senate are conspicuously placed. And now with the Grip of an enthroned Sovereign I place you in the seat of Constantine, and hope you may long live to be an honour to the Order. Finally, I Crown you with the Crown of Faith, and call you by a new name, that of a Perfect Prince Mason, in the fervent hope that when the King of Kings and Lord of Lords shall summon you into his im-

mediate presence, you may receive from His hand a crown of glory that shall never fade away. I now call upon the Princes present to salute our newly-installed Sovereign by the sacred 8—1.

CLOSING OF SENATE.

M. P. Sov.—Eminent and Perfect Princes, assist me to close this Illustrious Senate. To order.

(All join hands in a circle.)

Eternal friendship, peace and love,
Descend upon us from above;
And may we all with one accord,
Obey the will of Christ the Lord,
Who is the true and only Word.

(Each gives Grip and Word to the Prince on his left.)

M. P. Sov.—In the beginning was the Word,

P. Sov.—And the Word was with God,

M. P. Sov.—And the Word was God.

M. P. Sov.—Eminent and Perfect Princes, our labours being concluded, in the name of the Everlasting and Incarnate Word I close this Senate.

(Knocks 8—1.)

—:0:—

GENERAL GRAND CONCLAVE.

DRILL.

Grand Marshal.—Attention, Sir Knights. Form line.

(Knights form line, and the G. S. G. on the right, and the G. J. G. on the left, S. G. then takes command.)

S. G.—Attention, Sir Knights. Handle swords; draw swords; carry swords. Count yourselves into first and second divisions, commencing on your right.

(The first Knight on the right says, "first," the second "second," the third "first," the fourth "second," and so on through the whole line.)

S. G.—Attention first division. Advance three paces; forward—march; halt; to the right about face!

(The lines being thus formed for review.)

S. G.—First division, return swords!

J. G.—Second division, return swords!

(The arrival of the Grand Sov. being announced, the Generals gives the words of command to their respective divisions.)

S. G. and J. G.—Attention Sir Knights. Handle swords; draw swords; carry swords!

Grand Marshal.—Recover swords!

(The Organ then plays a Slow March while the Sovereign reviews the lines.)

Grand Marshal to S. G.—Sir Knight G. S. G. advance and communicate the Pass Words.

(Both Knights bring their swords to a "recover," advance upon the right foot, give three cuts, and over the arch of steel; seize each other with left hand by the right shoulder, at the same time bringing up the left feet side by side.)

Grand Marshal.—"C."

S. G.—"M."

(Gr. Sov. and Gr. Officers during this time form in line from the right of the second to the left of the first division. The "Words" are then passed down the whole line of first division.)

Grand Marshal.—Attention, Sir Knights Junior

General! advance, and communicate the Latin countersign!

(This is given by four cuts. First, cross front—above the head; secondly, cross back—above the head; third, cross front—below knee; fourth, cross front—above the head. Therefore under an arch of steel the Latin words are shared: “I. H. S. V.,” and afterwards passed down the second division.)

Grand Marshal.—Attention, first division. Advance, and communicate to the second division the Greek countersign!

(First division advances upon the right foot. Give in the first place two cuts—i.e., first, cross front above the head; second, cross back—above the head. Next cut below, drawing the edges of the swords sharply upon each other to make a sound; and bring the points against the left sides, as if to thrust in through, at the same time pronouncing the Words:—

εν τούτω νικη. (“In this is victory”),

or

εν τούτω νικα. (“In this conquer”).

(The second division all say:—

“Right.”

Grand Marshal (to first division).—As you were!

(All step back to their former position.)

Grand Marshal.—Attention, second division. Advance and communicate to the first the Sign, Grip, and Grand Word of a Red Cross Knight!

(The Sign is given with sword to the right eyebrow; fingers on lips. Swords are then crossed in the centre, and the word is given.)

First division.—“Right.”

Grand Marshal.—Attention, Sir Knights! You will now give the Fraternal Salute.

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(This is given by advancing upon the right foot as before, bringing the left feet side by side, introducing fingers of left hands, and under the Arch of Steel repeating, "Unity joins—two hearts—two souls—and Friendship makes us (both say) one." The sentiment is divided between the divisions, excepting the last word, which is repeated simultaneously by both.)

Grand Marshal.—Sir Knights, form round the Altar for the purpose of opening this General Grand Conclave!

(The Gr. Sov. is now seated on the Throne, and the Generals form the Knights in a circle round the Altar.)

Grand Marshal.—Attention, Sir Knights! To the right-about-face, deposit swords (all deposit swords). To the right-about-face; to your devotions!

(All are then again facing the Altar, and each other. Each Knight kneels without further orders upon left knee; cross arms and form fraternal chain, including the Prelate, who repeats the opening prayer *ad voluntatem*.)

Grand Marshal.—Attention, Sir Knights! Right-about-face; recover swords; your division in line; to your posts—march!

(The S. and J. G.'s march with them respectively, and afterwards take their stations in the Conclave.)

END OF THE RED CROSS OF ROME AND CONSTANTINE DEGREE.

THE

Knights Templar Degree.



6

7

INTRODUCTORY REMARKS.

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It appears that there is not the slightest doubt that the Institution of Knight Templar possessed some features identical with Freemasonry. In a work written by M. Rosetti it is asserted that the Templars were a branch of the Masonic Institution, whose object was the overthrow of the Papal Power, this assertion is much to be doubted. Bro. J. Howe, in his excellent work entitled "The Freemasons Manual," gives a full historical account of the Templar Degree, to which work we are indebted for the following quotations relating to their history, &c. "The wonderful Architectural and Engineering works which, both in Asia and Europe, were constructed under the direction of the Templars and Hospitallers—more particularly the former—are, it seems to us, very striking evidence of the Masonic origin of the Knights. Gervase of Canterbury, who wrote in the 12th century, speaks of both French and English artificers skilful to work in stone and wood, who travelled in guilds or societies for the purpose of proffering their services wherever the Architects and Builders Art required to be exercised.

These were the only men who possessed the requisite knowledge, and from their ranks Kings and Princes frequently impressed by violence workmen whom they required to construct their palaces or fortresses, they were the operative Freemasons to whose surpassing skill and knowledge of the laws of beauty and just proportion, we are

indebted for the magnificent Cathedrals which adorn this country and the Continent. They met in Lodges close tiled from the vulgar gaze, and persued the practice of their mystic rites under the sanction of the Throne and the Church. During the first Crusade we have no record of any building constructed by the warrior pilgrims; but at a later date, after the institution of the Orders of the Temple and St. John, castles, churches, palaces, and hospitals speedily arose on all sides. Their fortresses were of wondrous strength, and showed great skill in engineering, but supposing the mysteries of the Templars might not have been wholly connected with those of Freemasonry still there can be little doubt that many of the Templar Order were Freemasons and initiated into the secrets of occult philosophy or the Rosicrucian Order. The Illustrious Order of the Temple has through many vicissitudes survived to our time, and indeed of late years a great and we may say astonishing influence has been exercised in the Masonic Craft by this brotherhood in England, on the Continent of Europe, and in the United States. Notwithstanding the persecution the Order was subjected to, consequent upon the macinations of Philip Le Bel and Pope Clement, it continued to exist if not to flourish. Jaques de Molay, the martyred Grand Master, in anticipation of his fate, appointed his successor to rule the Fraternity, and from that time to the present there has been an uninterrupted succession of Grand Masters. In the Preceptories of the Order in England the secrets imparted to the newly installed brother of the Temple included for many years the degrees known as Knight of St. John and Knight of Malta. With these were also conferred the "Rose-Croix of Heredom," one of the higher degrees, which it is said was originally brought into this Country from Scotland, and the "Kadosh," or *ne plus ultra*

of Masonry. Of the Kadosh there are said to be six degrees, and however worked, we are at liberty to say that there is little doubt that they are intimately connected with the ancient ceremonies of the Order of the Temple.

The influence of this Noble Order has been widely exercised on the Continent. In France and Italy chapters of the chivalric degrees have always been held, and battered under the sanction of the Church. At Sonnenberg, in Germany, there was a Grand Encampment of the Knights of St. John early in the present century, where several German princes were elevated to the privileges of the Order; in Prussia the Military Orders flourish, and there is good ground for tracing their preservation up to the Teutonic Order, the Knights of which were the original Founders of the power of the Prussian Monarchy. It is not unreasonable to conclude that a portion of the persecuted brotherhood of the Temple sought refuge with their more prosperous fellow-soldiers of the Teutonic Order, and that their Secrets and ceremonies may have been thus perpetuated in the North of Europe, while the Knights of St. John preserved them in the South.

“The Templar Degree derived its origin in this country from two sources—France and Germany, *the Cross of Xt. Encampment* held at Clerkenwell was of French origin; the “*Observance*” was from Germany.”

“The Knights Templar Degree is highly valued in all countries, and its ritualis, we believe, are identical. The Candidate for its honours in England must be a Royal Arch Mason, and as such he presents himself at the Encampment—as the meetings are called—in the character and garb of a pilgrim or palmer, as they were designated in the Holy Land; he figuratively undergoes seven years’ travel, and then seven years’ warfare, when, having conducted himself couragaeously through his trials,

he is finally admitted into the Order. It need hardly be said that it is entirely a Xtian Degree, and into it none but such as are professors of Xtianity can be admitted. There is not a vestige of Freemasonry as such in the degree, save the absolute necessity of Candidates having been admitted into the Royal Brch. The New Testa- is, except one slight extract, exclusively used for illustration; and the three great lights represent Peter, James, and John. The object of this Degree is similar to that of the "Rose-Croix," but whereas that deals with the event of man's redemption in an allegory, this celebrates the fact."

The officers of a Grand Conclave are:—

- | | |
|---|--|
| 1. The Most Eminent and Supreme Grand Master. | 16. Grand Provost. |
| 2. The Very Eminent Deputy Grand Master. | 17 & 18. First and Second Grand Experts. |
| 3. Grand Seneschal. | 19 & 20. First and Second Grand Standard Bearers. |
| The following officers are chosen annually— | 21. Grand Almoner. |
| 4. The Grand Prior. | 22. Grand Director of Ceremonies. |
| 5. The Sub Prior. | 23. First and Second Grand Aide-de-camp. |
| 6. The Grand Prelate. | 24. & 25. First and Second Grand Captain of Lines. |
| 7 & 8. First and Second Grand Captains. | 26. Grand Sword-bearer. |
| 9 & 10. Grand Chancellor and Vice Chancellor. | 27 & 28. Two Grand Heralds. |
| 11. Grand Registrar. | 29. Grand Superintendent of Works. |
| 12. Grand Treasurer. | 30. Grand Organist. |
| 13. Grand Chamberlain. | 31. Grand Banner-bearers. |
| 14. Grand Hospittallee. | 32 & 33. Two Grand Esquires. |
| 15. Grand Constable or Mareschal. | |

The installation Fees are never less than three guineas except to a serving Brother, for whom a dispensation is necessary.

The costume of the Degree is a Badge of white Kid Skin, bordered with black watered ribbon, the ribbon to be four inches broad. In the centre of the badge is a red Cross pattée in velvet or embroidery. A belt of black silk velvet five inches broad in the front is worn attached to the badge; the belt has on the front emblems of mortality in a triangle of Silver. Grand officers have three white stripes intersected on the black ribbon. A Sash of black watered ribbon four inches wide is worn over the right shoulder. Commanders have gold fringe and button at the ends. The Sashes of the Grand Officers have three white stripes.

The Members of Grand Conclave are all Present and Past Grand Officers, all present and Past Commanders, and the Present Captains of Private Encampments.

The Grand Conclave is held on the Second Friday in May, at Freemasons' Hall, London.

Encampments must be constituted by a warrant or patent, with the great Seal of the Order affixed under the sign manual of the Grand Master, and witnessed by the Deputy Grd. Master, and the Grd. Chancellor.

Every Encampment must consist of an Eminent Commander, a Prelate, Two Captains, a Registrar (who is also Secretary), a Treasurer, an Almoner, an Expert, Two Standard Bearers, a Captain of the Lines, Two Heralds, and an Equerry.

The Emblem of the Order is a Cross Pattée. Commanders and Past Commanders wear the Patriarchal Cross, suspended by a white watered and sometimes a Syrian ribbon.

The Grd. Master is distinguished by the Triple Cross of Salem. The Star of the Order is Silver, with Seven Points, and has a Passion Cross in the centre, and the motto around it, "*In hoc signo vinces.*" The Cloak is of White Camlet with a Hood, and on the left shoulder is the Cross, to which each wearer is entitled, in Red Silk.

THE RITUAL
OF
Masonic Knights Templar.

—:o:—

OPENING OF THE ENCAMPMENT.

E. C.—Sir Knights, assist me to open the Encampment.

(Sir Knights all rise. Swords drawn, and in Right Hands.)

E. C.—Sir Knight Second Captain, what is the first care of a Knight Templar?

Second Captain.—To see the Encampment properly guarded.

E. C.—Direct that duty to be done.

Second Captain.—Sir Knight Captain of the Lines, see that the Encampment is properly guarded.

Captain of Lines raps ———

Equerry without raps ———

Captain of Lines.—Sir Knight Second Captain, the Encampment is properly guarded.

Second Captain.—Eminent Commander, all is secure.

E. C.—Sir Knight First Captain, what is the next care?

First Captain.—To see that none but Knights Templar are present.

E. C.—To order, Sir Knights (which is done).

(Swords drawn in right hands, and the points in the left, with the swords diagonally across the body.)

E. C.—Sir Knight Registrar, call the Muster Roll.

(Registrar reads over the names of all present; each Knight answers to his name.)

E. C.—Sir Knights, let us now deposit our Arms at the foot of the Cross, and implore the blessing and protection of the Holy Trinity.

Prelate.—Let us pray.

PRAYER.

Merciful Redeemer of perishing mankind, who hast promised that Thou would'st be in the midst of those who assemble in Thy Holy Name, look down upon us Thy servants with an eye of tender compassion, and so direct us this day that all our labours may be begun, continued, and ended in love to Thee, affection to our Companions, protection to the distressed, and obedience to our Order.
—Amen.

E. C.—Sir Knight Second Captain, what is the situation of the Captain of the Lines?

Second Captain.—Within the Entrance of the Encampment.

E. C.—His duty?

Second Captain.—To see that the Sentinels are regularly placed at the outposts, that the Encampment may be safely guarded without as well as within.

E. C.—Let him resume his Arms and duty.—DONE.

E. C.—Sir Knight First Captain, the situation of the Expert?

First Captain.—In the West.

E. C.—His duty?

First Captain.—To assist the Eminent Commander and the First and Second Captains in the performance of our rites and ceremonies.

E. C.—Let him resume his Arms and duty.—DONE.

E. C.—Sir Knight Second Captain, your situation in the Encampment?

Second Captain.—In the North-west Angle of the Encampment.

E. C.—Your duty?

Second Captain.—To see that all commands from the Eminent Commander to the First Captain are obeyed in the North Column.

E. C.—Resume your Arms and duty.—DONE.

E. C.—Sir Knight First Captain, your situation in the Encampment?

First Captain.—In the South-west Angle of the Encampment.

E. C.—Your duty?

First Captain.—To receive reports from the Second Captain, to forward them without delay to the Eminent Commander, and to see that all the Knights are arranged under their respective Banners.

E. C.—Are they so arranged?

First Captain.—To the best of my knowledge Eminent Commander.

E. C.—Resume your Arms and duty.—DONE.

E. C.—What is the situation of the Eminent Commander?

First Captain.—At head-quarters in the East.

E. C.—His duty?

First Captain.—To open the Encampment in form; to issue his commands for its regulation; and to close it when he may deem it convenient.

E. C.—Sir Knights, resume your Arms and duty.—
DONE.

E. C.—Our Encampment being thus duly formed, I, in the name of the Three Scriptural Officers of

† Christ our Priest;

† Christ our Prophet; and

† Christ our King;

declare it duly opened for the despatch of such business as may come regularly before us.

(As the E. C. pronounces each of these words all the Sir Knights salute.)

END OF OPENING.

—:O:—

CLOSING OF THE ENCAMPMENT.

E. C.—Sir Knights, assist me to close the Encampment.

(Sir Knights all rise.)

E. C.—Sir Knight Second C., what is the constant care of a Knight Templar?

Second C.—To see that the Encampment is properly guarded.

E. C.—See that duty done?

Second C.—Sir Knight Captain of Lines, see that the Encampment is properly guarded.

Captain of Lines raps ———

Equerry without raps ———

Captain of Lines.—Sir Knight Second Captain, the Encampment is properly guarded.

E. C.—Sir Knight First Captain, what is the next care?

First C.—To see that the Sir Knights appear to order as Knights Templar.

E. C.—To order, Sir Knights.—DONE.

E. C.—Let us deposit our Arms at the foot of the Cross, and implore the blessing of the Holy Trinity.

Prelate.—Let us pray.

PRAYER.

Prelate.—Oh, Merciful God! grant Thy holy protection and salutary blessing to this Encampment, enlighten its rulers with the rays of Thy brightness, that they may always see the just ways of our Heavenly Captain, and may, by their example, induce the Companions committed to their charge so to follow them through this wilderness of temptation, that having overcome the enemies of Thy Holy Name, they may arrive at the Heavenly Jerusalem armed with the Shield of Faith, and the Breastplate of Righteousness; through Jesus Christ Our Saviour.—Amen.

E. C.—Sir Knights, resume your Arms.—DONE.

E. C.—Our labours being finished, I, in the name of the three Scriptural Officers of

† Christ our Priest;

† Christ our Prophet; and

† Christ our King;

declare this Encampment duly closed.

(As the Eminent Commander pronounces each of these words, all the Sir Knights salute.)

END OF CLOSING.

—:O:—

INSTALLATION.

PART 1st.

PREPARATION OF THE CANDIDATE.

He is habited as a Pilgrim, with sandals, mantle, a belt or cord round the waist, a staff with a cross, scrip and wallet, with bread and a bottle of water, having been elected by ballot or otherwise, according to the custom of the Encampment, the candidate is conducted to the entrance of the Encampment.

On the approach an alarm is sounded without.

Captain of Lines.—Sir Knight Second Captain, there is an alarm at the outpost.

Second C.—Ascertain the cause of the alarm.

Captain of Lines.—Sir Knight Second Captain, a stranger is endeavouring to penetrate our lines.

E. C.—Be cautious and see who is the intruder.

Second Captain.—See who comes.

Captain of Lines.—Who comes here?

Equerry without.—Companion A. B., a Pilgrim on his travels, weary and fatigued, having heard of this Encampment of Knights Templar, is anxious to take refuge

therein, and if possible to be admitted to the privileges of the Order.

Captain of Lines.—What recommendation does he bring?

Equerry without.—The Sign and Word of a R. A. Mason.

Captain of Lines.—Shew me the Sign, and communicate the Word.

(Candidate gives the Reverential Sign and the Word by which R. A. Masons reveal themselves to Companions.)

Captain of Lines.—Wait while I report you to our E. C.

(Captain of Lines returns from the door, and salutes the E. C., and says:)

Captain of Lines.—E. C., beyond the outposts is Companion A. B., a Pilgrim on his travels, weary and fatigued, who, having heard of this Encampment of Knights Templar, is anxious to take refuge therein, and if possible to be admitted to the privileges of the Order.

E. C.—What recommendation does he bring?

Captain of Lines.—The Sign and Word of a R. A. Mason.

E. C.—Let him be admitted with caution.

Second Captain.—Eminent Commander, all is secure.

(The Candidate is admitted; Sir Knights stand to order; Expert receives the Candidate, habited as a Pilgrim, and conducts him to the Second Captain, who, presenting his sword to the breast of the Candidate, thus addresses him:)

Second Captain.—Who are you that dare to penetrate thus far into our Encampment?

Expert.—Companion A. B., a Pilgrim on his travels, weary and fatigued, who, having heard of this Encampment of Knights Templar, is anxious to take refuge there-

in, and if possible to be admitted to the privileges of the Order.

Second Captain.—What recommendation do you bring?

Cand.—The Sign and Word of a R. A. Mason.

Second C.—Shew me the Sign, and communicate the Word.

(Cand. gives the Reverential Sign and Word by which R. A. Masons reveal themselves to Companions. Expert then conducts him to the First Captain, who challenges him in the same words, and receives the same answers. After this the Expert conducts the Candidate near to the foot of the Sepulchre, and directs him to salute the E. C. with the Sign and the Word.)

E. C.—Welcome, in the name of Jehovah; rest yourself and partake of bread and water, the staff of life, and the only refreshment we can at present afford you.

(The Pilgrim is seated in the West; and refreshed with bread and water, the Sir Knights are all seated; after the Pilgrim has partaken of bread and water he rises, and the Eminent Com. thus addresses him:)

E. C.—Pilgrim, you have sought refuge in our Encampment, and desire to be admitted to the privileges of our Order; let me therefore demand of you on whom, in the hour of danger, do you rely?

Pilgrim.—On God.

E. C.—And in whom do you put your trust for Eternal Salvation?

Pilgrim.—In our blessed Saviour Jesus Christ.

E. C.—Can you give me any proof of your sincerity?

Pilgrim.—I am ready to undertake any task, however perilous, which may entitle me to admission under the banner as a Soldier of the Cross.

E. C.—Then as a proof of your faith, I enjoin you a

seven years pilgrimage; this you will figuratively perform by proceeding round the Encampment seven times.

E. C.—Sir Knights, guard the Encampment.

(The Eminent Com. and the two Captains remain at their respective stations, but the other Knights stand round the Sepulchre, facing outwards with drawn swords and stand to order. Expert conducts the Candidate round the Encampment, preceeding him with a drawn sword. After the third round he halts in the West, Expert near him, and the Eminent Com. is asked by the Second Captain to remit the remainder of the term.)

Second Captain.—E. C., the Pilgrim having performed three years of his pilgrimage, and having evinced great zeal and fidelity, I have to request you will remit the remainder of the term.

E. C.—Sir Knight Second C., I readily attend to your request, and remit the remainder of the term.

E. C.—Sir Knights, resume your Stalls.

(The Sir Knights resume their Stalls.)

E. C.—To order Sir Knights.—DONE.

E. C.—Let us pray.

The Prelate reads or repeats one of the following Prayers.

PRAYER.

Merciful Lord of Heaven and Earth, who hast protected this Thy servant through a long and dangerous pilgrimage, and hast inclined his heart to dedicate the remainder of his life to Thy Holy Service, grant, we beseech Thee, that he may constantly adhere to those pious resolutions, that he may heartily detest all the sins of his former life, and may henceforward, with a firm resolution, shun all occasions of offending Thee, Oh, Great Emanuel! and may at last arrive at the Conclave of the Heavenly Jerusalem.—Amen.

Or this Prayer.

Oh Emanuel, our Great and Heavenly Captain! look down, we beseech Thee, on this Encampment of Thy devoted servants, and impart Thy Holy Spirit to the Candidate before Thee, that he may become a good and faithful Soldier in Thy Holy service, and may be worthy of Thy acceptance and salvation.—Amen.

Or this prayer.

Grant, Oh Lord! that this Candidate for the mysteries of our Lord and Saviour's Birth, Life, Death, Resurrection, and Ascension, may ever hold fast the profession of a Christian, may boldly fight under the Banner of the Cross as a faithful Soldier of our blessed Master, and may become a true Companion amongst us. This we beg in the name of Thine only Son our Lord and Redeemer.—Amen.

(Or the passage of Scripture may be read of St. Paul's Epistle to the Hebrews, chapter 2nd, verses 1 to 16 inclusive.)

E. C.—Let the Pilgrim now approach the Holy Sepulchre, and, bended on both knees, enter into a solemn engagement, placing both hands on the Holy Gospel.

[The Candidate is directed to kneel (by the Expert) at the foot of the Sepulchre, and place both hands on the open volume of the New Testament.]

The First and Second Captains leave their stations, and hold their drawn swords crossed on his hands.

OBLIGATION.

I, A. B., in the name of the Holy Trinity, and in the presence of the Knights here assembled, do hereby and hereon most solemnly promise and swear never to reveal the secrets of a Knight Templar to anyone beneath that degree, unless it be to a Candidate for the same in a law-

ful Encampment of Knights Templar, and then only whilst acting as a regularly-installed Commander.

I furthermore solemnly promise that I will faithfully defend and maintain the Holy Xtian Faith against all unprovoked attacks of its enemies.

That I will not shed the blood of a Knight Templar in wrath, unless it be in the just wars of Sovereign Princes or States. But, on the contrary, will defend him, even at the risk of my life, when or whensoever his life, or his honour may be in danger.

That I will, to the utmost of my power, protect the near and dear relations and connexions of Knights Templar, and if possible prevent all harm, danger, or violence to which they may be exposed.

Lastly, I do most sincerely promise to be obedient to the Supreme Authorities of the Country in which I do or may reside, and strictly to observe and maintain the Ancient Laws and Regulations of the Order, and the Statutes of the Grand Conclave of England and Wales, and to answer and obey, so far as lies in my power, all summons sent to me, the same being properly marked.

To all these points I swear fidelity, without evasion, equivocation, or mental reservation of any kind, under no less penalty than the loss of life, by having my h—d struck off and placed upon a pinnacle or spire, my S—sawn asunder, and my b— exposed to the scorching rays of the sun, as a warning to all infidels and traitors. So help me, Christ: and keep me steadfast in this my solemn obligation.

E. C.—You will seal that Solemn Obligation seven times on the Holy Gospel.

(Candidate seals seven times.)

E. C.—Arise a Novice of our Order.

(Candidate rises.)

E. C.—Let the Novice be divested of his Pilgrim's habit, and assume the garb of a Soldier of the Cross.

(Expert takes off the Pilgrim's habit, and puts on the Armour progressively, as the Reverend Prelate reads from St. Paul's Epistle to the Ephesians, chap. 6, ver. 10 to 17 inclusive.)

E. C.—The Novice will now pay attention while the Reverend Prelate reads a certain portion of Scripture.

E. C.—Being now armed as a Soldier of Christ, you are prepared to enter on a warfare of seven years, but I must request you first to make those professions which your sainted predecessors have made; you will repeat after me, suiting the action to the words.

E. C.—“I draw my Sword in defence of the Holy Christian Faith.”

E. C.—“I draw my Sword in defence of all Knights Templar.”

E. C.—“I draw my Sword in defence of the near Relations and Connection of Knights Templar.”

E. C.—You are now about to proceed on a seven years warfare, and as you may be occasionally stopped and subjected to an examination as a Soldier, enrolled under the Banner of the Cross, I shall now entrust you with the Sign and Word of a Crusader, whereby you will gain confidence and support.

(E. C. gives the Sign and Word of a Crusader.)

E. C.—Thus prepared you may proceed on your Crusade, which you will figuratively perform by proceeding round the Encampment, and be prepared to defend yourself with your Sword.

E. C.—Sir Knights, to order.—Done.

(Sir Knights stand to order under their respective Banners, the Expert conducts the Novice round the Encampment, going up the North Side.

At each round the Candidate is stopped and challenged in the East, the South-west, and the North-west, by a Past Eminent Commander, the First and Second Captains respectively, to whom he gives the Sign and Word of a Crusader.

After he has been challenged for the third time, the Eminent Commander is asked by the First Captain to remit the remainder of the term.)

First Captain.—Eminent Commander, the Novice has zealously prosecuted the Campaign up to the present time; is it your pleasure to remit the remaining portion.

E. C.—Mos willingly I remit the remaining four years of Probation as a Crusader.

(Expert conducts the Novice to the foot of the Sepulchre, and the E. C. address him as follows :)

E. C.—With the point of your Sword you will assist the Sir Knight Expert to unveil the Cross, and you will notice the Scroll at its foot.

(The Candidate unveils the Cross on the Sepulchre with his Sword, and reads the Scroll.)

E. C.—Whenever that mark, which is formed from the Initials of the Latin inscription placed over our Saviour at his Crucifixion, be on your summons, it will be your imperative duty, in accordance with your obligation, to obey it; if unavoidable circumstances render your personal attendance impossible, you will then by letter explain the cause of such inability to the Eminent Commander by whom the Summons has been issued.

The following charge may be given or omitted at discretion.

CHARGE.

E. C.—Pilgrim, now a Novice of our Order, the Ceremonies in which you are now engaged are calculated

deeply to impress your mind, and I trust they will have a long and happy effect upon your future character.

You were first, as a trial of your faith and humility, enjoined to perform a seven years' pilgrimage; it represented the Pilgrimage of Life, through which we are all passing:—we are all weary Pilgrims looking forward to that Asylum where we shall rest from our labours and be at rest for ever

You were then directed, as a trial of your courage and constancy, to perform seven years of warfare; it represented to you the constant warfare with the lying vanities and deceits of this world, in which it is necessary for us to be always engaged. You are now about to perform a year of penance, as a further trial of your humility; it is also a trial of that faith which will conduct you safely over the Dark Gulph of everlasting Death, and land your enfranchised Spirit in that peaceful abode of the blessed.

Pilgrim, keep ever in your memory this awful truth, you know not how soon you may be called upon to render an account to that Supreme Judge, from whom not even the most minute act of your life is hidden, for although you now stand erect in all the strength of manhood and pride of beauty, in a few short moments you may become a pale and lifeless corpse.

Let these considerations induce you to receive, with cheerfulness of gratitude, every calamity, which may befall you. Prosperity is but a fading flower, and though to-day you may have health, and friends, and riches, and honours, to-morrow your friends may prove false, your health may be changed into sickness, and your riches and honours may vanish like a dream. Such is man in every station of life, whether crowned with a royal diadem, or enduring the lot of a scourged slave; but the time will come when all will be on a level, death will destroy all

distinctions, and the dust of the rich and poor shall be blended in one indiscriminate mass. The superiority of an after state will be that of Virtue.

. Let us then endeavour, while on this side of the grave, to copy that bright pattern of every excellence which is set before us in the Gospels, and as far as we are able let us act according to the dictates of right reason, and cultivate harmony, maintain charity, and live in unity and brotherly love. .

Let the emblems of Life and Death, which lie before you, also remind you of your earthly existence, and teach you to be prepared for the closing hour of your mortal life; and, rest assured, that a firm faith in the truths revealed to us, will afford you consolation in the gloomy hours of dissolution, and ensure your ineffable and eternal happiness in the world to come.

E. C.—You are now to undergo a year of penance and mortification; you will therefore take that skull in your left hand, and one of those small lighted tapers in your right; and banishing all worldly thoughts, and mentally invoking the blessing of Heaven on your undertaking, you will figuratively perform a year of penance by walking slowly round the Encampment, and keeping your eyes fixed on those Emblems of Light and mortality.

E. C.—To order, Sir Knights.—DONE.

(The Sir Knights stand to order, the Novice takes the Skull and lighted taper as directed, and proceeds slowly by himself once round the Encampment; while the Novice is performing the year of penance a solemn dirge may be played; when the Novice has returned to the West he faces the Eminent Commander, who addresses him as follows:—

E. C.—You will now repeat after me the following imprecations.

E. C.—May the Spirit that once inhabited this Skull rise up and testify against me if ever I wilfully betray my Obligation of a Knight Templar.

E. C.—Seal it with your lips seven times on the skull.

(The Novice raises the skull to his lips, and kisses it seven times, which is then replaced on the Sepulchre.)

E. C.—May my light also be extinguished among men as that of Judas Iscariot was for betraying his Lord and Master, and as I now extinguish this light.

(The Novice blows out the light, the taper is replaced, but not lighted.)

E. C.—You will now retire to meditate on the ceremony you have first passed through, and prepare yourself for the honour of Knighthood, but in order to enable you to gain re-admission I will entrust you with the Casual Sign and Grand Pass-word of the Order.

E. C.—The Rev. Prelate will now read portion of the Holy Scripture.

(The Rev. Prelate reads Isaiah, chap. 8, verse 1 to 3 inclusive.)

E. C.—The Sign is given thus (gives the Sign), the Grand Pass-word is contained in the portion of Scripture which has just been read to you by the Rev. Prelate, it is considered a Type of the Redeemer, and in the Hebrew language it signifies, "In making speed to the spoil he hastens the prey."

E. C.—There is also another sign, and is given thus (gives it), it is contained in the 50th chap., and part of the 6 verse.

(The Novice salutes and retires.

INSTALLATION.

PART 2ND.

(Equery without gives the Knocks at the door.)

Captain of Lines.—Sir Knight Second Captain, there is a report.

Second Captain.—Eminent Commander, there is a report.

E. C.—See who seeks admission.

(The Captain of Lines goes to the door.)

Captain of Lines.—Our new companion in Arms.

E. C.—Admit him.

(Candidate is admitted, and presented to the Second Captain to whom he gives the Sign and Word, he is then presented to the First Captain, to whom also he gives the Sign and Word; he is then directed to halt in the West, facing the E. C., and gives the Sign and Word.)

E. C.—Our new Companion will attend to a portion of the Holy Scripture, which the Rev. Prelate will read.

(Prelate reads from the 1st of St. Peter, chap. 2nd, verse 1st to 17th inclusive.)

E. C.—Sir Knight Expert, let the Cup of memory be presented to our new Companion in Arms.

(Expert presents a Cup of Wine.)

E. C.—Worthy Bro., at your first admission you were refreshed with bread and water, we now invite you to refresh yourself with the Cup of memory, which you will dedicate to seven distinct Libations, you will repeat after me.—

E. C.—To Order Sir Knights.

(The Knights all rise to order. Eminent Commander dictates to the Candidate, who repeats after him, and drinks to each of the following memorials.)

E. C.—First Libation: "To the Memory of Moses,

Besaleal, and Asleab, the three Grand Masters who presided over the Holy Lodge."—DRINK.

E. C.—Second Libation: "To the memory of Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abiff, the three Grand Masters who presided over the Sacred Lodge."—DRINK.

E. C.—Third Libation: To the memory of Zerubbabel, the Prince of the People, Haggai the Prophet, and Jeshua, the Son of Josedeck, the High Priest, the three Grand Masters who presided over the Grand or Royal Lodge."—DRINK.

E. C.—Fourth Libation: "To the Memory of John the Baptist, the forerunner of Christ.—DRINK.

E. C.—Fifth Libation: "To the memory of John the Evangelist, who finished, by his learning, what the former commenced by his zeal."—DRINK.

E. C.—Sixth Libation: "To the Pious Memory of all those Valiant Knights who sealed their faith with their blood under the banner of the Cross."—DRINK.

E. C.—The next is called the Obligation toast and is drunk from the S—— and seals the rest of the Libations: Seventh Libation: "To all Knight Templars, wheresoever dispersed over the face of earth and water."—DRINK.

E. C.—Sir Knights, resume your Stalls.

E. C.—You will now attend to another portion of Scripture, which the Rev. Prelate will read.

(Prelate reads from Revelation, chap. 2nd, verse 17th.)

Expert advances to the Candidate with a drawn Sword, and presents the Stone.

After the E. C. has given the following address, Expert asks the Candidate from what part of the body he shall draw blood with his sword.

E. C.—Worthy Bro., it was customary at the period of the Institution of our Order for each Novice to be required

to sign his name with his blood on the North East Corner of the Mystical Stone, before he could obtain the Sacred Word it enshrines.

Are you prepared to sign your name on the Stone which is now presented ?

(Expert now ascertains and announces to the E. C. that he is willing to sign.)

E. C.—Worthy Bro., accepting your ready acquiescence as a sufficient proof of your devotion to our Order, we dispense with the observance of the custom further than to require you to moisten the pen with your lips and write your initials with it upon the Stone.

(After the Candidate has signed, he is shewn the word, and a small stone presented to him by the Expert as a Memorial.)

E. C.—You will carefully preserve that Memorial, for should you wish to gain admission into a Knights Templar Encampment, you will, on presenting that stone and explaining the circumstances under which you received it, be recognised and admitted as a Companion of our Order; approach Bro. and receive the highest honor I can at present bestow upon you.

(The Candidate is conducted to the East, the Eminent Commander descends from the Throne, the Standards are raised, and the Candidate kneels before the Eminent Commander, who gives the Accolade as follows.)

E. C.—In the name of the Holy, Blessed, and Glorious Trinity, and by the authority vested in me as a Knight Commander, I make thee a Knight of the Holy Temple.

(The Eminent Commander lays his Sword on the Candidate, first on the left, then on his right shoulder, and on his head as he pronounces the following words.)

E. C.—Be Loyal, Brave, and Free; arise, Sir Knight
A. B.

(After which the Chamberlain presents the Ribbon, Badge, and Star of the Order on a cushion to the E. C., who throws the Ribbon over the right shoulder, and says.)

E. C.—Wear this Ribbon and Badge, the Ensign of our Order, and this Star, an emblem of the reward which the Great Captain of our Salvation has promised to those who conquer in his name, even the emblem of himself, he being the bright Morning Star, whose rising brought health and Salvation to mankind, and light to those who sat in darkness and in the shadow of death; bear this ever in mind, and continue his faithful soldier unto death. We clothe you with this mantle, pure white, ennobled with the Red Cross of the Order. It is an unequivocal symbol of Light and Purity; it has been honored and venerated in all ages by every nation and every people since the Creation of Light out of darkness; it is the most exalted dignity that can be conferred, and I exhort you not to disgrace it by actions which may reflect discredit on our Order, into which you have this day had the honor to be admitted.

Receive it undefiled, and produce it without spot before the tribunal of our Lord and Saviour Jesus Christ, that you may obtain Eternal Life.

Lastly, I present you with this Sword, which, in the hand of a Valiant and Christian Knight, is endowed with three most excellent qualities—

“Its Hilt with Justice,”

“Its Blade with Fortitude,” and

“Its Point with Mercy,”

which gives this important lesson that, having faith in the Justice of our cause, we must press forward with undaunted fortitude, ever remembering to extend the point of mercy to a fallen foe.

E. C.—I will now entrust you with the Grand Word, Grand Grip, and Grand Sign of the Order.

(The Eminent Commander gives the Word, the Grip, and Sign of the Order. Expert conducts him to his Stall, the Standards are raised and the Heralds proclaim.)

E. C.—Heralds, you will now proclaim.

First Herald.—Sir Knight of the Temple, our Bro. and Companion, Sir Knight A. B. is this day Installed a Knight of our Illustrious Order.

Second Herald.—Long Life, Honour, and Prosperity to our newly installed Knight Companion, Sir Knight A. B. To our Most Eminent and Supreme Grand Master, the Grand Officers and all other Knights of this Order.

(The Sir Knights salute thrice, and the new Knight from his Stall salutes in return.)

E. C.—Sir Knights, you may now take your seats.

E. C.—I will now explain to you the symbols of the Order; the three great Lights placed at the angles of an equilateral triangle represent the three favourite Apostles of our Saviour, viz., Peter, James, and John, of whom the last-named was the most beloved, for leaning on our Saviour's bosom, he received the instructions which he communicated so faithfully to the other Disciples.

The nine smaller Tapers distributed equally between those already noticed are emblematical of the nine other Apostles, of whom one represented by the Taper extinguished by you betrayed his Lord and Master. You may now relight the Taper (this is done), so may our Saviour bestow on you the light of his reconciled countenance and keep you from falling. The Skull and Cross Bones, the emblems of Mortality, are placed at the foot of the Cross. These collectively remind us of the place called in the Hebrew Golgotha, unto which Simon of

Cyrene was constrained to bear the Cross upon which our Saviour was crucified.

The Skull also reminds us of the fate of one Simon of Syracuse, who was admitted into our illustrious Order, but violated his Obligation by betraying his trust to the Infidels. They, although they profited by the treason, despised the traitor, and caused his h— to be struck off, which they sent on a charger to the Grand Master of the Knight Templars, who ordered it to be placed on the point of a pinnacle, or spire, the S— to be laid open, and the b— exposed to the scorching rays of the sun, as a warning to all others.

It is in allusion to this circumstance that the Penal Sign of a Knight Templar had its origin.—GIVES SIGN.

The Lamb, the Dove, and the Cock, are sacred emblems of this Order. The first is emblematical of the Paschal Lamb, slain from the foundation of the world.

The Dove, of the Almighty Comforter, which descended in a bodily shape on Christ at his Baptism, whereby his divine mission was indicated to St. John the Baptist.

The Cock in this Monitor of the Order, for as his crowing heralds the morn, like the sun ushering in the new born day, so let it at that still hour call to our remembrance our duties as Knight Templars, and remind us to ask thus early for assistance to perform them throughout the coming day.

May we ever welcome that sound as a friendly caution, and never have reason to fear it as the periodical memento of a broken vow.

The following charge may be given at discretion.

CHARGE TO A KNIGHT TEMPLAR.

Sir Knight Companion, as you have past the first

Degrees of Masonry, and have been balloted for, admitted, and dubbed a Knight Companion of our most Christian and Sublime Order, you are to mark and learn all those parts of our rules and mysteries which you will find to be ingeniously calculated to form and qualify you to engage in services of great moment.

We have been informed that you earnestly desired and sought to be admitted and united to our Christian Order, and that from free and disinterested motives, so we kindly intreat you to receive the instructions which we do now or may hereafter inculcate or enjoin.

However strange and difficult our Ceremonies may at first appear, we trust that you will be modestly inquisitive and uniformly attentive, in order to acquire such pleasing instructions as will be most expedient to forward the great purpose of rational and social converse.

As we are orderly assembled for the most valuable of all purposes, so we are likewise enlightened in a peculiar manner, and strongly connected in the bonds of brotherly love, governed by certain and allowed rules, supported by decency, guarded by secrecy, skilled in mystery, both delightful and instructive, possessing the affection of each other, and seriously devoting ourselves thereto at stated times and seasons, apart from all temporal concerns, conversing together without dissimulation or reserve, and abounding in mirth, affability, and good humour.

We conceive you to be well informed in the three great qualifications which are essential to form the character of a Grand Mason, viz.:—Morality, Secrecy, and Brotherly Love.

We expect that you will join with us in all things, in labour and refreshment, in silence and mirth, always rejoicing with us in prosperity, and sympathising with us in

adversity, and to be like the rest of your Brethren, obedient to the Eminent Commander, respectfully attentive to all Presiding Officers, and decent and diligent while in the Encampment.

If your time will possibly allow, you are on no account to disobey the Summons of your Encampment, but be punctual to the hour appointed.

To all these promises we expect that you will cheerfully comply; and we sincerely wish you much success in the issue of your labours.

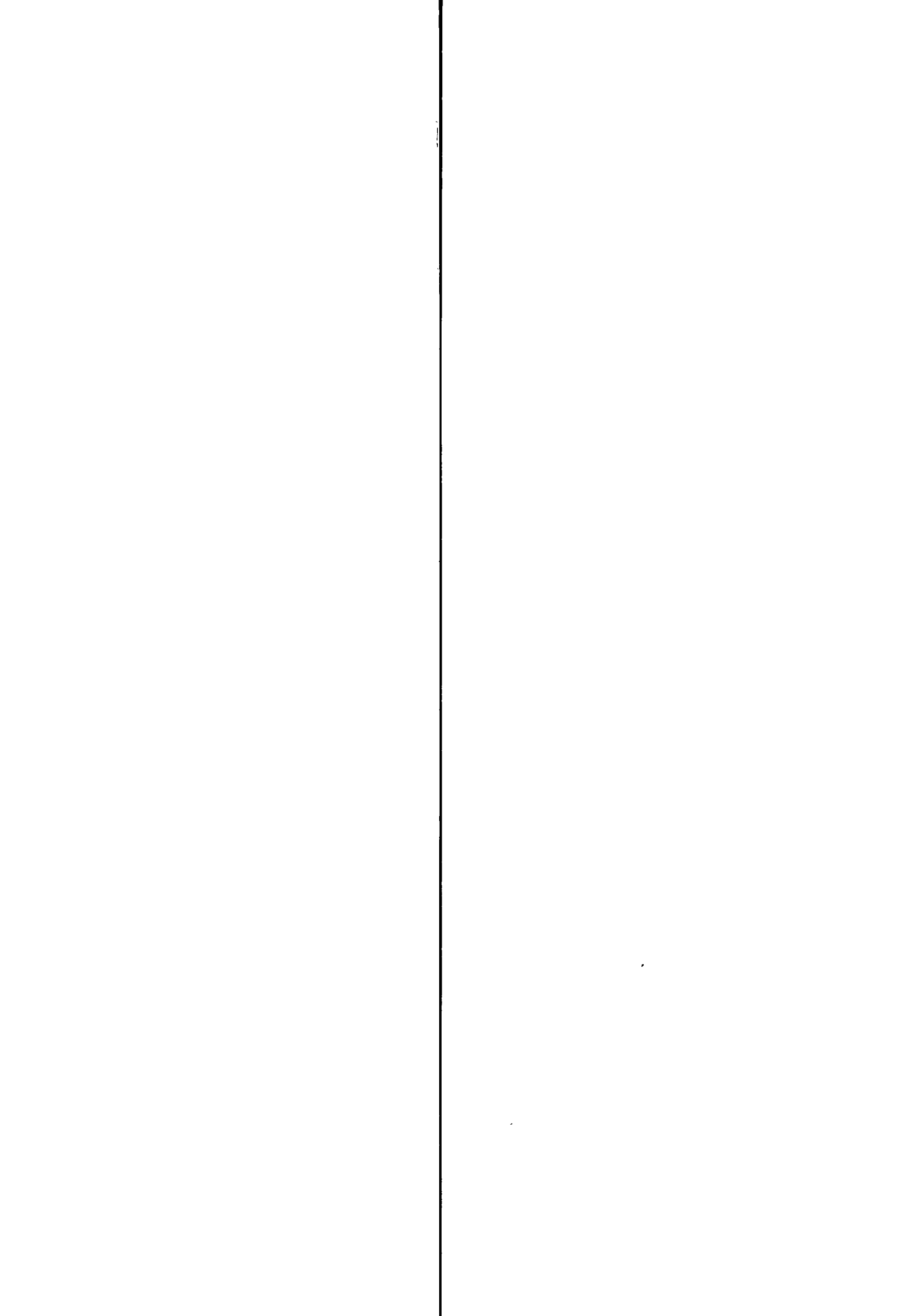
END OF THE RITUAL OF THE KNIGHTS TEMPLAR DEGREE.

RITUAL

OF THE

Knight of the Rose Croix de Here-
dom,

BEING THE 18TH DEGREE OF THE ANTIENT
AND ACCEPTED RITE.



HISTORICAL AND INTRODUCTORY REMARKS.

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THIS Degree is the most ancient and most generally practised of Historical Degrees of Freemasonry. It is generally supposed to have been instituted in Palestine by the Knights Templar in the 12th century, and one writer informs us that Prince Edward, afterwards Edward 1st, was there admitted into the Order. We also learn from Ragon, who wrote a work entitled "Orthodoxie Maconnique," that it owes its origin to a pious monk named John Valentine Andreaä, who lived in the early part of the 17th century. This Andreaä wrote two treatises, entitled "Judicorum de Fraternitate R. C.;" and "Noces Chimiques de Rozen Crutz."

The Ancient and Accepted, and commonly called Scottish Rite, has been identified by Dr. Robinson with Illuminism, who ascribed its origin to the association of Dionysian artificers. Chevalier Ramsay endeavoured to prove that it arose during the Crusades; Mr. Clinch says it originated from the institution of Pythagoras, and Mr. Barruel, also an American writer, that it is a continuation of the Templars; anyhow it must be allowed to be of

origin remote enough to entitle it to be called ancient. The reason of it being designated Scottish Rite is, that it is supposed to have derived its first establishment from Scottish Masons.

In Prussia, France, and Scotland the principal degrees of the Rite appeared in an organized form in 1713. Lord Derwentwater and his associates were working in Lodges of Herodim in 1725 in Paris, when the Grand Lodge of England sent to France the Ancient York Constitutions. Many Scotch brethren, Jacobites, being in France at this time, were initiated in many of the higher degrees of this rite. Findel and others assert that the Rite took its origin about the year 1740, from Michael Andrew Ramsay, a Scotchman, commonly called "Chevalier Ramsay," born at Ayr in 1686, and died in France 1748, and that from the time of the banishment of the Stuarts from England in 1688 secret alliances had been kept up between Rome and Scotland, Charles Stuart having retired in 1719 to Rome, that as these communications became more intimate, the hopes of the Pretender increased; that Ramsey attempted to corrupt the loyalty and fealty of Freemasonry in the Grand Lodge of Scotland founded in 1736, and being unable to do so conceived the scheme of assembling and more fully banding together the faithful adherents of the banished royal family in the higher grades, and thus filling their private Coffers.

Thory, in the *Acta Latamorum*, says that "Robert Bruce, King of Scotland, created the order of St. Andrew of Chardon, after the battle of Bannockburn; to this order was afterwards united that of Heredom, in order to unite the Scotch Masons who formed a part of his small army that defeated the English. Robert Bruce taking for himself and successors the title of Grand Master, and founded the Royal Grand Lodge of Heredom, at Kilwinning." The

late Bro. Dr.-Oliver informs us that this Order was afterwards confined to the two Degrees of Heredom and Rosycross. Bro. Chas. T. Mc. Clenachan, P.G.M., United States, in a work of his on the subject, says "the following is perhaps the most reliable and probable history of the origin of the degrees of the Ancient accepted Scottish Rite. At or about the period of the Masonic revival and excitement in the early part of the 18th century, there was felt a desire for a deeper research into the arcana of Freemasonry, and a thorough examination of the esoteric doctrines of the Order. The more ardent and brilliant minds of Europe determining to explore the Kabala, and enticed by so enobling a study, resolved to establish a superior grade of Masonry, for the exclusive propagation of the Mysteries as yet so little known to them, embracing the Historical, Philosophical, and Chivalric. With this purpose in view, attempts were made to establish separate and distinct organizations, wherein the sublime truths might be revealed and cultivated."

Nearly all these projects were ephemeral, and were outlived by their projectors, while the "Rite of Perfection," the germ of the organization of the Ancient and Accepted Scottish Rite—based upon the pure principles of Masonry and the elucidation of the occult mysteries, containing twenty-five degrees—gradually approached development. Doubtless the course of the Chivalier Ramsay, in 1740 hastened the consummation of the systematizing and embodying the degrees which had theretofore been for many years detached and unlocated.

Bro. J. Howe inform us that "The earliest record of the practice of any of the Degrees of this Rite is that of the Lodge of St. George de la Observance, No. 49, in Covent Garden, London, and working the 'Sublime degrees.' There is also proof that some of the degrees, the 18th,

28th, and 30th, were practised in the Midland Counties, at Nottingham, in the last century, by some brethren who were descendants of the Ancient York Masons, under the authority of Lord Rancliffe, G.M. of the Templars."

Bro. Preston informs us "that in 1787 a Grand Chapter of Herodim was opened. Though of ancient date and practised in different parts of Europe there is no record prior to this of its establishment in England." We are indebted also to Bro. J. Howe for the following remarks on the subject—"It is not the rule at present to practise any of the degrees of the Ancient and Accepted Rite below the 18th Degree, but some were continued to be practised up to a very recent period, and little over thirty years ago they were conferred on Brethren now living at the Crown Tavern, Clerkenwell Green." We have been told that this association was a Council of the nine Excellent Masters, and thus might be analogous to the Supreme Council; but we are unable to learn what degrees were conferred, for excepting as to the Ark Mariner or Noachite and the Rose Croix, the survivors have no knowledge. When the Duke of Sussex came unto power he exerted all his influence to suppress the practices we have referred to. At the death of the Duke of Sussex it was thought desirable to assemble the scattered fragments of the ancient degrees, and by general consent of the remaining members of the Ancient Order to form a general governing body of the Ancient and Accepted Rite. The present degrees of the Knight Templar and the Holy Arch not being found to exist amongst the ancient degrees of the Order; it seemed impossible to combine them in the rite, and thus it was thought better to establish an Independent Conclave for the degree of Knight Templar, by a general accordance of the various existing Encampments, a great Majority of which acceded

thereto, and those with one exception have since joined. It was then that an interview took place between the leaders, and it having been satisfactorily ascertained that none of the existing Encampments ever had any authority by warrant from any legally constituted authority to give the Degrees of Rose Croix and Kadosh, they being Degrees of the Ancient and Accepted Rite, it was agreed to discontinue any assumption of authority over those Degrees on the part of the Grand Conclave, whilst the Supreme Council, on their part, discontinued any authority or interference with the Templar Degree.

Knight of the Eagle and Pelican is one of the titles applied to a Rose Croix H—R—D—M. Freemason; yet that Degree is not strictly an order of Knighthood in the commonly received sense of the term. The Novice is still in search of the Truth and the lost Word; he journeys for a period of years, learning the three virtues which are to guide him, from a place of horror and gloom to that place from which merges at the appointed time the sacred initials, giving glory to Masonry and light and life to the world. This Degree is philosophical, the end of which is to free the mind from those encumbrances which hinder its progress towards perfection, and to raise it to the contemplation of inimitable truth, and the knowledge of divine and spiritual objects. A Mason admitted to the Rose Croix Degree will easily gain admittance to all foreign lodges. In France there are two systems of the A. and A. Rite, the one similar to the English Rite and the other called "the French Rite," also "the Grand Orient," the latter has seven Degrees, three symbolic and four higher; the first three, "Craft;" fourth, the "Elect;" fifth, the "Scotch Master;" sixth, the "Knight of the East;" seventh, the "Rose Croix;" it is also in accordance with the Supreme Councils of Ireland, Scotland, Germany, and the Brazils.

The Emblems of this Degree are the Eagle and Pelican, the Cross and the Rose. The Eagle is a symbol of Christ in his divine character, vide Deuteronomy xxxii. 11. The Pelican is an emblem of our Saviour shedding his blood for the salvation of human kind.

The Cross, as with the Egyptians, is a symbol of everlasting life, but since our Saviour's time on earth it has been adopted by all Christians as an emblem of Him who died for the redemption of the human race.

The Rose is figuratively Christ, hence he is called "the Rose of Sharon." Ragon says "that the Cross was in Egypt an emblem of immortality, and the rose of secrecy; the rose followed by the cross was the simplest mode of writing "the secret of immortality."

The Motto of this Degree is "Ne plus ultra." Bro. Howe informs us—"In the original form of the Order of Knights Templar in this country it was the next step taken above the simple Templar Degree, and was followed by that of the Kadosh. All Encampments being qualified to give those Degrees, the emblems of all are engraved on the certificates issued prior to 1851, and the seal confirms the grant. The 'Ne plus ultra' is at the top of the Masonic Ladder; the K.D.S.H. uniting the whole structure. But at the present day, so desirous is the Supreme Council to disavow the Knights Templar, that the Candidate for the Rose Croix is, at the time of receiving the Degree, allowed to wear the Jewels of any Masonic rank he may have attained, except that of the Knights Templar. The Rose Croix Degree possesses similar characteristics to the Templar; the objects of both Degrees are the same; the Templar perhaps confining itself more to fact, while the Rose Croix displays more of the allegory; hence in the latter was afforded a better opportunity of interweaving the symbols of Craft Masonry with an emblem of the

Christian faith. The older Masons are united in the opinion that these Degrees ought never to have been separated. The high consideration in which the Rose Croix is held is shown in the circumstance that its ritual has met with universal acceptance; the Symbolic Degrees are in all countries identical, so also is the Rose Croix—and this cannot be said of any other Degree. In Scotland the Rose Croix Degree is given under the Rite of the 'Royal Order of Heredom and Rosy Cross,' as well as under the sanction of the Supreme Council of the Thirty-third Degree. To be eligible there for this Order the brother must be acknowledged as a Royal Arch Mason by the Grand Chapter of Scotland." No satisfactory explanation can be found for the word "Heredom," it appears by Ragon in his "Orthodoxie Maconnique" to have been invented by the Stuart party, and is a corruption of the Latin word *hæredium*, signifying "a piece of ground fallen by inheritance;" whereas Mackay says in an old M.S. of the Scotch Rites that Heroden is the name of a Mountain, situated in the N.E. of Scotland, at which place the first or Metropolitan Lodge of Europe was held, and that the present orthography is the French method of spelling it.

The Rose Croix Knight selects his name, taking, if possible, one not already assumed by any member of the Chapter; to ascertain which reference is had to the "Register of Characteristics," which each Chapter must keep, and in which the Secretary registers the name and the characteristics of the Candidate as soon as he selects the latter. If he desires to select a name which some other Knight already bears, an adjective should be added to distinguish him; as, if there be already a brother styled "Eques à Sinceritate," or "ab Excellentia," the new Knight should be called "Eques à Sinceritate verâ," or "ab Excellentia eximia," &c. "Eques à (or "ab" when

the noun that follows begins with a vowel) Tolerantione," &c.

Characteristics that may be adopted by

ROSE CROIX KNIGHTS.

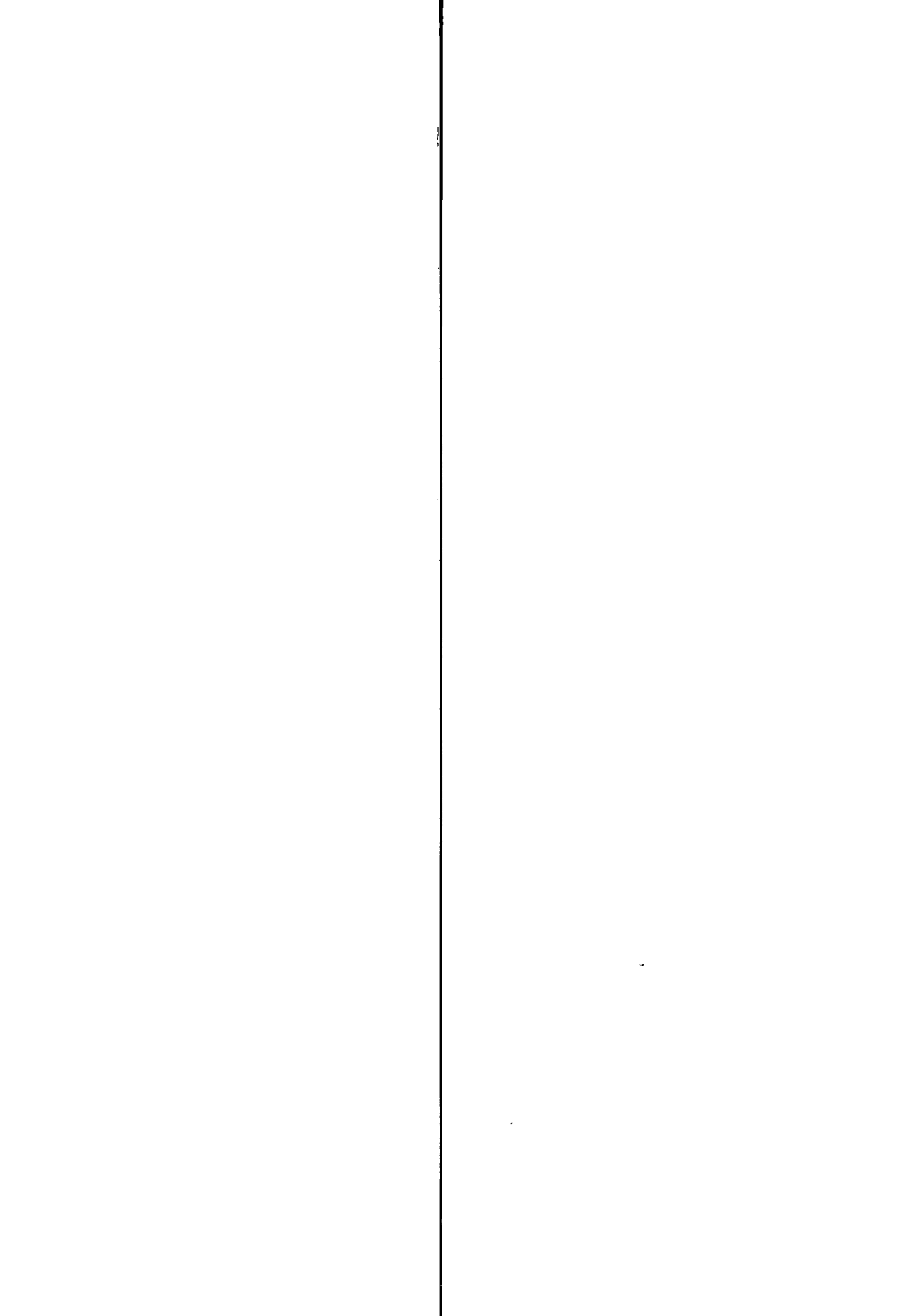
SUBSTANTIVES.

Ab Honestate—Honesty.	A Zelo—Zeal.
A Verecundia—Modesty.	A Decoro—Decorum.
A Comitatus—Amity.	A Civilitate—Civility.
A Veneratione—Veneration..	A Hilaritate—Joyousness.
A Virtute—Virtue.	Ab Austeritate—Austerity.
A Magnanimitate—Magnanimity.	Ab Obedientia—Obedience.
A Lenitate—Mildness.	A Docilitate—Docility.
A Prudentia—Prudence.	A Fervore—Terror.
A Sapientia—Wisdom.	Ab Amicitia—Friendship.
A Justitia—Justice.	Ab Indulgentia—Forbearance.
Ab Æquitate—Equity.	A Suavitate—Suavity.
A Liberalitate—Liberality.	A Caritate—Affection.
A Sinceritate—Sincerity.	A Spe—Hope,
A Fraternitate—Fraternity.	A Fiducia—Confidence.
A Habilitate—Dexterity.	A Fide—Faith.
A Benevolentia—Benevolence.	A Bonitate—Goodness.
A Gratia—Grace.	Ab Amore—Love.
Ab Honore—Honor.	A Modestia—Modesty.
A Veritate—Truth.	A Moderatione—Moderation.
A Firmitate—Firmness.	A Temperentia—Temperance.
A Vigore—Vigor.	A Silentio—Silence.
A Severitate—Severity.	A Taciturnitate—Taciturnity.
A Hospitalitate—Hospitality.	A Reticencia—Reticence.
A Luctu—Mourning.	A Fortitudine—Fortitude.
A Moestitia—Sadness.	A Constantia—Constancy.
A Candore—Candor.	A Humilitate—Humility.
Ab Æmulatione—Emulation.	A Pietate—Piety.
	A Robore—Strength.
	A Tristitia—Sadness.

<p> <i>l</i> Castitate—Chastity. <i>l</i> Sobrietate—Sobriety. <i>Ab</i> <i>Æ</i>quanimitate—Equanimity. <i>Ab</i> Integritate—Integrity. <i>A</i> Puritate—Purity. <i>Accurata</i>—Punctuality. <i>A</i> Generositate — Generosity. <i>Ab</i> Affabilitate--Affability. </p>	<p> <i>A</i> Commiseratione—Com-miseration. <i>A</i> Misericordia—Mercy. <i>A</i> Clementia—Clemency. <i>A</i> Toleratione--Toleration. <i>A</i> Reveratione--Reverence. <i>Ab</i> Amore Patriæ—Patriotism. <i>A</i> Gratitudine—Gratitude. </p>
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ADJECTIVES.

<p> <i>Magnus</i>—Great. <i>Major</i>—Greater. <i>Maximus</i>—Greatest. <i>Summus</i>—High. <i>Grandis</i>—Large. <i>Optimus</i>—Best. <i>Fortis</i>—Strong. <i>Bonus</i>—Good. <i>Mellor</i>—Better. <i>Sincerus</i>—Sincere. <i>Novus</i>—New. <i>Insignis</i>—Excellent. <i>Verus</i>—True. <i>Exactus</i>—Exact. <i>Ardeus</i>—Ardent. <i>Constans</i>—Constant. </p>	<p> <i>Firmus</i>—Firm. <i>Sublimus</i>—Sublime. <i>Excelsus</i>—Lofty. <i>Superbus</i>—Superb. <i>Strennus</i>—Energetic. <i>Candidus</i>—Candid. <i>Ingennus</i>—Ingenious. <i>Fulgens</i>—Shinning. <i>Lucidus</i>—Bright. <i>Decorus</i>—Decorous. <i>Purus</i>—Pure. <i>Indulgens</i>—Indulgent. <i>Suavis</i>—Corteous. <i>Sanctus</i>—Secret. <i>Liberalis</i>—Liberal. </p>
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Officers of a Chapter of Rose Croix.

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MOST WISE SOVEREIGN.

HIGH PRELATE.

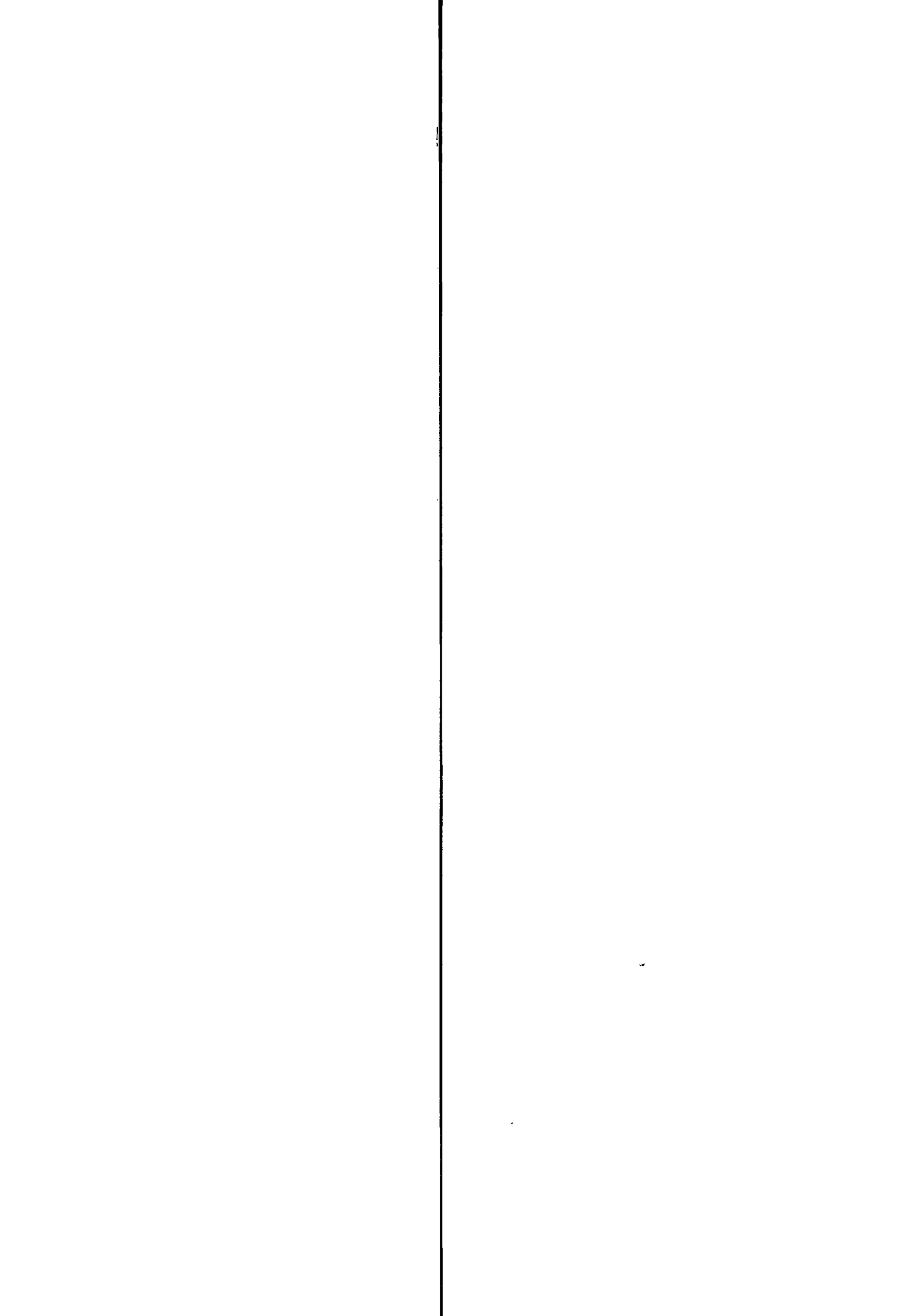
FIRST GENERAL.

SECOND GENERAL.

GRAND MARSHAL.

RAPHAEL.

CAPTAIN OF THE GUARD.



DIRECTIONS

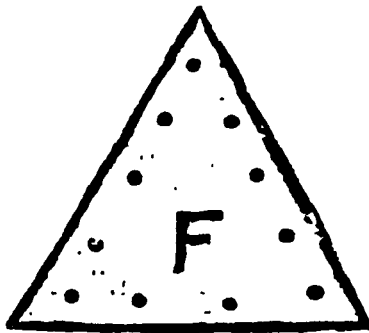
FOR

Arrangement of Chambers, &c.

—:O:—

THIS Degree requires Three Chambers, and, if possible, an Outer or Preparation Room for the reception of Candidates, where the preceding Degrees, to the 17th inclusive, are to be given by name, unless the same is done in extenso. The next is named "the Black Room," this should be hung with black, the floor covered with an oil cloth representing a Mosaic pavement in black and white squares or lozenges, in the East two Black curtains arranged so as to be drawn asunder entirely, and sufficiently open to show the Altar, which should be raised, and on it three steps covered with black with a white border, on which silver or white Swords are worked. Behind and above

the upper step a Transparency, on which appears three Crosses, in the Centre or Highest Cross should be the Mystic Rose (Black), placed in the centre of the Cross, and surrounded by a Crown of Thorns, the other two Crosses should have a Skull and Crossbones at the feet. Behind the Curtains and at the foot of the Altar should be a Triangular Table, covered with black cloth, and white fringe round the edge, on which must be placed Three Waxlights, a Bible, Compasses, and Triangle. Beside the Altar there should be a Couch for the M. W. S. to recline on. On the Altar, before the Transparency, at the foot of the Cross, there should be placed a Rose made of Black Crape. In the centre of the room must be the Tracing Board, and on the floor a painting of seven circles in white upon a black ground, and in the centre a Rose. In the North, South, and West there must be Three Pillars, six feet high, in the Capitals of which must be inscribed "Faith, Hope, and Charity," or rather their initials "F. H. C.," painted on small tins or cards, and suspended by a Hook to each Pillar. Each Column must be surmounted



by Eleven Lights, disposed in a box having eleven holes, and the letters "F. H. C." respectively in the centre. If the Black Room be sufficiently large it may be divided into two by a second black curtain behind the Altar, at all events there must be a passage thence to the Red Room, according to the position of the Apartments. From the Black Room should open the Chamber of Death, and thence the Red Room, but if this cannot be managed, the Candidate, after having been refused admission in the second part of the Ceremony, must be sent into the Reception Room, and the Black Room trans-

formed into the Chamber of Death. The Chamber of Death must have the emblems of mortality strewed about, and sundry obstacles so placed that the Candidate may have some difficulty in groping his way to the Black Curtain, behind which a Lamp of Spirits of Wine and Salt must be placed, and the Wick of the Lamp also strewed with Salt, and two or three persons in winding sheets grouped around it as Corpses; the Chamber of Death may be lighted by Transparencies, representing Skulls, Crossbones, &c., or by seven flambeaux fixed in Skulls and Crossbones. The Third or Red Room must be brilliantly illuminated, and all the Brethren in their highest costumes ranged under their Banners, the room hung with red; in the centre the Tracing Board, the representation of the Mysterious Ladder of Seven Steps; on the Altar must be Seven Steps and Thirty-three Lights, behind a Transparency, representing the Blazing Star of Seven Points; in the centre the letter G. On the top step of the Altar must be the Cubic Stone, in front of which a Red Rose opened, with the letter G in the centre. The Altar must be profusely decorated with Roses, and perfumed with Atta of Roses. No Cross should appear in this part of the Degree, but the WORD, when found, can be suspended to a Silk Thread, stretched across by small hooks behind each letter and about the cubic stone, when they can easily be removed previously to the WORD being burnt. The last part of the Ceremony is given in the Red Room, arranged as above, except that the Ladder is to be removed, and a Pedestal covered with a white cloth placed at the East end of the Tracing Board, on which are placed a Salver of Biscuits or Passion Cakes, a Cup on each side, one containing the Loving Mixture, and the other Spirits of Wine and Chloride of Strontian, in which to burn the WORD, and a Salt Cellar with Salt. In conferring the

Degree of Rose Croix the Degrees are given by name from the Fourth to the Fourteenth inclusive in a Grand Lodge of Perfection. A Grand Lodge of Princes of Jerusalem is then declared open, and the Fifteenth and Sixteenth Degrees are conferred by name; the Grand Lodge of Princes of Jerusalem is then closed, and a General Lodge of the Knights of the East and West is opened, the Degree is given by name, with the Signs, Tokens, and Words. The Grand Lodge of the Knights of the East and West is then closed, and the Eighteenth or Rose Croix Degree is then conferred in extenso; the great length of time necessary is a sufficient excuse for not giving the others in that manner.

In opening each Lodge the following words are said:—
 “By the power vested in me by the Supreme Council of the Most Puissant Grand Sovereign, Grand Inspector General of the Thirty-third Degree, I declare this Grand Lodge of —— open.”

The following Table will show the different Degrees and their arrangement.

GRAND LODGE OF PERFECTION.

4. Secret Master.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Superintendent of Buildings.
9. Elect of Nine.
10. Elect of Fifteen.
11. Sublime Elect.
12. Grand Master Architect.
13. Royal Arch.
14. Scotch Knight of Perfection.

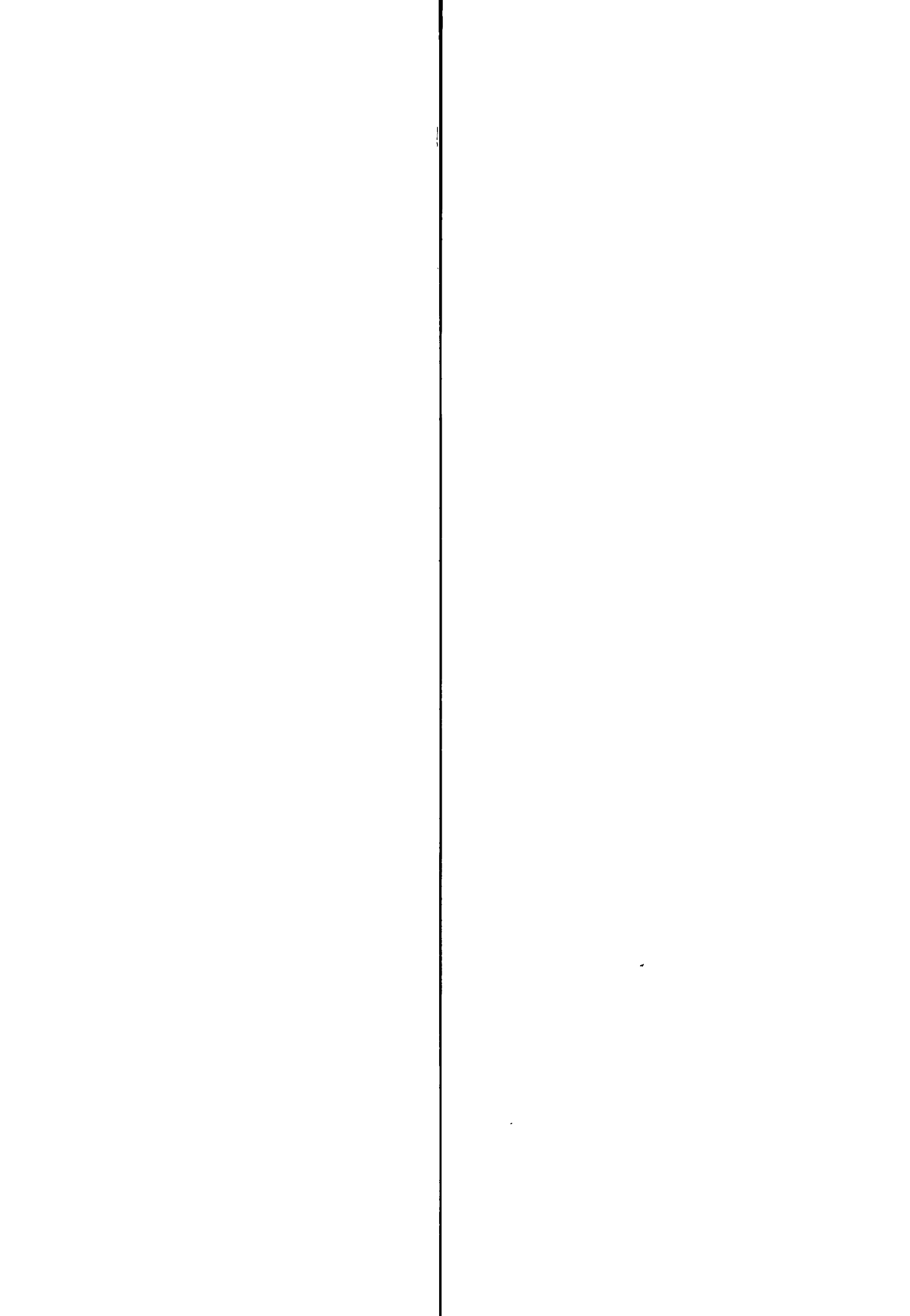
GRAND LODGE OF PRINCES OF JERUSALEM.

- 15. Knights of the Sword of the East.
- 16. Prince of Jerusalem.

GRAND LODGE OF THE KNIGHTS OF THE
EAST AND WEST.

- 17. Knights of the East and West.

Battery
Pass Word N . L . . H . I
The Word N . D . A . . A



THE
CEREMONY OF OPENING
IN THE 18TH DEGREE.

—:0:—

The Most Wise and Perfect Sovereign knocks one, to be answered by the 1st and 2nd Generals, and on the door to be answered from without.

M. W. S.—Very Excellent and Perfect Princes, be pleased to assist me to open this Chapter of Rose Croix.

The Princes all draw their Swords, forming a Column in the North and another in the South; the 1st and 2nd Generals standing in advance of each Column in the West.

M. W. S.—Thrice Excellent and Perfect Generals, see that all is secure without and within, and that none but Princes of our Holy Order are present in the recesses of our Sanctuary.

2nd General.—Very Excellent and Perfect Grand Marshal, see that the Castle Gates are duly guarded.

The Grand Marshal takes the Sign, Token, and Word from the Inner Guard, who receives the same from the Outer Guard who comes inside for that purpose; whilst this is being done the Generals command their respective Columns to Sheath Swords, and communicate with them, passing from West to East; they then command them to draw Swords. This finished the Grand Marshal advances to the 2nd General and says:—

Grand Marshal.—All is secure without.

M. W. S.—Thrice Excellent and Perfect Generals! what is the hour?

1st Genl.—The Ninth or First Hour of the Day.

M. W. Sov.—Then it is the hour in which the Veil of the Temple was rent in twain, when darkness overspread the Earth, when the Altar was thrown down, when the True Light departed from us, when the Blazing Star was Eclipsed, when the Cubic Stone poured with blood and water, when the WORD was lost, and when despair and tribulation sat heavy on us.

(A solemn pause—all the Knights drop the points of their Swords and bow their heads towards the East.)

Solemn Music.

M. W. S.—Since Masonry has experienced such dire calamities, it is our duty, Very Excellent and Perfect Princes, to endeavour by renewed labour to repair our loss, and may the benign influence of Faith, Hope, and Charity prosper our endeavours to recover the lost WORD, for which purpose I declare this ——— Chapter of Rose Croix duly opened in the name of the Great E—.

M. W. S. knocks To be repeated by the Generals within and without the door.

M. W. S.—Most Reverend and Perfect High Prelate! the Chapter being opened what remains to be done?

Prelate.—To respect the Decrees of Providence, to render worship to God alone, and with all reverence, humility, and patience endeavour to obtain the WORD.

M. W. S.—Yes, very Excellent and Perfect Princes, that shall be our aim, do you most Rev. and Perfect High Prelate invoke a blessing on our labours.

Prelate.—Almighty and everlasting God, give unto us an increase of Faith, Hope, and Charity, and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command, through Jesus Christ our Great Emmanuel. Amen.

All lift their eyes to heaven, interlace their fingers, and carry them to their foreheads, with the palms up, let them fall on their stomachs, and repeat seven times.

All.—Hoschea! or Hoshagannah!

The M. W. S. then raises his hand to his forehead, with the fingers clenched, except the index finger which he raises, indicating that there is but one God.

M. W. S.—Save, we beseech Thee, Oh God in Heaven and Sovereign of all things, us, Thine unworthy Children.—Be seated Princes.

END OF THE CEREMONY OF OPENING.

—:O:—

CEREMONY OF RECEPTION.

The Candidate should have on the Jewels and Insignia of his Masonic rank as Knight of the East and West, and any other Jewels *except those belonging to the Knights*

Templar Degree (if he is a Knight Templar). The Candidate is placed in the Reception Room, which should have a door leading into the Black Room, in which the first part of the Degree is given, so that (when it is desired) what takes place in the Reception Room may be heard in the other and vice versa; the Candidate is required by the Outer Guard to write his Name, Abode, Profession, and Masonic Titles (Knight of the East and West, &c.) on a petition to be advanced to the honor of a Sovereign Prince Rose Croix, the Grand Marshal leaves the room and gives it to the Candidate, he looks over the petition and adds the age (33'), he then goes back to the Chapter with the petition and presents it to the M. W. S., who announces the name. A Ballot takes place, after which, if it is favourable, the ceremony commences.

All the Princes (except the Officers engaged in the ceremony) sit on very low forms covered with black, with a long Black Ribbon from the right shoulder to the left hip, a Black Apron (usually the reverse of the R. C.), and White Handkerchiefs to their Faces, placing their Left Hands upon their Necks, with their Knees Crossed; there must not be any ornament of any higher Degree, those being reserved for the Red Chamber, which must contrast with this room by show and splendour.

The Grand Marshal knocks

2nd Gen.—Most Wise Sovereign! an alarm.

M. W. S.—Thrice Excellent and Perfect Generals! see who disturbs this Princely Chapter.

The Generals leave their seats, go to the door, and enquire of the Grand Marshal.

Generals.—Wherefore this Alarm?

Grd. Marshal.—The Worthy Knight of the East and West having confided a petition which has been presented

to the Most Wise Sovereign now begs to be admitted to receive an answer.

The Generals return report.

1st General.—In the Vestibule of the Chapter is a worthy Knight of the East and West, who, having confided a petition to the Excellent and Perfect Grand Marshal, which has already been presented to this Princely Chapter, now requests to be admitted to receive your answers.

M. W. S.—Summon our Excellent and Perfect Grand Marshal to conduct him hither.

Trumpet sounds.

The Grand Marshal and Candidate enter and kneel.

M. W. S.—Who and what are you?

Candidate.—Nobly born and of the tribe of Judah.

M. W. S.—What is your rank?

Cand.—Knight of the East and West.

M. W. S.—Give me the Sign!

(He gives it.)

M. W. S.—What is your age?

Cand.—Thirty-three.

M. W. S.—Your petition has been favourably received by this Princely Chapter, but whilst we admire your zeal and courage, and your conduct inspires us with confidence and esteem, Alas! you come amongst us at a time when we are overwhelmed with grief and the deepest sorrow, and consternation now spreads horror o'er our brows! an earthquake heaves its convulsive power! the Veil of the Temple is rent asunder!

(Here the Curtains before the Altar are drawn back.)

M. W. S.—And the hour of darkness is come upon us, our Altars are thrown down, the Cubic Stone pours forth blood and water! the Blazing Star is eclipsed; our Shepherd is smitten, and the WORD is lost!

(A pause—slow music.)

M. W. S.—Nevertheless we rejoice that you have arrived at this hour of peril, since, as a courageous and valiant Knight, we trust that you will assist us in our endeavours to recover the WORD, in which case only shall we be able to confer on you that distinction you so ardently desire.

Candidate.—I promise faithfully to aid you in your labours, and to obey whatever commands you may be pleased to impose on me.

M. W. Sov.—Then, worthy Knight, I direct you to Travel Thirty-three Months; Eleven to the North, Eleven to the South, and Eleven to the West, returning to me in the East with whatever information you may obtain during your travels, and I commend to your meditation the beauties of the new and better covenant, and that you may more completely appreciate its excellence. Let us invoke guidance and direction from above.

Prelate.—Oh Almighty and Sovereign Architect of the Universe, who penetrates into the most secret recesses of the hearts of men, purify ours with the sacred fire of Thy Divine Love; banish from the Holy Sanctuary the impious and profane, and grant that we, being solely occupied with the great work of our Redemption, may be enabled to distinguish the precious metal from the dross, and may not be deceived in the choice of him we are about to make Perfect! and may our union be cemented by peace, benevolence, and goodwill! Now to the King Eternal! Immortal! Invisible! the only wise God! be the Kingdom and the Glory now and for ever! Amen.

M. W. S.—Depart in Peace! our Excellent Perfect Grand Marshal will conduct you to the Pillar of Wisdom in the North, the Pillar of Beauty in the South, and the Pillar of Strength in the West.

(Music.)

The Candidate then proceeds on his Travels, conducted by the Grand Marshal. Each time on passing the Altar he bows, and on arriving at the Pillars in the North, South, and West he takes up the respective letters F. H. C. which have been previously placed there, and, standing in the West, the Grd. Marshal presents them to the M. W. S., saying—

Grd. Marshal.—I beg to present to you the Knight of the East and West, who has completed the Thirty-three Months' Travel imposed on him!

M. W. S.—What obtained you in your Travels?

Cand.—I have searched in and around the Pillars in the North, South, and West for the lost WORD, but have only succeeded in finding the letters F. H. C., which I beg to present! (The Cand. gives the letters to the Grd. Marshal, who presents them to the M. W. S.)

M. W. S.—I congratulate you on the success that has already rewarded your exertions. These letters are the initials of those virtues by whose assistance you may be led to the discovery of the lost WORD, but before I can further explain myself, I must call upon you to take a solemn O.B. to keep inviolate the Secrets and Mysteries of our Order! Are you prepared to take this O.B.?

Cand.—I am.

M. W. S.—Then you will kneel before the Cross, place your right hand on the volume of the New Testament, across your hand are a Sword and Compasses! Repeat your names, and say after me, I, A. B., in the name of the Holy and undivided Trinity, and before the Holy Cross, in the presence of this Perfect and Princely Council, do hereby and hereon promise and swear that I will never reveal the Secrets or Mysteries of this Princely Order to anyone in the world not lawfully entitled thereto, or

whom I may believe not to have been duly qualified in a true and regularly constituted Chapter. I furthermore pledge my sacred word and honor that I will at all times pay due allegiance to this Sovereign Chapter, and to the Supreme Council under whose authority the Chapter is held! All these I solemnly pledge myself to observe without evasion or mental equivocation of any kind. So help me God, and keep me steadfast in this my solemn O.B.

M. W. Sov.—You will Seal this Seven Times on the New Testament.

(He does so.)

M. W. S.—Arise! newly obligated Companion; it is now my duty to inform you that the seven circles round which you have travelled represent the six periods of the world's existence, now about to close with the second advent of our great Emmanuel, when Time shall be swallowed up in Eternity, of which the seventh circle is the emblem. I congratulated you before on your happy return from your travels, and on having found the initials of the three fundamental principles of our Order, Faith, Hope, and Charity, assisted by which virtues we have no doubt you will ultimately succeed in obtaining the one great object of all our researches, that WORD on which our everlasting salvation must depend, for Faith is the substance of things hoped for, Hope maketh not ashamed, and Charity envieth not, suffereth long, and is kind, vaunteth not itself, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, beareth all things, hopeth all things; Charity never faileth! now we know in part, but when that which is Perfect shall come, that which is in part shall be done away! Let us pray!

Prelate.—Almighty and Everlasting God! give unto us

an increase of Faith, Hope, and Charity, that we may obtain that which Thou dost promise, make us to love that which Thou dost command, through Jesus Christ our Lord! Amen.

M. W. S.—The Candidate may now depart and meditate on the New Law, and by the practice of Faith, Hope, and Charity prepare to enter again on his travels in search of the lost WORD, but before he does so let him be presented with a Black Apron, for by that Badge we distinguish those amongst us who are engaged in that Holy work!

(Candidate retires.)

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SECOND POINT.

The Candidate now enters the Black Room, clothed in his highest Masonic Costume, a procession is formed of all present, first the M. W. S., the Prelate, the 1st and 2nd Generals, the other Officers, then the Princes, the Grd. Marshal and the Candidate, they walked round the room; solemn music playing, and all bow on passing the Cross. At the third round the M. W. S. passes to the Red Room, at the fourth round the Sovereigns of the Order and the Prelate pass out, at the fifth round the Princes of the Order, and at the seventh round the door is shut against the Candidate and the Grand Marshal as they attempt to enter, they give the knocks and the Captain of the Guard replies from within.

Captain of the Guard.—You cannot enter here unless you give me the Word!

Cand.—We cannot! we are travelling in search thereof, and which, by the practice of Faith, Hope, and Charity, and by the help of the New and Better Covenant, we hope to obtain.

(The Captain of the Guard opens the door a little, examines their dress, and says—)

Captain of the Guard.—This attire is not compatible with that humility which is necessary for those who wish to recover the lost WORD; retire and clothe yourself in dust and ashes, and I will send Raphael to your assistance.

They retire to the Reception Room, where the Jewels are taken off and Crape is placed on their heads; in the meantime, if there is no Chamber of Death, the Black Room has been thrown into confusion and darkness, a Lamp of Spirits of Wine and Salt is burning on the floor, dead men in winding sheets lie around, and bones and skulls are strewed about. The Candidate is introduced by the Grd. Marshal, who steps out and leaves him alone. After a short period Raphael comes forward and says—

Raphael.—I come to conduct you through the depths of darkness; and the valley of death, to the Mansions of Bliss, but first you must undergo danger, difficulties, and afflictions, but be of good cheer, armed with the virtues you have already obtained; Faith will support you when tempted to despair, Hope will cheer you on the road, and Charity will sustain you in every trial, 'till, having travelled through the Abyss of Darkness, you may finally arrive at the Mansions of Bliss, whither our Heavenly Sovereign has gone before! Approach and follow me.

Music; plays "The Dead March," in 'Saul,' and then changes to the more joyful air of "Sound the loud timbrel o'er Egypt's dark sea."

Raphael takes the Candidate into the Red Room, round which they march three times, when he says—

Raphael.—Most Wise Sovereign! I bring with me this worthy Knight, who, having travelled through darkness, difficulties, and the Valley of the Shadow of Death, in search of the lost WORD, and having fortified himself with the three cardinal virtues of Faith, Hope, and Charity, now supplicates to be rewarded for his labours.

M. W. S.—Most Excellent and Perfect Raphael! we doubt not that this worthy Knight, assisted by your powerful aid, is worthy of every distinction, and I shall now call upon him to ascend the Ladder which leads from Darkness to Glory and Perfection! First, however, let me ask “How came you hither?”

Cand., assisted by Raphael.—Through Darkness, Dangers, and Difficulties.

M. W. S.—What supported you?

Cand.—The example of our Saviour's sufferings.

M. W. S.—What do you seek to obtain?

Cand.—The lost WORD.

M. W. S.—Then as you appear to have proceeded thus far aright, and to be well prepared to ascend the Ladder leading to the Mansions of Bliss and Perfection, you may commence, pausing at each step, and replying to my questions as your conductor, the Excellent and Perfect Raphael, shall instruct you.

(At the first step the M. W. S. enquires.)

M. W. S.—What is the Virtue that leads from Earth to Heaven?

Cand.—Faith.

(At the Second Step.)

M. W. S.—What Virtue supports you when oppressed by shame and sorrow?

Cand.—Hope.

(At the Third Step.)

M. W. S.—What is the perfection of all Christian Virtues?

Cand.—Charity.

(At the Fourth Step.)

M. W. S.—From whence come you?

Cand.—Judea.

(At the Fifth Step.)

M. W. S.—By what Village did you pass?

Cand.—Nazareth.

(At the Sixth Step.)

M. W. S.—Who conducted you?

Cand.—Raphael.

(At the Seventh Step.)

M. W. S.—Of what tribe are you?

Cand.—Judah.

M. W. S.—Give the initials of the lost WORD.

Cand.—I. N. R. I.

M. W. S.—Worthy Knight! you have indeed, by the aid of Faith, Hope, and Charity, succeeded in finding the lost WORD. By Faith you have found the Rose of Sharon, and by Faith you have been enabled to apprehend Him who will never leave you or forsake you! By Hope you have obtained a heaven born blessing, which shall console you under all difficulties and distress, and will teach you under all the affliction of your earthly pilgrimage to expect a better and more enduring inheritance! By Charity you have beheld the perfection of every Christian virtue! Now take the initials of the last four steps of your journey, and by putting them together you will have found Him who is the Word, for St. John says, "In the beginning was the Word, and the Word was with God, and the Word was God." "I am the Alpha and the Omega, the beginning and the end, saith the Lord,

which is and which was, and which is to come, The Almighty!"

Now, Worthy Knight, having found the WORD of the New Law, I will affix it in its proper place.

The M. W. S. or the Prelate then places the letters on the Cubic Stone, on the Altar, all present point their swords towards it, kneeling on their right knees, they then rise and give seven salutes, the music playing softly all the time.

M. W. S.—The Candidate will please to approach the East. Worthy Knight, I rejoice to confer upon you the reward you have so well earned, and we trust that by the practice of those virtues which have been this day commended to your notice, you will indeed be led to the WORD which is the Stay, the Truth, and the Life! Kneel therefore and receive those honors to which you are now entitled.

(The Candidate kneeling in the East, the M. W. S. passes from left to right, and confers upon him the honor of being received into the Degree of Rose Croix.)

M. W. S.—By virtue of the authority in me vested by the Supreme Council of England and Wales, I hereby make, create, and constitute you now and for ever a Knight of the Pelican and Eagle, and Prince of the Order of Rose Croix. (Stroke on the left and right shoulders.) Rise, Perfected and Puissant Prince of Rose Croix, and receive the emblem of our Order, I present you with this Rose (gives one), an emblem of Him who is the Rose of Sharon, and the Lily of the Valley; I invest you with the Collar and Jewel of the Order; and lastly I Seal you with the Seal of Perfection (applies a Signet or Seal to the Forehead of the Candidate)! be careful by the exercise of Faith, Hope, and Charity, to deserve these emblems,

which are symbols of hidden truths, known only to the Perfect Mason!

I will now communicate to you the Signs and Words of this Degree. The First Sign is called the Sign of "Admiration," or the Sign of "Demand." It consists in raising the E— to H—, and at the same time crossing the H—, P— outwards, and F— i—d upon the F—d, from thence letting them drop upon the S—h. The Second Sign is the answer. Lift your R— H— to the F—h—d, with F—s c—d, except the i—x f—r, indicating that there is but one God in Heaven, Creator and Sovereign of all things; also c—s the r—t L— b—d the l—t c—. The Third is called the Sign of "the Good Shepherd," or "Pastor," and is given by c—g the A—s with the l—t uppermost, on the B—t, you then approach each other and place reciprocally your h—s and a—s on each other's B—s, forming a d—e C—s, then in the e—r one says, J a—d N, R a—d J; the one says "E—l," the other P—x v—m. The h—d of one is then r—d, with the i—x f—r p—g u—s, saying E—D—D—E C—A, the other with the f—r p—g d—s says, E—D—D—E—S—D! Here let me observe that when the Chapter is called to order, or whenever the M. W. S. is addressed, all c—s their B—s, as in the foregoing Sign, which is also used when entering or leaving the Chapter! Excellent and Perfect Grand Marshal! you will place the Newly Perfected Prince Rose Croix between the Pillars in the West, and let him be duly proclaimed.

Herald or Grand Marshal.—By command of the M. W. S. I proclaim A. B. Knight of the Pelican and Eagle, and Puissant Prince of Rose Croix, and furthermore I summon him accordingly to take his seat in this Princely Chapter!

THIRD POINT.

The Princes enter two and two in solemn silence, the Grand Marshal and the youngest Candidates first, then the other Candidates, the oldest last, finishing with the M. W. S., all having white wands in their hands. They pass round the room seven times, the choir performing "Behold how pleasant a thing it is for Brethren to dwell together in unity," they then place themselves round the Table.

M. W. S.—Excellent and Perfect Princes, we have now arrived at the Culminating Point or Perfection in Masonry! let us then unite in admitting to the living circle of our hearts those who have this day been received into our Princely Order! let us unite them according to Oriental custom, to break Bread and eat Salt with us, pledging to each other our Fidelity and our Friendship in the Goblet of Fraternal Affection, invoking thereon the Blessing of Him who is the Rose of Sharon and the Lily of the Valley! by whose assistance we hope to progress here on earth towards that perfection which can be consummated only when bursting from the Tomb, we rise to join our Great E—l in the Skies, and to be there united to Him in a happy eternity.

(The M. W. S. then takes a Biscuit, breaks off a piece, and presents it to his highest Prince, who breaks off a piece and passes it to the next, the first two then dip the broken pieces in the salt and eat it, and pass the salt cellar, they then take the goblet, and, exchanging "P—x v—m," drink and pass it on; when all have partaken the M. W. S. proceeds, if any is left, to call the Janitor to finish it, and says—

M. W. S.—All is consumed!

(They then form the living circle.)

Prelate.—*Gloria in Excelsis Deo et in terro pax hominibus bona volantatus.*

Anthem.—

“Grateful notes and numbers bring,
While the name of God we sing,
Holy, Holy, Holy Lord,
Be Thy glorious name adored.”

Men on earth and Saints above,
Sing the Great Redeemer’s love,
Lord, Thy mercies never fail,
Hail, Hail, Celestial Goodness Hail!

While on earth ordained to stay
Guide our footsteps in Thy way,
Mortals raise your voices high,
Till they reach the echoing Sky;
Men on earth and Saints above
Sing the great Creator’s love.

Hail, Hail, &c., &c.

M. W. S.—Excellent and Perfect Princes! we rejoice having united in this feast of fraternal affection; may we henceforth treasure up the Sacred doctrines of the Order in the safe repository of our hearts! I now request our Most Reverend and Perfect Prelate to remove the Sacred WORD, that it may not be exposed to the eyes of the profane, but consumed according to ancient custom as a perpetual memorial of our veneration of Him who was sent to consummate the Redemption of all those who faithfully and sincerely put their trust in our risen E—l.

(The Most Reverend Prelate then consumes the WORD, during which the Princes silently retire one by one to their seats, the youngest first.)

Prelate.—*Consummatus est!*

(Music and chanting—"Now lettest Thou Thy servant depart in Peace," etc.)

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CEREMONY OF CLOSING THE CONCLAVE.

The M. W. S. gives the knocks 11, 11, 11, 1, and the Generals repeat them.

M. W. S.—Most Excellent and Perfect Princes, what is the hour?

Prelate.—It is the Sixth or Last Hour of a Perfect Mason.

M. W. S.—What is the Hour of a Perfect Mason?

Prelate.—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 reappeared in all its splendour! when our Altars have been renewed! the Light restored to our eyes! the clouds of darkness dissipated! and when the New Commandment is given "To love one another."

M. W. S.—Let us then, my excellent Companions, observe this New Commandment, "To love one another," the result and Perfection of all Preceding Masonry, which will enable us to erect an edifice in our hearts to the glory of the Lamb "to whom belongs might, majesty, and power, who liveth and reigneth world without end!"

Amen!

(All make the Sign of the Good Shepherd, and bow with reverence.)

The M. W. S. gives the knocks 11, 11, 11, 1 and says—

M. W. S.—*Pax vobiscum!*

(And the Generals repeat it.)

M. W. S.—This Conclave is closed in the name of the Great E—l!

END OF THE ROSE CROIX DE HEREDOM DEGREE.

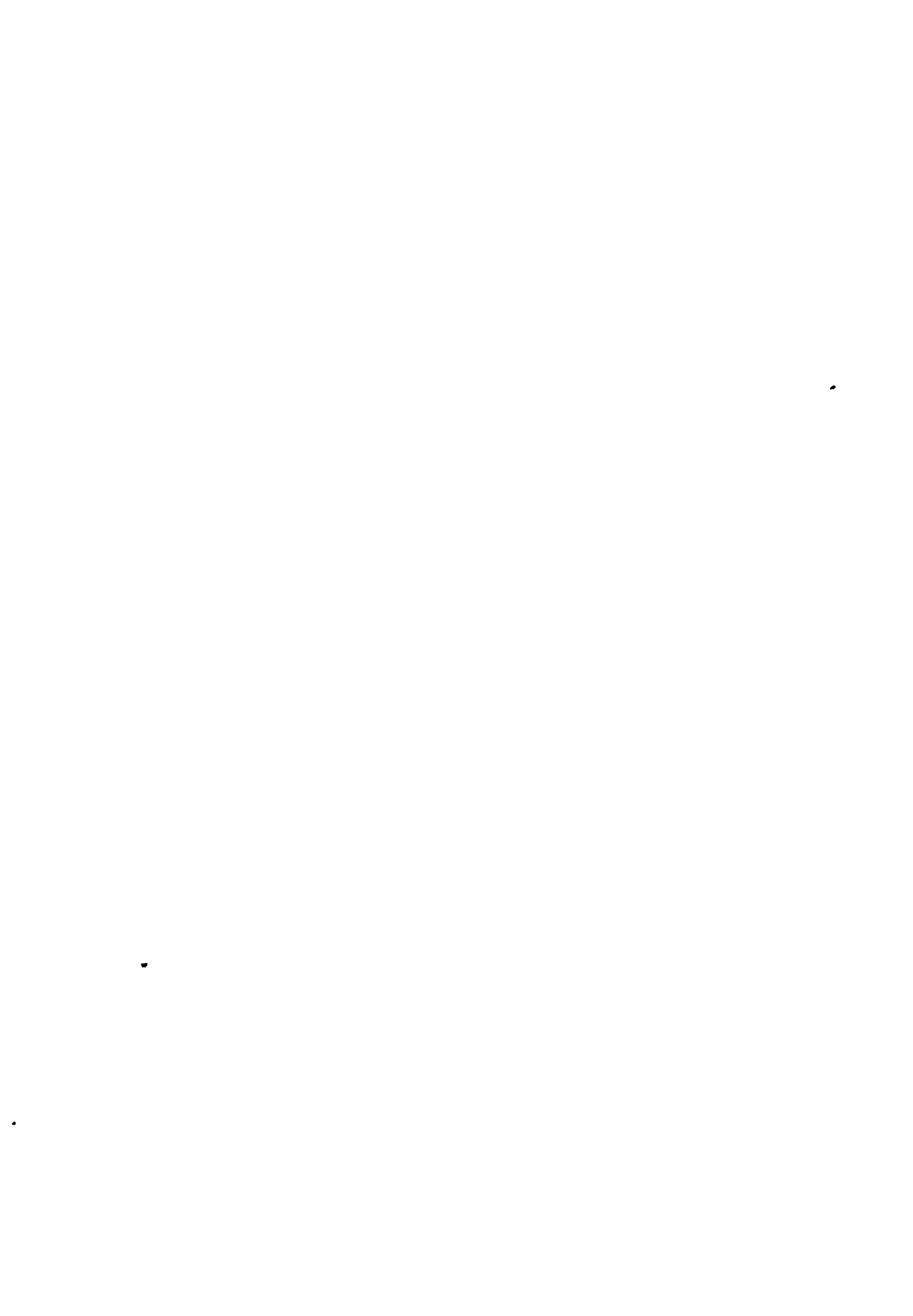
FORM OF PETITION

TO BE SIGNED BY CANDIDATES.

—:O:—

We (or I), the undersigned, most humbly supplicate the Most Wise Sovereign and the very august Puissant and Perfect Princes now assembled, that they will graciously condescend to admit us (or me) to their Princely Order, prompted by a humble Zeal to obtain Perfection; we (or I) trust that the sincerity of our (or my) endeavours to promote the glory of the Cross and the welfare of Mankind will entitle us (or me) to their favourable opinions, assuring them that should they be pleased to grant our (or my) request, we (or I) pledge ourselves (or myself) to bear Allegiance to this Sovereign Chapter, and to pray for the prosperity and happiness of the Princes of this Sublime Degree.

Signed,



PROMISE OF ALLEGIANCE
TO
The Supreme Grand Council
33RD DEGREE.

—:0:—

To be written at the beginning of the Golden Book or Register of each Chapter, and to be signed by all Candidates previous to the commencement of the Ceremony.

—:0:—

I (or we), the undersigned, being Free and Accepted Masons, regularly Initiated, Passed and Raised in a Warranted Lodge, most solemnly promise and swear faithfully, Allegiance and Solemn Submission to the Decrees of the Most Puissant and Sovereign Grand Inspectors General of the 33rd Degree, duly, faithfully, and constitutionally established on the 26th October, 1845, sitting in Supreme Grand Council at their Grand East in London, for England and Wales, and the dependencies of the British Crown.

We (or I) do further promise and swear to hold no

Masonic fellowship, intercourse, or communication whatever in any of the Ineffable or Sublime Degrees or Orders of Ancient Free and Accepted Masonry with any Mason or body of Masons which at any time have or hereafter may be established in Great Britain or its dependencies, by any authority whatever except in such as are or may be duly recognised and acknowledged as lawful by the aforesaid Grand Council.

And we (or I) do further declare that we (or I) will, after our (or my) admission into the Order, as soon as an opportunity shall conveniently occur, sign our (or my) name in the Right of the Golden Book of the Order.

In testimony whereof I (or we) have signed this promise and declaration with my (or our) own hand this
day of 18

Signed,

MONITORY INSTRUCTIONS

IN

The Thirtieth Degree of the Ancient
and Accepted Rite,

KNOWN AS

THE CHIVALRIC,

AND ENTITLED

THE KNIGHT OF KADOSH.

I am all that has been, that is, and that will be, and no
man hath lifted my veil.—*Temple of Neitha.*

INTRODUCTORY REMARKS.

—:0:—

THE Three Chivalric Degrees of the A. and A. Rite, viz., Knight Kadosh, Inquisitor Commander, and Prince of the Royal Secret, are intimately connected, and form the Templar Degrees of the Ancient and Accepted Rite.

The labors of Masonry are well nigh ended, so far as instruction is concerned—the Virtues of the Order are rehearsed, and a reward for a due reverence of the obligations and a retention and observance of the vows and tenets of the Institution is accorded.

We now approach the Holy Empire, which signifies the attainment of the science and power of the Magi. The four words of the Magi are, to *Know*, to *Dare*, to *Will*, to be *Silent*, and are written in the four symbolic forms of the Sphynx.

The accomplishment of these Degrees brings us to the completion of the Third Temple; and the Royal Secret is solved, as to whether we have made this World a Temple fit for the abiding-place of the Grand Architect of the Universe.

N.B.—For the Monitory instructions in the following Degrees we are indebted to the valuable work on 'The A. and A. Rite,' by Bro. Mc. Clanachan, 33^o, U.S.

KNIGHT KADOSH.

—:0:—

The Thirtieth Degree of the Ancient and
Accepted Rite,

AND

THE FIRST DEGREE OF THE CHIVALRIC
SERIES.

—:0:—

APARTMENTS, FURNITURE, AND DECORATIONS.

Bodies in this Degree are termed Chapters.

The Main Hall is decorated with Red and Black Columns.

The Throne in the East is surmounted by a Double-headed Eagle, crowned, holding a poniard in his claws; over his neck is a black ribbon, to which is suspended the Cross of the Order; on his breast is an Equilateral Triangle, around which are the words: "*Nec proditor; Nec proditor innocens feret.*"

There are Nine Lights of Yellow Wax.

A Drapery of White and Black Curtains, strewed with Red Crosses, descends between the Wings of the Eagle, and forms a pavilion.

Behind the Throne are Two Banners; one white, with a green Teutonic cross upon it, and the motto "*Deus Vult;*" the other a Double-headed Eagle, holding a poniard, with the motto, in silver letters, *Aut vincere, aut mori.*"

JUDGE'S HALL.

Black, lighted by a single lamp, of triangular or antique form, suspended from the ceiling. Everything in this apartment should be sombre.

There are five Judges, robed in black, and masked, each with a sword, at reception. The Judges are seated, Knights in attendance standing, who are also in black robes and cowls over their heads, with their hands crossed over their breasts.

CAVE OR CHAMBER OF REFLECTION

Is strewed with emblems of Mortality, and is entered by descending a flight of stairs: but one light is used. This chamber should be sombre in all its appointments, and is intended to represent the tomb of Jacques de Molay. A rude Altar, over which is placed a single lighted candle, a Bible, and a Cup of Wine; near the Altar a Gong.

MYSTERIOUS LADDER

Is covered until the Candidate is Obligated. This Ladder has two supports and seven steps. The first support on the right is called *O. E.*; the second support on the left is called *O. K.*

The steps on the left support refer to the Seven

Sciences, viz.:—Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

The First Chamber is termed “Judge’s Hall.”

Second do. do. “Chamber of Reflection.”

Third do. do. “Forum.”

Fourth do. do. “Senate Chamber.”

Fifth do. do. “The Road to the Holy Land.”

Five Knights constitute a quorum, and should be dressed in black, with white gloves.

Kadosh signifies Holy, Consecrated, Separated.

The Jewel is a Teutonic Cross of Gold, enamelled with red, in the centre of which are the letters I ∴ B ∴ M ∴; on the reverse a Skull, transpierced by a poniard, and is hung to the sash.

Battery— — .

OFFICERS OF THE COUNCIL.

Grand Commander, in the East.

Grand Chancellor, right of Grand Commander.

Grand Architect, left of Grand Commander.

Grand Master of Ceremonies, in the North.

Grand Treasurer, right of Grd. Com. in the North.

Grand Secretary, left of Grd. Com. in the South.

Grand Captain of the Guard, in the South.

Sentinels, Guards, and Knights.

DRESS OF A KNIGHT KADOSH.

The regular costume of a Knight Kadosh, as prescribed by the Ancient Rituals, is as follows:—

A White Tunic, of fine woollen stuff, in the shape of a Dalmatica, with large sleeves; reaching to the knees, bordered with black, and having on the left breast a red

Latin cross. A Mantle of black velvet, very full and reaching midway between the knee and ankle, edged with red velvet, and having on the left breast a red Latin cross.

It is clasped in front of the throat with a plain Teutonic cross of gold.

A Wide-brimmed Hat of Black Felt, with a plume of red ostrich feathers on the left side; and covering the lower end of the plume a Teutonic cross of gold; on the front is a sun of gold, its rays extending the whole width of the front.

A Knight's Collarette, with points of linen cambric, with or without lace.

A Black Belt of Leather, with a true Teutonic cross in front, as a clasp, or jet and gold, on which are the letters I ∴ B ∴ M ∴ ∴

Closely fitting Pantaloons of White Cashmere; and worn over them yellow morocco boots, coming up half way to the knee, bound around the top with narrow gold lace, and having tassels of white silk in front. Gold spurs.

A Sword, with straight silver guard, in a black scabbard, hangs from the belt; on the scabbard and hilt are the figures 30.

A Collar of Black-watered Silk Ribbon, four inches wide, edged with narrow silver lace, and worn over the tunic and under the mantle. On the front part of the collar are embroidered in scarlet silk the letters K—H., two Teutonic crosses, a double-headed Eagle, with wings extended, a crown resting on the two heads, holding a poniard in his claws.

The Crown, both heads, and the blade of the poniard are of gold; the handle of the poniard is oval, one half black and the other white.

At the end of the cordon, or when a collar is worn,

then under the sash, is a poniard, its blade of steel, its handle oval, and one half of it ivory, the other half ebony.

Round the body is a black sash, edged with silver.

Gloves are of white kid.

CEREMONY OF RECEPTION.

The reception commences by the introduction of the Aspirant to the Judge's Hall, whree he obtains permission to proceed to the Chamber of Reflection.

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Whoever shall be able to conquer the fear of death shall come safe out of the bowels of the earth, and have the right to be admitted into the "Mysteries of the Order."

* * * *

Pending the following prayer and the remaining ceremonies in this Chamber, the "*Miserere*" will be heard in the distance, on the Organ.

* * * *

G. M. of C.—You will then kneel with me, my brother, in the midst of these decaying relics of mortality, sad emblems of life and hope departed, and offer up with me prayers and supplications to the God of Heaven.

"Our Father who art in Heaven," &c., &c.

* * * *

He heapeth up riches and cannot tell who shall gather them. In the midst of life we are in death; yet to whom may we flee for succour but to Thee, O Lord! who, for our many sins, art justly displeased. O God most Holy! O God most mighty! Ever and glorious Lord! save us from the pains of eternal death! Amen!

(The following is the prayer of Jacques de Molay, just prior to his execution, and may very properly be introduced at this time.)

"O God! permit us to meditate on the pains that Jesus

suffered, that we might be redeemed; and enable us to imitate the example of endurance which he gave when he submitted, without a murmur, to the persecutions and torments which bigotry and injustice had prepared for him."

"Forgive, O God, those false accusers who have caused the entire destruction of the Order whereof Thy Providence has made me the head. And if it please Thee to accept the prayer which we now offer, grant that the day may come when the world, now deceived, may better know those who have sought to live for Thee.

"We trust to Thy goodness and mercy to compensate us for the tortures and death which we are now to suffer, and that we may enjoy Thy Divine presence in the mansions of happiness.

* * * *

Grd. Com.—It becomes my duty, at this time, to glance at the history of Masonry from its earliest date; but it would be impossible, within the limited time allowed me, to enter into a detailed account of the various incidents connected with this subject; I will therefore merely allude to some of the prominent points.

The incidents attending the erection of the Temple it is presumed you are already acquainted with. The conspiracy of the three assassins of the Grd. Master H. Abiff, the incidents of this death so peculiarly reminding us of the death of the great exemplar Jacques de Molay; the zeal and energy of the brethren in the apprehension and punishment of the assassins, the wisdom of King Solomon in selecting a chosen few, and making them perfect in the arts and sciences; the elevation of the twelve Sublime Knights elected to carry out the work of perfection, the great object and duty of the twelve and their connection with our Grand Master, the builder of the Third Temple,

in their completion of the first Temple, and their partaking of a mystic oblation having reference to a portion of the body of their Grand Master, and vow to carry out his great designs; and our ancient Grand Master tasting of the bitter cup of death; the zeal and energy of our ancient brethren, Gibulum, Joabert, and Stolkin, in penetrating into the bowels of the earth and bringing thence the valuable treasures to enrich and adorn the Temple of God; the rewards conferred on them by King Solomon in admitting them to perfection; the apostacy of Solomon; the destruction of the Temple; the finding of the sacred vault; and the dead body of Galaad at the entrance thereto, and the destruction of the Golden Delta; the captivity of seventy years, and return to Jerusalem under Zerubbabel; the incidents of the Knights of the East or Sword and Princes of Jerusalem; the establishment at Jerusalem of the Knights of the East and West; the Rose-Croix Degree, and its connection with the building of the Third Temple, the Knights of Jerusalem and Knights of the Temple, called Knights Templars or Crusaders; the formation of the Order of Knights Templars; their devotion and heroism in the cause of Christianity.

You are now, my brother, about to be instructed in a portion of the Secret Mysteries. But before entering upon them let us offer up our supplications to Heaven, as on all important occasions. You will kneel and join me in my appeal.

PRAYER.

O Thou Eternal, beneficent, and all-glorious and gracious Grand Architect of the Universe! we, from the secret depths of our hearts, offer up to Thee a living sacrifice. We pray Thee to fill our hearts with Thy love, and the love we should feel for each other. We are

brethren journeying the rugged path of life to that bourne from which we cannot return. We humbly beseech Thee, O Heavenly Father! to inspire our enemies with a just sense of the evils they have done, and a conviction of their wrong doing; that they may make atonement for their manifold injuries and injustice to us: which do not belong to us, Thy servants, to redress them ourselves; for Thou hast said, O Lord! "Vengeance is mine, I will repay;" that by their eyes being opened we might be reconciled, and by a hearty union take possession of those blessed lands, where the original Temple was first established, and where Thou hadst said "I will dwell;" where we might be gathered together in one fold or band of Brothers, there to celebrate Thy great and holy name; and on the holy mountain, in whose bowels was deposited the ever glorious and awful name, celebrate Thy praise.—Amen!

All.—So mote it be.

Grd. Com.—You will now rise Brother. I now charge you to make yourself familiar with the history of the Knights Templars; of their rise and progress; their great and glorious exploits; their numbers; wealth and high standing in every kingdom of Europe; their persecution and fall, and the sufferings of the Grand Master, Jacques de Molay, and his brave Knights, by order of Pope Clement the Fifth, the cruelty and barbarity of Philip the Fair, and the potentates and governments of Europe; the actions of the Knights of Malta, in the destruction of the Templars, and of their receiving and holding many large possessions, the property of the Templars, as a reward of their treachery; the dispersion of the Templars, and their many sufferings and death. The facts and history, my Brother, can be obtained from the sources I previously mentioned.

* * * *

The incidents on the road to the Holy Land will here transpire.

* * * *

Grand Commander.—Be firm, faithful, and true unto death.

I arm you with this *Sword*, Sir Knight, as a defence against your enemies and the enemies of the Order; you will wield it also for the defence of poor pilgrims, and in defence of innocence and virtue. I also arm you with this dagger; it is the avenging blade and the dagger of Mercy, and I now invest you with these Knightly Gold Spurs. Wisdom is symbolized by gold. Never let wisdom, with temperate zeal and true love, forsake you. You are now, Sir Knight, invested with the Knightly Spurs, in testimony of the zeal and activity with which you are henceforward and for ever to be goaded on in the performance of your duties, and beware lest through negligence or unfaithfulness you shall be deemed unworthy of our confidence, and be ignominiously degraded from our Order.

I also present you with the Collar and Jewel. You will now take your place in the ranks of the Order. You are in the ranks of those who shall be elected to the grand work, and we trust and hope that the delicious perfumes of your good actions will give you the true happiness you deserve.

THE
THIRTY-FIRST DEGREE
OF
The Ancient and Accepted Rite,
AND
SECOND DEGREE OF THE CHIVALRIC SERIES.

—:O:—

GRAND INSPECTOR INQUISITOR COMMANDER.

Grand Inspector Inquisitor Commander.

—:0:—

DECORATIONS.

The hangings are white, as also the canopy under which is the Throne of the President.

There are ten gilded columns, one on each side of the President in the East; one on each side of the Councillors in the West; three on the South side of the Tribunal; and three on the North; equi-distance from each other.

Over the column on the right of the President is inscribed in large letters the word "*Justitia.*"

Over that upon his left the word "*Equitas.*"

From these two columns springs a Gothic Arch, from the apex whereof is suspended over the head of the President the Tetractys of Pythagoras, thus;

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and under it a Naked Sword and the Scales of Justice.

Over the Column on the right of the Councillors is inscribed the word "*Lenitas;*" upon the left the word "*Misericordia.*"

From these two columns springs a Gothic Arch, from apex whereof is suspended in letters of gold the Sacred Word of the Eighteenth Degree.

On the three columns in the South, going from East to West, are the busts of Moses, Zoroaster, and Minos, with the names of each inscribed on his column.

On the columns on the North, also going from East to West, are the busts of Confucius, Socrates, and Alfred the Great, with the name of each inscribed on his column.

In front of the President is a Table, on which are the Square and Compasses, the Plumb and Level, an Hour Glass, a Skull and Crossbones, a small pair of Scales, a naked Sword, and the Book of Constitutions.

In the Centre of the Room are Ten Lights, in the East ten, and in the West ten; each ten being arranged in the form of the Tetractys.

The Altar is covered with a black cloth.

Judge's Table covered with green cloth.

TITLES, OFFICERS, AND THEIR STATIONS.

The Assembly is styled Supreme Tribunal.

The Presiding Officer is styled Most Perfect President, and sits in the East.

The Wardens are styled Councillors, and sit in the West.

The Secretary (keeper of the Seals and Archives) is styled Chancellor, and sits on the right of the President.

The Treasurer sits on the left of the President.

The Advocate is stationed in the South.

The Defender is stationed in the North.

The Pursuivant is stationed on the right of the Councillors.

All the Members of the Supreme Tribunal, except the President, are styled Illustrious.

REGALIA, DECORATIONS.

No *Apron* is worn in the Supreme Tribunal. In the inferior bodies the Grand Inspector Inquisitor Commanders wear one of entirely white sheep-skin, with a Teutonic cross, embroidered in silver on the flap.

The *Collar* is white; at the point is a triangle emitting rays, embroidered in gold, in the centre of which is the number 31 in Arabic figures.

In the inferior bodies, instead of a collar a Grand Inspector Inquisitor Commander may wear around his neck a golden chain, from which hangs the Cross of the Order, the links of the chain are formed of the interlaced attributes of the eight fundamental degrees of Masonry, viz.: —1st, 2nd, 3rd, 4th, 14th, 16th, 18th, and 30th.

The *Jewel* is a Silver Teutonic Cross.

The *Hat* same as Kadosh.

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PREROGATIVES.

When a Grand Inspector Inquisitor Commander, wearing the proper insignia, visits a Lodge of an inferior degree, he announces himself, as a Grand Inspector Inquisitor Commander. He is proved in the ordinary manner, and the report is made in the ear of the Master, who causes all the members to be placed around the Altar. He then sends the two Wardens to receive him, by whom he is conducted to the Altar. The Master then leaves his seat, and placing the three Gavels upon the Altar, he presents them to the visiting brother, who accepts, and returns them to the Master, and to each of the Wardens,

after which he is conducted by the Master to the seat of honour.

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LENITAS—MISERICORDIA.

RECEPTION.

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PRAYER.

Hear us with indulgence, O infinite Deity, whose attributes are infinitely harmonious.

Thou, of whose essence all justice, equity, and mercy intermingled into one infinite excellence. Thou, to whom all thoughts and all actions of men are known and visible as thine own; to whom the infinite past and the infinite future are one now, and the infinitudes of space in all directions are here. Give us the wisdom and the will to judge justly, accurately, and mercifully, and when we come to be finally judged by Thee, do not Thou judge us as, in our feebleness and passion, we may have judged others; but forgive us and take us home to Thee. Amen.

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If the Knight Kadosh, when performing his pilgrimage, proves himself recreant of any obligation, he should here be accused of the same.

If deemed an unworthy Knight by the Judges on any accusation, he should be returned to the outer world for a probationary period; if not, the Most Perfect President proceeds, first taking a vote of the Judges.

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M. P. Pres.—Illustrious Knight, you desire to take

upon yourself an arduous responsible office. There is but one infallible, unerring Judge. All human judgment is at best uncertain; serious in its consequences it must often, when time develops its errors, produce regret and sometimes remorse. It is not wise to seek to Judge our fellow man, it is a stern duty and an unwelcome task to be performed, and not a privilege to be coveted, and woe unto that man who assumes the prerogative of judgment, and to some extent usurps the functions of God, not being himself just, upright, and impartial.

Subsequent to the dismissal of the Inquisition and preparatory to the lessons and warnings being given, music will be played.

Sonata—Beethoven.

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I was the just King Alfred of Saxon-England; I framed wise laws, made upright judges, independent of my will and that of the people, and caused just and speedy judgment to be given. In all my realm, justice and right were sold to none, denied to none, delayed to none. I slept little, I wrote much, I studied more. I reigned only to bless those over whom I had dominion. I have vanished into the thin past, and many ages have marched in solemn procession by my grave, yet I still live in the memory of men. They call me great King, wise lawgiver, just judge, follow, then, my example, or shudder to sit in judgment on thy fellows.

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I was Socrates, the Athenian; I knew the holy mysteries, and revered God in nature. In the sacred groves of Athens I taught to young and old that God was one, and the soul of man immortal. I taught obedience to the laws and degrees of the people of Athens, and the council of five hundred. When I sat in the

court of the Areopagus, I swore by the paternal Apollo, by Ceres, and by Jupiter the King, that I would sentence uprightly and according to law—or when the law was silent to the best of my judgement, and that I would not receive gifts nor should any other for me, nor receive bribes from any passion, prejudice, or affection; nor allow any other person to do the like by any means, whether direct or indirect, to prevent justice in the court, and when by an unjust judgement the same court condemned me to death, I refused to flee and escape, lest I should bring the laws into disrepute, holding the good citizen bound to submit to even the unjust judgement of the State. If thou wouldest fain become a judge of others first prepare thyself by learning to obey the laws.

* * *

I was Confucius, who read and interpreted to the people of ancient China the great laws engraved by the finger of God, in everlasting letters, upon the pages of the many leaved book of nature. I said to them desire not for your country any other benefit than justice; the great law of duty is to be looked for in humanity.

“Justice is Equity,” to render to every man that to which he is entitled. He who would stand above the ordinary level of man must be exempt from prejudices and self conceit and obstinacy, and be governed by the mandates of justice alone.

Hear much, reflect much, and say nothing superfluous. Let doubt of guilt be acquitted; and presumption of innocence be solid proof. “That is the noblest recompence of human virtue! Do thou strive so to live and act, to obey and govern, and thou too mayest live in the good opinion of men, after thou art dead, and thine influences may make thee too a King over the minds of men.

* * *

I was Minos, the lawgiver of Crete. I taught the Cretans that the laws which I enacted were dictated by Zeus, the Father; for all true and righteous laws and all human justice are but developements of that eternal and infinite justice that is of the essence of the Deity. He who assumes to judge his brethren clothes himself with the prerogative of God "Woe unto thee" if, being thyself vicious or criminal, thou dost assume to judge others; and still more if thou givest corrupt judgement, for then will thy memory be execrated and in all time it shall be the bitterest reproach to an unjust judge to call him by thy name.

* * *

I was Zoroaster, whose words became law to the Persians. I said he is the best servant of God whose heart is upright, who is liberal with due regard to what is first to all men; who turns not his eyes towards riches and whose heart wishes well to everything that lives. He alone is just who is charitable and merciful in his judgements, and he alone is wise who thinks well and not evil of other men. Satisfy thine own conscience, and fear neither the outrages of fortune nor the injuries of enemies. Crime is not to be measured by the issue of events but by the bad intentions of the doer. Study therefore the dominion of thyself, and quiet their own commotions, and hold it the noblest ovation to triumph over thy passions.

* * *

I was Moses, the leader and lawgiver of the Israelites. I was initiated into the mysteries and wisdom of ancient Egypt; and that wisdom dictated the Statutes by which Israel was governed. Thou shalt take no gift, for the gift blindeth the wise and perverteth the words of the righteous. Ye shall do no unrighteousness in judgment.

Thou shalt not respect the person of the poor nor honor the person of the mighty. Ye shall hear the small as well as the great. Ye shall not fear the face of man, for judgment is of God.

* * *

Sen. Councillor.—Thou hast heard the words of the great sages, lawgivers, and philosophers of antiquity. Behold! the monogram of the greatest lawgiver that has ever come among men, and listen reverentially to his teachings. “If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses; but if ye forgive men their trespasses, your heavenly Father will also forgive you.” With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. If thy Brother trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee thou hast gained thy Brother. Judge not according to the appearance, but judge righteous judgment. If thy brother trespass against thee, rebuke him, and if he repent, forgive him, and if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying “I repent” thou shalt forgive him. Blessed are the merciful, for they shall obtain mercy.

* * *

You have heard the lessons of immortal wisdom once uttered by mortal lips that have long since mouldered into dust. Through those lips God spake unto men; for of Him alone cometh all wisdom.

* * *

M. P. Pres.—I invest you with the White Collar and Jewel of this Degree, see that the purity of the former and the lustre of the latter be never sullied or dimmed by injustice, inhumanity, or impurity.

THE
THIRTY-SECOND DEGREE
OF
The Ancient and Accepted Rite.

—:O:—

SUBLIME PRINCE OF THE ROYAL SECRET.

A R G U M E N T .

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This is the 3rd and last of the Kadosh Degrees, and consummates the Templarism of Masonry. The Degree was originally a Christian Degree of Knighthood; its object was for a long time to reconquer the Holy Land and plant the Banner of the Cross on the ruined walls of Jerusalem. Many of the Knights of the Crusaders were Masons, and thus became acquainted with the legend which Masonry had preserved. The Knights Kadosh are the legitimate successors of the Templars.—*C. T. Mc. Clenahan, 83°, U.S.*

Sublime Prince of the Royal Secret.

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DECORATIONS.

Bodies of this degree are styled Consistories. The hangings are black, strewed with tears of silver, skeletons, human skulls, and crossbones.

In the East is a Throne, to which you ascend by seven steps, draped with black satin, like the hangings, but strewed with flames without tears. Before the Throne is an Altar covered with black satin, strewed with tears; on it are painted or embroidered a death's-head and two crossbones; over the death's-head is the letter J, and under the crossbones the letter M.

On this Altar are the Book of Constitutions and Statutes of the Order, a Naked Sword, a Sceptre, and a Balance.

In the West are the two Wardens. In front of each is a table, covered with crimson cloth, lined and edged with black, and strewed with tears. On each cover in front are the four letters N—K—M—K. On each table are two naked swords crossed.

The Hall is divided into two parts by a balustrade. In the West is the Camp of the Princes.

OFFICERS AND TITLES.

The Master is styled *Illustrious Commander-in-Chief*; the two Wardens, *Lieutenant Commanders*; and the Orator, *Minister of State*. Besides these officers there are a *Grand Chancellor*, *Grand Secretary*, and *Keeper of the Seals and Archives*, *Grand Treasurer*, *Grand Engineer and Architect*, *Grand Hospitaller*, *Grand Master of Ceremonies*, *Grand Captain of the Guard*, *Grand Standard Bearer*, and *Grand Sentinel*.

They are also in the Hall, west of the Officers on the right and left, fourteen members clothed in red, without aprons, and each having on his breast, suspended from a black ribbon worn as a collar, the Jewel of one of the Degrees—viz., numbering these members from one to fourteen, they wear respectively the Jewels of the 30th, 28th, 25th, 21st, 19th, 18th, 16th, 14th, 13th, 10th, 8th, 7th, 5th, and 3rd Degrees.

The first five are the *Standard Bearers of the Corps* that encamp around the pentagon, and the last nine are *Commanders of the Corps* that encamp around the nonagon.

The names of the first five are as follows:—

1st Bezaleel—for the Standard...	...	...	...	...	T
2nd Aholiad—	do.	...	...	...	E
3rd Mah-Shim—	do.	...	...	...	N
4th Garimont—	do.	...	...	...	G
5th Amariah—	do.	...	...	...	U

The names of the others are—

1st Malachi—for the Tent	...	...	...	...	S
2nd Zerubbabel—	do.	...	...	...	A
3rd Nehemiah—	do.	...	...	...	L
4th Joabert—	do.	...	...	...	I
5th Paleg—	do.	...	...	...	X

6th Jehoiada—for the Tent	...	...	...	...	N
7th Aholiab—	do.	...	...	...	O
8th Joshua—	do.	...	...	...	N
9th Ezra—	do.	...	...	...	I.

THE CAMP

Is a nonagon enclosing a heptagon, which encloses a pentagon, and that an equilateral triangle, and that again a circle. On the sides of the nonagon are nine tents with a flag, pennon, and letter to each. Each tent represents an entire camp, and the several sides of the nonagon are thus assigned by the rituals to the Masons of the several Degrees from the 1st to the 18th as follows:—

S.—Flag and pennon white, sprinkled lightly with crimson. That tent indicates the camps of the Knights Rose Croix and Knights of the East and West, 18th and 17th Degrees. The Commander, Malachi.

A.—Flag and pennon light green. That tent indicates the camp of the Knights of the East or Sword, and Princes of Jerusalem, 15th and 16th Degrees. The Commander, Zerubbabel.

L.—Flag and pennon red. That tent indicates the camp of the Grand, Elect, Perfect, and Sublime Masons, 14th Degree. The Commander, Nehemiah.

I.—Flag and pennon black and red. That tent indicates the camp of the Knights of the Royal Arch and Grand Master Architects, 13th and 12th Degrees. The Commander, Joabert.

X.—Flag and pennon black. That tent indicates the camp of the Sublime Knights Elected, Elect of Fifteen, and Knights Elect of Nine, 11th, 10th, and 9th Degrees. The Commander, Paleg.

N.—Flag and pennon red and black, in diamonds.

That tent indicates the camp of the Intendants of the Building, 8th Degree. The Commander, Jehoiada.

O.—Flag and pennon red and green. That tent indicates the camp of the Provost and Judges and Intimate Secretaries, 7th and 6th Degrees. The Commander, Aholiab.

N.—Flag and pennon green. That tent indicates the camp of Perfect Masters and Secret Masters, 5th and 4th Degrees. The Commander, Joshua.

I.—Flag and pennon blue. That tent indicates the camp of the Masters, the Fellow Crafts, and Apprentices of Symbolic Masonry and Volunteers, 3rd, 2nd, and 1st Degrees. The Commander, Ezra.

On each of the external sides of the pentagon is a standard, each designated by a letter, and each supposed to indicate the camp of a Corps of Masons, occupying a side of the pentagon, viz. :—

T.—Field purple, on it the Ark of the Covenant in gold, between two green palm trees, or two lighted candlesticks of gold. Motto at the base “*Laus Deo.*” Around this standard are stationed the Knights Kadosh and the Grand Scottish Knights of Saint Andrew, 30th and 29th Degrees. Standard bearer, Bezaleel.

E.—Field blue, on it is a golden Lion, holding in his mouth a key of gold, and a gold collar around his neck, with the figures 525 on the collar. Motto at the base “*Custos Arcani,*” and in some rituals “*Ad Majorem Dei Gloriam*”—the latter is the motto of the Jesuits. Around this standard are stationed the Knights of the Sun, the Commanders of the Temple, and the Princes of Mercy, 28th, 27th, and 26th Degrees. Standard bearer, Aholiab.

N.—Field white, on it is a flaming heart, with black wings crowned with a green laurel wreath. Motto at the base “*Ardens Gloria Surgit.*” Around this standard are

stationed the Knights of the Brazen Serpent, the Princes of the Tabernacle, and the Chiefs of the Tabernacle, 25th, 24th, and 23rd Degrees. Standard bearer, Mah-Shim.

G.—Field green, on it is a Black Eagle, with two heads, with an imperial crown of gold resting on both heads, holding in his dexter claw a sword, point in base, and in his sinister claw a bloody heart. Motto at the base “Corde Gladio Potens.” Around this standard are stationed the Princes of Libanus and the Knights Noachite or Prussian Knights, 22nd and 21st Degrees. Standard bearer, Garimont.

U.—Field gold, on it is a black ox. Motto at the base “Omnia Tempus Alit.” Around this standard are stationed the Masters Ad-vitam and the Grand Pontiffs, 20th and 19th Degrees. Standard bearer, Amariah.

At the angles of and inside the triangle are supposed to be encamped the Princes of the Royal Secret and the Grand Inspector Inquisitor Commanders, with such Knights of Malta as, having proved themselves true and faithful, may have been received among us.

CLOTHING.

The Illustrious Commander-in-Chief is clothed in the Modern Costume of Royalty, of Crimson; he is armed with a sword and shield. On the table in front of him lie his *Abacus* and balance. The Lieutenant Commanders are also armed with a sword and shield, with heads covered.

Neither the officers nor members when in costume wear any apron, but only a collar, to which is suspended the Jewel of the Order.

The *Collar* is black, edged with silver, on the point is embroidered in red, a Teutonic Cross, and in the centre of the cross a double-headed silver Eagle. The collar is

lined with scarlet, and on the lining is embroidered a Teutonic Cross, in black.

The *Girdle* is black, with silver fringe, and on the front is embroidered a red Teutonic cross.

The Jewel is a double-headed white and black Eagle, resting on a Teutonic cross, of gold.

The *Apron* is white, satin or velvet, lined and edged with black, on the flap is embroidered a double-headed Eagle, and flags of three colors on either side thereof. In the middle of the apron is embroidered the plan of the camp of the Princes.

Kadosh Hat—feathers, white and crimson.

Battery.— . —

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RECEPTION.

G. M. of C.—My brother, the 32nd Degree of the A. and A. Rite, which we are now conferring on you, is the Military Organization, as the 31st Degree is the Judicial Organization of the Order. The camp which you are entering, and its several parts, are all symbols, the meaning of which we will hereafter endeavour to explain to you. As you pass around and through this camp, we will give you the necessary explanation as to its external features, and recall briefly to your mind the characteristics of the several degrees whose standards float over the camp, to aid you in hereafter understanding the esoteric meaning of the whole. The extreme lines of the camp form a nonagon, or a finger of geometry with nine equal sides. You perceive that on each side of the nonagon is

a tent with a flag and pennon; that each flag and its pennon are of a different color from the others, and that each tent is designated by a letter. Each represents a camp, and the several sides of a nonagon are assigned by our rituals to the Masons of the different Degrees, from the 1st to the 18th.

At the 9th tent were encamped the Apprentices, Fellow-Crafts, and Masters of the Blue or Symbolic Degrees, and the Volunteers. The commanding officer represents Ezra.

The 1st Degree shows you Man, such as nature has made him, with no other resources than his physical strength.

The 2nd Degree teaches the necessity and holiness of labor, and consequently of knowledge.

The 3rd Degree teaches us that our unavoidable destiny is death, but at the same time, in the ceremony and in the very name of Hiram, it shadows forth the great doctrine of another life, and the immortality of the soul.

At the 8th tent were encamped the Secret Masters and Perfect Masters, or the Masons of the 4th and 5th Degrees. The commanding officer represents Joshua.

At the 7th tent were encamped the Intimate Secretaries and Provosts and Judges, or the Masons of the 6th and 7th Degrees. The commanding officer represents Aholiab.

At the 6th tent were encamped the Intendants of the Buildings, or the Masons of the 8th Degree. The commanding officer represents Jehoiada.

At the 5th tent were encamped the Knights Elect of Nine, the Illustrious Elect of Fifteen, and the Sublime Knights Elected, or the Masons of the 9th, 10th, and 11th Degrees. The commanding officer represents Paleg.

At the 4th tent were encamped the Grand Master Architect and the Knights of the Royal Arch, or the Masons of the 12th and 13th Degrees. The commanding officers represents Joabert.

At the 3rd tent were encamped the Grand, Elect, Perfect, and Sublime Masons of the 14th Degree. The commanding officer represents Nehemiah.

At the 2nd tent were encamped the Knights of the East or Sword and Princes of Jerusalem, or the Masons of the 15th and 16th Degrees. The commanding officer represents Zerubbabel.

At the 1st tent were encamped the Knights of the East and West, and the Knights Rose Croix of H-r-d-m, or the Masons of the 17th and 18th Degrees. The commanding officer represents Malachi.

G. M. of C.—Sir Knight, you have now passed round the Nonagon, and a full explanation has been given you of each tent by its commander. Within this Nonagon you perceive is traced a Hephagon, or a figure of Geometry, with seven equal sides; and within that a Pentagon, or one with five equal sides.

On each of the external angles of the Pentagon you perceive a standard designated by a letter which indicates the camp of a Corps of Masons, occupying externally a side of the Pentagon.

At the 5th Standard were encamped the Grand Pontiffs and Masters Ad-vitam, or the Masons of the 19th and 20th Degrees. The commanding officer represents Amariah.

At the 4th Standard were encamped the Noachites or Prussian Knights, and the Knights of the Royal Axe or Princes of Libanus, or the Masons of the 21st and 22nd Degrees. The commanding officer represents Garimont.

At the 3rd Standard were encamped the Chiefs of the Tabernacle, the Princes of the Tabernacle, and the Knights of the Brazen Serpent, or the Masons of the 23rd, 24th, and 25th Degrees. The commanding officers represents Mah-Shim.

At the 2nd Standard were encamped the Princes of Mercy or Scottish Trinitarians, the Grand Commanders of the Temple, and the Princes Adept or the Knights of the Sun, or the Masons of the 26th, 27th, and 28th Degrees. The commanding officer represents Aholiab.

At the 1st Standard were encamped the Grand Scottish Knights of St. Andrew, or Patriarch of the Crusades, and the Knights Kadosh, or the Masons of the 29th and 30th Degrees. The commanding officer represents Bezaleel.

G. M. of C.—Sir Knight, enclosed in this Pentagon you observe an equilateral triangle; at its angles are said to be encamped the Princes of the Royal Secret, the Grand Inspector Inquisitor Commanders, and such Knights of Malta as, having proved themselves true and faithful, have been accepted and received among us. Within the

Triangle is a Circle, in which are said to be the quarters of the Sovereign Grand Inspectors General of the 33rd Degree, who serve as Lieutenant Commanders under the Most Puissant Sovereign Grand Commander. In most of the engraved tracing boards of this degree, within the circle, is a Cross with five arms of equal length, which were to be the quarters of the Five Princes, who, as Lieutenant Commanders, were in turn to be second in command, and whose standards float at the five angles of the Pentagon.

C. in C.—Sir Knight, if you have in good faith assumed the obligations of the preceding degrees, the general features of which have now been summarily recited to you, and if you have studied and understood the doctrines which they teach and the principles which they inculcate, you are entitled to our regard and esteem, and are fitted to do the duties of a good Mason, for you have bound yourself to do all that virtue, honor, and manhood can require, and you have learned all that ancient and modern philosophy can teach in regard to the great mysteries of God and the universe.

PRAYER.

Kind and indulgent Father of the great family of Men! Supreme Intelligence, Author of Life and Light! aid us in our efforts to make this world more worthy of Thee, and bless with Thy favor our Brother, who marches to restore to light those who have forgotten Thee and Thy truth. For the infinite love Thou bearest to Thy suffering children aid him and us in our warfare against ignorance and against those who mislead, impose upon, and deceive Thy people; and make the light of Thy knowledge shine in all the corners of the earth. Amen.

(While the Armour is being buckled on the Novice, the following Anthem will be heard in the adjoining apartment.)

Unto Thee great God belong,
Mystic rites and sacred song;
Lowly bending at Thy shrine,
Hail! Thou Majesty Divine.

Glorious Architect above—
Source of light and source of love,
Here Thy light and love prevail;
Hail! Almighty Master, hail!

The Knightly Armour of the Templar should be complete in every respect, and should be fully explained to the Novitiate as it is piece by piece buckled upon him.

Sir Knight, thou art now in form and semblance, and by declaration of principle, and, we trust, in spirit, a true Knight Templar; as such it is your sworn duty to aid us in endeavouring to make this world a Temple fit for the abiding-place of the Grd. Arch. of the Universe.

C. in C.—Receive this sash, its color is an emblem of sorrow and mourning for the miseries and sufferings of humanity. Receive also and wear this Teutonic Cross of Gold, the Jewel of the Order, deserve it by the services you shall hereafter render to the good cause in which you now claim to be a chief and leader.

INVOCATION.

This beautiful prayer should be intonated with organ accompaniment.

Com. in C.—O Thou Immutable, Thou Immaculate and Immortal.

Choir Chant.—Holy, Holy, Holy, Lord God of Sabaoth, we implore Thee.

C. in C.—By whose will we are born, and by whose will we die, Thou never ending, Thou great eternal, by whose beneficence we call Thee Father.

Choir Chant.—Holy, etc.

C. in C.—Thou infinite Spirit of Light and Life be with us. Let Thine outstretching wings, expansive as the Eagle's, give us shelter.

Choir Chant.—Holy, etc.

C. in C.—Be Thou to us like the night-dew's cooling balm upon earth's fevered brow. Teach us to know and dread Thy wrath. Fill our hearts with love, and, when the end of life draws near, waft us with gentle winds to Thy blest abode, where Thy myriads chant.

Choir.—Holy, etc.

C. in C.—Aid us, O Lord! to make this world a Temple of Peace and Love, fit for Thy great abode.

Choir.—Holy, etc.

Choir.—Amen! Amen!

C. in C.—And Amen!

THE
THIRTY-THIRD DEGREE
OF
The Antient and Accepted Rite.

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SOVEREIGN GRAND INSPECTOR-
GENERAL.

SOVEREIGN GRAND INSPECTOR-GENERAL.

—:O:—

THE 33RD AND LAST DEGREE

OF

The Antient and Accepted Scottish Rite.

—:O:—

It may not be improper in connection with this, the last degree of the Antient and Accepted Scottish Rite, although but a casual allusion is made to the ritual of the grade, to premise that Masonry is not of itself a Religion.

Like the Sun, it disseminates light and is the source of light; but unlike that great luminary, which illuminates but one-half the globe at one and the same time, Masonry with its effulgence, lights perpetually the entire Universe, and sends its rays of healing, consolation, and good cheer, dispelling ignorance, superstition, and error.

Every good Mason respects the religion of his Brother, though differing perhaps from his own, and hopes that all may be true in those respects where differences arise, and that each may be sufficiently near the truth to solve for himself the great problem of life and death.

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The Assembly is styled a Supreme Council, only one of

which is allowed in any country except the United States, where there are two.

DECORATIONS.

Hangings purple; with skeletons, death's-heads, cross-bones, &c., painted or embroidered thereon. In the East a magnificent Throne; over it a purple canopy trimmed with gold. Beneath a canopy is a transparency representing a delta, in the centre of which are seen the ineffable characters. Near the centre of the room is a quadrangular pedestal covered with scarlet cloth, on which rests a naked sword. On the North side of the Council Chamber is a Skeleton erect, holding the White Banner of the Order, opposite which in the South is the Flag of the Country.

Over the interior portion of the entrance is a blue scarf bearing the device "*Deus Meumque Jus.*" In the East is a candelabra with five branches; in the West one with three branches; in the North one with a single branch; and in the South another with two branches; 5, 3, 1, 2 (11) lights.

The *Hat* of a S. P. R. S. may appropriately be worn.

INSPECTOR-GENERAL.

The Thirty-third Degree, or Inspector-General, being mainly executive in its character, and but seldom conferred, it is not deemed essential or for the benefit of the brethren generally to introduce any portion of its lectures here. It is conferred as an honorarium on those who for great merit and long and arduous services have deserved well of the Order.

The Jewel of S. P. R. S. resting on the decorations is formed by two crimson enamelled equilateral triangles.

On the horizontal bar of the first the motto "*Laus Deo*," and on the horizontal bar of the second inverted the motto "*Custos Arcani*." The two triangles thus forming two St. Andrew's Crosses.

COMMANDING COLORS OF THE VARIOUS
SERIES OF DEGREES.

1st Series.—Symbolic Degrees—3rd. Field flag and pennon—Blue.

2nd Series.—Ineffable do.—14th. Field flag and pennon—Crimson.

3rd Series.—Historic do.—16th. Field flag and pennon—Light Green or Orange.

4th Series.—Philosophic do.—18th. Field flag and pennon—White sprinkled with Crimson.

5th Series.—Historic and Philosophic do.—29th. Field flag and pennon—Purple.

6th Series.—Chivalric do.—32nd. Field flag and pennon—White and Black.

Inspector-General.—33rd. Field flag and pennon—White.

A P P E N D I X

TO THE FUNDAMENTAL STATUTES AND GRAND CONSTITUTIONS
OF THE SUPREME COUNCIL OF THE THIRTY-THIRD DEGREE.

1786.

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ARTICLE 1.

The Banner of the Order is White, bordered with a fringe Gold, and having in the centre a Double-headed Black Eagle, its wings displayed, beak and legs of gold, holding with one claw the hilt, gold; and with the other the blade, *steel*, of a sword placed horizontally, hilt to the right and point to the left. From the sword hangs, lettered, gold, the motto, in Latin, "*Deus Meumque Jus.*" The Eagle is crowned with a triangle of gold, and a purple fillet fringed and starred with gold.

ARTICLE 2.

The distinctive Insignia of Sovereign Grand Inspectors-General are—

1. A Teutonic Cross worn on the left breast.
2. A broad white watered ribbon bordered with gold, and having on the front a golden triangle glittering with rays of gold, in the centre whereof is the number 33; and on each side of the upper angle of the triangle is a sword of silver, pointing towards its centre. This ribbon, worn from the left shoulder to the right, ends in a point, with gold fringe, and has at the junction a rosette of crimson, and leek-green ribbon, whereon is the general Jewel of the Order.

3. The Jewel is an Eagle like that on the banner, wearing the golden diadem of Prussia.

4. The Grand Decorations of the Order rest on a Teutonic Cross. They are a nine pointed star, formed by three triangles of gold, one upon the other, and interlaced. From the lower part of the left side towards the upper part of the right extends a sword, and in the opposite direction a hand of *Justice*. In the middle is the shield of the Order, blue; upon the shield is an eagle like that on the banner; on the dexter side of the shield is a golden balance, and on the sinister a golden compass, resting on a golden square. Around the whole shield runs a stripe of blue, lettered in gold with the Latin words "*Ordo ab Chao*," and this stripe is enclosed by a double circle formed by two serpents of gold, each holding his tail in his mouth. Of the smaller triangles formed by the intersection of the principal ones, those nine that are nearest the blue stripe are coloured red, and on each is one of the letters that constitute the word S. A. P. I. E. N. T. I. A.

5. The first three officers of the Supreme Council wear also a white scarf or sash, fringed with gold, hanging from the right side.

ARTICLE 3.

The Great Seal of the Order is a Silver Shield, bearing a Double-headed Eagle, like that upon the Banner of the Order, crowned with the golden diadem of Prussia, and over that a triangle of gold emitting rays, and in its centre the number "33."

The Eagle may, however, be surmounted by either the crown or triangle alone. At the base of the shield, under the wings and claws of the Eagle, are thirty-three golden stars in a semi-circle. Around the whole is this inscription:

"Supreme Council of the 33rd Degree for —."

The following regulations as to the mode of wearing the Grand Decorations of the Order have been generally approved and adopted.

The Grand Insignia of the Order, as defined by *Art. 2, No. 4*, of the Appendix to the Grand Constitution of 1786, are to be worn by those who have regularly attained the 33rd Degree, but in a certain rank and order as follows:—

Fourth Class.—The Jewel, or Grand Decoration for this Class, is one and a half inches in diameter, and is suspended from the button hole on the left side by a white watered ribbon, one inch and a quarter in width.

To this all persons in possession of the 33rd Degree are entitled.

Third Class.—The Jewel of this is one inch and a half in diameter, suspended on the left breast by a white ribbon with violet edge, the ribbon one inch and a half wide, the edging one-eighth of an inch.

To this all active members of the Supreme Council who are not of the second class, and all emeriti members of the same, are entitled.

Second Class.—Jewel as of the third class, to be suspended around the neck by a violet ribbon, white edge, the ribbon two inches and a half wide, the edging one-eighth of an inch, the Jewel resting on the junction of the neck and chest.

To be worn by all Elective and Past Elective Officers of the Council, and by all emeriti members, and may be granted by the council to active members who have been in possession of the 33rd Degree for Twenty Years, and special representatives.

First Class.—Grand Cross of the Order. This consists of the Jewel of the *Second Class*, reposing on a full Sun, of silver, clasped to the left breast; also a grand cordon or

sash, four inches wide, violet with white stripe one-fourth of an inch wide, and edged with crimson a fourth of an inch wide.

These are to be worn by Sovereign and Past Sovereign Grand Commanders, and by Eminent Patrons and Protectors of the Order, and other distinguished Masons of Foreign Countries, to whom they may be decreed by the Supreme Council, and also by its special deputies and representatives in Foreign Countries with plenary powers.

The Sovereign Grand Commander and Past Sovereign Grand Commander *alone* are privileged to wear the Grand Cross *with Brilliants*.

“ORDO AB CHAO.”

—:O:—

“FINIS CORONAT OPUS.”

Onward! and all earth shall aid us,
Ere our peaceful flag be furled:
Masonry at last shall conquer,
And its Altar be the World.