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SCOTCH RITE
Masonry Illustrated.

THE COMPLETE RITUAL

OF THE

ANCIENT AND ACCEPTED SCOTTISH RITE,
PROFUSELY ILLUSTRATED.

By A SOVEREIGN GRAND COMMANDER, 33°

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

—BY—

PRESIDENT J. BLANCHARD OF WHEATON COLLEGE.

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

VOLUME 1

FOURTH TO EIGHTEENTH DEGREE INCLUSIVE

NOMENCLATURE AND CLASSIFICATION OF THE GRADES IN FREEMASONRY

SYMBOLIC GRADES

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

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

INEFFABLE GRADES

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

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

ANCIENT HISTORICAL AND TRADITIONAL GRADES

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

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

APOCALYPTIC AND CHRISTIAN GRADES

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

MODERN HISTORICAL, CHIVALRIC, AND PHILOSOPHICAL GRADES

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

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

OFFICIAL GRADES

- 33° Sovereign Grand Inspector General

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

PUBLISHER'S PREFACE

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

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

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

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

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

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

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

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

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

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

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

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

Origin and Early History of Masonry, by Steinbrenner.

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

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

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

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

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

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

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

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

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

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

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

THE PUBLISHER.

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INTRODUCTION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER I

HISTORICAL SKETCH OF THE ANCIENT AND ACCEPTED SCOTTISH RITE.

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

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

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

chartered by them.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

But the crowning proof is this:—

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

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

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

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

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

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

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

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

Doctor. "Well, did you kill him?"

Rebel. "Yes."

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

Rebel. "Yes."

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

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

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

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

Masonic Union officers cleared him!

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

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

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

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

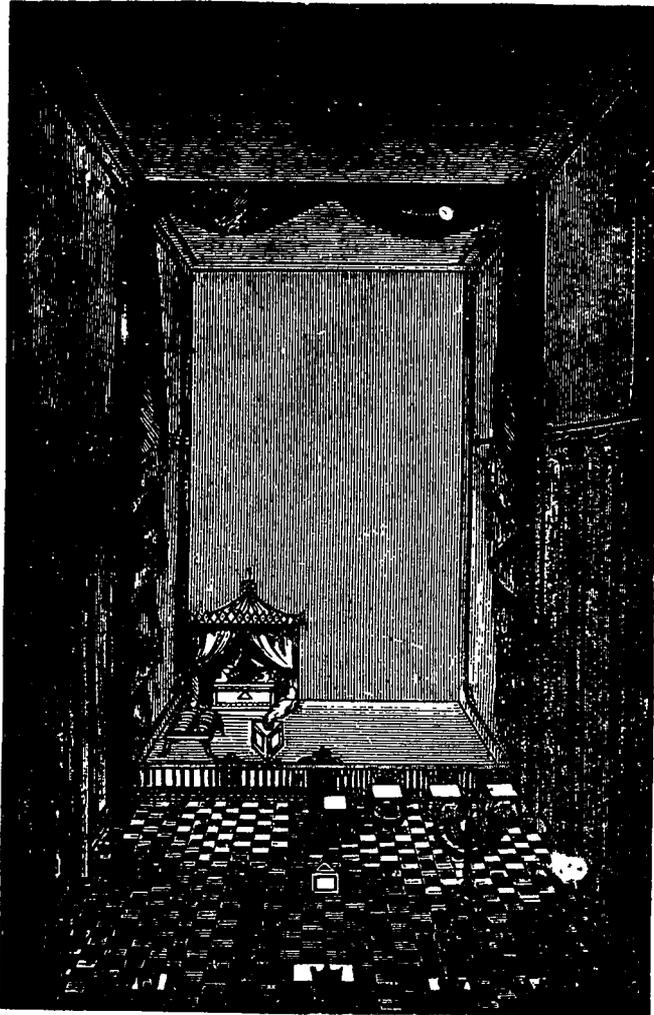
The above is taken from the speech of Edwards, commander in chief of the Minnesota Grand Consistory, Nov. 12, 1885.

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

and poison inhabitants; for such things were attempted.

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

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



CHAPTER II

LODGE OF PERFECTION.*

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

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

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

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

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

THE TEMPLE.*

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

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

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

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

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

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

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

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

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

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

CHAPTER III

FOURTH OR SECRET MASTER'S DEGREE.

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

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

This lodge⁶ must be hung in black and strewed with

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

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

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

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

FORM OF THE LODGE.

Solomon⁵ holds a scepter in his hand, is clothed in mourning robes lined with ermine and sits in the East before a Triangular Altar, on which is a Crown of Laurels and Olive leaves. Adoniram, the inspector is placed in the West; no aprons are used because the work is suspended in consequence of the death of Hiram Abiff.

ORDER AND JEWELS.

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

Adoniram⁶ is clothed in black robe and cap and is decorated with a broad white ribbon bordered with black round his neck in a triangular form having an Ivory Key hanging thereto with the letter (Z) cut on it.

All the brethren should wear the same with white aprons⁷ and gloves, the strings of the aprons black, the

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

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

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

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

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

OPENING CEREMONIES

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

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

Solomon—What's the clock my brother?

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

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

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

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

Adoniram—(Seven raps: 000-000-0.)

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

Solomon—Together Brethren.

SIGN OF SILENCE.

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

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

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



Sign of Silence.

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

CHAPTER IV

FOURTH OR SECRET MASTER'S DEGREE.

INITIATION.

PREPARATION OF CANDIDATE.

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

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

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



Preparation of Candidate.

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

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

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

Solomon—Let him be admitted.

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

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

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

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

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

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

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

Candidate—I am.

Solomon—You will then kneel and contract your obligation.

OBLIGATION SECRET MASTER'S DEGREE.

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

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

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

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

Solomon—What tidings?

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

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

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

MUSIC "DIRGE."

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

Solomon—Alas! Alas!

All—Alas! Alas! Alas!

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

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

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

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

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

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

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

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

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

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

Master of Ceremonies—By these tokens you may enter.

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

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

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

The candidate places the Urn.

Solomon—Let us pray.

PRAYER.

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

Adoniram—Amen.

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

Solomon—Glory and Peace unto Hiram.

All—Glory and Peace unto Hiram.

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

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

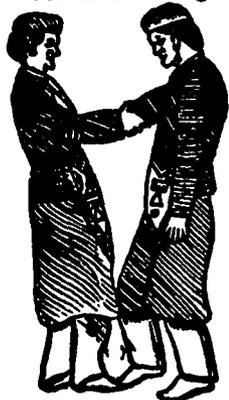
*Wreath of Laurels*¹¹ and *Olive*¹² leaves.) My dear brother, I receive you a Secret Master, and give you rank among the *Levites*; this laurel which I have invested you with, alludes to the victory you are to gain over your passions, the olive is a symbol of that peace and union which should reign among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

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

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

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

Solomon then gives the following:



Token

TOKENS.

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

Pass Word—"Zi-Za." (resplendent.)

Sacred Word—"Adonai."

SIGN OF SILENCE.

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



Sign of Silence.

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

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

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

HISTORICAL DISCOURSES BY GRAND ORATOR.

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

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

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

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

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

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

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

Adonai, signifying (Supreme Lord.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Moses by the help and command of God, constructed

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

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

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

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

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

CLOSING CEREMONIES

SECRET MASTER'S DEGREE.

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

Adoniram—The end of the day.

Solomon—What does there remain to do?

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

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

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

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

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

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

HISTORICAL ANALYSIS

FOURTH OR SECRET MASTER'S DEGREE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"What are you taught as a Secret Master?"

"The duty of secrecy and silence."

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

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

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

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

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

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

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

CHAPTER V

FIFTH OR PERFECT MASTER'S DEGREE.

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

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

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

DECORATIONS.

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

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

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

The compass on the Altar is graduated, the monu-

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BATTERY:—Four equi-timed knocks; 0000.

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

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

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

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

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

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

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

OPENING CEREMONIES

PERFECT MASTER'S DEGREE.

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

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

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

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

Adoniram—(Strikes 0000.)

Stolkin—(Strikes 0000.)

Secretary—(Strikes 0000.)

Treasurer—(Strikes 0000.)

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

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

Stolkin—Thrice Respectable Master, it is four.

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

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

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

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

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

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

CHAPTER VI

FIFTH OR PERFECT MASTER'S DEGREE.

INITIATION.

PREPARATION OF CANDIDATE.



Preparation of Candidate.

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

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

Adoniram—Brother Inside Guardian, inquire who knocks.

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

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

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

Adoniram—Let him be led in.

Inside Guardian—Let him be led in.

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

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

Adoniram—What Monument, Brother Zerbal?

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

Adoniram—With what tools did you work?

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

Adoniram—By what science did you use this instrument?

Zerbal—By the science of the Circle and Quadrature.

Adoniram—What Circle?

Zerbal—A sane mind.

Adoniram—What is the Quadrature?

Zerbal—A sane body.

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

Zerbal—He does.

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

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

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

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

Zerbal—Respect for the dead.

Adoniram—Why respect for the dead?

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

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

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

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

The three sides are Science, Beauty and Fraternity.

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

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

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

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

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

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

Zerbal—He is.

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

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

SCRIPTURE RECITATION.

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

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

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

SONG.

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

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

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

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

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

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

OBLIGATION PERFECT MASTER'S DEGREE.

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

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

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

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

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

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

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



Sign of Recognition.

SIGN OF RECOGNITION.

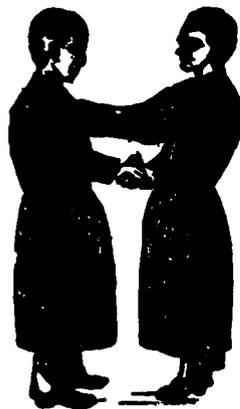
Advance each the toes of the right foot until they meet, bring the right knees together, place one hand on the other's heart, then bring the hands towards the right side and form a square.

SIGN OF ADMIRATION.

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



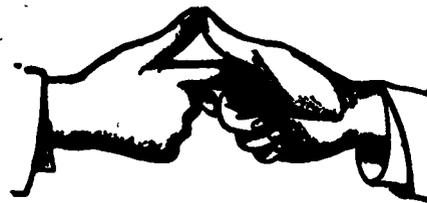
Sign of Admiration.



First Token.

TOKEN.

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

Second Token.
ing a triangle.

SECOND TOKEN.

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

THIRD TOKEN.

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



Third Token.

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

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

PASSWORD:—*Acacia.*

SACRED WORD:—*Jehovah.*

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

Adoniram—(To lodge) Brethren be seated.

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

LECTURE PERFECT MASTER'S DEGREE.

Adoniram—Brother Stolkin,¹¹ are you a Perfect Master?

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

Adoniram—Where were they situated?

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

Adoniram—What do these columns represent?

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

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

Stolkin—In the porch.

Adoniram—Have those words any meaning?

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

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

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

Note 88.—¹¹Stolkin. (Scotch Masonry.)—A name introduced in Scotch Masonry, in the degrees of Perfect Master, Elect of Nine, Master Elect of Fifteen, and others. It is not historical.—Morris' Masonic Dictionary, Article Stolkin.

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

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

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

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

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

Adoniram—What is the meaning of these circles?

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

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

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

Adoniram—Pronounce it.

Stolkin—*Jehovah.*

Adoniram—How were you received a Perfect Master?

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

Adoniram—What occasion the point to your heart?

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

Adoniram—Why the halter round your neck?

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

Adoniram—How many signs have you?

Stolkin—One by five.

Adoniram—Why one by five?

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

Adoniram—What do they signify?

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

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

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

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

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

Adoniram—What were you taught at entering?

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

Adoniram—Why so?

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

Adoniram—Is there any mystery hidden under this signification?

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

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

Stolkin—To teach me to abandon the common road.

Adoniram—What is the color of your lodge?

Stolkin—Green.

Adoniram—Why green?

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

Adoniram—Who can communicate it to you?

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

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

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

Adoniram—What signifies your Jewel?

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

Adoniram—What's your pass-word?

Stolkin—Acacia.

Adoniram—What is the meaning of that word?

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

Adoniram—Thank you, Brother Stolkin.

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

HISTORICAL DISCOURSE BY ORATOR.

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

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

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

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

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

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

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

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

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

CLOSING CEREMONIES

PERFECT MASTER'S DEGREE.

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

Stolkin—Thrice Respectable Master, it is evening.

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

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

Adoniram—(Four raps; 0000.)

Secretary—(Four raps; 0000.)

Treasurer—(Four raps; 0000.)

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

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

Adoniram—This □ [lodge] is closed.

HISTORICAL ANALYSIS

FIFTH OR PERFECT MASTER'S DEGREE.

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

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

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

alty, universal corruption and Popery under Charles.

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

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

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

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

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

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

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

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

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

SONG.

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

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

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

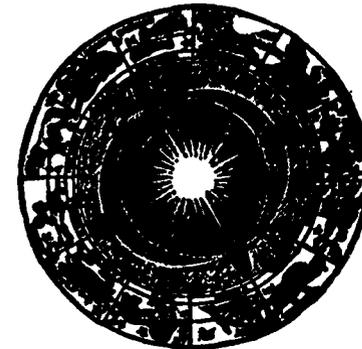
If the regalia and rites of the false religions of the earth were not known to be gewgaws and humbuggery, sensible men could hardly be persuaded that this funeral farce of the Fifth Degree could be literally enacted. The elements of its power over mind are:

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

CHAPTER VII

SIXTH OR INTIMATE SECRETARY'S DEGREE.*

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



ZODIAC AND SIGNS.

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



VIRGO OR THE VIRGIN.

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

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

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

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

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

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

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

GLOVES:—White, bordered with red.

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

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

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

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

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

OPENING CEREMONIES

INTIMATE SECRETARY'S" DEGREE.

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

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

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

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

Hiram—It is to instruct ourselves.

Solomon—What motives have we for this?

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

Solomon—How shall we instruct ourselves?

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

Solomon—When do we this work?

Hiram—From seven to twelve at eve.

Solomon—What is the hour?

Hiram—Seven o'clock past meridian.

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

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

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

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

(All give the signs, and battery.)

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

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

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

CHAPTER VIII

SIXTH OR INTIMATE SECRETARY'S DEGREE.

INITIATION.

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

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

Solomon—Impossible, the guards are at their post.

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

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

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

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

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

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

Solomon—(Six knocks; 000000.)

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

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

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

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

Candidate—No.

Solomon—What do you think of curiosity?

Candidate—(Answers as he thinks proper.)

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

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

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

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

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

Captain of Guards—Salute! (all salute.)

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

Solomon—(Six knocks; 000000.)

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

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

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

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

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

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

Candidate—I can.

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

OBLIGATION INTIMATE SECRETARY'S DEGREE.

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

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

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

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

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

Arise my brother, I receive you Intimate Secretary on

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

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

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



Sign Intimate Secretary.

SIGN.

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

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

TOKEN.

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

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



Token Intimate Secretary.

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

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

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

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

DISCOURSE BY MASTER OF ELOQUENCE.

My brother, newly initiated:

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

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

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

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

For and in consideration of which, Solomon agreed to give him 20,000 measures of wheat and 20 of pure oil, year by year; and also barley, wine and honey, and upon the completion of the temple 30 cities⁵⁵ in the land of Galilee; and there was peace between Solomon King of Israel, and Hiram King of Tyre.

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

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

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

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

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

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

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

Sire, this is the only person among my favorites

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

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

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

LECTURE INTIMATE SECRETARY'S DEGREE.

Solomon—Illustrious President, are you an Intimate Secretary?

Hiram—(Lifting his eyes) I am.

Solomon—How have you been received?

Hiram—By my curiosity.

Solomon—Did you run any risk by it?

Hiram—Yes; that of losing my life.

Solomon—What was done after you were detected?

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

Solomon—Were they Intimate Secretaries or Perfect Masters?

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

Solomon—What are the pass-words?

Hiram—Joabert and Zerbal.

Solomon—What do these names signify?

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

Solomon—What is the great word?

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

Solomon—What were you before you were Intimate Secretary?

Hiram—A favorite of Solomon.

Solomon—From what country did you come?

Hiram—From Capule.

Solomon—Your surname?

Hiram—A Capuliste.

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

Hiram—Thirty.

Solomon—Where were you received?

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

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

Hiram—Jehovah.

Solomon—What does the word signify?

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

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

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

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

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

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

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

Hiram—The door of Solomon's palace.

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

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

CLOSING CEREMONIES

INTIMATE SECRETARY'S DEGREE.

Solomon—Brother Hiram, what's the hour?

Hiram—Twelve, past meridian.

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

Solomon—(Nine knocks, 0000000 0.)

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

HISTORICAL ANALYSIS

SIXTH OR INTIMATE SECRETARY'S DEGREE.

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

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

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

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

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

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

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

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

"More is meant than meets the eye."

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

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

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

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

Hiram—It is to instruct ourselves.

Solomon—What motives have we for this?

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

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

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

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

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

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

CHAPTER IX

SEVENTH DEGREE OR PROVOST AND JUDGE."

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



LIBRA OR BALANCE.

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

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

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

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

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

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

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

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

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

SYMBOLIC AGE:—Four times sixteen.

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

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

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

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

OPENING CEREMONIES

PROVOST AND JUDGE.*

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

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

Tito—Where is your master placed?

Wardens—Everywhere.

Tito—Why so?

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

Tito—What is the hour?

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

Tito—(Knocks 0000 0.)

Wardens—(Knock 0000 0; all rise.)

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

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

CHAPTER X

SEVENTH DEGREE OR PROVOST AND JUDGE.

INITIATION.

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

PREPARATION OF CANDIDATE.

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

Adoniram—Thrice Illustrious, our tribunal is disturbed.

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

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

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

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

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

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

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

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

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

Master of Ceremonies—He has, Brother Expert.

Expert—Thrice Illustrious, he has.

Tito—Then let him be admitted.

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

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

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

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

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

Master of Ceremonies—He is, Thrice Illustrious.

Tito—Let him give proof of his knowledge.

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

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

(Candidate answers as he thinks proper.)

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

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

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

Brother Joabert, a most important question now arises:

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

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

(Candidate answers as he thinks proper.)

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

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

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

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

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

Candidate—I am.

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

OBLIGATION PROVOST AND JUDGE.

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

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

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

Expert—Civl.

Tito—Ky (Expert then rises.)

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

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

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

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



Grip of Provost and Judge.

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



Sign, Provost and Judge.

GRIP.

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

SIGN.

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



Answer to Sign.

ANSWER.

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

PASS WORD:—TITO, ° CIVI, KY.

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

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

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

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

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

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

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

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

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

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

LECTURE PROVOST AND JUDGE.

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

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

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

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

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

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

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

Tito—What did you meet with at your entrance?

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

Tito—What became of you then?

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

Tito—What answer did the Thrice Illustrious make you?

Adoniram—He pronounced the word *K'y*, which signifies to rise.

Tito—What did the Thrice Illustrious do next?

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

Tito—What did he give you?

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

Tito—What is the use of that key?

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

Tito—What do you mean by this?"

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

Tito—What is your word?

Adoniram—Tito.

Tito—What does that signify?

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

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

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

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

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

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

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

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

Tito—have you seen nothing else?

GA

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

Tito—What do they signify?

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

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

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

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

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

Tito—Where is the heart interred?

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

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

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

Tito—Where were you placed?

Adoniram—In the middle chamber.

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

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

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

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

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

Tito—What is the intention of the pocket?

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

Tito—What do the white and red roses mean?

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

Tito—How old are you?

Adoniram—Four times sixteen.

Tito—What o'clock is it?

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

Tito—Why so?

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

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

CLOSING CEREMONIES

PROVOST AND JUDGE.

Tito—Brother Adoniram, what is our particular duty?

Adoniram—The equity of judgment.

Tito—How will you fulfill it?

Adoniram—By searching for truth.

Tito—Where?

Adoniram—Everywhere.

Tito—When?

Adoniram—At all hours.

Tito—What is the hour?

Adoniram—There is none set.

Tito—Why?

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

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

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

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

Tito—(Knocks four and one.)

Adoniram—(Knocks four and one.)

Abda—(Knocks four and one.)

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

HISTORICAL ANALYSIS

SEVENTH DEGREE OR PROVOST AND JUDGE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER XI

EIGHTH DEGREE OR INTENDANT OF THE BUILDING.*



SCORPIO OR THE SCORPION.

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

DECORATIONS:—In this degree the lodge is hung with

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

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

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

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

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

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

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

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

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

OPENING CEREMONIES

INTENDANT OF THE BUILDING.

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

Tito—We are safe and secure here.

Thrice Puissant—What is the hour?

Tito—The break of day.

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

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

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

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

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

CHAPTER XII

EIGHTH DEGREE OR INTENDANT OF THE BUILDING.

INITIATION.

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

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

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

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

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

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

Master of Ceremonies—(Knocks 00000 from within.)

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

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

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

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

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

Solomon—Let him be admitted.

Expert—(Knocks 00000.)

Master of Ceremonies—(Knocks 00000 from within.)

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

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

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

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

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



Joabert Personating Hiram Abiff Dead to Sin and Vice.

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

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

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

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

Candidate—I () not.

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

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

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

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

OBLIGATION INTENDANT OF THE BUILDING.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



Sign of Surprise,
Intendant of Building.

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

SIGNS.

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



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



Sign of Grief.

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

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



TOKEN.

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

Token, Intendant of Building.

BATTERY:—Five equi-timed strokes; 00000.

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

AGE:—Three times nine years.

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

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

WORDS:—Are those given with the token.

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

Thrice Puissant—My brother, I now present you with

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

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

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

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

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

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

Expert conducts him to the East and seats him.

LECTURE INTENDANT OF THE BUILDING "

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

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

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

Solomon—How were you received?

Tito—By acknowledging my ignorance.

Solomon—Why were you raised in that degree?

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

Solomon—Into what place were you introduced?

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

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

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

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

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

Solomon—What do you learn from those three degrees?

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

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

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

Solomon—Can you explain the mysteries of our lodge?

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

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

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

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

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

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

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

Solomon—What are the chief attributes of the divinity?

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

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

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

Solomon—Why do you place Solomon in the temple?

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

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

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

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

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

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

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

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

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

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

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

Solomon—What does the candlestick with 7 branches signify?

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

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

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

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

Tito—Five great knocks.

Solomon—What do they denote?

Tito—The five points of Felicity.

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

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

Solomon—What was his intention in so doing?

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

Solomon—What ideas occurred to you on this occasion?

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

Solomon—Why were you thus affected?

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

Solomon—Pray, what could that be?

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

Solomon—Why had that star only five rays?

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

Solomon—Which are the five points of Felicity?

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

Solomon—Why were you seized with wonder?

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

Solomon—Why did you not see the whole?

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

Solomon—Why were you seized with grief?

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

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

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

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

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

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

Tito—I did promise the strictest secrecy, and that under the penalty of having my body severed in two and my bowels torn out.

Solomon—How were you made to walk?

Tito—By the five points of exactitude.

Solomon—What do you mean by this?

Tito—I mean the five solemn steps which I took in advancing to the throne of the powerful King of Israel, when I took my obligation in his presence.

Solomon—Why were you obliged to represent a dead man at your reception, and why then covered with a fiery red cloth?

Tito—In order to denote to us that good masons ought to be dead to the world and its vices.

Solomon—What do the scales imply that were put into your hands?

Tito—It is an emblem of justice, and given me to denote that I must do justice by the brethren, and conciliate all difference that may occur among them, and by said scales, I must also weigh my own actions and regulate my conduct, in order to justify the good opinion conceived of me, by being appointed Master in Israel and Intendant of the Buildings.

Solomon—Have you seen your Illustrious Thrice Puissant Master this day?

Tito—I have seen him.

Solomon—Where was he placed and how clad?

Tito—He was placed in the East under a rich canopy bespangled with brilliant stars, and clad in azure and gold.

Solomon—Why was he thus clad?

Tito—Because when the Almighty appeared to Moses on Mount Sinai, and delivered him the tablets of the law, he seemed to be in a cloud of azure and gold.

Solomon—Have you any remains of darkness about you?

Tito—The morning star enlightened me, and the mysterious one guided me.

Solomon—Where were you thus conducted?

Tito—I cannot tell you.

Solomon—How old are you?

Tito—Twenty-seven.

Solomon—What numbers have you remarked?

Tito—*Five, Seven and Fifteen.*

Solomon—Where did you perceive them and what do they mean?

Tito—I remarked them in the arrangement of lights, and have already explained the first two numbers, the last represents the fifteen masters, who found the body of Hiram Abiff under the sprig of acacia, which party was headed by Mah-hah-bone.

Solomon—Why did you wear green on your apron and ribbon?

Tito—To teach me that virtue and zeal in masonry are the only roads to lead me to sublime knowledge.

Solomon—What does your jewel represent?

Tito—The triple essence of Divinity.

CLOSING CEREMONIES

INTENDANT OF THE BUILDING.

Solomon—Brother Tito what's the hour?

Tito—Thrice Illustrious, the shades of evening announce a time for repose.

Solomon—Since man must rest, let us close our labors trusting in the Grand Architect who never sleeps; but before we retire, brother Tito declare to us the meaning we give in this degree to the triangle, circle, square and blazing star.

Tito—The triangle expresses the triple attributes of the divine essence, the triple nature of man, the triple composition of the material world. The circle defines the unity of God-head and the unity of man. The square implies the quadrature of a sane mind with a sound body, and of individuals with society. The blazing star, (having five points) signifies the five points of felicity, or more properly, of order to which man is destined viz: (first) loving, (second) thinking, (third) working, (fourth) speaking, (fifth) designing.

Solomon—(Knocks 00000; all rise.)

Tito—(Knocks 00000.)

Adoniram—(Knocks 00000.)

All—(Knock 00000.)

Solomon—I declare this college of Intendant of the Buildings closed.

HISTORICAL ANALYSIS

EIGHTH DEGREE OR INTENDANT OF THE BUILDING.

Masonry the Image of the Beast—Absolute Secrecy and Absolute Despotism
—Caricature of Christ's Resurrection—Rulers of the Darkness of this World.

"Intendant" means superintendent. The word is of French dialect, where these rites were coined by *Ramsay* and the *Jesuits*, which are the sum and substance of the Ancient and Accepted Scottish Rite now the ruling rite of the Masonic world.

This Eighth Degree opens with an endorsement by repetition of the ridiculous anachronism, that, in the sixth degree *Joabert* was made Intimate Secretary "after the completion of the temple," and then was raised a step higher, to "Provost and Judge," in the seventh degree, while the work of the Temple was going on, involving the Irishman's "hoist a peg lower."

As Rev. 13, 14, is believed to teach that Popery suggested Masonry "*The Image of the Beast*," and yet Popery and Masonry, in this country, are professed antagonisms; it is of extreme importance that we know assuredly whether these Scotch Rite degrees were actually the work of the Jesuits, the most active and conspicuous order in the Romish Church.

Now the testimony of *Rebold*, confirmed by other Masonic authorities, is: "Another system was established at Lyons by a partizan of the Stuarts, and afterwards worked by the Jesuits." (*Rebold p. 214.*) Again "suspicion engendered investigation, and investigation elicited the fact that these 'unknown superiors' were no other than leading Jesuits and partizans of the Stuart interest." (*Rebold, p. 22.*) Pages might be filled with

similar quotations, asserting over and over again, that *Ramsay* and the Jesuits manufactured the first of these "ineffable" degrees; that they formed the basis of "*The Rite of Perfection*" of twenty-five degrees formed by De Bonneville in the Clermont Jesuit College. They were four years later adopted by "The Council of Emperors," 1758, patented by them to *Morin* in 1761, sent by him to Charleston, S.-C., and by *Morin* and others enlarged, by the addition of eight degrees, into the present Scotch Rite of 33°, which is really the Masonry of our temples today. Even *Mackey*, who hates the Jesuits, wincingly acknowledges and records the above facts. (*Encyc. Art. Stuart Masonry.*)

Thus by clear, abundant Masouic authority, it is proved that the substratum and basis of American Masonry was the work of Papists, and that of Jesuit Papists, a society so destructive to civil order that in the year 1773, a Papal Bull was issued dissolving the whole Jesuit order at the demand of France, Spain, Portugal, Parma, Naples and Austria; an order whose two main pillars are the same as those of the lodge system viz: Absolute secrecy and absolute despotism and control; not only over Protestantism but over every government and every institution. This led the above Popish governments to demand its dissolution in 1773. And this knowledge of its origin confirms the words of *W. H. Seward* that Masonry "seeks the destruction of every government which it can not control."

This also explains the degrees we are considering, this Eighth degree included. If the story of it were translated from its night drama and put in a newspaper it would not be read on account of its insipidity and destitution of merit. Priests do not rely on the intelli-

gence of the people, but on their superstition, and on the supernatural power which inhabits superstition. And what but the most dense superstition could or can induce a crowd to regard and address the chairman of its night-meeting the club as "*Thrice Puissant.*" To put on "white aprons lined with red and bordered with green;" to lead in a candidate bare-footed; all this and more merely to appoint a superintendent of a building, in place of our "dear Master, Hiram Abiff."

The only use and efficacy of such stuff is to furnish a murdered Hiram, as a counterfeit for a crucified Christ; to raise him from the dead as a ridiculous caricature of Christ's resurrection, "by the strong grip of Judah's lion," as a travesty on Christ's word, that He had power to raise himself from the dead. "*I have power to lay it down and I have power to take it again.*" Three classes of minds would be interested in such a travesty; infidels, priests and devils. And these three *are* interested in all religious imposture. Their dupes can scarcely be said to be interested; they are "bewitched" rather, as with the sorceries of Simon Magus. Gazing on, and listening to a Romish mass in an unknown tongue; unknown often to the priest who reads it, the people look solemn it is true, but it is the stolid solemnity of cattle in a slaughter yard. But the Mason is below the Papist in this; that, at the close of the solemn fanfaronade, he is sworn to conceal it.

We have seen from Masonic authors, that Jesuitism is the mother of Masonry; and that Masonry is as like Jesuitism as the Image is like the Béast. And we know where this Jesuitism came from. It was born at night, in a cave near the little town of *Enresa*, in Spain. The ignorant Cavalier who fancied or feigned that God met

and communed with him in that cavern, whose mouth was hid with brambles, may have come to believe it. But if the saloon keepers and their allies in this country, the vast majority of whom are Romanists, are the fruits of Popery; and we may "*know systems*" as well as men "by their fruits;" then the lodges which license the saloons by their political control, and the priests who pardon their keepers belong to "the rulers of the darkness of this world;" and both must perish before the world can be redeemed.

CHAPTER XIII

NINTH DEGREE OR MASTER ELECT OF NINE "



SAGITARIUS OR THE ARCHER.

This is an important and interesting grade. In it is detailed the mode in which certain craftsmen who have just before the completion of the temple, been engaged in an execrable deed of villany, received their punishment. This assembly is called a chapter.

DECORATIONS:—The chapter represents an apartment in Solomon's palace, the hangings are red with white

Note 78.—"Elected Knights of Nine. Called by the French 'Master Elect of Nine.' The body is termed a Chapter. The presiding officer represents King Solomon, and is styled 'Thrice Illustrious.' The room represents the audience chamber of King Solomon; it is illuminated by nine lights of yellow wax. The apron is of white lambskin, spotted with red, and lined and bordered with black. On the flap is painted or embroidered an arm holding a dagger; and in the middle of the apron a watered ribbon, worn from the right shoulder to the left hip. At the lower end of this are the nine red rosettes, four on each side and one at the bottom; and from the end of the sash hangs the jewel, which is a dagger, its hilt of gold and its blade of silver. The object of this degree is to exhibit the mode in which a certain workman, who, in order prematurely and improperly to obtain the knowledge of a superior degree, engaged in an execrable deed of villany, received his punishment. It exemplifies the truth of the maxim that the punishment of crime, though sometimes slow, is ever sure, and it admonishes us, by the historical circumstances on which it is founded, of the binding nature of our Masonic obligation. The symbolic colors in the regalia are white, red and black, the white being emblematic of the purity of the Knights, the red of the atrocious crime committed and the black of grief for its results. In the French rite this is the fourth degree; it requires three chambers, and in some respects has similitude to the eleventh degree of the Ancient and Accepted rite, being also preparatory to the degree of Sublime Knight Elect."—Macy's Encyclopaedia and Dictionary of Freemasonry, Article Elected Knights of Nine.

intermixed with flames; in the north are nine lights—eight close together, and one by itself.

TITLES:—The Master represents Solomon, and is styled Most Sovereign. There is only one Warden, seated in the West, who represents Stolciu, and is called Inspector, with seven brethren round him. All the rest of the brethren are in the South.

CLOTHING:—The Most Sovereign in royal robes, the Inspector and brethren all in black robes and caps, or flapped hats.



Apron, Master Elect of Nine

APRON:—White, spotted with blood lined and bordered with black. On the flap a bloody arm holding a dagger; on the apron a bloody arm holding a bloody head by the hair.

ORDER:—A broad black ribbon crossing from the left shoulder to the right hip, towards the lower extremity of which are nine red roses, four on each side, and from the ninth is suspended the jewel.

JEWEL:—Which is a poniard, with a golden hilt, and a silver blade, or more properly a balance with a scroll and dagger on one plate and the decapitated head of ignorance on the other.

DRAFT:—The draft of this chapter is an oblong square at the upper part of which, to the right, is drawn the city of Jerusalem. On the other side is represented a cave not far from the sea, and near Joppa, surrounded with rocks in which you discover a man lying with his head on a rock, and a poniard at his feet. You also see in the cave a burning lamp suspended from the ceiling;

also running water and a cup to drink from. On the top of the mountain above the cave is a figure of a setting sun. In the middle of the draft appears a bush as if on fire, and burning by the reflection of a rainbow which seems to stand fixed in order to point out the asylum the murderer had taken refuge in to elude the vigilance of his pursuers. You also see in the draft a winding road, which leads from Jerusalem to Joppa; on this road, near the cave, you see a dog; close to the dog a man following him, behind them at some distance are eight other men without order.

ANTE-ROOM DECORATIONS:—In the ante-room must be an artificial cave, and a large stone for the candidate to sit on, a small table before the mouth of the cave; on it a poniard and a lighted lamp, below the lamp in large letters the word "*Revenge.*" There must also be a spring of water and a cup to drink from, also on the floor and at the mouth of the cave an effigy of a man as if asleep. His head must be loosed from his body.

In the chapter the Most Sovereign sits under a canopy in a chair of state covered with black; before him a triangular table covered with black and fiery colored cloth. On said table is a bible, scepter and poniard.

Solomon uses a scepter, and the Inspector uses a mallet which he holds constantly in his hands as a token of revenge.

OPENING CEREMONIES

MASTER ELECT OF NINE.

Most Sovereign—Brother Inspector, what is the hour?

Inspector—Most Sovereign, the dog star rises in the East, followed by the archer, and they are in pursuit of the serpent of Ignorance.

Most Sovereign—Brother Stolkin, are you an Elected Knight?

Stolkin—A lamp lighted me, a cave received me, and a spring refreshed me.

Most Sovereign—(Knocks eight quick, and one slow; 00000000 0.)

Stolkin—(Knocks eight quick and one slow; 00000000 0 with his poniard.

(All the brethren knock eight quick, and one slow, 00000000 0; with their hands.)

Most Sovereign—This chapter is opened.

At a reception the brethren sit with the right leg over the left, the right elbow on the right knee, the head resting in the palm of the right hand.

CHAPTER XIV

NINTH DEGREE OR MASTER ELECT OF NINE."

INITIATION.

Candidate—(Knocks eight and one, 00000000 0.)

Stolkin—Most Sovereign, there is an alarm at the door.

Most Sovereign—Brother Adoniram, see who knocks at the door of our Chapter to interrupt our deliberations.

Captain of Guard—(Goes to the door, knocks eight and one, 00000000 0; then opens door.) Who knocks at the door of our Chapter to interrupt our deliberations?

Master of Ceremonies—A stranger who demands to speak to the King privately.

Captain of Guard—Most Sovereign, it is a stranger who wishes to speak to you privately.

Most Sovereign—Let him be admitted.

Captain of Guard opens the door and admits the stranger, who goes at once to the King and consults with him privately for a few moments, and then takes a seat.

Most Sovereign—Brethren, I have this moment learned from this stranger that he has discovered an individual

Note 77.—"Elect of Nine. (Elu des Neuf.) The ninth degree of the Ancient and Accepted Rite. In the old rituals there were two officers who represented Solomon and Stolkin. But in the revised ritual of the Southern Jurisdiction the principal officers are a Master and two Inspectors. The meetings are called Chapters. The degree details the mode in which certain traitors, who, just before the completion of the Temple, had been engaged in an execrable deed of villainy, received their punishment. The symbolic colors are red, white and black; the white emblematic of the purity of the knights, the red of the crime which was committed and the black of grief. This is the first of the six degrees and the one on which the whole six system has been founded."—Mackey's Encyclopaedia of Freemasonry, Article Elect of Nine.

concealed in a cave near the coast of Joppa, answering the description of one of the murderers of our lamented Master Hiram Abiff. He has also offered to conduct those I may select to the place of his concealment.

All rise and request to be partakers in the vengeance due the villain.

Most Sovereign—Stop, my brethren, I hereby decree that only nine shall undertake the journey, and to avoid giving offense, I hereby order all your names to be placed in an urn and the first nine that are drawn shall be the brethren to accompany the stranger.

Their names are put in the urn, they proceed to ballot till the eighth one is elected.

Master of Ceremonies—(Knocks eight and one, 00000000; when the brethren resume their former positions.)

Stolkin—Most Sovereign, there is an alarm at the door.

Most Sovereign—Brother Adoniram, see who knocks at the door of our Chapter to interrupt our deliberations.

Captain of Guard—(Goes to the door, knocks eight and one, 00000000; opens it and says:) Who knocks at the door of our Chapter to interrupt our deliberations?

Master of Ceremonies—It is brother Joabert, who comes to ask the favor of receiving the degree of Master Elect of Nine.

Captain of Guard—Most Sovereign, it is Joabert who comes to ask the favor of receiving the degree of Master Elect of Nine.

Most Sovereign—Let him be admitted.

Captain of Guard opens the door; the Master of Ceremonies and candidate enter and advance to the altar.

Most Sovereign—Faithful Joabert, what is your wish?

Master of Ceremonies—(For candidate,) I come to

ask the favor of being admitted into the degree of Master Elect of Nine.

Most Sovereign—What motive induces you to think you deserve such an honor to be conferred upon you?

Master of Ceremonies—My zeal, fervor and constancy, which I promise shall be doubled hereafter, have made me aspire to beg this favor.

Most Sovereign—Learn, Brother Joabert, that you are to impute your present admission into this degree and Chapter, less to a desire we may have of conferring this degree on you, than to an inclination we have of making a trial of your conduct and courage, and your compliance with the obligations you have contracted in the different degrees you have received.

You may recollect that when you were made a mason after the light was shown you, you saw all the brethren were armed, and you know that it was in your power to claim their assistance in case you were exposed to any danger. You were also aware that those arms were intended for your destruction, to be plunged into your breast, to vindicate masonry, should you be so wicked as to violate your solemn obligations and divulge the secrets of masonry or of masons. Still, notwithstanding, these most sacred and solemn obligations and the severe penalties we submitted ourselves to incur in swerving from them, there have been people so vile as to violate those sacred ties and expose themselves to all the tortures which they had denounced against themselves.

Know my brother, that at this present hour we have in our power one of the perpetrators and murderers of our respectable master Hiram Abiff, who groans under the enormity of his guilt, and expects every moment to undergo the rigorous tortures which his crime richly merits, to serve as an example to deter others,

This, brother Joabert, I have just learned from a stranger who is willing to conduct any I may appoint to the place where this miscreant (or Abiram⁷⁸) is hidden. My dear brother, this illustrious Chapter being fully convinced of your zeal, is much disposed to confer higher degrees upon you, and as I have decreed that only nine shall go with the stranger to the hiding place of the miscreant, and as eight of them have been selected, an opportunity now offers of your being one of that number, to bring this criminal to condign punishment if possible, adequate to the enormity of his crime. Do you find yourself disposed to vindicate the Royal Art, and sacrifice this traitor in honor of masonry; and do you feel disposed to be one of that number?

Candidate—I do.

Most Sovereign—I must now inform you, brother Joabert, that this man perhaps, is one of your acquaintances, perhaps a friend; nay, he may be one of your most intimate ones, but in such a case as this, every sentiment must give way to that of revenge, which, with you, is to stifle every other consideration. Be assured of no bad consequences attending your perpetrating the revenge. Besides this is the only opportunity that offers of making us sensible of your zeal by which you will be admitted into this degree. Again I will ask you do you feel disposed to be one of that number?

Candidate—I do.

Most Sovereign—Faithful Joabert, I shall now select you as the ninth and last of the number. Pursue the

⁷⁸Note 78.—"Abiram. One of the traitorous craftsmen, whose act of perjury forms so important a part of the third degree, receives in some of the high degrees the name of Abiram Abinep. These words certainly have a Hebrew look; but the significant words of Masonry have, in the lapse of time and in their transmission through ignorant teachers, become so corrupted in form that it is almost impossible to trace them to any intelligent Root."—Mackey's Encyclopædia of Freemasonry, Article Abiram.

murderer of our regretted Master Hiram Abiff, seek him, seize him and bring him here to suffer the penalty of his horrid crime.

Most Sovereign—Vengeance."

All—Vengeance.

Most Sovereign—Brother Adoniram, you will now blindfold brother Joabert and let him be conducted by our stranger to the place where the criminal is.

(Candidate is then blindfolded and conducted to the cave.)

Captain of Guard—Brother Joabert, you will now suffer yourself to be seated, (seats him on a stone opposite the cave.)

Captain of Guard—Be not afraid brother Joabert, I will now leave you for a while.

Master of Ceremonies then shakes a parcel of chains and groans as if under affliction and dread of punishment.

Captain of Guard then places Joabert's left hand on the table and his head leaning on it, and his right hand on his thigh and says:

Captain of Guard—My dear brother Joabert, I must leave you here alone, but you must promise me on the word of a man, that you will remain in this posture that I now leave you, however alarmed you may be by any noise you may hear. Attend brother Joabert to what

⁷⁹Note 79.—"Vengeance. A word used in the high degrees. Barruel, Robison and the other detractors of Freemasonry have sought to find in this word a proof of the vindictive character of the institution. "In the degree of Kadooh," says Barruel (Mémoires, II. 310) "the assassin of Adoniram becomes the king, who must be slain to avenge the Grand Master Molay and the Order of Masons, who are the successors of the Templars."

No calumny was ever fabricated with so little pretension to truth for its foundation. The reference is altogether historical; it is the record of the punishment which followed a crime, not an incentive to revenge.

The word nakam is used in Masonry in precisely the same sense in which it is employed by the prophet Jeremiah (I. 18) when he speaks of *nikemat Jehovah*, "the vengeance of the Lord"—the punishment which God will inflict on evil-doers.—Mackey's Encyclopædia of Freemasonry, Art. Vengeance.

I say, for if you neglect it, it may cost you your life. What do you say?

Candidate—I will.

Captain of Guard—And now brother Joabert, as soon as I leave you, when you hear any one knock as a mason, take off the bandage from your eyes and closely examine every object around you. When you hear a second knocking in a masonic manner, drink of the cup near your left hand. And at the third knocking, do as you shall be prescribed by a voice which will direct you.

Though I leave you alone brother Joabert, believe me that the eyes of the whole [] [lodge] are upon you, therefore I beg that you will not fail, punctually to comply with these instructions. Farewell brother Joabert, I now leave you.

Captain of the Guard then leaves him and shuts the door briskly, waits for a minute or two and then knocks the first three.

Candidate—(Takes the bandage from his eyes.)

Captain of Guard—(Knocks the second three.)

Candidate—(Drinks out of the cup.)

Captain of Guard—(Knocks the last three and returns to the Chapter.)

Master of Ceremonies—Take that poniard and strike the villain first on the head and then on the heart. Cut off his head and take it in your left hand, the poniard in your right and follow me.

Candidate—(Obeys the order.)

Master of Ceremonies—(Conducts him to the door of the Chapter, knocks eight and one, 00000000 0.)

Captain of Guard—Most Sovereign, there is an alarm at the door.

Most Sovereign—You will see who knocks at the door of our Chapter to interrupt our deliberations,

Captain of Guard—(Knocks eight and one, 00000000 0; and opens the door) Who knocks at the door of our Chapter to interrupt our deliberations?

Master of Ceremonies—Brother Joabert who has discovered the place where the traitor Akirop^o has been concealed, and has revenged the death of our respectable Master Hiram Abiff, and comes to lay the villain's head at the feet of King Solomon.

Captain of Guard—(Shuts the door.) Most Sovereign it is Joabert who has discovered the place where the traitor Akirop has been concealed and has revenged the death of our respectable Master Hiram Abiff, and comes to lay the villain's head at the feet of his Sovereign.

Most Sovereign—Let him be admitted.

Captain of Guard—(Opens the door and says: Let him be admitted.

Master of Ceremonies and candidate enter and proceed directly to the foot of the throne, candidate at the same time striking the head with his dagger, and crying revenge.

Most Sovereign—(Looking with indignation says:) Oh wretch, what have you been doing? My orders to you were, that the traitor should be brought to me, not that you should put him to death. Your disobedience of my orders shall cost you your life. Stolkin, put him to death.

Brethren all kneel on one knee, and at the same time brother Stolkin lays hold of candidate's head and with his sword stands in the attitude of killing him.

Captain of Guard—Thrice Most Sovereign, pardon him! pardon him! It must have been an excess of zeal, and love for the memory of our respectable Master Hi-

Note 80.—'Akirop. The name given, in the ritual of the Ancient and Accepted Rite, to one of the ruffians celebrated in the legend of the third degree. The word is said in the ritual to signify an assassin.—Mackey's Encyclopaedia of Freemasonry, Article Akirop.

ram Abiff, certainly that prompted him to disobey his orders. Pardon him.

All—Thrice Most Sovereign, pardon him.

Most Sovereign—Brethren I yield to your entreaties, and pardon him in consideration of his zeal for doing his duty. For it was necessary and right, for the authority of public justice must prevail and all who resist it must be subdued.

Brother Joabert, for the zeal you have manifested in bringing to punishment one of the murderers of our lamented Master Hiram Abiff, I shall now confer upon you the degree of Master Elect of Nine. Come and contract your obligation.

OBLIGATION MASTER ELECT OF NINE.

I—do solemnly promise in the presence of the Great Architect of the Universe, and of the respectable brethren here present, and who compose this Illustrious Chapter of Elected Masters, never to reveal the secrets of this degree, with which I have been or shall be made acquainted, to any person whatever, but to a brother known to be of this degree, and in this I bind myself by all my former obligations.

I likewise promise to revenge masonry in general, and particularly the most horrid murder that ever was committed.

I also promise to protect and support the order and my brethren with all my might, credit and power, and also the Grand Council of Princes of Jerusalem. And if I fail in any part of this my present obligation and engagement, I submit to perish by the vindictive weapon, which shall be given me as an honorable mark of this order, and as a reward of my zeal, fervor and constancy. So help me God, Amen.

Most Sovereign—Rise my brother and receive your reward. I do hereby constitute you an Elect of Nine¹¹ and invest you with the jewel of this degree, which is a balance with a scroll and dagger on one plate, and the decapitated head of ignorance on the other. (He then invests him with the apron and kisses him four times on each cheek and once on the forehead.)



Sign, Master Elect of Nine.

SIGN.

First one raises the poniard and makes the motion of striking the other on the forehead; the other places his hand on his forehead as if to examine the supposed wound.

Second raises the arm, strikes at the other's breast as if with a poniard, and says, *Nekam.*¹²

¹¹Note 81.—“Elect of Nine. [Scotch Masonry.]—The sixth degree conferred in the Lodge of Perfection, Scotch Rite, and the ninth upon the catalogue of that system. There is a Master with the title of Most Potent, representing Solomon, with one Warden styled Grand Inspector, representing Stolkyn, a Treasurer, Secretary, Master of Ceremonies and Captain of the Guard, the latter representing Zerbal. The hangings are red and white. There are nine lights. The apron is white, lined with black and specked with blood, having a bloody arm holding by the hair a bloody head; on the movable part a bloody arm with a poniard. The jewel is a poniard. The age is 8x10. The lesson is prudence in judgment.”—*Morris's Masonic Dictionary, Article Elect of Nine.*

¹²Note 82.—“According to the Masoretic pointing, *Nekam*. A Hebrew word signifying Vengeance, and a significant word in the high degrees.”—*Mackey's Encyclopaedia of Freemasonry, Article Nekam.*

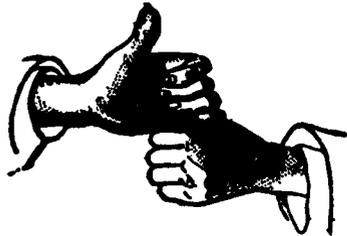
ANSWER.

Place your right hand on your heart and say *Nekah*.



Answer.

TOKEN.



Token

Clinch the fingers of your right hand, and at the same time elevate your thumb. The second seizes your thumb with the right hand, at the same time

elevating his thumb; signifying the nine elected, eight close together and one by itself.

PASS WORD:—*Begoal-Kol*.

SACRED WORD:—*Nekam*; answer *Nekah*.

BATTERY:—Nine strokes by eight and one; 0000-0000 0.

AGE:—Full eight and one.

HOURS OF WORK:—From break of day until evening.

MORAL:—That we should be careful how we suffer ourselves to be led away by an excess of zeal, even in a good cause, to execute on an individual the vengeance due for the violation of divine or human laws.

Most Sovereign—Brother *Stolkin*, you will now conduct our new brother to his seat, to listen attentively to the discourse by our Grand Orator.

DISCOURSE BY GRAND ORATOR.

Thrice Respectable Brother Elected, the unanimity and earnestness with which this respectable assembly requested your pardon, disposed our heart to grant it, especially as your crime was owing to an over zeal. In this you have imitated *Joabert*, King *Solomon's* favorite as I am now going to inform you.

You, my brother, without doubt recollect the melancholy catastrophe of our respectable Master *Hiram Abiff*, whose death is the constant subject of our grief and tears; and in this we take an example from the wisest of kings, who bemoaned the irreparable loss he has sustained by his death. You will know that *Solomon*, on hearing that he was missing, immediately put a stop to building and swore that no person should be paid his wages until this great man was found dead or alive. You will also recollect that brethren went out in search of him, and that *Stolkin* at length found him assassinated and buried under a sprig of acacia. *Stolkin's* good luck on this melancholy occasion endeared him to the King, and procured him his most intimate confidence. *Solomon* after having the funeral obsequies of that great man celebrated with as much splendor and magnificence as possible, determined to take public satisfaction of the perpetrators of that horrid crime and sacrifice them to the manes of his deceased friend. He issued a proclamation promising a considerable reward to any person who should detect the place where the villains lay concealed, who committed this horrid murder, declaring at the same time that he would even forgive the assassin

himself, providing he would make his appearance in his presence and acknowledge his guilt. But he must give up his accomplices so as to bring them to condign punishment and thus expiate the greatest of crimes.

This proclamation was out for a considerable time without his receiving any intelligence concerning the matter, when one day Solomon was sitting in his hall giving audience to more than ninety (90) masters or other officers of the order, Zerbal the Captain of the Guards, came in and informed him that a strange person desired to be admitted to the King in private, as he had a matter of the utmost consequence and importance to communicate to him.

The brethren were alarmed at the readiness with which the King consented to this private audience, for fear of any danger to his sacred person.

Said audience proved of short duration and the king's speedy return removed their fears. He informed them that this unknown person was acquainted with the retreat of a murderer of Hiram Abiff, and that he had offered to conduct thither, such people as would choose to accompany him, to inform themselves of the truth of what he had asserted. The brethren all to a man stood up and offered their services to the King on this occasion. The King was highly pleased with their zeal, but declared that among such a number of virtuous brethren, the casting of lots should determine who should have the honor of being employed in this important matter, to bring this odious victim, on whom he intended to wreak his vengeance. Consequently the names of all the Intendants of the Building who were present, were put into a box, and he declared that those nine whose names should be first drawn from the box should be the brethren appointed to follow the unknown man, and bring

the traitor alive and make him an example to the latest posterity. The lots were drawn, and joy gladdened the faces of those whose names came out first. They received directions from the King to follow the unknown man who would conduct them to the cave which was the traitor's residence since his crime. They obeyed the order and departed, but one of the nine named Joabert, (whom you this day represented) animated with uncommon ardour, and thinking his brethren walked too slow, got ahead of them and was the first to come to the cave or assassin's asylum, which was at the foot of a bush that seemed to burn; and a star which had conducted them, appeared to be fixed over the cave. Joabert, inflamed with rage, entered it, and by help of a lamp (which hung in the cave) saw the villain fast asleep lying on his back, with a dagger at his feet. Joabert seized the dagger and struck him with all his might, first on his head and then on his heart, on which the villain sprang up with fury, but immediately dropped down dead at his feet, pronouncing only the word Nekam.

Joabert cut off his head, then quenched his thirst at the spring in the cave and was joined by his brethren, whom he was just going to meet. They on seeing the head of the traitor cut off, represented to Joabert that he had committed a fault by his over zeal, and that by thus putting an end to the villain's life he had rescued him from the tortures which Solomon had prepared for him.

They assured him that Solomon would not pass unnoticed this piece of disobedience of orders, but would certainly punish him for it. They also stated that they would intercede, however, with the king to procure his pardon. After having quenched their thirst, Joabert took the head and all walked back to Jerusalem. When

they arrived, Solomon on seeing them was going to give orders for the intended torture, when he espied Abyram's head in Joabert's hands, at the sight of which he could not restrain his wrath. He at once ordered Stolkin to put Joabert to death, which order he would have executed if all the brethren had not thrown themselves on their knees and begged him off, as the brethren of this Chapter have done for you, my brother.

You see what a deal of instruction may be drawn from the circumstances attending this history:

First—By the death that this traitor suffered, that crimes never go unpunished. Sooner or later they meet with their deserts.

Secondly—You may learn from the danger which the impetuous Joabert was in, how unsafe it is to exceed our orders, and that it becomes a necessary duty literally to comply with the orders of our superiors.

Thirdly—By the pardon procured for this zealous brother, you may also learn how easily the heart of a good king is influenced to be merciful.

You also see how useful it is to have friends who interest themselves warmly for us on critical occasions.

Most Sovereign—(Knocks eight and one; 00000000 0; all rise.)

Most Sovereign—Let us applaud our newly made brother by the mysterious numbers. (All clap with their hands eight and one.)

LECTURE MASTER ELECT OF NINE.

Most Sovereign—Brother Stolkin, are you a Master Elected?

Stolkin—The ballot has alone determined that matter and I have been made acquainted with the cave.

Most Sovereign—What have you seen in the cave?

Stolkin—A light, a poniard and a fountain, with the traitor Akirop or Abyram.

Most Sovereign—Of what use were these to you?

Stolkin—The light to dispel the darkness of the place, the dagger to revenge the death of our respectable Master Hiram Abiff, and the spring to quench my thirst.

Most Sovereign—Where were you made a Master Elect?

Stolkin—In the hall of audience in Solomon's palace.

Most Sovereign—How many Masters Elected were made at that time?

Stolkin—Nine, of whom I was one.

Most Sovereign—From what order and number of people were they chosen?

Stolkin—From upwards of ninety, mostly Intendants of the Building and some masters.

Most Sovereign—What motive prompted you to become a Master Elected?

Stolkin—The desire of revenging the death of Hiram Abiff, by destroying his murderers.

Most Sovereign—Where did you find the assassin?

Stolkin—In the bottom of a cave, situated at the foot of a burning bush near Joppa, not far from the sea.

Most Sovereign—Who showed you the way there?

Stolkin—An unknown person.

Most Sovereign—What roads did you pass through?

Stolkin—Through dark and almost inaccessible roads.

Most Sovereign—What did you do when you came to the cave?

Stolkin—I laid hold of the dagger which I found there and with it struck the villain so violently on the head, then on the heart, that he expired immediately?

Most Sovereign—Did he say anything before he died?

Stolkin—Give me first letter of the first syllable,

and I will give you the first letter of the second syllable.

Most Sovereign—The first is N. Now give me the other.

Stolkin—K.

Most Sovereign—What do these two letters N and K mean?

Stolkin—Nekam, which signifies revenge.

Most Sovereign—How was your election consummated?

Stolkin—By revenge, disobedience, clemency and eight and one.

Most Sovereign—Explain this.

Stolkin—By revenge I destroyed the traitor, by disobedience I exceeded the orders given me by the king, and by clemency, through the intercession of my brethren, I obtained the king's pardon; and lastly, by eight and one, as we were only nine chosen for this business.

Most Sovereign—What did you do after having killed the traitor?

Stolkin—I cut off his head and quenched my thirst at the spring, and being fatigued laid myself down to sleep until my eight brethren entered the cave crying revenge.

Most Sovereign—How did Solomon behave and receive you when you presented him the traitor's head?

Stolkin—With indignation, as he had proposed to himself much gratification in punishing that villain, and he even doomed me to death, but on account of my zeal, forgave me.

Most Sovereign—What did the dark room represent into which you were conducted before your reception?

Stolkin—It is the representation of the cave where I found the traitor.

Most Sovereign—How came you to be left there blindfolded?

Stolkin—To call to my mind the traitor's sleep, and how often we may think ourselves secure after committing a crime, when we are in the most danger.

Most Sovereign—How did the Elected walk?

Stolkin—Darkness obliged them to put their hands before their eyes and heads, to prevent being hurt or knocking themselves against anything. As the roads were bad and uneven they were obliged often to cross their legs over one another.

Most Sovereign—What does the dog represent that you see in the Chapter on the road near the cave?

Stolkin—The unknown person or the good citizen who conducted the Elected.

Most Sovereign—What does the naked bloody arm with the poniard mean?

Stolkin—The grief still subsisting for Hiram Abiff though one of the murderers was punished, and it was done by a mason; and as yet some unpunished.

Most Sovereign—What emblems do you use to express the number of nine elected?

Stolkin—The first, by the nine red roses at the bottom of the black order; second, by the nine lights in the Chapter; third, by the nine strokes of the scepter and mallet and fourth, by the nine kisses, four on each cheek and one on the forehead. These are the emblems of the nine elected. The red is the emblem of the precious blood that was spilt in the temple and ordered to remain there until revenge was fully completed.

Most Sovereign—How do you wear that large black ribbon?

Stolkin—From the left shoulder to the right hip with the poniard hanging at the bottom of said order.

Most Sovereign—Of what color is your apron?

Stolkin—White skin, lined and bordered with black

and spotted with red; on the flap a bloody arm holding a dagger, on the apron a bloody arm holding a bloody head by the hair.

Most Sovereign—With what is the Chapter of the Elect hung?

Stolkin—With red and white mixed with flames, white flames on the red, and red flames on the white. The one indicates the blood that was spilt, and the white the order of purity of the Elected.

Most Sovereign—Why have you no more than one Warden?

Stolkin—Because the Chapters were always held in Solomon's palace, where no one was permitted but his favorite who was privy to what passed.

Most Sovereign—What more is to be done?

Stolkin—Nothing, as everything is achieved, and Hiram Abiff avenged.

Most Sovereign—Give me the pass-word?

Stolkin—Begoal-Kol.

Most Sovereign—What is the great word?

Stolkin—Nekam.

Most Sovereign—Is there no other pass-word?

Stolkin—Yes, there are two more by which we know one another, Joabert and Stolkin.

Most Sovereign—At what time did the Elected set out for the cave?

Stolkin—Just at dark.

Most Sovereign—When did they return?

Stolkin—At day break.

Most Sovereign—How old are you?

Stolkin—Eight and one, perfect

CLOSING CEREMONIES

MASTER ELECT OF NINE.

Most Sovereign—(Knocks eight and one.)

Stolkin—(Knocks eight and one; All rise.)

Most Sovereign—(Makes the sign by putting his hand on his forehead, and says;) My brethren let us renew our obligations.

All make the sign with their poniards together, first at the head and then at the heart.

Most Sovereign—(Knocks eight and one.)

Stolkin—(Knocks eight and one.)

Most Sovereign—Brethren, ignorance yields to our repeated vows. Let us advance in our labors.

I declare this college closed.

HISTORICAL ANALYSIS

NINTH DEGREE OR MASTER ELECT OF NINE.

**Rage for a Multitude of Degrees—A Drill of Assassination and Revenge
—Turns Lynch Law into a Religion—John Quincy Adams on Masonic
Penalties—Swears to "Revenge Masonry in General"—Masonic Murders
Proved in Court—"They were Not at all Ashamed."**

We are still in the purlieus of Solomon's Temple. The motives which made these degrees were: The rage of the French for a multitude of degrees; their willingness to pay for them, and the need of the Stuart pretenders for money. *Ramsay* went to Paris in 1710, seven years before Masonry was transformed from a mechanic's club to a rite of worship in the London tavern. *Ramsay* took it at flood tide and it led him to fortune. He invented the *Royal Arch* degree, and two systems were drawn from and made out of it by *Dunkerly* and *Dermott*. Born of humble parentage *Ramsay* was knighted by the Prince de Turenne. He in conjunction with Jesuits developed a rite of six degrees, called after himself. And, says *Mackey*, "that his high degrees were afterwards expanded to an unreasonable extent, was not his fault." And he adds that the *Royal Arch* "was adopted from *Ramsay* by the The Council of Emperors of the East and the West and subsequently passed over to the Ancient and Accepted Scottish Rite, where it still remains the thirteenth degree." *Mackey Art. Ramsay*. And while the thirst for secret degrees produced them, as a good market produces its supply, it

was necessary that they should revolve around Solomon's Temple to give unity to the system by adding degrees at the top of the York Rite.

But this Ninth Degree surpasses and excels the three preceding it, which are apologized for as "containing little symbolic instruction, being "mere recapitulation," etc.

This Ninth is the degree of "Revenge," and the Ritual is a drill of assassination. *Joabert* is sent to arrest *Abiram*, who, without proof produced, is said to be one of the murderers of Hiram Abiff and finding him asleep in a cave, he cuts off his head and brings it to Solomon by the hair. He is reproved for his haste, but rewarded by being raised to the Ninth Degree, and given an apron, white with blots of blood on it, lined and bordered with black, while on the flap is a bloody arm holding a dagger; and on the apron itself, a bloody arm holding a bloody head by the hair; and the cry of "Vengeance! Vengeance!" is repeated over and again by Master and members in the cave and in the court.

Now, considering that these degrees overran France; considering the ignorance of religion among all classes, owing to the ignorance of the clergy and the fearful corruption of the church, no ingenuity of

"Earth and hell confederate"

could have formed and let loose among the people a device better adapted to form fiends to work the guillotine in the horrors of the revolution which followed, than this Ninth Degree of the Ancient and Accepted

Scottish Rite. Lynch law is fearful, but this Ninth Degree turns lynch law into religion. It elevates and adorns lynchers. If Booth, who murdered Lincoln, had been seized, lynched, his head cut off and brought into the Supreme Court at Washington by the hair, and the bringer had been made Provost Marshal of Washington; told to wear this blood-begrimed Masonic apron with a poniard for a jewel, or a pair of scales with a scroll and a dagger on one plate and a decapitated head on the other, and the word "Revenge" in large letters over the heads of the judges;—blameless and beloved as Lincoln was, and horrified as men were at his murder; if the drama of this degree had been enacted in public upon lynching his murderer, it would have tended to throw the world's sympathy on the assassin, and sunk the United States in the esteem of mankind to a level with the thugs of India, or the cannibals of African lodges; who pledge fealty to their order by eating human flesh.

Yet *Macoy* and *Mackey* (Notes 76 and 77) dwell, with their accustomed relish, on the ornaments and teachings of this degree; and the latter (Note 79) says: *Barruel* and *Robison* "have sought to find in the word (vengeance) a proof of the vindictive character of the Institution." And he adds: "No calumny was ever fabricated with so little pretension to truth for its foundation."

If history, and especially American history, presents any character capable of forming and uttering a correct and dispassionate estimate of Masonry and its degrees,

that character is John Quincy Adams. And his well known statement of this matter has been endorsed and approved by thousands on thousands, including the 45,000 Masons who seceded in 1828—32; which is this: That "a humane butcher would not mutilate the body of a hog, as Masons swear consent to be mutilated if they fail to keep Masonic secrets." No wise observing man can place such Masons as *Mackey*, *Macoy* and others, aside of *Adams*, *Robison* and *Barruel*, without seeing that something has happened to the minds of Masons which makes them blind to common, plain religious truth.

A careful reading of this Ninth Degree, and others, will satisfy 999 men in every 1,000 that the whole Masonic system and especially this Ninth Degree, is calculated to harden men and make them vindictive and callous to deeds of blood.

The Master of Ceremonies orders the candidate (who obeys) to kill and cut off a man's head and follow himself to the presiding officer of the lodge-meeting, with the poniard in one hand and the gory head in the other. Is this lodge play, performed at midnight after prayer, in the presence of the members, calculated to make them loathe assassination and revenge?

The real purpose and object of this assassination drill is not to give zest to an evening's entertainment. The practical purpose and intent is expressed in the oath in which the candidate is made to swear:

"I likewise promise to revenge Masonry in general."

And it is well known, or may easily be known by a little conversation with Masons, that there is no hatred more vindictive than that with which Masons regard a seceder, who, for conscience sake, secedes and exposes the secrets of their order. And yet the gentlemanly and scholarly *Mackey* (Note 79) says of *Robison* and *Barruel*, who find in this Ninth Degree, proof that Masonry is a vindictive Institution: "No calumny was ever fabricated with so little pretension to truth." And yet *Robison* knew whereof he affirmed. He had received, carefully written out, in a box, twelve o'clock at night, in Paris, from a Mason who was fleeing from France with embezzled public funds, all the degrees of a "Perfect Scotch Mason;" *Parfait Macon Ecosais*. Though under no obligation of secrecy concerning these "ineffable" *Ramsay* and *Jesuit* degrees, he refrained from publishing their rituals so that outsiders could enter lodges by them, but published the well known book for which *Washington* thanked *Rev. Frederick Snyder*, who sent it to him. This *Robison* and the celebrated *Abbe Barruel* are accused by *Mackey* of "calumny," because they say Masonry is proved "vindictive" by this Ninth Degree, which swears initiates to "*Revenge Masonry in general*," and that with a poniard in one hand and a bloody human head in the other, to show how his oath bound him to "revenge" the lodge.

But if Masonry is one consolidated mass of sworn crime, why are not more actual crimes committed by Masons! The answer is: For the same reason that

Popery does not burn heretics when she will lose more than gain by it. Masonic crimes are plenty enough in Africa, as Messrs *Hinman* and *Cole* are witnesses, both of whom have been there; and the latter, *Mr. Cole*, was born there, and has been in the African lodges. Other missionaries confirm their statements. But though idolatry is practiced in Christian as well as in heathen countries, the crimes of idolatry in Christian lands must be covered. Nay; lodges sometimes go through the farce of expelling men whose crimes have made them outlaws; while in Africa where murder is not unpopular it is well known that human flesh is eaten as proof of fealty to the secret orders.

But we have murders enough proved in open courts on the lodge, as of *Pritchard*, *Miller*, *Morgan* and others, to show that Masonry is murderous in practice, as its oaths prove it to be in theory; and is any one so weak as to suppose the mass of Masonic murders are not secreted as the mass of its proceedings are?

The thing, however, to be chiefly noted in this degree is, that it is a lynch law execution of a supposed murderer of Hiram by killing him in his sleep and cutting off his head; when this very murder in the third or Master's degree has been executed by order of Solomon in a totally different way. (See *Bernard's Light on Masonry, Third Degree.*)

Now, if this were all professed fools-play, legend, fiction or what not, the case were different and might be endured. But this open historic contradiction and

falsehood is solemnly sanctioned by men, not children, and that by oaths and prayers to God, and "*they were not at all ashamed neither could they blush.*" *Jeremiah 6, 15.*

CHAPTER XV

TENTH DEGREE OR MASTER ELECT OF FIFTEEN.**



CAPRICORNUS OR THE GOAT.

This grade very properly follows that of Master Elect of Nine, as it gives the continuation and conclusion of the history of events commenced there: the arrest and punishment of the two other criminals for the atrocious crime they had committed, as related elsewhere.

DECORATIONS:—The Chapter represents the audience chamber of King Solomon, and is hung in black spread with red and white tears; in the East is a skeleton repre-

Note 23.—"Master Elect of Fifteen. [Scotch Masonry.]—The seventh degree conferred in the Lodge of Perfection, Scotch Masonry, and the tenth upon the catalogue of that system. There are three officers, a Most Potent Master, representing Solomon; A Grand Inspector, representing Stoklin, and a Junior Warden, styled Introducer; other officers as in the preceding grade. The assembly is entitled a Chapter. The hangings are red and white. The apron is white, lined with black, with a representation of the Temple, having towers upon it; on the movable part, three spikes. The jewel is a poignard. Hours of work, 5 a. m. to 6 p. m. The lesson is the certainty of divina justice."—*Morris's Masonic Dictionary, Article Master Elect of Fifteen.*

senting Jubelum** (Akirop;) in the West, one representing Jubela, (Guibs;) in the South, one representing Jubelo (Gravelot) of whose blood the flies have sucked. Each of these skeletons is armed with that tool with which they perpetrated the murder of Hiram Abiff. The Chapter is lighted by fifteen lights, five in the East before the President, and five before each Warden.

TITLES:—This meeting is styled a Chapter. The President is styled Most Illustrious Master. The Senior Warden, Inspector, and the Junior Warden, Introducer.

At a reception [initiation] only fifteen elect are allowed to be present in the Chapter, the others remain outside.

CLOTHING:—Apron white, lined and bordered with black. On the center is painted a square built city, representing Jerusalem, three gates of which are seen in the distance. Above the gates are three heads impaled on spikes.

ORDER:—Is a black ribbon from the left shoulder to the right hip. Where it crosses the breast, three heads impaled on spikes are painted thereon.

JEWEL:—A balance, with a scroll, square and compass, and dagger on one plate, and three decapitated heads on the other.

Note 24.—"And so we may through these mingled English and French corruptions trace the genealogy of the word Jubelum; thus, Ghiblim, Ghiblim, Ghiblim, Ghiblim, Ghiblim, Ghiblim, and finally Jubelum. It meant simply a Fellow Craft, and was appropriately given as a common name to a particular Fellow Craft, who was distinguished for his treachery. In other words, he was designated, not by a special and distinctive name but by the title of his condition and rank at the Temple. He was the Fellow Craft, who was at the head of a conspiracy. As for the names of the other two Ruffians, they were readily constructed out of that of the greatest one by a simple change of the termination of the word from um to a in one, and from um to e in the other, thus preserving, by a similarity of names, the idea of their relationship. For the old rituals said that they were brothers who had come together out of Tyre. This derivation seems to me to be easy, natural and comprehensible. The change from Ghiblim, or rather from Ghiblim to Jubelum, is one that is far less extraordinary than that which one-half of the Masonic words have undergone in their transformation from their original to their present form."—*Mackey's Encyclopaedia of Freemasonry, Article Ruffians.*

OPENING CEREMONIES

MASTER ELECT OF FIFTEEN.

Most Illustrious Master—(Knocks five, 00000; and the five candles in the East are lighted.)

Inspector—[Adoniram] (Knocks five, 00000; and the five candles in the West are lighted.)

Introducer—[Stolkin] (Knocks five, 00000, and the five candles in the South are lighted.)

Master—Brother Inspector, what's the clock?

Inspector—Most Illustrious Master, it is five o'clock and the dawn of justice and truth appears in the East.

Master—If it is five o'clock and the dawn of justice and truth appears in the East, it is time to begin work. Give notice that this Chapter of Master Elect of Fifteen is about to open.

Inspector—Brethren, you will please take notice that this Chapter of Elect of Fifteen is about to open.

Master—(Knocks fifteen, 00000 00000 00000.)

Inspector—(Knocks fifteen, 00000 00000 00000.)

Introducer—(Knocks fifteen, 00000 00000 00000.)

Master—I declare this Chapter of Master Elect of Fifteen open.

Master—(Knocks one and the ☐ [lodge] is seated.)

CHAPTER XVI

TENTH DEGREE OR MASTER ELECT OF FIFTEEN.*

INITIATION.

The Master of Ceremonies retires to the ante-room, prepares the candidate, conducts him to the door of the Chapter and knocks five, 00000.

Introducer—[Stolkin] (Knocks five, 00000;) Illustrious Master, there is an alarm at the door.

Master—Brother Expert, see who knocks at the door of our Chapter to interrupt our deliberations.

Expert—(Goes to the door, knocks five, 00000; and opens it a little.) Who knocks at the door of our Chapter to interrupt our deliberations? Who's there?

Inspector—[Adoniram] It is an Elect of Nine; brother Joabert, who wants to know the other two ruffians* of our respectable Master Hiram Abiff and to arrive at the degree of Master Elect of Fifteen.

Expert—(Shuts the door and says:) Most Illustrious Master it is brother Joabert, who wants to know the other two ruffians of our respectable Master Hiram Abiff,

Notes 88.—"Elect of Fifteen. (Elu des Quinze.) The tenth degree in the Ancient and Accepted Scottish Rite. The place of meeting is called a Chapter; the emblematic color is black, strewn with tears; and the principal officers are a Thrice Illustrious Master and two Inspectors. The history of this degree develops the continuation and conclusion of the punishment inflicted on three traitors who, just before the conclusion of the Temple, had committed a crime of the most atrocious character. The degree is now more commonly called Illustrious Elu of the Fifteen. The same degree is found in the Chapter of Emperors of the East and West, and in the Rite of Mizraim."—Mackey's Encyclopaedia of Freemasonry, Article Elect of Fifteen.

Notes 89.—"Ruffians. The traitors of the third degree are called Assassins in continental Masonry and in the high degrees. The English and American Masons have adopted in their ritual the more homely appellation of Ruffians. The fabricators of the high degrees adopted a variety of names for these Assassins."—Mackey's Encyclopaedia of Freemasonry, Article Ruffians.

and to arrive at the degree of Master Elect of Fifteen.

Master—Let brother Joabert be admitted. (Adoniram and candidate enter, and make fifteen steps in a triangular manner, and advance to the altar.)

Master—Faithful Joabert, what do you wish?

Inspector—(For candidate,) I wish to know the other two ruffians of our respectable Master Hiram Abiff, and to arrive at the degree of Master Elect of Fifteen.

Master—Brother Joabert, the zeal, fervor and constancy you have shown in the preceding degrees, and more especially in the degree of Master Elect of Nine, had it not been for the intercession of your brethren, would have cost you your life.

It is now six months since the execution of Jubelum, of whom this skeleton in the East is a representation; since which time I have caused Bengabee" one of my Intendants in the country of Cheth, to cause diligent inquiry to be made if any person had taken shelter in those parts who might be supposed to have fled from Jerusalem, and I have just received information that several persons answering the description of the other two ruffians have arrived there, and believing themselves secure, have began to work in the quarries of Bendaca." I have also written to King Maacha" of Cheth to have

Note 87.—"Bengabee. [Scottish Masonry.]—A name introduced in Scotch Masonry in the degree of Master Elect of Fifteen. He was Intendant" of Solomon in the country of Cheth. The name, however, is not historical, nor is there any "Country of Cheth" on record."—Morris's Masonic Dictionary, Article Bengabee.

Note 88.—"Bendakar. A significant word in the high degree. One of the Princes of Intendants of Solomon, in whose quarry some of the traitors spoken of in the third degree were found. He is mentioned in the catalogue of Solomon's princes, given in 1 Kings iv. 9. The Hebrew word is [בְּנֵי-בַרְזַל] the son of him who divides or pierces. In some old rituals we find Bendaca a corruption."—Mackey's Encyclopaedia of Freemasonry, Article Bendakar.

Note 89.—"Maacha. In the tenth degree of the Scottish Rite we are informed that certain traitors fled to "Maacha, King of Cheth," by whom they were delivered up to King Solomon on his sending for them. In 1 Kings ii. 89 we find it recorded that two of the servants of Shimei fled from Jerusalem to "Achish, son of Maacha, King of Gath." There can be little doubt that the carelessness of the early copyists of the ritual led to the double error of putting Cheth for Gath and of supposing that Maacha was its king instead of its king's father. The manuscripts of the Ancient and Accepted Scottish Rite, too often copied by unlearned persons, show many such corruptions of Hebrew names, which modern researches must eventually correct. Delaunay, in his Thulleur, makes him King of Tyre, and calls him Mahabah."—Mackey's Encyclopaedia of Freemasonry, Article Maacha.

them apprehended, and have requested him to cause them to be delivered to those whom I shall send there to secure them and bring them to Jerusalem, to receive the punishment due for their crimes.

I have selected fourteen of our most worthy brethren, and zealous masters, and have also selected you as the fifteenth to proceed to the country of Cheth, and secure the other two murderers and bring them to Jerusalem to receive the punishment adequate to their crimes. Do you consent to make the number of fifteen for that purpose?

Candidate—I do, most cheerfully.

Master—Having cheerfully accepted of the appointment, you will now together with the rest of the brethren whom I have selected, proceed to the country of Cheth, and gain admission into the presence of King Maacha, and deliver to him this letter with a request to apprehend if possible the other two murderers of Hiram Abiff and deliver them into your charge, to be secured and brought back to Jerusalem to receive the punishment due for their crimes. You will now depart and execute my orders.

Master—Illustrious Grand Captain of the Guards, you will now assemble your guards and escort the brethren to the country of Cheth.

Captain of the Guards forms them into line and all retire except the two Kings and Expert.

The Senior Warden now dresses in royal robes and takes the character of Maacha, King of Cheth, and takes the East.

Embassy—(Knocks five, 00000.)

Expert—(Knocks five, 00000; and opens the door) Who's there?

Master of Ceremonies—An Embassy from Solomon, King of Israel to King Maacha of Cheth.

Expert—Most Powerful King Maacha, it is an Embassy from Solomon King of Israel, who desires an audience with your majesty.

King Maacha—Let them be admitted.

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

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

Master of Ceremonies—Most Powerful King Maachs, Solomon our King, hearing that a number of his subjects had fled from Jerusalem and taken shelter in this country and are at this present time working in the quarries of Bendaca, has sent this embassy into your royal presence to ask permission to search in the quarries for the other two murderers of our lamented Master Hiram Abiff; to secure them and carry them back to Jerusalem to receive the punishment due for their crimes. (Hands the letter to King Maacha, who opens it and pretends to read it.)

King Maacha—Illustrious Grand Captain of the Guards, you will assemble a sufficient number of your guards and conduct these brethren from Jerusalem to the quarries of Bendaca, cause strict search to be made therein, and if the murderers are found, let them be bound in chains and delivered to the embassy, to be sent back to Jerusalem, as I should be most happy in having my country cleared of such monsters.

Captain of Guard—Attention guards. (All rise and form into line in the North.)

Captain of Guard—Right face, forward march. (All retire but Expert and the two Kings.)

Master of Ceremonies and candidate with Captain of the Guard and members find two of the brethren in the

ante-room, with sleeves rolled up and working with hammer and chisel on some stone, who take the character of the other two ruffians. They are seized by Master of Ceremonies and Candidate and bound in chains, and are conducted to the door of the lodge.

Master of Ceremonies—(Knocks five, 00000.)

Introducer—(Knocks five, 00000;) Most Illustrious Master, there is an alarm at the door.

Master—Brother Expert, see who knocks at the door of our Chapter to interrupt our deliberations.

Expert—(Goes to the door, knocks five, 00000; and opens it.) Who knocks at the door of our Chapter to interrupt our deliberations?

Master of Ceremonies—It is brother Joabert from the country of Cheth, having in charge the other two murderers of Hiram Abiff.

Expert—Most Powerful, it is brother Joabert having in charge the other two murderers of Hiram Abiff.

Master—Let them be admitted.

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

Master of Ceremonies and candidate with two ruffians enter and proceed to the altar.

Master—Brother Master of Ceremonies, what tidings do you bring?

Master of Ceremonies—Most Powerful King, the two remaining murderers of Hiram Abiff have been found in the quarries of Bendaca, have been seized, bound and brought back to Jerusalem, and we now have them before you for your righteous judgment.

Master—Illustrious Grand Captain of the Guards, let them be imprisoned in the Tower of Achizer, and tomorrow morning let punishment be inflicted upon them adequate to their crimes, and their heads exposed at the gates of the palace with that of Akirop. Away with them! away with them, I say!

(Murderers are conducted out of the lodge.)

Master—To whom do we owe this signal service?

Master of Ceremonies—To Brother Joabert, who after five days' search discovered them cutting stone in the quarries of Bendaëa.

Master—And now brother Joabert, for the fervency and zeal you have shown for our order, in bringing to condign punishment the murderers of our respectable Master Hiram Abiff, you will now approach the altar and contract your obligation, and be elevated to this sublime degree in order that you should become equal with your brethren. (Joabert kneels at the altar.)

OBLIGATION MASTER ELECT OF FIFTEEN.

I——do promise and swear upon the Holy Bible, never to reveal where I have received this degree, nor even say who assisted at my reception, and I furthermore promise never to receive any in this degree without a full power from my superiors.

Nor to assist at any reception unless in a regular manner and Chapter of this degree.

To keep exactly in my heart all the secrets that shall be revealed to me. And in failure of this my obligation, I consent to have my body opened perpendicularly, and to be exposed for eight hours in the open air, that the venomous flies may eat of my entrails, my head to be cut off and put on the highest pinnacle of the world, and I will always be ready to inflict the same punishment on those who shall disclose this degree and break this obligation. So may God help and maintain me. Amen.

Master—Rise Brother Joabert, I greet you, and with pleasure put you in possession of the secrets of the degree.



Sign, Master Elect of Fifteen.

SIGN.

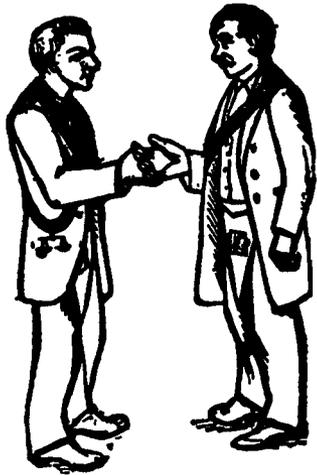
Place the point of the poniard under the chin, and draw it downward to the waist, as if in the act of ripping open the abdomen.

ANSWER.

Give the sign of an Entered Apprentice with the fingers clinched and the thumb extended.



Answer



Token.

TOKEN.

Interlace each other's fingers of the right hand.

PASS WORD:—*Elignam* or *Eliam*.

SACRED WORD:—*Zerbal*, answer *Benjah*.

BATTERY:—Is fifteen strokes by five, 00000 00000 00000.

HOURS OF WORK:—From five in the morning until six at eve.

MORAL:—That the unerring eye of justice will discover the guilty; and they suffer the punishment their crimes deserve.

Master—(Resuming his seat.) And now my brethren join me in applauding the elevation of Joabert to the degree of Elect of Fifteen. (All rise and together give the battery, 00000 00000 00000.)

Master—Brother Adoniram, you will now conduct brother Joabert to his seat, to listen attentively to the discourse by our Grand Orator.

DISCOURSE BY GRAND ORATOR.

Brother Joabert, in the legends of masonry, the greatest enemy of Hiram or Truth is called Akirop, or Jubelum. He had two companions to whom various names have been given. You, brother Joabert, have pursued and destroyed them all three. They represent, first, ignorance or darkness, second, superstition or error, third, egotism or ambition.

In the legend or mythology of the Persians, they were Ahiriman" or the evil principle attended by darkness and chaos.

In the mysteries of the Egyptians, they were Typhon" the enemy and assassin of Osiris" assisted by Serapis and Amenhis. Among the Greeks they were Titan, Python and Chimera.

Many myths of the overthrow of the enemies of man and nature were invented. Now it is Jupiter, seconded by Apollo and Pan. Now it is Ormuzd," aided by the

Note 90.—"Ahiriman. The principle of evil in the system of Zoroaster, and as such opposed to Ormuzd, the principle of good. He emanated, pure, from the primitive light, and was the second born—Ormuzd being the first; but Ahiriman, yielding to pride, ambition and hatred of the first born, or principle of good, was condemned by the Eternal to dwell for 12,000 years in that part of space where no ray of light reaches, at the end of which time the contest between Light and Darkness, or Good and Evil, will terminate. See Zoroaster."—Mackey's Encyclopaedia of Freemasonry, Article Ahiriman.

Note 91.—"Typhon. The brother and slayer of Osiris, in the Egyptian mythology. As Osiris was a type or symbol of the sun, Typhon was the symbol of winter, when the vigor, heat and, as it were, life of the sun are destroyed, and of darkness as opposed to light."—Mackey's Encyclopaedia of Freemasonry, Article Typhon.

Note 92.—"During the last age it was a fashion among the material philosophers to explain all ancient mythology, and the mysteries in this manner, in order to show that they had no religious sense. This was carried so far that even Christ was declared to be nothing but a symbol of the sun and the twelve apostles were the twelve signs of the zodiac! We cannot admit that the Osirian myth is to be explained solely from the astronomical point of view. It had a higher meaning, and shadowed forth the great mystery of the world, the conflicts of good and evil, of vice and virtue, and announces that even through persecution and death, justice and truth, and virtue, shall advance to a perfect victory; and that the night of death shall yield to an immortal day."—Mackey's Encyclopaedia and Dictionary of Freemasonry, Article Osiris.

Note 93.—"Ormuzd was the principle of good and the symbol of light, and Ahiriman the principle of evil and the symbol of darkness, in the old Persian religion."—Mackey's Encyclopaedia of Freemasonry, Article Ormuzd and Ahiriman.

Amshospands and Szeds. They all agree in fixing the period of the victory in the zodiacal sign of Capricornus, when the sun begins his ascension and when nature resumes her work of annual reproduction. In the degree of Elect of Nine of which you have passed, you have learned that Jubelum (Akirop) one of the ruffians, was killed in a cave. That skeleton in the East is a representation of him, with a setting maul with which he was armed when he knocked down Hiram Abiff. His head Solomon had embalmed in order to be exposed until the other two were found out.

Six months after Akirop was killed, Bengabee** one Solomon's Intendants, made inquiry in the country of Cheth, tributary to Solomon, when he learned that Jubela, (Guibs) and Jubelo, (Gravelot) the two other assassins** had retired there, thinking themselves safe.

Note 84.—"Bengabee. Found in some old rituals of the high degrees for Boudkar, as the name of an Intendant of Solomon. It is Bengaber in the catalogue of Solomon's officers, 1 Kings iv. 13, the son of Geber, or the son of the strong man."—Mackey's Encyclopaedia of Freemasonry, Article Bengabee.

Note 85.—"Those who trace Speculative Masonry to the ancient solar worship, of whom Ragon may be considered as the exponent, and in this legend a symbol of the conspiracy of the three winter months to destroy the life-giving heat of the sun. Those who, like the disciples of the Rite of Strict Observance, trace Masonry to a Templar origin, explain the legend as referring to the conspiracy of the three renegade knights who falsely accused the Order, and thus aided King Philip and Pope Clement to abolish Templarism and to slay its Grand Master. Hutchinson and Oliver, who labored to give a Christian interpretation to all the symbols of Masonry, referred the legend to the crucifixion of the Messiah, the type of which is, of course, the slaying of Abel by his brother Cain. Others, of whom the Chevalier Ramsay was the leader, sought to give it a political significance; and making Charles the First the type of the Builder, symbolised Cromwell and his adherents as the conspirators. The Masonic scholars whose aim has been to identify the modern system of Freemasonry with the Ancient Mysteries, and especially with the Egyptian, which they supposed to be the germ of all the others, interpret the conspirators as the symbol of the Evil Principle, or Typhon, slaying the Good Principle, or Osiris; or, when they refer to the Zoroastrian Mysteries of Persia, as Ahriman contending against Ormuzd. And lastly, in the Philosophic degrees, the myth is interpreted as signifying the war of Falsehood, Ignorance and Superstition against Truth. Of the supposed names of the three Assassins there is hardly any end of variations, for they materially differ in all the principal Rites. Thus we have the three JJJ, in the York and American Rites. In the Adonhiramite system we have Bomvel, Gravelot and Abiram. In the Scottish Rite we find the names given in the old rituals as Jubelum Akirop, sometimes Abiram, Jubelo Bomvel and Jubela Gravelot. Schterke and Oterfut are in some of the German rituals, while other Scottish rituals have Abiram, Bomvel and Hobben. In all these names there is manifest corruption, and the patience of many Masonic scholars has been well-nigh exhausted in seeking for some plausible and satisfactory derivation."—Mackey's Encyclopaedia of Freemasonry, Article Assassins of the Third Degree.

Solomon having learned this, wrote immediately to King Maacha of Cheth, desiring him to give up these two villains to the people he should send, in order to receive at Jerusalem the punishment due for their crimes.

In consequence of which, Solomon elected fifteen of the most worthy brethren and zealous masters, in which number were included the nine that went to the cave of Akirop. They began their march on the 15th day of the month Tamoaz, which answers to the month of June, and arrived on the 28th of the same month in the country of Cheth, and delivered Solomon's letter to King Maacha, who trembled at the news and immediately ordered a strict search to be made for the two ruffians, and if found to be delivered to the Israelites, and said he would be happy in having his country cleared of such monsters.

For five days there was a strict search made, when Zerbal and Elignam were the first to discover them in the quarries of Bendaca. They chained them together and loaded them with irons, on which were engraved the crimes they had been guilty of, to have their approaching fate before their eyes.

They arrived at Jerusalem on the 15th of the following month, and when conducted to Solomon, he charged them, with the most striking reproaches of their black crimes, and ordered them to be put in the Tower of Achizar, until the day they were to be executed by the most excruciating torments and death proportionable if possible to their crimes. On the day of execution they were tied to two stakes by the neck, middle and feet, their arms behind them.

The executioner then opened them from the breast to the *arse-pubis*, and cross wise, and they were left in this condition eight hours, in which time the flies and other insects sucked their blood.

Their groans and complaints were so lamentable, that they even moved the executioner, who cut off their heads and threw their bodies over the walls of Jerusalem to serve as food for the crows and wild beasts of the forest. Thus, my brother, we close the history of Master Elect of Fifteen.

LECTURE MASTER ELECT OF FIFTEEN.

Most Illustrious Master—Brother Inspector, are you a Grand Master Elected?

Inspector—My zeal and my work have procured me this degree.

Most Illustrious Master—Where have you been received?

Inspector—By Solomon himself in his audience chamber.

Most Illustrious Master—When did he receive you, and on what occasion?

Inspector—When he sent me with my companions to find the two other ruffians.

Most Illustrious Master—Were you inquiring after them yourself?

Inspector—Yes, Most Illustrious Sovereign, and if I had not been named by Solomon I should at my own expense have gone to show my zeal in revenging the death of Hiram Abiff.

Most Illustrious Master—You felt then a great joy when you saw those villains executed?

Inspector—The three heads I wear on my ribbon are a proof of it.

Most Illustrious Master—What signify these three heads?

Inspector—They are the heads of the three assassins of Hiram Abiff.

Most Illustrious Master—What do you mean by three heads? Did you not tell me you went in search of two villains?

Inspector—Because one of the villains had already suffered before the other two were taken.

Most Illustrious Master—What were the names of the two you brought to Jerusalem?

Inspector—One was called Jubela (Guib) and the other Jubelo (Gravelot.)

Most Illustrious Master—How were they discovered?

Inspector—By the diligence of Bengabee, Solomon's Intendant in the country of Cheth.

Most Illustrious Master—What method did Solomon take to get them?

Inspector—He wrote to Maacha, King of Cheth, desiring him to make a strict inquiry for them.

Most Illustrious Master—Who carried and delivered Solomon's letter to Maacha?

Inspector—Zerbal, captain of Solomon's Guards.

Most Illustrious Master—Did Maacha hesitate to grant Solomon's request?

Inspector—No; on the contrary he gave us guides and a guard.

Most Illustrious Master—Where were they found?

Inspector—In a quarry called Bendaca's quarry.

Most Illustrious Master—Who was this Bendaca?

Inspector—One of Solomon's Intendants, who had married one of his daughters.

Most Illustrious Master—How came these two ruffians discovered?

Inspector—By means of a shepherd who showed us their retreat.

Most Illustrious Master—Who perceived them first?

Inspector—Zerbal and Elignam, after five days' search.

Most Illustrious Master—How were their chains made?

Inspector—In form of a rule and square, on which was engraved the crimes they had committed, in order to have their approaching fate before their eyes.

Most Illustrious Master—When did you return to

Jerusalem?

Inspector—The fifteenth of the month Ab, which answers to our month of July.

Most Illustrious Master—How long were you on the voyage?

Inspector—One month exactly.

Most Illustrious Master—How many masters were elected by Solomon to go on this expedition?

Inspector—Fifteen, of which number I was one.

Most Illustrious Master—Was there nobody else with you?

Inspector—Yes, King Solomon sent troops to escort us.

Most Illustrious Master—What did you do with the ruffians after you arrived at Jerusalem?

Inspector—We carried them directly into the presence of Solomon.

Most Illustrious Master—What orders did Solomon give about them?

Inspector—After he had reproached them bitterly for the enormity of their crimes, he ordered Achizar, Grand Master of the household, to confine them in the tower that bore his name, and that they should be executed the next day at ten o'clock in the morning.

Most Illustrious Master—With what kind of death were they punished?

Inspector—They were tied naked by their necks and heels to two posts, their bodies cut open from their breasts to the *arsè-pubis* and cross wise.

Most Illustrious Master—Did they continue any time in that condition?

Inspector—They were thus exposed for eight hours in the hot sun, that the venomous flies and insects should suck their blood; which made them suffer even more than death itself. They made such lamentations and cries that they even moved the executioner.

Most Illustrious Master—What did he do with them afterwards?

Inspector—He was so moved with their cries, that he cut off their heads and flung their bodies over the walls of Jerusalem, as food for the ravens and beasts.

Most Illustrious Master—What was done with their heads?

Inspector—They were fixed on poles by order of Solomon and exposed to public view, with that of Akirop, in order to give an example as well to the people as to the workmen of the temple.

Most Illustrious Master—What was the name of the first villain?

Inspector—According to the nine elected, they called him Abyram, but the word is only an emblem, as it signifies villain or assassin. His right name is Jubelum (Akirop) and he was the eldest of the three brothers.

Most Illustrious Master—On which gates were these heads exposed?

Inspector—On the South, East and West gates; that of Akirop on the East gate, that of Jubelo (Gravelot) on the West, and that of Jubela (Guibbs**) on the South gate.

NOTE 96.—"Guibbs. The names given to the Assassins of the third degree by some of the inventors of the high degrees are of so singular a form as to have almost irresistibly led to the conclusion that these names were bestowed by the adherents of the house of Stuart upon some of their enemies as marks of infamy. Such, for instance, is Romvel, the name of one of the Assassins in certain Scottish degrees, which is probably a corruption of Cromwell. Jubelum Guibbs, another name of one of these traitors, has much puzzled the Masonic etymologists. I think that I have found its origin in the name of the Rev. Adam Gib, who was an anti-burgher clergyman of Edinburgh. When that city was taken possession of by the young Pretender, Charles Edward, in 1745, the clergy generally fled. But Gib removed only three miles from the city, where, collecting his loyal congregation, he hurled anathemas for five successive Sundays against the Pretender, and boldly prayed for the downfall of the rebellion. He subsequently joined the loyal army, and at Falkirk took a rebel prisoner. So active was Gib in his opposition to the cause of the house of Stuart, and so obnoxious had he become that several attempts were made by the rebels to take his life. On Charles Edward's return to France he erected in 1747 his 'Primordial Chapter' at Arras; and in the composition of the high degrees there practiced it is very probable that he bestowed the name of his old enemy Gib on the most atrocious of the Assassins who figured in the legend of this degree. The letter u was doubtless inserted to prevent the French in pronouncing the name from falling into the soft sound of the G and calling the word Jib. The additional b and s were the natural and customary results of a French attempt to spell a foreign proper name."—Mackay's Encyclopædia of Freemasonry Article Guibbs.

Most Illustrious Master—For what reason were their heads exposed on the gates of Jerusalem?

Inspector—Because they had each of them used their violence at these gates of the temple on Hiram Abiff. For when Jubela (Guibs) had struck him at the South gate with a twenty-four (24) inch guage, Jubelo (Gravelot) struck him with a square at the West gate, and Jubelum (Akirop) gave him the finishing blow with a setting maul at the East gate, which killed him.

Most Illustrious Master—What is the word of the Grand Master Elect?

Inspector—Zerbal and Benjah.

Most Illustrious Master—What is the pass?

Inspector—Elignam.

Most Illustrious Master—What are the signs?

Inspector—Here they are. You comprehend me? (he gives them.)

Most Illustrious Master—What are the tokens?

Inspector—Here they are. (he gives them.) Answer me. (Master answers.)

Most Illustrious Master—What's the clock?

Inspector—It is six in the evening.

Most Illustrious Master—Why six in the evening?

Inspector—Because it was at that hour when the last two assassins expired, by which the death of Hiram is avenged.

CLOSING CEREMONIES

SUBLIME KNIGHTS ELECTED.

Thrice Puissant—Brother Inspector, are you a Sublime Knight Elected?

Inspector—My name will inform you.

Thrice Puissant—What is your name?

Inspector—Emeth.

Thrice Puissant—What signifies that name?

Inspector—A true man on all occasions.

Thrice Puissant—What time do you close the Chapter?

Inspector—At dawn of day.

Thrice Puissant—What's the clock?

Inspector—The dawn of day and tolerance, "peace and harmony prevail.

Thrice Puissant—As day appears and tolerance, peace and harmony prevail, give notice that the Chapter of Sublime Knights Elected is closed.

Inspector—Sublime Knights Elected, you will please take notice that this Chapter is closed.

Thrice Puissant—Together, (Sublime Knights all clap seven, 000000; and the Chapter is closed.)

Note 106.—"Toleration. The grand characteristic of Masonry is its toleration in religion and politics. In respect to the latter its toleration has no limit. The question of a man's political opinions is not permitted to be broached in the Lodge; in reference to the former it requires only that, to use the language of the old charge, Masons shall be of "that religion in which all men agree, leaving their particular opinions to themselves."—Mackey's Encyclopaedia of Freemasonry, Article Toleration.

HISTORICAL ANALYSIS

ELEVENTH DEGREE OR SUBLIME KNIGHTS ELECTED.

"The Drearlest of all Dreary Nonsense"—Maniacal Countenance of False Worshipers—Admits the Strong Man Armed.

If it has been felt necessary by the Masonic authors of preceding degrees to apologize for some of them as tame, "giving little or no symbolic information," one would think this Eleventh Degree needed such apology much more. The distinguished *Dr. Leonard Bacon*, a little while before he died, read over some of these degrees, and in a letter to the writer, said: "*Masonry seems to me the dreariest of all dreary nonsense.*" And that is pre-eminently true of this *Eleventh Degree*.

The lodge is still a "*Chapter*," to please the Jesuits, and the clothing of the members the same as in the preceding grade; the three assassins have been killed the second time, and it is too soon to invent a new lynching scene. No murder of a sleeping man in a cave; no bloody head held by the hair; not even a blood-smeared poniard is here to give relish to the game. Even poor Solomon is grown familiar as a half worn coat or hat; so that his title as lodge master has to be changed from "Most Illustrious" in the tenth degree to "Thrice Puissant" in this. In short, the degree is mere repetitious dwelling like the dronings of a weary juggler. What then caused this degree to be selected from thousands then in France? And what has kept it alive for 133 years?

The answer is given in *Note 97*, which tells us that

the fortune of war and the adoption of our present constitution, twelve years before, had convinced the world that there was to be a United States.

This Tenth Degree of the Charleston Rite, was the seventh in the Lodge of Perfection, formed in the Jesuit College (see Note 83) with intent, as its name indicates, to lead and govern all the rest. The lodge was called a "*Chapter*," which means, a Dean and his clergy. The skeleton of *Jubelum*, one of the fabled murderers of *Hiram*, hangs on one side of the hall. The drapery, red and white, the apron lined with black, and the jewel a poniard. The business, or burden, of the degree is the killing of the remaining two murderers of *Hiram*, by ripping them open from the chin downward and allowing "flies to suck their blood." The emblematic color, black, flecked with tears. (*Note 85.*) This degree passed from the Jesuit College into the Rite of The Emperors of the East and West, and so was included in their patent to the *Jew, Morin*. And, though the three assassins of *Hiram* had been killed, by the torture which each invoked on himself, in the third or Masters degree, which was adopted into this rite as a part of it, they are here killed over again, with new, diversified tortures; doubtless because the Rite of Perfection invented in France and called "*Scotch*" by *Ramsay*, was intended to be an independent system, separate from English Masonry, to please the young French nobles who despised the English mechanics. But it became necessary to unite the two, to overtop and bring English lodges to support the Stuarts, and that the inventors might avail themselves of English Masonry, which had already spread itself over Europe, as a market for new degrees.

The names of these imaginary assassins, invented at

the Appletree tavern in 1717, are Latin, *Jubela, Jubelo* and *Jubelum*. But as there was no Latin language till centuries after Solomon, any scholar can see the ridiculous pretense of Solomon's connection with Masonry centuries after he was dead. Ramsay invented for the assassins a new set of names, (*Mackey Ency. Art. Assassins*) viz: *Akirop, Guibs and Gravelot*, to hide from French aristocrats the ignorance of the English inventors of the lodge. The story of sending to "*Maacha, King of Cheth*" to find the last two murderers, is metamorphosed from Shimei going to "Achish, son of Maachah, King of Gath," I *Kings, 2, 39*, pursuing steadily the plan of stealing from the Bible freely, everything but the one Mediator and salvation through Him!; thus deceiving multitudes into the belief that Masonry is very like the Bible and equally good. But in the midst of this fraudulent verbosity, the oath of this Tenth Degree has this damning clause: After swearing consent to have his "body opened and exposed eight hours to flies," he is made to swear: "*I will always be ready to inflict the same punishment on those who shall disclose this degree.*" This sworn assassination, by torture, increases in intensity as the degrees increase. And yet Masonic writers with a cool impudence, gained from worshipping the "father of lies," affirm that "Masonry knows no punishment but expulsion from the lodge!!!"

The venerable and beloved *Dr. Aydelotte*, President of Woodward College, Cincinnati, when asked by a city pastor, who had taken twenty-one degrees: "*What is the matter with Masonry?*" replied: "*Matter with Masonry! It is lie all over.*" The holy man had long before renounced the three degrees he had taken. (*See the oath in the Ritual.*) We read from Milton:—

Wolves shall succeed for teachers, grievous wolves,
Who all the sacred mysteries of heaven,
To their own vile advantages shall turn
Of lucre and ambition.

If ever the words of Paul, expanded by Milton, had a fulfillment, it was when *Ramsay* and the *Jesuits* invented these degrees for money and the hopes of promotion by replacing Popery on the throne of England crushing Protestantism in Europe, and free government throughout the world.

CHAPTER XVII

ELEVENTH DEGREE OR SUBLIME KNIGHTS ELECTED.*

AQUARIUS OR THE WATER BEARER.

This grade was originally instituted by Solomon as a reward for the zeal and constancy of the true and faithful craftsmen who were engaged in the construction of the temple. In this degree it is the duty of the Sublime Knights Elected to prepare a proper code of statutes for the Elected Knights of Nine and Fifteen. The lecture explains the duties of the Sublime Knights, and the mystic O, which was composed of F.:M.:W.:O.:

DECORATIONS:—This [lodge] is held in a place representing an ante-chamber in King Solomon's palace.

Note 97.—"Sublime Knight Elect. Sometimes called Twelve Illustrious Knights. The eleventh degree of the Ancient and Accepted Rite. This degree completes the series of Elect degrees, viz: Elect of Nine, Elect of Fifteen and Sublime Knight Elect. The legend of this degree specifies that after vengeance had been taken on the traitors, Solomon, to reward those who had remained faithful to their trust, as well as to make room for the exaltation of others to the degree of Elect of Fifteen, appointed twelve of these latter chosen by their companions, to constitute a new degree, on which he bestowed the title of Sublime Elect, and endowed them with a certain command to provide supplies for the king and his household; to see that the taxes were fairly assessed; to superintend the collection of the revenue, and to protect the people against rapacity and extortion of the tax-gatherers. In this degree is shadowed forth the great principle—free constitutions, without which liberty would often be but a name—the trial by jury of twelve men, whose unanimous verdict is necessary to convict of crime. The assembly is called a Chapter. It is lighted with twelve lights, by threes, in the East, West, North and South, each three forming an equilateral triangle. The presiding officer represents King Solomon, and is styled Thrice Illustrious Sovereign; the two Wardens are styled Inspectors; the Chapter consists of twelve members only. The apron is white, lined, edged and fringed with black, and the flap is black. In the middle of the apron is painted or embroidered a flaming heart. The sash is a black ribbon, worn from right to left, and on which, over the breast, is painted or embroidered a flaming heart; and over that the words *Vincere aut Mori*. The jewel is a sword, worn suspended to the sash."—Macy's Encyclopedia and Dictionary of Freemasonry, Article Sublime Knight Elec.

It is hung with black tapestry strewed with flaming hearts, and is illuminated by twenty-four lights.

TITLES:—The [lodge] is called a Chapter. At an initiation only twelve brethren are permitted to be present. The Master represents Solomon and is styled Thrice Puissant. Instead of Wardens, there is a Grand Inspector and a Master of Ceremonies.

CLOTHING:—The brethren are clothed as in the preceding grade.

APRON:—White, lined and bordered with black. In the centre of the apron is a pocket on which is painted or embroidered a poniard surrounded by nine flames.

ORDER:—A broad black ribbon from the left shoulder to the right hip, on which are embroidered three inflamed hearts; or this motto: *Vincere aut Mori*. At the bottom of the ribbon hangs a gold poniard with a silver blade.

JEWEL:—The same as the preceding degree, with the addition of three hearts inflamed, on the balance; one in the center and one at each end.

OPENING CEREMONIES

SUBLIME KNIGHTS ELECTED.

Thrice Puissant—Brother Inspector, what is your duty to this Chapter?

Inspector—To see that we are all secure.

Thrice Puissant—Are you a Sublime Knight Elected?

Inspector—Thrice Puissant, my name will convince you.

Thrice Puissant—What time is the Chapter open?

Inspector—Twelve o'clock at midnight, the hour of the reconciliation of reason and feeling.

Thrice Puissant—(Knocks seven, 000000.) I declare this Chapter of Sublime Knights Elected open. (One rap; all are seated.)

CHAPTER XVIII

ELEVENTH DEGREE OR SUBLIME KNIGHTS ELECTED.**

INITIATION.

Master of Ceremonies—(Knocks seven at the door.)

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

Thrice Puissant—Brother Expert see who knocks at the door of our Chapter.

Expert—(Goes to the door, knocks seven and opens it.) Who knocks at the door of our Chapter?

Master of Ceremonies—Brother Joabert, a Master Elect of Fifteen, who has passed through all the preceding degrees, and beseeches you to confer on him the degree of Sublime Knight Elected.

Expert—Thrice Puissant, it is Brother Joabert, a Master Elect of Fifteen, who has passed through all the preceding degrees, and beseeches you to confer on him the degree of Sublime Knight Elected.

Thrice Puissant—Has his conduct been without reproach and are the Illustrious Knights satisfied with it?

Expert—(To Master of Ceremonies.) Has his con-

Note 98.—"Sublime Knight Elected. (Sublime Chevalier etc.). Called also Sublime Knight Elected of the Twelve. The eleventh degree of the Ancient and Accepted Scottish Rite. Its legend is that it was instituted by King Solomon after punishment had been inflicted on certain traitors at the Temple, both as a recompense for the zeal and constancy of the Illustrious Elect Fifteen, who had discovered them, and also to enable him to elevate other deserving brethren from the lower degrees to that which had been vacated by their promotion. Twelve of these fifteen he elected Sublime Knights and made the selection by ballot that he might give none offense, putting the names of the whole in an urn. The first twelve that were drawn he formed into a Chapter, and gave them command over the twelve tribes, bestowing on them a name which in Hebrew signifies a true man."—Mackey's Encyclopaedia of Freemasonry, Article Sublime Knight Elected.

duct been without reproach and are the Illustrious Knights satisfied with his conduct?

Master of Ceremonies—All here present are satisfied with his conduct.

Expert—Thrice Puissant, all here present are satisfied with his conduct.

Thrice Puissant—Then let him be introduced in a proper manner.

Expert—Let Brother Joabert be introduced in a proper manner.

Master of Ceremonies puts a naked sword in his right hand with the blade across his body, a compass in his left hand with the points to his heart. Thus arranged he conducts him into the Chapter and seats him in the West in front of the Inspector.

Thrice Puissant—Brother Master of Ceremonies, why have you led Joabert into our presence?

Master of Ceremonies—To beseech the Thrice Puissant to confer this Sublime degree upon him, for by his valor, veracity and vigilance he has won the hearts of his brethren, and they have chosen him to represent them in this assembly of Sublime Elected Knights and to join you in studying the laws the Grand Architect has written upon the hearts of all men, so that legislation may be a unit and a blessing instead of being a curse.

Thrice Puissant—The right of the masonic people to representation, is consecrated from time immemorial; and on this occasion it is with joy I learn the choice of your fellows has fallen on Joabert. It is the just reward of your merit, brother Joabert, and we greet you in this assembly where you now may see the scales of justice adorned by the symbols of the affections, to express that justice should be tempered with mercy, that the law must be conceived in a spirit of love, and that the happiness of the people does not exclusively depend upon rigid expressions of wrong, but also upon a generous display of sentiment.

Thrice Puissant—Brother Expert, you will now teach brother Joabert to travel.

Expert divests him of his sword and compasses which he hands to the Master of Ceremonies, makes the candidate cross his hands on his breast, and conducts him first to the West; causes him to kneel and say *Civi*.

Thrice Puissant—*Ky*. (Candidate rises.)

Expert conducts him to the South where he kneels, from thence to the North where he kneels, and from thence to the East, in front of the Thrice Puissant, where he kneels also.

Thrice Puissant—Brother Joabert, you have been caused to kneel at the four points of the compass in allusion to the four gates of the temple, and the respect we should have to enter a place consecrated. You will now contract the solemn obligation of a Sublime Knight Elected.

OBLIGATION SUBLIME KNIGHT ELECTED.

I—promise and swear on the same obligations I have already taken and contracted to keep secret the degree of the Sublime Knights Elected, with which I am going to be entrusted, as well in regard to masons under this degree as to the profane. I furthermore promise to adore my God, to be faithful to my country, to be charitable to my neighbors and brothers, submitting myself in case of any infraction of this my obligation, to have my body severed in two, my memory lost and looked upon as infamous and foresworn. So God and his Holy Evangelists be my help. Amen.

Thrice Puissant—(Puts his sword three times on the candidate's head.) Brother Joabert, I greet you as a Sublime Knight Elected, and pledge you in a cup of wine as generous as that poured out by Ganymede to the Olympian gods, for it denotes our sincere feelings towards you as a member of this Council, towards those you represent, as well as towards all mankind.

(Wine is then poured out in three glasses, then the

Thrice Puissant, Expert and Candidate touch glasses.)

Thrice Puissant—Brother Joabert, we pledge you in the wine cup and welcome you as a member of this Chapter of Sublime Knights Elected. (All three drink.)

Thrice Puissant—Arise Brother Joabert and receive the recompense due you. (He then decorates him with the sash and apron and gives him the sign, grip and word.)



Sign, Sublime Knight Elected.

SIGN.

Cross the arms on the breast, the fingers clinched, and thumbs elevated.

TOKENS.

First—Present to each other the thumb of the right hand, the fingers clinched. One seizes the thumb of the other and reverses thrice his wrist. One says Berith, the other one says Nedar, the first then says Shelemoth.



First Token.



Second Token.

Second—Take one the right hand of the other, and with the thumb strike thrice on the first joint of the middle finger.

BATTERY:—Twelve equi-timed strokes, 000000000000.

HOURS OF LABOR:—From low twelve until daylight.

PASS WORD:—*Stolkin*; (running of Water.)

SACRED WORD:—*Adonai*.

MORAL:—That the true and faithful brother will sooner or later receive his just reward.

Thrice Puissant—Brother Expert, you will now conduct brother Joabert to his seat in the Chapter while our Grand Master of Eloquence delivers the discourse.

DISCOURSE BY GRAND MASTER OF ELOQUENCE.

My dear brother, let your heart be entirely devoted to enjoy the ecstasy of innocent joy, with springs of full satisfaction to feel all the emotion that it will inspire you with; bless a thousand times this happy day which will open to you the perfection you desire. In short, congratulate yourself with having reached the degree of Sublime Knight Elected which we have just given you.

Do not think that it is one of the imaginary and proud titles which have neither origin or ground for it.

Open the sacred books, search in the holy history and you will find the Epoch of your state. There you will see the excellence and privileges of it.

I should without doubt pass the limits of an ordinary discourse if I was to take up time to let you know the whole extent of it.

I will leave the natural curiosity to those who ought to be willing to know perfectly the state which they

have embraced, with care to make the necessary inquiry for the knowledge you ought to possess. I will be satisfied to expose the duties and obligations of it.

The promise you have just now made and contracted in the quality of Sublime Elected Knight, is the greatest and most solemn of them all. I will not speak to you of the prudence with which you have so often laid the law of, on yourself, you know that virtue too well, and with the practice of it it must be so familiar to you that it would be needless to exhort you to it; and for that reason we fear no violation from your side.

I shall only renew to you the importance of the promises you just now have made and which are the chief matters of your obligation. There is no one in this degree who has not submitted like you, and in short, if all men have indispensibly fulfilled those duties you just now imposed on yourself, with what zeal, what eagerness and what ardour, should not a Sublime Elected Knight acquit himself.

We first promise to love and adore God. This is the natural law which is engraved in us. I say more, which came into the world before us, and who is he that could transgress this duty and not render the lawful tribute to him which is owing from us to the vilest creature he has formed, sustaining us only by the means of his power which he may destroy or annihilate without our being able to accuse him of rigour and injustice.

This is, my Illustrious Knight, the first of your duty, that *Reason* teaches, *Truth* shows and *Justice* establishes to us.

You have also promised to be faithful to your country. Is there any among us who does not feel it perfectly and is not fully convinced of the necessity of this part of our obligation of loyalty, as we conform ourselves to

the customs which have been established for all those who as well as you, attained to a degree as eminent as this in which you are now clothed, and to whom is trusted the glory of justice which you have in your hand.

We must now, my brother, explain to you the names and letters which were shown you when you were initiated in our sublime degree and mysteries.

It is not one of the common names which has neither sense, reason nor signification. It is a name which is as those in use in eastern nations, showing the virtue of those who are found worthy of having it.

Yours in the quality of Sublime Knight Elected is *Emeth*" a Hebrew word signifying "a true man on all occasions." Can there be any better or more glorious name, and would it not be a shame and disgrace to any of us who should expose himself to do anything and be capable of degenerating from it?

Now let us come to the allegorical explanation of the figures you have seen in the draft: they will serve to instruct you in the sense and science of your state, and teach you to unfold little by little, the moral sense. They contain the precepts you ought to follow, the principles on which you ought to act, and the duties you have to fulfill.

The Elected as you know, were those Solomon chose to watch the work which was done in the temple after the death of Hiram Abiff. The temple was at last finished and completed to its last perfection. God appeared satisfied with this building which was consecrated to him. It is that cloud in which they have been willing to

Note 99.—"One of the words in the high degrees. It signifies integrity, fidelity, firmness, and constancy in keeping a promise, and especially truth as opposed to falsehood. In the Scottish Rite the Sublime Knights Elect of Twelve of the eleventh degree are called "Princes Emeth," which means simply men of exalted character who are devoted to truth."—*Hooker's Encyclopaedia of Freemasonry, Article Emeth.*

trace the image of God in this draft by the triangle which you see in the cloud; therefore it is very easy to make from these two figures a just and true application.

Our hearts are the living temple, where are erected altars which ought to receive the sacrifices which we make to the Lord. It should always be a temple worthy of him. We can never know too much how to employ our time for its construction, neither can we apply ourselves too much to carry offerings which may be agreeable to him.

To render ourselves worthy of his favors, we ought to compare to that miraculous cloud which spread itself over the ark, by which God showed the favorable alliance he had made with his people, which is the chief object of the draft now before you. In that box which hangs at the top of the draft, were deposited the hearts of the victims who were offered to the Lord and which were accepted sacrifices.

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

You also see the urn; it was there Solomon ordered the heart of Hiram Abiff^{***} to be deposited, as an authentic mark of esteem and tenderness he had for him, which is without doubt a very urgent lesson, which invites us to re-inflame our endeavors in conducting our actions of life, that we may be able to leave behind a memory worthy to be consecrated with respect, esteem and veneration.

Note 100.—"Heart of Hiram Abiff. There is a legend in some of the high degrees and in continental Masonry that the heart of Hiram Abiff was deposited in an urn and placed upon a monument near the holy of holies, and in some of the tracing boards it is represented as a symbol. The myth, for such it is, was probably derived from the very common custom in the Middle Ages of persons causing their bodies to be dismembered after death for the purpose of having parts of them buried in a church or some place which had been dear to them in life."—*Mackey's Encyclopaedia of Freemasonry, Article Heart of Hiram Abiff.*



Scales and Sword.

The pair of *scales* you perceive to be an attribute of justice. It is here exposed to your sight to make you remember that it is with that you ought to weigh your proceeding and projects if you are inclined to deserve the glorious name of Emeth. The sword with which you are armed, and given you by the Thrice Puissant has been remitted you less for a mark of honor and discretion, than to be employed, to serve, than to be used in order to fulfill the solemn obligation you have contracted.



The *key* which you also see in the draft is a symbol to teach you to keep religiously in your heart the secrets with which you are intrusted, as it is a sacred trust that these illustrious brethren have reposed in you.

The zealous charity you ought to have for your brethren, is figured to you by the emblem of an *inflamed heart*, a true symbol of it. As it is the principal object, and most indispensable duty of a mason to devote himself to practice virtue, what care ought not an Elected Sublime Mason to have, never to depart from this principle. He who is in the superior degrees ought always to act effectually to render himself worthy of that distinction. Charity is of all virtues, the principal one which satisfies humanity.

Instead of the inflamed heart, which was worn (at the time of the written law) as a distinctive mark of the Sublime Elected, we wear a cross the form of which is traced to you. It is the happy epoch of the law of grace we live in. Since upon the cross was spilled the precious blood of the Sovereign Redeemer to whom we are all indebted, we are all obliged to wear it, not as a mark which may please our vanity or our affections,



but as one of the attributes of our condition and a striking object, capable continually to recall us to that divine author of nature, that Sovereign Master of our days who has been willing to render himself a victim for the iniquities of our fathers, and to withdraw them from the everlasting torments they had but too much deserved.

You see also the two palm trees, very high and lofty which seem to spread their branches over the tomb of Hiram Abiff. They are the emblem of the everlasting palm, at which we all of us aim, and which are traced for us to be deserving of it.

These, my Illustrious Brother are the chief objects of our draft, which you ought to keep up to, and study the same and be always the subject of your reflections. We flatter ourselves (having so fair a road before you that you will follow it and never enter any other dangerous path to scatter you from the many great duties you are to fulfill. You will find the exertion so much the more easy for it. In short, keeping firm to your obligations and faithful to your promises, we shall find in you a brother zealous and officially charitable, worthy of bearing the respectable name of Sublime Elected Knight, which you have now received.

LECTURE.

Thrice Puissant—Are you a Sublime Knight Elected?

Inspector—Illustrious Thrice Puissant, my name will inform you.

Thrice Puissant—What is your name?

Inspector—Emeth.

Thrice Puissant—What means that name?

Inspector—A true man in all things.

Thrice Puissant—How were you arrayed when introduced in this Chapter?

Inspector—I had a sword in my right hand, the blade across my body and a compass in the left the points of which rested on my breast.

Thrice Puissant—Why the sword across your body?

Inspector—To remind me that my body should be severed in two if I was vile enough to reveal the mysteries of this degree.

Thrice Puissant—And why the points of the compass on your breast?

Inspector—To show that my actions were encompassed as I was found worthy to receive the degree of Sublime Elected Knight.

Thrice Puissant—How were you reported in the Chapter?

Inspector—By seven knocks.

Thrice Puissant—What signify these seven knocks?

Inspector—The seven years that were employed in the construction of the temple and its ornaments.

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

Inspector—*Adonai*, which is *God*.

Thrice Puissant—And the pass-word?

Inspector—*Stolkin*.

Thrice Puissant—What is the sign of the Sublime Knights Elected?

Inspector—To cross the arms on the breast, the fingers clinched, and thumbs elevated.

Thrice Puissant—What is the sacred sign?

Inspector—The promise I made, always to wear the cross in remembrance of my faults, since they are defaced thereby.

Thrice Puissant—What is the token of acknowledg-

ment?

Inspector—To take the right hand of a brother and with the thumb strike three times on the first joint of the middle finger.

Thrice Puissant—What signifies this token?

Inspector—Love to God, Fidelity to my country and Charity towards my neighbors.

Thrice Puissant—What did you see on entering the Chapter?

Inspector—Twenty-four (24) lights.

Thrice Puissant—What do they signify?

Inspector—The twelve¹⁰¹ Masters Elected, and the twelve tribes of Israel.

Thrice Puissant—What are the names of the twelve Masters Elected?

Inspector—Joabert, Stolkin, Terry, Morphy,¹⁰² Alycuber, Dorson, Kerim, Berthemen, Tito, Zermal, Beniah, and Gaber. The first nine are those who went with the stranger in search of Akirop, the last three make up the number of twelve (12) Masters Elected.

Thrice Puissant—What employ did Solomon give them?

Inspector—To superintend all the masters, and there-

Note 101.—"The names of the Twelve Illustrious Knights selected to preside over the twelve tribes, as they have been transmitted to us in the ritual of this degree have undoubtedly assumed a very corrupted form. The restoration of their correct orthography, and with it their true signification, is worthy the attention of the Masonic student."—*Mackey's Encyclopaedia of Freemasonry, Article Sublime Knight Elected.*

Note 102.—"Morphey. The name of one of the twelve Inspectors in the eleventh degree of the Ancient and Accepted Scottish Rite. This name, like the others in the same catalogue, bids defiance to any Hebraic derivation. They are all either French corruptions, worse even than Jakinai for Shekinah, or they have some allusion to names or events connected with the political intrigues of the exiled house of Stuart, which had, it is known, a connection with some of the higher degrees sprung up at Arras and other places where Masonry was patronized by the Pretender. This word Morphey may, for instance, be a corruption for Murray, James Murray, the second son of Lord Stormont, escaped to the court of the Stuarts in 1715. He was a devoted adherent of the exiled family and became the governor of the young prince and the chief minister of his father, who conferred upon him the empty title of Earl of Dunbar. He died at Avignon in 1770. But almost every etymology of this kind must be entirely conjectural."—*Mackey's Encyclopaedia of Freemasonry, Article Morphey.*

fore named them Inspectors, that they might be able to give him an account of what was daily done in the construction of the temple.

Thrice Puissant—In what manner were these Inspectors employed to survey the conduct of the workmen?

Inspector—*Joabert* had inspection of the tribe of *Judah*.

Stolkin had inspection of the tribe of *Benjamin*.

Terry had inspection of the tribe of *Simeon*.

Morphy had inspection of the tribe of *Ephram*.

Alycuber had inspection of the tribe of *Manasseh*.

Dorson had inspection of the tribe of *Zebulon*.

Kerim had inspection of the tribe of *Dan*.

Berthemen had inspection of the tribe of *Asher*.

Tito had inspection of the tribe of *Naphtali*.

Zermal had inspection of the tribe of *Reuben*.

Beniah had inspection of the tribe of *Issachar*.

Gaber had inspection of the tribe of *Gad*.

These twelve masters rendered daily an account as Inspectors to Solomon of the work done by all the respective tribes and they received the amount of payment to be distributed to all the workmen of every tribe.

Thrice Puissant—What signifies the tomb at the West door of the temple?

Inspector—It is the tomb where the body of the respectable Hiram Abiff is deposited. Solomon had it placed at the entrance of the temple to show the Israelites how much he was affected at the loss of that great man; and did it in honor of him whom he regarded and esteemed as himself.

Thrice Puissant—What signifies the I. . H. . S. . which you see in the draft?

Inspector—The I. . is the initial of "Jeva" the first pronunciation of the Ancient Masters Word; the H. .

that of Hiram our respectable Master; and the S.: that of Stolkin who discovered the body of Hiram Abiff.

Thrice Puissant—Give me a description of the urn which is on the top.

Inspector—In the urn is the heart of our dear Master Hiram Abiff embalmed.

Thrice Puissant—What means the letters N.: and C.: on the urn?

Inspector—*Xinze*, a Hebrew word signifying the seat of the soul.

Thrice Puissant—And what means the key?

Inspector—The symbol that we only have the secret and depository of the mason's secret, and ought to rule our conduct so, to show by example that we are worthy of the trust and charge reposed in us.

Thrice Puissant—And the balance?

Inspector—Calls to the remembrance the obligations laid on us, to be just to our brothers and neighbors, since we are those in whom King Solomon has put all his confidence by giving us power to exercise justice and terminate disputes which may arise among masons from the apprentice to the degree of Sublime Knights Elected, which is above them all.

Thrice Puissant—And the sword?

Inspector—To make use of it as we ought to those who do not walk in the paths of virtue, and are so vile as to reveal the secrets they are entrusted with.

Thrice Puissant—How long did you take to complete the temple?

Inspector—Seven years to complete the whole; six for its construction and one for the ornaments and its dedication.

Thrice Puissant—How long was the building?

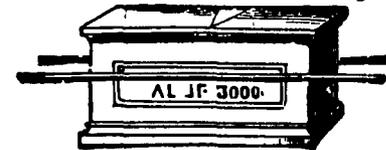
Inspector—Twenty cubits.

Thrice Puissant—How many precious things have you in the Chapter of Sublime Knights Elected?

Inspector—Five.

Thrice Puissant—What do you call them?

Inspector—The ark of alliance, the golden box, the two palm trees, the candlestick¹⁰³ with seven branches and the veil which is drawn up.



Ark of Alliance.

Thrice Puissant—What signifies the Ark of Alliance.

Inspector—It was the figure of Solomon's temple consecrated to God and contained the two tables of the law which God gave to Moses on the holy mountain when he contracted an alliance with the people of Israel.



Candlestick with seven branches.

Thrice Puissant—The candlestick with seven branches?

Inspector—Represents the seven planets and the seven gifts of the Holy Spirit.

Thrice Puissant—And what the veil¹⁰⁴ of the temple?

Inspector—The figure of

Note 103.—"Golden Candlestick. The golden candlestick which was made by Moses for the service of the tabernacle and was afterwards deposited in the holy place of the temple to throw light upon the altar of incense and the table of Showbread, was made wholly of pure gold, and had seven branches; that is, three on each side and one in the center. These branches were at equal distances, and each one was adorned with flowers like lilies, gold knobs after the form of an apple, and similar ones resembling an almond. Upon the extremities of the branches were seven golden lamps, which were fed with pure olive oil, and lighted every evening by the priests on duty. Its seven branches are explained in the Ineffable degrees as symbolizing the seven planets. It is also used as a decoration in Chapters of the Royal Arch, but apparently without any positive symbolic signification."—Mackey's Encyclopaedia of Freemasonry, Article Golden Candlestick.

Note 104.—"The Symbolism of the Veils, however viewed, whether collectively or separately, represent the laborious, but at last successful, search for divine truth."—Mackey's Encyclopaedia of Freemasonry, Article Veils, Symbolism of the.

the Babylonian Tapestry which Solomon placed in the temple to separate the holy places from the most holy and sacred place.

Thrice Puissant—And what the golden box?

Inspector—In that box were deposited the hearts of those victims whose sacrifice had been agreeable to God. We also ought to deposit our hearts if our actions are as agreeable to him.

Thrice Puissant—The palm trees?

Inspector—They represent the cherubim¹⁰⁵ which did cover the Holy Ark with their wings, as also the joy which Solomon felt to see a superb monument raised to the glory of the Lord.

Thrice Puissant—And what signifies the triangle with the A.:D.:?

Inspector—The cloud that spread over the ark when Solomon consecrated the temple to show to Solomon it was agreeable to the Lord. The letters signify Adonai.

Thrice Puissant—What reward did Solomon bestow on the twelve Knights Elected after the consecration of the temple?

Inspector—He styled them his beloved, instituted them Sublime Knights Elected, decorated them with a broad ribbon with three (3) inflamed hearts and a sword of justice to it; saying to them, you have been the conductors of the works of the temple which I have consecrated to the Lord; be now the supporters of it against infidels.

Thrice Puissant—What denote the three (3) inflamed hearts?

Note 105.—"Cherubim. The two cherubim that overtopped the mercy-seat or covering of the ark, in the holy of holies, were placed there by Moses in obedience to the orders of God: 'And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; towards the mercy-seat shall the faces of the cherubim be.'" (Exod. xxv. 17, 19.)—Mackey's Encyclopaedia of Freemasonry, Article Cherubim.

Inspector—That our hearts ought to be charitable to our brothers and neighbors.

Thrice Puissant—Explain to me the five letters you have on your cross.

Inspector—The C.: is the initial of Civi, (to kneel) K.: that of Ky, (to rise) E.: that of Emeth, S.: that of Solomon and A.: in the centre, that of Adonai.

Thrice Puissant—What signify the four kneelings you made before you came to the throne?

Inspector—The four gates of the temple and the respect we should have to enter a place consecrated to God.

Thrice Puissant—What signifies the word Civi, that the Sublime Elected utter when Illustrious, Puissant goes to the throne?

Inspector—Kneeling before the Great Architect of the universe.

Thrice Puissant—And the word Ky?

Inspector—Rise and receive the reward your zeal and labor has deserved.

Thrice Puissant—What denote the three (3) knocks given with the sword on the candidate's head before it is delivered to him?

Inspector—Strength, Charity and Brotherly Love we ought to have for our brothers.

Thrice Puissant—Why have the Sublime Knights Elected naked swords in their hands in the Chapter?

Inspector—To be always ready to run to the assistance of our brethren in their defence and that of religion against infidels.

Thrice Puissant—Why is not your Chapter opened until midnight?

Inspector—Because some of the Sublime Knights em-

ployed the day by fighting the infidels and the others in deeds of hospitality, and at midnight they must meet to account for what they have done.

Thrice Puissant—Why is the Chapter closed at break of day?

Inspector—To execute during the day what is ordered to be done by the Chapter.

CLOSING CEREMONIES

MASTER ELECT OF FIFTEEN.

Most Illustrious Master—Brother Stolkin, what's the hour?

Stolkin—Victory is ours and Hiram is revenged.

Most Illustrious Master—Since victory is ours, and Hiram is revenged, we ought to be satisfied and rest ourselves.

Most Illustrious Master—(Knocks five; 00000.)

Stolkin—(Knocks five; 00000.)

Adoniram—(Knocks five; 00000.)

All—(Knock five; 00000.)

Most Illustrious Master—I declare this Chapter of Master Elect closed.

HISTORICAL ANALYSIS

TENTH DEGREE OR MASTER ELECT OF FIFTEEN.

The Force of a False Religion—Killing the Remaining Assassins of Hiram
—Swearing to Assassinate Seceders—To Replace Popery on the Throne
of England.

"There ye wise saints, behold your light, your star,
Ye would be dupes and victims, and ye are.
So shall my votaries wheresoe'er they rave
Proclaim that heaven took back the saint it gave;
That I've but vanished from the earth awhile
To come again with bright unclouded smile!
So shall they build me altars in their zeal,
Where knaves shall minister and fools shall kneel!"
—Veiled Prophet of Khorassan.

When *Joseph Smith* lay shot in Carthage jail, men supposed Mormonism was done. They miscalculated the force of a false religion. It was not intellect, reason, worldly prospects, or popularity that saved it. At that time it could offer neither. "*The Lord looketh on the heart,*" and Satan does the same, when he desires to bring men to himself.

Considered as addressed to human intelligence, nothing would seem more contemptible than this Tenth Degree, and those immediately preceding and following it. And yet these degrees were culled from a mass of degrees which overspread France in 1754, which were sent to this country by a Jew who had abandoned Judaism for the lodge-religion in 1761. And, after forty years' struggle, during the eventful period of our revolution, war and independence, which engrossed all minds for the time and hung doubtful as in a wavering balance, the lodge then blazed out into this Scotch Rite of thirty-three degrees, at Charleston, S. C., in 1801; after

the degree was invented "to make room for the *elevation of others to the degree of the Elect of Fifteen.*" The same reason is given in *Note 98*. Conquerors and swindlers must go on. *Ramsay* and his *Jesuits* had created a market for new degrees and they must supply it. Standing armies are kept up by ambitious soldiers expecting promotion. The old craft, Masonry, had been swung from its moorings. The *Jesuits* had added "Select Master, Perfect Master, Intimate Secretary, Provost and Judge, Intendant of the Building, Elect of Nine, of Fifteen" and now they raise twelve of the fifteen to make room for "other deserving brethren of the lower degrees." (*Note 98.*) And as each upper degree is sworn to secrecy from the next and all below, it mattered little what the grade was made of, so that it was a grade.

But then there must ever be, besides this, in a false religion, a putting the mind in a posture to receive influence from devils. This every degree has, whether dull or sprightly. The rap which opens the lodge puts the members in communication (*en rapport*) with Satan, and they became mesmerized by him; each in proportion to the inward consent or prayer which they yield to him. Observing men can see, in the faces of nuns, Mescos and mediums, an obvious similarity of expression, or of no-expression which is maniacal or demoniac. And the power which produces that no-expression, is the power which keeps up the lodge.

The Monks of all ages have shown by their gross errors and unclean lives that they have communed with and been influenced or possessed by unclean spirits. In the early centuries there was a class of Monks in *Mt. Athos*, called by a Greek name which meant "*navel*."

beholders." They would sit for hours gazing intently on the center of their stomachs and claimed that after gazing thus for a time they became completely illuminated; filled with a clear and wonderful light. But like the whole Monkish tribe, they fell into stupid errors and degrading vices. No matter what the posture or worship is, if it is not commanded of God, it is used by the devil; and this Eleventh Degree is such a posture and worship and so admits the "strong man armed" to enter the palace of the human heart.

This is enough to explain the power of this stupid degree.

But there is another element still. Its pictures represent "The Ark of the Covenant," which was made by Moses, and "The Golden Candlestick" of the Old Tabernacle, etc.; thus as Milton paraphrases Paul, already cited, these

"Grievous wolves
Turn all the sacred mysteries of heaven
To their own vile advantages
Of lucre and ambition."

And this is done, not by Christian professors, but by "them that dwell on the earth;" (*Rev. 13, 14*) the same men who make up the lodges. And thousands mistake the emotions produced by the sight of these once sacred implements in their midnight orgies for religion.

Thus he supports his cruel throne
By mischief and deceit;
And drags the sons of Adam down
To darkness and the pit.

CHAPTER XIX

TWELFTH DEGREE OR GRAND MASTER ARCHITECT."



PISCES OR THE FISHES.

The first eleven degrees of the Ancient and Accepted Rite are a complete course of architecture, and a long and serious study of human nature having been necessary thus to lead man from his primitive state of nakedness to the beneficent forms of society, it must be acknowledged that a mason thus experienced in the practical science of his profession, has a right to an increase of knowledge; each mason has his peculiar talent and merit, which deserves a proportionate reward, but a mason who by dint of labor has succeeded in ascertaining the origin of things and in combining them together for the good of mankind, is truly a Grand Master Architect.

Note 107.—"Grand Master Architect. The twelfth degree of the Ancient and Accepted Rite. In this the principles of operative Masonry become prominent; it is a purely scientific degree, in which the rules of architecture and the connection of the liberal arts with Masonry are dwelt upon. Although the lectures on the Fellow-Craft degree illustrate architecture from the same point of view, the subject is susceptible of great extension, and under the "Grand Master Architect" numerous details illustrative of the temple dedicated to the Most High by the wisest man might be worked out. In the absence of distinct information upon many points there is some exercise for the imagination in furnishing a complete description of Solomon's Temple, which was an astonishing and magnificent work for the time in which it was built; and it seems to have been distinguished from all other temples of remote antiquity by its sumptuousness of detail. The principal officers of this degree are the Master, denominated Thrice Illustrious, and two Wardens. The body is styled chapter, and is decorated with white hangings, strewed with crimson flames; the ornaments are the columns of the five orders of architecture, and a case of mathematical instruments."—*Macy's Encyclopaedia and Dictionary of Freemasonry, Article Grand Master Architect.*

DECORATIONS:—This assembly is called a Chapter. It must be hung with white tapestry strewed with red flames.

The five orders of architecture should be delineated in the Chapter, together with a representation of the North Star in the North, and seven (7) small stars surrounding it in form of the Ursa Major, signifying that as the North Star is a sure guide to mariners so should virtue be the guiding star of every Grand Master Architect.

TITLES:—The master seated in the East represents King Solomon, and is styled Most Powerful; before him a table with a case of mathematical instruments upon it. The Senior Warden in the West is called Grand Inspector; before him a table with instruments upon it. Junior Warden in the South, the same.

CLOTHING:—The brethren are clothed as in the preceding grade, with the order, jewel and apron of a Grand Master Architect. Solomon wears a white robe.

APRON:—White lined and bordered with black. In the centre of the apron is a pocket.

ORDER:—Blue ribbon from the right shoulder to the left hip, at the bottom hangs the jewel.

JEWEL:—Is a square medal with equal sides. On one side of the medal must be engraved four half circles with seven stars. In the centre is a triangle with the letters G. A. interwoven thus. On the reverse must be engraved the five orders of Architecture; on the top is a level, and below, a square, compass and a cross; in the centre are the letters R. M. Below the columns are their initials: Tuscan, Doric, Ionic, Corinthian and Composite.

OPENING CEREMONIES

GRAND MASTER ARCHITECT.¹⁰⁸

Most Powerful—(Strikes 0 00.)

Senior Warden—(Strikes 0 00.)

Junior Warden—(Strikes 0 00.)

Most Powerful—What is your duty Brother Inspector?

Senior Warden—Most Powerful the Chapter is well tyled and the profane cannot penetrate into our mysteries.

Most Powerful—Are you a Grand Master Architect?

Senior Warden—I know what is contained in a perfect case of mathematical instruments.

Most Powerful—What is contained in a simple case?

Senior Warden—A compass with five points, a parallel rule, a scale, a compass of proportion, a protractor, on which are engraven 180 degrees.

Most Powerful—Where were you received an Architect?

Senior Warden—In a white place figured with flames.

Note 108.—“Grand Master Architect. (Grand Maître Architect.) The twelfth degree in the Ancient and Accepted Scottish Rite. This is strictly a scientific degree, resembling in that respect the degree of Fellow Craft. In it the principles of architecture and the connection of the liberal arts with Masonry are unfolded. Its officers are there—a Master and two Wardens. The Chapter is decorated with white and red bangings and furnished with the five orders of architecture and a case of mathematical instruments. The apron is white, lined with blue, and the jewel is a gold medal, on which are engraved the orders of architecture. It is suspended by a stone-colored ribbon.”—Mackey’s Encyclopædia of Freemasonry, Article Grand Master Architect.

Most Powerful—What do they mean?

Senior Warden—The white signifies the purity of the heart and the flames the zeal of the masters.

Most Powerful—What do the stars in the North mean?

Senior Warden—That virtue should guide every mason in his actions, as the North Star does the mariner in his navigation.

Most Powerful—What is the hour?

Senior Warden—The evening star has risen; night and doubt prevail.

Most Powerful—Since it is so, let us study to find out path.

Most Powerful—(Knocks 0 00.)

Senior Warden—(Knocks 0 00.)

Junior Warden—(Knocks 0 00.)

Most Powerful—(Opens the case of instruments) this box is opened.

N. B.—On a square altar is placed the balance of the preceding degree and at each corner of the altar, four columns, Doric, Tuscan, Ionic and Corinthian, which with the Composite Column supporting the balance make the five orders. To each string of the balance is now attached a star, (total six stars) which with the nine pointed stars already suspended to the balance, and which now represents the North star, makes the seven stars of the Ursa Minor.

CHAPTER XX

TWELFTH DEGREE OR GRAND MASTER ARCHITECT.

INITIATION.

The candidate must be decorated as a Sublime Knight Elected.

Master of Ceremonies—(Knocks 0 00.)

Grand Inspector—Most Powerful, there is an alarm at the door.

Most Powerful—Brother Expert, ascertain the cause of that alarm.

Expert—(Goes to the door knocks 0 00; and opens it.) Who knocks at the door of our Chapter to interrupt our deliberations?

Master of Ceremonies—Brother Joabert not being satisfied with the knowledge he has already attained, and the dignities conferred on him, finds he cannot measure distance beyond the reach of his limbs, nor can he find his path through darkness, or in unknown places.

Expert—Most Powerful, it is Brother Joabert who, not being satisfied with the knowledge he has already attained and the dignities conferred upon him, finds he cannot measure distance beyond the reach of his limbs, nor can he find his path through darkness, or in unknown places.

Most Powerful—Let him be admitted.

Expert—Let him be admitted.

Master of Ceremonies enters with the candidate and stands him between the altar and the West, facing the East.

Most Powerful—Brother Joabert, what seek you here?

Master of Ceremonies—Most Powerful, Brother Joabert not being satisfied with the knowledge he has already attained and the dignities conferred upon him finds he cannot measure distance beyond the reach of his limbs, nor can he find his path through darkness or in unknown places.

Most Powerful—Brother Joabert, the desire to know these things is most laudable and should be gratified and for the purpose of teaching them I have established this school of Architects for the instruction of the craftsmen employed in building the temple, to animate them with a desire of arriving at Perfection in the Royal Art. But before you can be admitted as a member of this school of Architects, you must give me undoubted proof of your knowledge and skill in the degrees you have already taken.

Most Powerful—Brother Joabert, are you a Secret Master?

Master of Ceremonies—Most Powerful, I have the honor of being received and acknowledged as such.

Most Powerful—Give the Sign, Token and Word to the Senior Grand Warden. (He turns and gives them.) [See page 52.]

Most Powerful—Brother Joabert, are you a Perfect Master?

Master of Ceremonies—Most Powerful, I have seen the circles and the square placed on the two columns across.

Most Powerful—Give the Sign, Token and Word to the Junior Grand Warden. (He turns and gives them.) [See pages 79, 80 and 81.]

Most Powerful—Brother Joabert, are you an Intimate Secretary?

Master of Ceremonies—Most Powerful, I am, (lifting up his eyes.)

Most Powerful—Give the Sign, Token and Word to the Senior Grand Warden. (He turns and gives them.) [See pages 102 and 103.]

Most Powerful—Brother Joabert, are you a Provost and Judge?

Master of Ceremonies—Most Powerful, I have distributed justice impartially to all the workmen.

Most Powerful—Give the Sign, Token and Word to the Junior Grand Warden. (He turns and gives them.) [See pages 122 and 123.]

Most Powerful—Brother Joabert, are you an Intendant of the Building?

Master of Ceremonies—Most Powerful, I have taken the five steps of exactitude, I have penetrated into the inner parts of the temple, I have seen the Hebrew character, the mysterious J's without knowing what they meant.

Most Powerful—Give the Sign, Token and Word to the Senior Grand Warden. (He turns and gives them.) [See pages 142, 143 and 144.]

Most Powerful—Brother Joabert, are you an Elected Master of Nine?

Master of Ceremonies—Most Powerful, the ballot alone has determined that matter and I have been made acquainted with the cave.

Most Powerful—Give the Sign, Token and Word to the Junior Grand Warden. (He turns and give them.) [See pages 169 and 170.]

Most Powerful—Brother Joabert, are you an Illustrious Elected of Fifteen.

Master of Ceremonies—Most Powerful, my zeal and my work have procured me this degree.

Most Powerful—Give the Sign, Token and Word to the Senior Grand Warden. (He turns and gives them.) [See pages 197 and 198.]

Most Powerful—Brother Joabert, are you a Sublime Elected Knight?

Master of Ceremonies—Most Powerful, my name will inform you.

Most Powerful—Give the Signs, Token and Word to the Junior Grand Warden. (He turns and gives them.) [See pages 218 and 219.]

Most Powerful—Brother Joabert, it gives me joy unspeakable to find you thus skilled in our Royal Art, and as a reward for the faithful and meritorious, I will now confer upon you the degree of Grand Master Architect; come and contract your obligation.

Master of Ceremonies then causes him to take three square steps to the altar, where he kneels and takes the obligation.

OBLIGATION GRAND MASTER ARCHITECT.

I—promise and swear on the obligations I have already taken and contracted to keep secret the degree of Grand Master Architect with which I am going to be entrusted; as well in regard to masons as to the profane.

I further promise to adore my God, to be faithful to my King and Country, to be charitable to my neighbors and brothers, submitting myself, in case of any infraction of this my obligation, to have my body severed in two, my memory lost and looked upon as infamous and foresworn. I further promise and consent that my name may be written in red letters and hung up in the Chapter as a mark of my infamy.

So God and his Holy Evangelist keep me; amen.

Most Powerful—Arise Brother Joabert, you will now

take three square steps to the Senior Warden who will invest you with the Sign, Token and Word of a Grand Master Architect.

He does as ordered when the Senior Warden invests him as follows:



Sign Grand Master Architect.

SIGN, GRAND MASTER ARCHITECT.
Slide the right hand into palm of the left as if holding a pencil in one hand, and in the other a tracing board; make the motion of tracing a plan on the palm of the left hand, every now and then directing the eyes towards the Grand Master as if drawing by dictation.



Token.

TOKEN, G. M. ARCHITECT.
Join right hand to the other's left, interlacing the fingers; place the left hand on the hip; the brother will do the same with his right hand.

PASS-WORD:—Rab-banaim.¹⁰⁹

SACRED WORD:—Adonai.

¹⁰⁹ Note 109.—“Rabbinical Hebrew, and signifying ‘the chief of the architects.’ A significant word in the high degrees.”—Mackey's Encyclopaedia of Freemasonry, Article Rabbanaim.

BATTERY:—Three stroke, by one and two; 0 00.

MARCH—Make three step so as to form a square, the first step slow, the two others somewhat quicker.

HOURS OF WORK—Open on the day when Solomon commenced the building of the temple. Close on the day the temple was completed.

MORAL—That virtue is as necessary as talent to every Grand Master Architect.

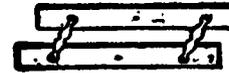
Senior Warden—Brother Joabert, you will now take three square steps to the altar and face the Most Powerful. (He does so.)

Most Powerful—Brother Joabert, Solomon determined to form a school of Architects for the instruction of those who conducted the work of the temple, to encourage and improve such as were worthy, and to promote from thence those whose zeal and discretion should make them deserving the highest degree of perfection, induced him to create the degree of Grand Master Architect.

Solomon, full of justice, and foreseeing the events which were likely to take place, willing to recompense the zeal and virtue of the Sublime Knights, that they might approach nearer the Celestial Throne of the Great Architect of the Universe, induced him to cast his eyes on those who were last made Illustrious Knights in order to effect the promise which God made to Enoch, Noah, Moses and David, that if through ardour they penetrated into the bowels of the earth, it would not avail unless divine providence permitted it.

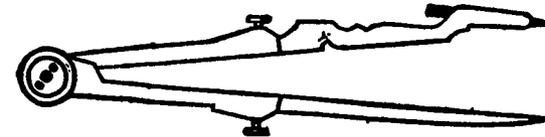
The improvements you will now make, Brother Joabert, in the study of geometry will no doubt procure you the means of unfolding the most sublime knowledge. Upon the altar now before you, behold a case of mathematical instruments for that purpose, containing first,

the parallel ruler, second, the tracing dividers, third, the scale of parts, fourth, sector, fifth, the protractor; and behold also the Polar Star. Brother Joabert, by the help of these we are enabled to measure all distances and guide ourselves through darkness and unknown places.



The Parallel Ruler.

First—The Parallel Ruler enables us to draw two lines equi-distant from each other at every point; so that they never can meet, which signifies that the agreement of the works of the Grand Architect is determined by means of equalizing opposition of forces; and hence, that in human government the division and balancing of powers is essential.



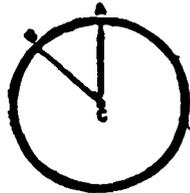
The Tracing Dividers.

Second—The Tracing Dividers enable us to draw distinct and perfect circles and to mark the points they give us. This signifies that we must have a distinct design before we act.



The Scale of Parts.

Third—The Scale of Parts enables us to make all our designs proportionate, so that all the parts and incidents will agree together in fulfilling the object we seek to accomplish. This signifies that truth is self consistent and every distinct truth agrees with all other truth, hence so that one deed may not ultimately clash with another.



The Sector.

Fourth—The Sector enables us to adapt our proportions to the limits assigned. This teaches us to reduce our designs to the measure of our means and time.



The Protractor.

Fifth—The Protractor enables us to draw angles from a given point and to protract and measure lines at all distances.

This shows the necessity of having a fixed and sure beginning in order to discover truth, or to act with confidence.

Sixth—The North Star demonstrates the universal harmony and stability of the works of the Grand Architect of the Universe. In fact the whole planetary system presents a field worthy the attention of the whole civilized population of the globe, and more particularly the members of the masonic institution—which was originally a school of science.

Each and every planet has by the Grand Architect of the Universe been assigned to some definite position and all of them so arranged by divine wisdom to act in concert with each other; the combination of which produces to our view an arrangement, the extent of which the human mind cannot comprehend. Some of them are designed to shed light to this planet, earth, and among those and the greatest of all is the Sun which spreads light and lustre to all within its circle.

You, my worthy brother, having passed through the intermediate degrees and having been endorsed by these Grand Master Architects who now surround you, and among whom you are now admitted a member, it

becomes my duty as the Most Powerful to call your attention to that great power of attraction known as the North Star, and although it does not shed as brilliant rays of light as others, yet it is of equal importance, and in fact, without its assistance all mankind would be like a blind man groping his way over the trackless ocean or through the prairies of forests, which stand as temporary barriers to the walks of man and the waves in the exercise of their irresistible power, advance or recede as nature or God directs, and as the needle is ever true to the pole by which the mariner can at all times know the course he is pursuing. Let it teach you this moral:

You are now on board the ship of life, tossed about on the boisterous sea of trouble, bound for eternity. The breakers of malice and persecution surround your craft, the quicksands of deceit and hypocrisy are beneath you, close under your lee are the rocks of perdition. Now my illustrious brother, is the auspicious moment, place your trust in the Great Architect of Heaven and Earth, take justice for your Polar Star, prudence at the helm, temperance for your guide, let your sails fill with the gentle breeze of charity and you will in the end find yourself moored in that peaceful harbor, where the wicked cease from troubling and the weary are at rest. (Shuts the case of instruments.)

My brother, apply these to all things, moral, mental, social, religious and political and then we will be proud of you as a Grand Master Architect, to which dignity you are now admitted and to which you are now devoted, which will procure you knowledge sufficient to take away the veil from before your eyes which yet remains there and will enable you to arrive at the perfect and sublime degree. By practicing the many valuable lessons you have learned in the preceding grades, and above all the study of geometry, and by making virtue your guide through the journey through life, we hope and trust that you will be fitted for the duties of a Grand Master Architect, and gain admission into the

secret place where you may rest from your labors, and with joy unspeakable, contemplate the pillar of beauty.

My brother, the history of the degree which you have just now taken is short. I would merely say to you that masonic tradition informs us that King Solomon established this grade with a view to forming a school of Architecture for the instruction of the craftsmen employed in the building of the temple and to animate them with a desire of arriving at perfection in the Royal Art.¹¹⁰ He was a prince equally renowned for his justice, wisdom and foresight; he therefore desired to reward the faithful and meritorious craftsmen, so that by perfection in the Art, they might be better prepared to approach the throne of God.

He accordingly, for this purpose cast his eyes upon the Grand Masters of the workmen. The Sublime Knights Elected as persons properly qualified to assist him in preparing for the fulfillment of the promise made to Enoch, to Moses and to David, that in the fullness of time, God would dwell in a fixed temple and that his name should be there.

Thus my brother, ends the degree of Grand Master Architect.

¹¹⁰ Note 110.—If I were to define Freemasonry as an art I should say that it was an art which taught the construction of a spiritual temple, just as the art of architecture teaches the construction of a material temple. And I should illustrate the train of ideas by which the Freemasons were led to symbolize the Temple of Solomon as a spiritual temple of man's nature, by borrowing the language of St. Peter, who says to his Christian initiates: 'Ye also, as lively stones, are built up a spiritual house.' And with great emphasis, and as still more illustrative, would I cite the language of the Apostle of the Gentiles—that Apostle who, of all others, most delighted in symbolism and who says, 'Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?'

And this is the reason why Freemasonry is called an art.

Having thus determined the conditions under which Freemasonry becomes an art the next inquiry will be why it has been distinguished from all other arts in being designated, par excellence, the Royal Art. And here we must abandon all thought that this title comes in any way from the connection of Freemasonry with earthly monarchs—from the patronage or the membership of kings. Freemasonry obtains no addition to its intrinsic value from a connection with the political heads of states. Kings, when they enter within its sacred portals, are no longer kings, but brethren.—*Mackey's Encyclopædia of Freemasonry, Article Royal Art.*

CLOSING CEREMONIES

GRAND MASTER ARCHITECT.

Most Powerful—Brother Inspector, give me the sign?

Inspector—(Gives it.)

Most Powerful—(Opens his case of instruments and says:) Let us work, (all the brethren present arrange their instruments on the table three by three.)

Most Powerful—(Puts his left hand on the compass of proportion, leaning on his right.) Brother Inspector do you know only this work?

Inspector—I comprehend another.

Most Powerful—Give me the token.

Inspector—(Advances and gives it.)

Most Powerful—Give me the pass-word.

Inspector—Rab.

Most Powerful—Go on, Brother Inspector.

Inspector—Ba.

Most Powerful—Make an end.

Inspector—Naim.

Most Powerful—(Makes a triangle with his compass and rule and says,) my dear brethren, we will finish.

All—(Replace their instruments in their cases) we finish.

Most Powerful—Brother Inspector, what's the hour?

Inspector—The two principles are reconciled, and beauty is generated, the morning star has risen.

Most Powerful—(Strikes 0 00.) Brother Inspector give notice that this Chapter is closed.

Inspector—(Strikes 0 00.) Brethren you will please take notice that this Chapter is closed.

Junior Warden—(Strikes 0 00.) Brethren you will please take notice that this Chapter is closed.

All give the sign and the Chapter is closed.

HISTORICAL ANALYSIS

TWELFTH DEGREE OR GRAND MASTER ARCHITECT.

Masonic Tom-foolery and Sham—The Imposition of Pretended Scientific Instruction—Object in Falsifying History.

Macey (*Note 107*) declares this degree "purely scientific." And, though the lodge is still called a Chapter by the clerical inventors, mathematical instruments and columns representing the five orders of architecture are introduced, and the lodge-master, now called "Most Powerful," opens a case of instruments upon a table surrounded by members and says: "Let us work." And after their going through some ceremonial shams, says: "We will finish." And all respond, "We finish;" and put up their instruments. Now to see that this is mere tom-foolery and sham, one has only to look on a Masonic procession and see who compose it.

Judge *Daniel H. Whitney*, of Belvidere, Boone County, Ill., while Worshipful Master of Lodge No. 60 in that place, wrote to the Grand Master of the Grand Lodge of Illinois a letter dated July 6, 1861, in which he says:

"I find myself associated as a Mason with drunkards, blackguards, loafers, gamblers, whore-masters and murderers."

And being tried for this and other statements, Judge Whitney gave in proof facts, from the criminal records of the county, etc. Now the town of *Belvidere* and its

lodge, would compare favorably with other towns and lodges in the country, and Judge Whitney testified that there were upright citizens who were members of that lodge; yet, to put mathematical instruments in the hands of any lodge in the United States, with a view to learn or practice the science of geometry or architecture would be simple bald imposture; an imposition which would justify the belief that the men who practiced it had other, ulterior and sinister objects, which they were seeking to conceal by so shallow a pretense.

The only rational object and use of this Twelfth Degree is that it gives a drill requiring the candidate to give the signs of the French degrees from the Fourth up to the Twelfth; to unify and strengthen the imposture, an object kept constantly in view.

It is noticeable that no prayer is inserted in this degree; not even to the "Grand Architect," Adonai, or other impudent substitutes for the Bible names of God, which appear in the prayers of this rite.

It is noticeable also that *The Most Powerful* calls Masonry, "*The Royal Art*," a title given it by Charles II, (*see Rebold, p. 54,*) which leads Mackey (*Note 110*) to a dishonest attempt to disprove the true historic source of that title, because, forsooth, kings who join the lodge are only "brethren."

And yet, Mackey himself, in his articles on *Ramsay, Stuart Masonry*, etc., gives abundant proof that our Scottish Rite sprung up in France, where and when "the lodges were composed of Scotch conspirators and accomplices of the Jesuits." (*Art. Stuart Masonry.*)—That they by Masonry restored Charles and Popery to the British throne, and that *Ramsay* altered Masonry to suit the French nobility, and that the title "*Royal*

Art.," given Masonry by Charles, was adopted and used in that French system, sent here by *Morin*; and that our American Masonry is that system. And this attempt to obliterate the meaning of the title, "*Royal Art.*," in this degree, to make the lodge popular in our Republic, by denying its history and well known source is a part of its one grand system of fraud and falsification.

Mackey's home was Charleston, S. C., the seat of the Pike Supreme Council, whose rite was brought there by *Morin* from a "*Council of Emperors*" in Paris. And the attempt to obliterate the Romish and "*Royal*" origin of the Scottish Rite can only succeed by abolishing history. As well attempt to prove that its Supreme Commander, Pike, did *not* fight against the United States flag at Pea Ridge; and that "*Empire*" was not the object of the secession rebellion.

CHAPTER XXI

THIRTEENTH OR ROYAL ARCH¹¹¹ DEGREE.



ARIES OR THE RAM.

This is an important and interesting grade in the ineffable series for this reason; the more a Freemason progresses in the study and practice of his Sublime Art the more he feels a desire to penetrate the secrets of nature and to approach its Divine Author. Matters that have only been obscurely hinted at and darkly shadowed forth in the preceding grades, in this, rapidly culminate towards the development of the grand mystery of masonry, fully explained in the Sublime Degree of Perfection.

The dark clouds and mists that have hitherto veiled the sacred mysteries now begin to be dispelled; the glorious dawn illumines the East with its bright effulgence and its rays penetrate into dark and hidden places.

Note 111.—"Royal Arch Masonry. That division of Speculative Masonry which is engaged in the investigation of the mysteries connected with the Royal Arch, no matter under what name or in what Rite. Thus the mysteries of the Knight of the Ninth Arch constitute the Royal Arch Masonry of the Ancient and Accepted Scottish Rite just as much as those of the Royal Arch of Zerubbabel do the Royal Arch of the York and American Rites."—Mackey's Encyclopaedia of Freemasonry, Article Royal Arch Masonry.

In this degree, the candidate travels successively through the Nine mystic Arches of the First Cause or Principle, Existence, God, Immortality, Fortitude, Toleration, Power, Mercy and Joy, which is the term of every successful labor.

This degree is closely connected with that which follows it, and forms a beautiful, solemn and impressive introductory to it.

DECORATIONS:—This assembly is styled a College, and as much as possible ought to be holden in a most secret place, a vault under ground without doors or windows; in the centre of the top of said vault must be a trap door large enough to admit a man. The vault is supported by nine arches, on each of which is written one of the following names: Principium, Existens, Potens, Eternitas, Infinitum, Solus, Misericors, Sapientia, Justus.

This college should be hung with red and white hangings and illuminated by nine lights; three in the East, three in the West and three in the South.

TITLES:—There must be five officers in the college. The Master seated in the East under a canopy, represents Solomon, and is styled Thrice Puissant Grand Master. He is clothed in a yellow robe, over which he wears a royal mantle of blue satin; a crown is upon his head and a scepter in his hand; he also wears the order and jewel.

The second officer represents Hiram King of Tyre, seated on the left of Solomon, clothed in a purple robe, over which he wears a yellow mantle, together with the order and jewel; a crown is upon his head and a sword in his hand.

The third officer represents Jabulum or Zabulon¹¹⁸ the Grand Treasurer, seated in the North, clothed in a blue robe, and wearing round his neck a white ribbon from which is suspended a Golden Key; on the ribbon is painted the initials J.:V.:I.:O.:L.: meaning *Inveni Verbum in ore leonis*.

The fourth officer represents Joabert, seated in the South, and is styled Grand Secretary; is clothed in blue.

The fifth officer represents Stolkin, seated in the West, and is styled Grand Inspector. He is clothed in a blue robe, wearing the order and jewel, with a sword in his hand.

Not less than three can be initiated at one time.

All the other brethren are clothed in black robes and caps, with the apron, order and jewel of the degree.

APRON:—Purple silk, bordered with white, on it a triangle.

SASH:—A broad purple ribbon, worn from the right shoulder to the left hip, (in some lodges instead of the sash a collar of the same color is worn) to which is suspended the jewel.

JEWEL:—A Golden Triangle, on one side of which is engraved the Delta of Enoch with rays; on the other the trap-door of a vault.

NOTE 118.—"Zabulon. The Greek form of Zebulun, the tenth son of Jacob. Delaunay (Thuilleur, p. 79) says that some ritualists suppose that it is the true form of the word of which Jabulum is a corruption. This is incorrect. Jabulum is a corrupt form of Gibilim. Zabulon has no connection with the high degrees, except that in the Royal Arch he represents one of the stones in the Pectoral."—Mackey's Encyclopaedia of Freemasonry, Article Zebulon.

OPENING CEREMONIES

ROYAL ARCH¹¹³ DEGREE.

Thrice Puissant—Brother Inspector, what place are we in?

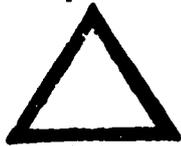
Inspector—Thrice Puissant, we are in the most sacred place in the earth.

Thrice Puissant—How came you in this sacred place?

Inspector—By an effect of providence.

Thrice Puissant—Explain this to me.

Inspector—I dug in the ancient ruins of Enoch.¹¹⁴



Delta.

Thrice Puissant—What is the Delta?

I penetrated through nine arches under ground, and in the end I found the Delta which God had promised the Holy Patriarchs should be found in fullness of time.

Note 113.—"The history of the degree has been a subject of much dispute, but all agree that it is the birth of the 18th century. The best substantiated theory is that to the learning and talent of Chevalier Ramsay, tutor to James the Second, the germ of the degree is due, and that its origin must be set at about the year A. D. 1740. The peculiar form of the degree differs greatly in different countries. We have the authority of the masonic traveler, E. D. Cooke, that the English Royal Arch system has no other resemblance to the American form than the one word which constitutes the mystic key to the whole; that in history, purposes, order of succession, terms, paraphernalia and obligations the two are radically different. In all countries it is esteemed as the accomplishment of the Master Mason's degree."—*Morris's Masonic Dictionary, Article Royal Arch Mason.*

Note 114.—"Enoch. The degeneracy of mankind became so great before the flood, and their perversions of pure antediluvian Masonry so grievous, that, according to our traditions, Enoch feared the genuine secrets would be lost and swallowed up in the predicted deluge. To prevent which he hid the grand secret, engraven on a white oriental porphyry stone, in the bowels of the earth; and being apprehensive that the morality and science which had been embodied in Freemasonry with such care would be absorbed in the general destruction, to preserve the principles of the science, he built two pillars near the spot where they were concealed, with an inscription in hieroglyphics, importing that near it was a precious treasure, which had been dedicated to God."—*Macey's Encyclopaedia and Dictionary of Freemasonry, Article Enoch.*

Inspector—A golden triangle, replenished with a great light, on which was engraven by Enoch, the great and mysterious name of the Great Architect of the Universe.

Thrice Puissant—Who are you.

Inspector—I am what I am, my name is—.

Thrice Puissant—Do you know the true pronunciation of the name of the Great Architect of the Universe?

Inspector—It is a sacred name only known by the Grand Elect, Perfect and Sublime Masons.

Thrice Puissant—What is your quality?

Inspector—A Knight of the Royal Arch.

Thrice Puissant—How were you received in this degree?

Inspector—Solomon in company of Hiram King of Tyre, to recompense my zeal and constancy, created me into this degree, with Joabert and Stolkin my companions.

Thrice Puissant—Have you anything else to desire?

Inspector—Yes, the Sublime Masonry known by the name of Perfection.

Thrice Puissant—God may perhaps permit one day that your wishes may be accomplished, and recompense you according to your deserts.

Thrice Puissant—(Strikes five; 00 000. All rise and form a circle round the Ark.)

Thrice Puissant—Let us pray.

PRAYER.

Great Architect of the Universe, adorable God in all, be so kind and exact our desires in this moment when we beg thy divine goodness. In thyself is the true wisdom to which we aspire, and by the strength of thy

favor we may hope for thy wisdom which shall make the beauty we dare to consecrate to them: That is to say, its beauty may purify our hearts in which we desire continually that you may reside. Amen.

Thrice Puissant—(Strikes five; 00 000 with his hands.)

Hiram King of Tyre—(Strikes five; 00 000; with his hands.)

Inspector—(Strikes five; 00 000 with his hands.)

Treasurer—(Strikes five; 00 000 with his hands.)

Secretary—(Strikes five; 00 000 with his hands.)

Solomon and Hiram now kneel down at the Delta or Ark, with the sign of admiration, after a little while they help each other and rise; and all the brethren kneel and make sign of admiration.

Thrice Puissant—(Strikes one; 0. All help and raise each other.)

Thrice Puissant—Brother Inspector, give notice that this Royal College is open.

Inspector—Brethren you will please take notice that this Royal College is open.

Thrice Puissant—(Strikes one; 0. All retire to their places.)

CHAPTER XXII

THIRTEENTH OR ROYAL ARCH DEGREE.¹¹⁵

INITIATION.

Master of Ceremonies prepares the candidates in the ante-room as Grand Master Architects.

Master of Ceremonies—(Knocks five; 00 000.)

Inspector—Most Thrice Puissant, there is an alarm at the door.

Thrice Puissant—Brother Expert, ascertain the cause of that alarm.

Expert—(Goes to the door, knocks two and three, then opens the door.) Who knocks at the door of our college to interrupt our deliberations?

Master of Ceremonies—These three whose names are Toub, Bahani, Hamelabel; Light, Labor and Affection, aspire to recover the true name of God, which has remained buried for ages under the ruins caused by superstition and despotism.

Expert—Are they willing to descend into the bowels of the earth to seek for the treasure?

Master of Ceremonies—They are.

¹¹⁵Note 115.—"Royal Arch of Ramsay. The system of Royal Arch Masonry invented early in the last century by the Chevalier Ramsay. It was the first fabrication of the Royal Arch degree in an independent form, and, although rejected by the English Masons, has been adopted as the basis of the system in many of the continental Rites. The thirteenth degree of the Ancient and Accepted Scottish Rite is probably a very fair representation of it, at least substantially. It exercised some influence also upon Dermott and Dunckerley in their composition of their Royal Arch systems."—Mackay's Encyclopaedia of Freemasonry, Article Royal Arch of Ramsay.

Expert—(Shuts the door.) Thrice Puissant, there are in the ante-room three brethren who aspire to recover the true name of God, which has remained buried for ages under the ruins caused by superstition and despotism.

Thrice Puissant—What are their names?

Expert—Toub, Bahani and Hamelabel; Light, Labor and Affection.

Thrice Puissant—Are they willing to descend into the bowels of the earth to seek for the treasure?

Expert—They are, Thrice Puissant.

Thrice Puissant—Let them be admitted.

Expert—(Opens the door.) Let them be admitted.

Master of Ceremonies—(Enters with the candidates and conducts them to the Altar.) Thrice Puissant, I have the pleasure of introducing to you three, brethren, whose names are, Toub, Bahani, Hamelabel; Light Labor and Affection, who aspire to recover the true name of God, which has remained buried for ages under the ruins caused by superstition and despotism.

Thrice Puissant—How can they hope to find it, brother Inspector?

Inspector—With affection for their motives, thought for their guide and labor as their means, they hope to remove the ruins and penetrate the depths which conceal the treasure they covet.

Thrice Puissant—Brethren, you are at liberty to perform the work you propose, and may the Great Architect of the Universe crown your efforts with success.

Brother Expert, lead the candidates to the place of search.

(Expert leads the candidates to the East in front of the Ark of Alliance.)

Thrice Puissant—My brethren, Enoch¹¹⁶ before the flood, desiring to preserve the knowledge of the name of God for future ages, and hoping that one day the descendants of Noah might be able and worthy of learning it, built a sacred vault in the bowels of the earth, closed the entrance with a key-stone and marked the spot by means of two pillars, Strength and Beauty.

On the pillar of Beauty, he inscribed the methods of Art, and on the pillar of Strength, he inscribed the rules of moral action.

In the vault below, he had placed the Cubic Stone of Wisdom, by which a knowledge of the name of the Great Architect of the Universe might be obtained. Heretofore, my brethren, you have not been able to open the sacred vault which is symbolized by the Holy Ark before you. If your intentions are good, your mind clear and your hands diligent, God will permit you to remove the key-stone and penetrate the depths.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to remove the lid of the Ark, and lift the first of the Arches. (Which is done.)

Expert—*Principium.*

Thrice Puissant—God is the principle, the owner of all things, the great supreme cause and Universal Father.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the second of the Arches. (Which is done.)

Note 116.—"Enoch. [Scotch Masonry.]—The name of this patriarch is introduced in Scotch Masonry in the degree of Knights of the Ninth or Royal Arch. He was born A. M. 622, and was translated without seeing death, A. M. 967. He is fabled to have built a subterranean temple upon the spot afterwards known as Mt. Moriah. This he dedicated to God. Therein he deposited the secrets of Ineffable Masonry, which remained undiscovered until the days of Solomon. He also built two great pillars, respectively of brass and marble, and upon them indicated by hieroglyphics the fact that the sacred treasures lay beneath."—Morris's Masonic Dictionary. Article Enoch.

Expert—Existens.

Thrice Puissant—God is life; in him we live and have our being.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the third of the Arches. (Which is done.)

Expert—Potens.

Thrice Puissant—God is power, all things are subject to his unlimited dominion and irresistible strength.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the fourth of the Arches. (Which is done.)

Expert—Eternalis.

Thrice Puissant—God is eternal, without beginning and without end, unto him the past, the present and the future are one.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the fifth of the Arches. (Which is done.)

Expert—Infinitum.

Thrice Puissant—God is infinite, he dwelleth in all, with all, and beyond all. He is the centre which hath no circumference. He is the light which shines in every direction, without measure or limit.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the sixth of the Arches. (Which is done.)

Expert—Solus.

Thrice Puissant—God is one. Than him there is no other. His design and will are single and immutable.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the seventh of the Arches. (Which is done.)

Expert—Misericors.

Thrice Puissant—God is love, his unbounded and inexhaustable mercy is our trust and our hope, and giveth joy throughout the Universe.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the eighth of the Arches. (Which is done.)

Expert—Sapientia.

Thrice Puissant—God is wisdom, he knoweth all things, past, present and future, and there is no mystery unknown to him, for his understanding is the arch of nature.

Thrice Puissant—Brother Expert, you will now cause one of the candidates to lift the ninth of the Arches. (Which is done.)

Expert—Justus.

Thrice Puissant—God is justice, his mercy and truth giveth the weight on one side, and on the other, his judgments are perfect.

Expert—(Raises his hands in admiration, bends the knee to the ground and exclaims,) Jehovah.

Thrice Puissant—My brethren, when of old, the chosen three had traveled the nine arches, they came to a Dome and beheld upon the Cube Stone¹¹⁷ the resplendent Delta, on which the true name of the Great Architect of the Universe was impressed in letters of dazzling light, they fell on their knees, made the signs of admiration and exclaimed, Jehovah, as you have done. But they were not able to pronounce the ineffable name. Nevertheless they hastened to inform Solomon and Hiram King of Tyre of their wonderful discovery, and the two kings caused the Cube Stone and Delta to be placed in a sacred vault of nine Arches similar to the ancient one. This sacred vault was beneath the temple immediately under the Holy of Holies, where the Ark of Alliance was preserved.

¹¹⁷ Note 117.—“Cubical Stone. This symbol is called by the French Masons pierre cubique and by the German cubik stein. It is the Perfect Ashlar of the English and American systems. See Ashlar, Perfect.”—Mackay's Encyclopaedia of Freemasonry, Article Cubical Stone.

And to reward the three discoverers of the lost word, he appointed them the guardians of the inestimable treasure. Are you willing to accept the office?

Expert—We are.

Thrice Puissant—Brethren, the Great Architect of the Universe hath done you the greatest of favors, it is him who hath chosen you to discover the most precious treasure of masons, and you are his elected. I give you joy of it. Brother Expert you will now conduct the candidates to the Altar, there to contract the most solemn obligation, and I will reward them for their labor.

OBLIGATION, ROYAL ARCH DEGREE.

I—do promise before the Great Architect of the Universe and this Puissant Royal Assembly, never to reveal the secrets which are to be entrusted to me, especially what is to be revealed to me of the sacred mysteries. I promise to renew my zeal for masonry, and my friendship for my brethren, and never to separate myself from this Royal Lodge but by leave from the Most Powerful Grand Master, and of his Grand Officers.

I promise never to reveal or consent that a mason shall be received into this degree, but according to our laws. I further promise to observe at all times, the Statutes and Regulations which shall be prescribed to me by this Royal Lodge and to acknowledge at all times the Council of Princes of Jerusalem and of the Royal Secretary for the Sovereign Chief of the Royal Art, if furnished with authentic title, and submit myself to their decrees, to sign my submission to the most authentic act of it.

And if I fail in this, my present engagement, I consent to suffer all the pains of all my former obligations, my body to be exposed as food to the ferocity of the wild beasts.

Go God help me in righteousness and equity.

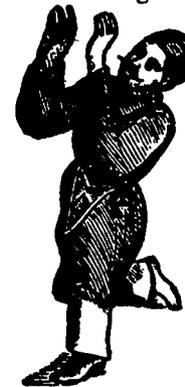
Thrice Puissant—By virtue of the authority and

power in me vested as Thrice Puissant Grand Master of this Royal Lodge, I do hereby proclaim you Knights of the Royal Arch, and faithful guardians of the Sacred Treasure. Arise Sir Knights, I greet you.

Thrice Puissant—Brother Expert, you will now conduct the candidates to our brother Inspector in the West, who will invest them with the secrets of this degree, as a reward for their labors.

Expert conducts them to the Inspector who gives them the sign.

SIGN.



First Sign. Royal Arch.

Admiration raise the hands to heaven, the head leaning on the left shoulder, fall on the right knee.

Second—Adoration, fall on both knees.



Second Sign, Royal Arch.

TOKEN.

Place your hands beneath the other's arms, as if to help him to rise, saying at the same time, Be of Good Cheer.

The other returns the token, saying Jabulum.



Token.

BATTERY:—Five strokes, by two and three; 00 000.

SACRED WORD:—*Jehovah*.

HOURS OF LABOR:—From evening until morning.

Inspector—Brother Expert, you will now conduct the brethren to the East, to listen to the discourse by the Grand Orator.

DISCOURSE BY GRAND ORATOR.

My brethren, it is my intention at this time to give you a clearer account than you have yet been acquainted with of masonry, of which at present you barely know the elements. In doing this, it will be necessary to explain to you some circumstances of very remote antiquity. Enoch, son of Jared, was the sixth son in descent from Adam and lived in the fear and love of his God. God appeared unto him in a dream and spoke to him by inspiration and communicated to him as follows: As thou art desirous of knowing my name, follow me and I will acquaint and teach thee. After this a mountain seemed to rise to the heavens, and Enoch was carried there, when God showed him a golden triangular plate, enlightened brilliantly and his ever blessed name engraved thereon in Hebrew characters. He gave strict orders never to pronounce it.

After that Enoch seemed to be carried under ground perpendicularly through nine arches, and in the ninth arch he saw the same brilliant plate with the same

Note 118.—“Enoch. Though the Scriptures furnish but a meagre account of Enoch, the traditions of Freemasonry closely connect him, by numerous circumstances, with the early history of the Institution.”—Mackey's Encyclopaedia of Freemasonry, Article Enoch.

Note 119.—“The circumstances which occurred at that time are recorded in a tradition which forms what has been called the great Masonic Legend of Enoch,” and which runs to this effect

Enoch, being inspired by the Most High, and in commemoration of a wonderful vision, built a temple under ground and dedicated it to God.”—Mackey's Encyclopaedia of Freemasonry, Article Enoch.

characters and a flaming light around it, which he had seen before.

Enoch being full of the spirit of the most high God, built a temple under ground and dedicated it to God, accompanied with nine arches, one above the other, in the same form as that he had seen in his dream. Methuselah, the son of Enoch, constructed the building without being acquainted with his father's motives.

This happened in that part of the world which was afterwards called the land of Canaan, and since known by the name of the Holy Land. Enoch caused a triangular plate of gold to be made, each side of which was a cubit long. He enriched it with the most precious stones and encrusted the plate upon a stone of agate of the same form. He then engraved upon it the ineffable characters and placed it on a triangular pedestal of white and black marble, which he deposited in the deepest arch. When Enoch's temple was completed, he made a door of stone and put a ring of iron therein by which it might be occasionally raised, and placed it over the opening of the arch, that the matters enclosed therein might be preserved from the universal destruction

Note 120.—“His son, Methuselah, constructed the building, although he was not acquainted with his father's motives for the erection. This temple consisted of nine brick vaults, situated perpendicularly beneath each other and communicating by apertures left in the arch of each vault.”—Mackey's Encyclopaedia of Freemasonry, Article Enoch.

Note 121.—“Enoch then caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones and encrusted the plate upon a stone of agate of the same form. On the plate he engraved, in ineffable characters, the true name of Deity, and, placing it on a cubical pedestal of white marble, he deposited the whole within the deepest arch.

When this subterranean building was completed he made a door of stone, and, attaching to it a ring of iron, by which it might be occasionally raised, he placed it over the opening of the uppermost arch, and so covered it over that the aperture could not be discovered. Enoch himself was not permitted to enter it but once a year.”—Mackey's Encyclopaedia of Freemasonry, Article Enoch.

impending, and none but Enoch¹²² knew of the treasure which the arches contained. And behold the wickedness of mankind increased more and became grievous in the sight of the Lord, and God threatened to destroy the whole world.

Enoch¹²³ perceiving that the knowledge of the Arts was likely to be lost in the general destruction, and being desirous of preserving the principles of the sciences for the posterity of those whom God should be pleased to spare, built two great pillars¹²⁴ on the top of the highest mountain; the one of brass, to withstand water, the other of marble, to withstand fire, and he engraved on

Note 122.—"A writer in the *Freemason's Quarterly Review* says, on this subject, that "It seems probable that Enoch introduced the speculative principles into the Masonic creed, and that he originated its exclusive character," which theory must be taken, if it is accepted at all, with very considerable modifications.

The years of his life may also be supposed to contain a mystic meaning, for they amounted to three hundred and sixty-five, being exactly equal to a solar revolution. In all the ancient rites this number has occupied a prominent place, because it was the representative of the annual course of that luminary which, as the great fructifier of the earth, was the peculiar object of divine worship."—*Mackey's Encyclopaedia of Freemasonry*, Article Enoch.

Note 123.—"Enoch himself is but the symbol of initiation, and his legend is intended symbolically to express the doctrine that the true Word or divine truth was preserved in the ancient Initiations."—*Mackey's Encyclopaedia of Freemasonry*, Article Enoch, Legend of.

Note 124.—"The legend goes on to inform us that after Enoch had completed the subterranean temple, fearing that the principles of those arts and sciences which he had cultivated with so much assiduity would be lost in that general destruction of which he had received a prophetic vision, he erected two pillars—the one of marble to withstand the influence of fire, and the other of brass, to resist the action of water. On the pillar of brass he engraved the history of the creation, the principles of the arts and sciences, and the doctrines of Speculative Freemasonry as they were practiced in his times; and on the one of marble he inscribed characters in hieroglyphics, importing that near the spot where they stood a precious treasure was deposited in a subterranean vault.

Josephus gives an account of these pillars in the first book of his *Antiquities*. He ascribes them to the children of Seth, which is by no means a contradiction of the Masonic tradition, since Enoch was one of these children. "That their inventions," says the historian, "might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire and at another time by the violence and quantity of water, they made two pillars—the one of brick, the other of stone; they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain and exhibit those discoveries to mankind, and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Sirod to this day."—*Mackey's Encyclopaedia of Freemasonry*, Article Enoch.

the marble pillar hieroglyphics, signifying that there was a most precious treasure concealed in the Arches under ground, which he had dedicated to God.

And he engraved on the pillar of brass, the principles of the liberal arts, particularly of masonry. Methuselah was the father of Lamech who was the father of Noah, who was a pious and good man, and beloved by God. And the Lord spake unto Noah, saying: "Behold, I will punish the sins of mankind with a general deluge. Therefore build an ark capable of containing thyself and family as also a pair of every living creature upon earth, and those only shall be saved from the general destruction which I am about to inflict for the iniquities of the people."

And God gave unto Noah¹²⁵ a plan by which the Ark was to be constructed. Noah was one hundred years in building the Ark; he was six hundred years old when it was finished, and his son, Seth, was ninety-nine. His father, Lamech, had died a short time before, aged 777 years. There was not at this time any of the ancient patriarchs living save Methuselah, the grandfather of Noah, who was about 969 years old, and it is supposed that he perished in the general ruin.

The Ark being finished, Noah agreeable to the instructions he had received from the Most High, went into it with his family, and took with him such things as he was commanded. The flood took place in the year of

Note 125.—"Noah. In all the old Masonic manuscript Constitutions that are extant, Noah and the flood play an important part of the 'Legend of the Craft.' Hence, as the Masonic system became developed, the Patriarch was looked upon as what was called a patron of Masonry. And this connection of Noah with the mythic history of the Order was rendered still closer by the influence of many symbols borrowed from the Arkte worship, one of the most predominant of the ancient faiths. So intimately were incorporated the legends of Noah with the legends of Masonry that Freemasons began, at length, to be called, and are still called 'Noachidae,' or the descendants of Noah, a term first applied by Anderson, and very frequently used at the present day."—*Mackey's Encyclopaedia of Freemasonry*, Article Noah.

the world 1656, and destroyed most of the superb monuments of antiquity.

The marble pillar of Enoch fell in the general destruction, but by divine permission the pillar of brass withstood the water, by which means the ancient state of the liberal arts and particularly Masonry has been handed down to us.

We learn from Holy Writ the history of succeeding times till the Israelites became slaves to the Egyptians, from which bondage they were freed under the conduct of Moses their leader to go and take the promised land. We also learn from the annals of those that were found in the archives of Scotland, that in a certain battle the Ark of Alliance was lost in a forest and the same was found again by the roaring of a Lion who ceased to roar and crouched on the approach of the Israelites. Said lion had a short time before devoured a great number of the Egyptians who had attempted to carry away the same. The lion keeping in his mouth the Key of the Ark, and on the approach of the High Priest he dropped the Key and retired at a distance, crouching and tame, not offering the least violence to the chosen people.

The same Divine history particularly informs us of the different movements of the Israelites until they became possessed of the land of promise and of the succeeding events until Divine providence was pleased to give the sceptre to David, who though fully determined to build a temple to the Most High, could never begin; that honor being reserved for his son.

The Bible also instructs us that Moses was well beloved of God and that he spoke to him on Mount Sinai in a burning bush and communicated to him his Divine Laws, and many promises renewing an alliance with

him and then gave him the true pronounciation of his Holy name by which he would always be invoked.

It was at this time that Moses replied, "Who Art Thou?" "God said אֱלֹהֵי אֲדֹנָי is my true name, I am a strong and zealous God."

Solomon being the wisest of princes had fully in remembrance the promises of God to Moses, that some of his successors in fullness of time should discover his holy name, and his wisdom inspired him to believe that this could not be accomplished until he had erected to the living God a temple in which he might deposit the precious treasure. Accordingly Solomon began to build in the fourth year of his reign, agreeable to the plan given him by David, his father, upon the Ark of alliance. He chose a spot for this purpose, the most beautiful and healthy in all Jerusalem.

On digging for the foundation of Solomon's temple, they found an ancient ruin of a very large edifice and a quantity of riches, such as Vases, Gold and Silver Urns, Marble Porphyry, Jasper and Agate Columns, with a number of precious stones which were all carried to Solomon.

This virtuous King presuming that on that spot before the deluge perhaps, a temple had been erected and fearing it had been dedicated to the service of some false God, and fearing lest the true name of Deity might be profaned in that place, he would not build there, after which they were unable to find any more precious treasure.

The temple of Solomon was built as we are instructed by masonry and as we know by the melancholy death of Hiram Abiff.

Solomon in building, caused to be erected under ground a cavern of nine arches, and which he named the Secret Vault. In this sacred vault he caused to be deposited a triangular pedestal of white and black marble with the ineffable name of Deity encrusted thereon, on a triangular plate the same as was deposited by Enoch.

This Solomon called by inspiration the pillar of beauty, for reason of the beautiful arch which it supported, and the sacred treasure which providence had designed to be encrusted thereon.

To arrive at the Sacred Vault, you were obliged to pass through a long narrow passage of nine arches following one another by a communication under ground from the palace of Solomon.

To this place Solomon used to go in company of Hiram King of Tyre and Hiram Abiff privately, to enter on holy matters.

The loss of Hiram Abiff deprived the two Kings of this satisfaction as the number of two was insufficient to enter there; and as three were absolutely necessary, they were at a loss who they should choose to supply the place of Hiram Abiff. Some Master Intendants, Sublime Elected Knights and Grand Master Architects were informed of the presence of the King of Tyre at Jerusalem, and they were not ignorant of the fact that when Hiram Abiff was alive that Solomon had a particular place under ground called the Secret Vault¹³³ only

Note 128.—"Vault, Secret. As a symbol, the Secret Vault does not present itself in the primary degrees of Masonry. It is found only in the high degrees, such as the Royal Arch of all the Rites, where it plays an important part. Dr. Oliver, in his *Historical Landmarks*, (vol. II., p. 434,) gives, while referring to the building of the second Temple, the following general detail of the Masonic legend of this vault:

"The foundations of the Temple were opened, and cleared from the accumulation of rubbish, that a level might be procured for the commencement of the building. While engaged in excavations for this purpose, three fortunate sojourners are said to have discovered our ancient stone of foundation, which had been deposited in the secret crypt by Wisdom, Strength and Beauty, to prevent the communication of ineffable secrets to profane or unworthy persons. The discovery having been communicated to the prince, prophet and priest of the Jews the stone was adopted as the chief corner-stone of the re-edified building, and thus became, in a new and more expressive sense, the type of a more excellent dispensation. An avenue was also accidentally discovered, supported by seven pair of pillars, perfect and entire, which, from their situation, had escaped the fury of the flames that had consumed the Temple, and the desolation of war that had destroyed the city. The secret vault which had been built by Solomon as a secure depository for certain secrets that would inevitably have been lost without some such expedient for their preservation, communicated by a subterranean avenue with the king's palace; but at the destruction of Jerusalem the entrance having been closed by the rubbish of falling buildings. It had been discovered by the appearance of a keystone amongst the foundations of the sanctum sanctorum. A careful inspection was then made, and the invaluable secrets were placed in safe custody."—*Mackey's Encyclopaedia of Freemasonry*, Article Vault, Secret.

known to the two Kings and the deceased. These brethren went to the two Kings and entreated them to introduce them into that secret place. When the two Kings were renewing their alliance, Solomon answered them with arms extended and head inclining, in this way: "You cannot expect it, God will admit you one day to the knowledge of what you now desire."

Some days after Solomon sent for three Masters named Joabert, Stolkin and Guiblim and gave them orders to search once more in the ancient ruins where they had already found many treasures, in hopes of finding more.

They departed to fulfill the King's orders and after arriving at the designated spot, Guiblim in working with a pick-axe, met with a large iron ring. He at once hailed his companions and they concluded something of extraordinary value must have been deposited there. The three brethren then labored with great ardour and zeal with shovel and crow and cleared away the earth that covered the ring, when they found it was fixed to a perfect square stone, which with great labor and pains they raised and found it covered a most dismal great cell.

Guiblim proposed to descend, and for that purpose they fixed a rope around his body and let him down, with the understanding that if he wished to be raised, he should make it manifest by shaking the rope. Guiblim accordingly descended and found himself in an arched vault, in the pavement of which he found another opening. He descended into that, and there also he found another opening through which he went, which brought him into a third vault and made the like observation of a fourth opening but was afraid to pursue his search; he therefore shook the rope and ascended.

He acquainted his companions with the observations he had made and proposed they should descend in turns

to make further observations, but they positively refused. Guiblim accordingly descended on the following conditions: that through every arch he would shake the rope slightly, and if he wished to ascend he would shake the rope violently.

When he arrived in the sixth arch he shook the rope and was hauled up again. He told Joabert and Stolkin that he had been in six arches and had observed an opening to descend further, and proposed for one of them to descend as he had worked hard and was afraid to venture. This however frightened Joabert and Stolkin so much that they absolutely refused to go down. This raised the zeal of Guiblim, and with a lighted flambeau he descended on the former conditions. When he was entering the ninth arch a parcel of the stone and mortar fell suddenly down from the top and his flambeau went out when he perceived the rays of the sun penetrating lively, briskly and directly on a golden triangular plate adorned richly round with precious stones, the brightness of which so affected Guiblim, it almost deprived of sight. He immediately made the sign of admiration which was the same as Solomon and Hiram King of Tyre had made when they desired to be admitted in the Sacred Vault and Sublime Degree.

Guiblim fell prostrate on his knees, his right hand before his eyes, his left behind his back. Shaking the rope three times, on which Joabert and Stolkin drew him up and he recounted to them the amazing things he had seen in the ninth arch. By this account to them they proposed to descend together by a rope ladder made for that purpose. The three accordingly descended, in the ninth arch and being amazed as was Guiblim, they also fell prostrate thereat, and after having got the better of their surprise they went and raised Guiblim

and both exclaimed, Hamaluhick Guiblim, that is to say: Guiblim is a good man, we must keep and recompense him. They then examined the gold plate on which they perceived some characters which they did not understand. Said plate was encrusted on the top of an agate stone of the same form. They admired the plate with respect and conceived that the characters meant the Sacred name of God, which name was only known to Solomon, Hiram King of Tyre and Hiram Abiff. It seemed to them that after the death of Hiram Abiff the two Kings not being a sufficient number could never bestow this degree upon those who aspired thereto, but they hoped to receive it by the circumstances of their finding the precious treasure. They concluded to raise the Cube Stone on which this golden plate was fixed and carry it to Solomon. It was at break of day when they arrived. The King of Tyre being with Solomon in his apartment, who on beholding the precious treasure were struck with such admiration that they both mutually made the sign of admiration and fell on their knees.

Solomon first recovering from his surprise and seeing King Hiram still on his knees and not yet recovered, Solomon raised him and said Hamaluhick Guiblim.

The two Kings examined the characters of the gold plate and found it to be the ineffable name of God, but could not explain any part thereof to the three elected. Solomon told them that the Great Architect of the Universe had bestowed on them the most signal favor, and had chosen them to discover the most precious and rare treasure of masonry. You are his Elected and I wish you joy! In recompense for their zeal, fervor and constancy he created them Knights of the Royal Arch, as they were the only ones that discovered the same and by which discovery the arch was called the Royal Arch.

He also promised to give them an interpretation of the sacred and mysterious characters which they saw on the Golden Triangular Plate.

The three elected observed to Solomon that the first word he and the King of Tyre spoke to them was the same they had mutually pronounced in the Ninth Arch on seeing the treasure.

They also recounted to the two Kings everything they had done and seen, by which they had precisely found the Sign, Token and Word of this degree, known by the title of Knights of the Royal Arch. Solomon then explained to them that the promise of God was accomplished of his promise to Noah, Moses and David his father, that one day the true name of him by which he was to be invoked should be discovered on a golden plate, but should be forbidden to write it and have permission only to letter it for their consolation, but never to pronounce or speak it, and to be very circumspect in lettering it.

You know the Master's Word was lost at the construction of the temple by the tragic scene of Hiram Abiff, our Grand Master Architect; and now my dear brethren we are happy to have at this present moment the true characters which we intend soon to give you the interpretation and pronunciation of. We have now nothing to do but to recompense you with justice, to the merit due your work. You are now stamped by the divine hand and certainly merit this signal favor.

The two Kings and three Knights took the precious treasure and carried it to the Sacred Vault by the private way through nine arches, of which none had any knowledge but themselves. They arrived at the pillar of Beauty, and thereat, worked together to encrust the

plate on the pedestal. The two Kings seemed gloriously rejoiced in work with the trowel on that thing which God had destined should be done by their hands only.

After they had finished their work, the whole five prostrated themselves to adore the Great Architect of the Universe, giving him homage, thanks and praise for his favorable decree in their favor. The brilliancy of the plate, the splendor of the rubies and diamonds, placed one on the other, was sufficiently light for the place without the aid of artificial light.

After their work was done the two Kings changed the name from Secret to Sacred Vault, known only by the Grand Elect, Perfect and Sublime Masons.

It was now time to recompense the three Masters and Knights of Royal Arch, Guiblim, Joabert and Stolkin.

The two Kings accordingly gave them the degree of Grand Elect Perfect and Sublime Masons, explaining the Sacred Word engraved on the golden plate, which was the true name of the most Sacred Omnipotent, and told them it was the name by which he would be invoked. A pronunciation which has suffered much and hath been greatly corrupted. It is very certain that from the different varieties of this word, the Moors have taken their Jubar, and the Latins their Jupiter, as the true pronunciation was not a little lost of the greatest of names.

Moses having been taught by the Great Architect himself, relative to the efficacy of this great name provided in Egypt against Drought, Hunger and Sickness.

The new elected brethren, Guiblim, Joabert and Stolkin, took their obligations before God and the two Kings, never to pronounce that word fully and never to permit any mason to receive this Sublime Degree before he had given long proof of his zeal and attachment for

the craft and also to use the same ceremony to communicate this mysterious history of the Divine Delta, near the Burning Bush where God made the ancient fathers promise the same.

The number of the Grand and Sublime Elected was at first three, then five, and continued so until the temple was completed and dedicated, when King Solomon as a reward for their faithful services, admitted to this degree the twelve Grand Masters, who had faithfully presided over the twelve tribes, also one other Grand Master Architect.

Nine Ancient Grand Masters, eminent for their virtue, were chosen Knights of the Royal Arch, and shortly after were admitted to the Sublime Degree of Perfection.

The nine Knights to be admitted to the Sacred Vault were obliged to tyle the doors of the nine arches which led from Solomon's Palace to said Vault.

The most ancient was placed at the door near the Sacred Vault, and the others by degrees to the ninth door near Solomon's Palace or apartment, never permitting an entrance to any except the Grand Elect, Perfect and Sublime Masons, giving the Signs, Tokens and Words of each Arch.

I will now give you the pass-word for each arch. The pass for the first arch is *Jub*, to the second *Jeo*, to the third *Jua*,¹⁷⁷ the fourth *Hayah*, the fifth *Gotha*, the sixth *Adonai*, the seventh *Jachanai*, the eighth *Helencham*, the ninth *Jachabulum*. Those are the passes for each arch.

The brother who gave the sacred word on the inside

¹⁷⁷ Note 187.—'Jua. A corrupted form of the Tetragrammaton, and a significant word in the high degrees.'—Mackey's Encyclopaedia of Freemasonry, Article Jua.

was obliged to give the pass-word *Shibboleth*¹⁷⁸ three times with an aspiration.

There were besides the above number 3,568 Masters who had served at the construction of the temple, and becoming jealous on seeing a preference given to the above 25 Masters which chagrined them much as they had frequently seen the King's apartment shut against them, consequently they sent deputies to Solomon to ascertain the cause of that preference.

Solomon after hearing the complaint of the deputy, replied as follows: Those 25 Masters have deserved this preference by their zeal in working the hardest and have always shown invaluable constancy, consequently I have loved and cherished them. Your time has not yet come. Go, God will permit you one day to be recompensed as you deserve.

One of the deputies being of a passionate disposition and dissatisfied with the reply of Solomon, answered: We also have claims for a higher degree. We know how the word was changed and can travel into foreign countries and receive master's wages as such. Solomon being struck with this reply, but at all times full of wisdom and goodness did not rebuke, but thus addressed him: Those Ancient Masters deserve the degree of Perfection, as they have been in the ancient ruins and penetrated into the bowels of the Earth and took from

¹⁷⁸ Note 188.—'1st, an ear of corn; and 2ndly, a stream of water. As the Ephraimites were desirous of crossing the river, it is probable that this second meaning suggested it to the Gileadites as an appropriate test word on the occasion. The proper sound of the first letter of this word is sh, a harsh breathing which is exceedingly difficult to be pronounced by persons whose vocal organs have not been accustomed to it. Such was the case with the Ephraimites, who substituted for the aspiration the hissing sound of s. Their organs of voice were incapable of the aspiration, and therefore, as the record has it, they 'could not frame to pronounce it right.' The learned Burder remarks (Orient. Cust, ii, 788,) that in Arabia the difference of pronunciation among persons of various districts is much greater than in most other places, and such an easily accounts for the circumstance mentioned in the passage of Judges.'—Mackey's Encyclopaedia of Freemasonry, Article Shibboleth.

them an immense treasure to embellish God's temple. Go in peace and do as they have done. Work to adorn the temple of the mighty God, and he will recompense you as you deserve.

Those masters being proud and vain, and much frightened at the reply of Solomon, returned and made a report of their embassy, and not having been reprimanded, ambition also mixed with jealousy, agreed to go together to the ancient ruins. They discovered the ring to lift the trap and with a ladder of ropes entered the arches with lighted flambeaus.

God desirous of punishing those masters for their vain and proud ambition and to give a clear proof of his justice and providence, pronounced their doom for their insolence, insomuch that when the last of them entered the arches fell in upon them successively one after the other, with all their appertenants, in consequence of which the ancient word,¹²⁹ which had been corrupted, was entirely lost with them and known only to those we have spoken of before.

After Solomon had heard what befell those masters, he sent Guiblim, Joabert and Stolkin to inquire the circumstances.

They accordingly departed at break of day, and having

¹²⁹ Note 129.—"The WORD, therefore, I conceive to be the symbol of Divine Truth; and all its modifications—the loss, the substitution, and the recovery—are but component parts of the mythical symbol which represents a search after truth. In a general sense, the Word itself being then the symbol of Divine Truth, the narrative of its loss and the search for its recovery becomes a mythical symbol of the decay and loss of the true religion among the ancient nations, at and after the dispersion on the plain of Shinar, and of the attempts of the wise men, the philosophers, and priests, to find and retain it in their secret mysteries and initiations, which have hence been designated as the Spurious Freemasonry of Antiquity.

"But there is a special or individual, as well as a general interpretation, and in this special or individual interpretation the Word with its accompanying myth of a loss, a substitute, and a recovery, becomes a symbol of the personal progress of a candidate from his first initiation to the completion of his course, when he receives a full development of the mysteries."—Mackay's Encyclopædia of Freemasonry, Article Lost Word.

arrived at the designated spot found such strange things they were at a loss to account for the same, but imagined that the presumptuous masters were enveloped in the ruins¹³⁰ which they saw had fallen in.

Upon strict search they found a few pieces of marble on which were engraved some Hieroglyphics which they took possession of, carried to Solomon and reported accordingly. Solomon put those pieces together and sent for some learned brethren who deciphered those characters, when he ascertained they were the ruins of the Temple of Enoch¹³¹ which he had built and consecrated to the true God, which he had built before the flood and which was destroyed in the Deluge which swept away every thing but the nine arches under ground where was deposited the Delta or treasure so often spoken of to Moses and David by God, together with the brazen pillar from which the history of the Ancient Masters is taken.

Brethren meditate upon the grandeur of our mysteries, the ultimate knowledge of which you have not been made acquainted, but by your zeal, fervor and constancy we hope one day to see you attain the degree of Perfection, which is the ultimatum of ancient masonry.

¹³⁰ Note 130.—"The vault was, therefore, in the ancient mysteries, symbolic of the grave; for initiation was symbolic of death; where alone Divine Truth is to be found. The Masons have adopted the same idea. They teach that death is but the beginning of life; that if the first or evanescent temple of our transitory life be on the surface, we must descend into the secret vault of death before we can find that sacred deposit of truth which is to adorn our second temple of eternal life. It is in this sense of an entrance through the grave into eternal life that we are to view the symbolism of the secret vault. Like every other myth and allegory of Masonry, the historical relation may be true or it may be false; it may be founded on fact or be the invention of imagination; the lesson is still there, and the symbolism teaches it exclusive of the history."—Mackay's Encyclopædia of Freemasonry, Article Vault, Secret.

¹³¹ Note 131.—"On the death of Enoch, Methuselah, and Lamech, and the destruction of the world by the deluge, all knowledge of this temple, and of the sacred treasure which it contained, was lost until, in after times, it was accidentally discovered by another worthy of Freemasonry, who, like Enoch, was engaged in the erection of a temple on the same spot."—Mackay's Encyclopædia of Freemasonry, Article Enoch.

Solomon—By virtue of the power vested in me, I decorate you with the jewel of the order of this Royal¹ Degree. It is a representation of the Delta found by our Ancient Masters, which you are to wear from a purple ribbon round your neck. Its color expresses the love and friendship we ever ought to have for the order and our brethren in general. Brother Expert, you will now conduct the brethren to seats in the college.

Notes 128.—"It can never be too often repeated that the WORD is, in Masonry, the symbol of TRUTH. This truth is the great object of pursuit in Masonry—the scope and tendency of all its investigations—the promised reward of all Masonic labor. Sought for diligently in every degree, and constantly approached, but never thoroughly and intimately embraced, at length, in the Royal Arch, the veils which concealed the object of search from our view are withdrawn, and the inestimable prize is revealed.

"This truth, which Masonry makes the great object of its investigations, is not the mere truth of science, or the truth of history, but is the more important truth which is synonymous with the knowledge of the nature of God,—that truth which is embraced in the sacred Tetragrammaton, or omnific name, including in its signification his eternal, present, past, and future existence, and to which he himself alluded when he declared to Moses, 'I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by my name Jehovah was I not known unto them.'

"The discovery of this truth is, then, the essential symbolism of the Royal Arch degree. Wherever it is practiced,—and under some peculiar name the degree is found in every Rite of Masonry,—this symbolism is preserved. However, the legend may vary, however the ceremonies of reception and the preliminary steps of initiation may differ, the consummation is always the same—the great discovery which represents the attainment of Truth."—*Mackey's Encyclopaedia of Freemasonry, Article Royal Arch Degree.*

CLOSING CEREMONIES

ROYAL¹ ARCH DEGREE.

Solomon—Brother Inspector, what are you?

Inspector—I am that I am; I have seen the resplendent Delta bearing the Ineffable name, and the Cube Stone upon which it was placed by Enoch.

Solomon—Did the Cube Stone bear any inscription?

Inspector—Yes, J. · V. · I. · O. · L. · one letter on each face of the Pedestal; Juveni Verbum in ore Leonis, which reads; I have found the word in the mouth of a Lion and that we will defend the name of the Grand Architect of the Universe with the courage of Lions.

Solomon—Have you anything else to desire?

Inspector—Yes, to read the Ineffable name according to its true pronunciation.

Solomon—God will permit one day that your wishes may be accomplished. What is the clock?

Note 129.—"Among the many precious things which were carefully preserved in a sacred vault of King Solomon's Temple was a portrait of the monarch, painted by Adoniram, the son of Elkanaah, priest of the second court. This vault remained undiscovered till the time of Herod, although the secret of its existence and a description of its locality were retained by the descendants of Elkanaah. . . . Time sped on; the Romans invaded Britain; and, previous to the crucifixion, certain members of the old town guard of Edinburgh, among whom were several of the Royal Order, proceeded to Rome to enter into negotiations with the sovereign. From thence they proceeded to Jerusalem, and were present at the dreadful scene of the crucifixion. They succeeded in obtaining the portrait, and also the blue veil of the Temple rent upon the terrible occasion. I may dismiss these two venerable relics in a few words. Wilson, in his Memorials of Edinburgh (2 vols., published by Hugh Patton), in a note to the Masonic Lodges, writes that this portrait was then in the possession of the brethren of the Lodge St. David. This is an error, and arose from the fact of the Royal Order then meeting in the Lodge St. David's room in Hindford's Close. The blue veil was converted into a standard for the trades of Edinburgh, and became celebrated on many a battle-field, notably in the First Crusade as 'The Blue Blanket.' From the presence of certain of their number in Jerusalem on the occasion in question, the Edinburgh City Guard were often called Pontius Pilate's Preforians. Now, these are facts well known to many Edinburghers still alive."—*Mackey's Encyclopaedia of Freemasonry, Article Royal Order of Scotland.*

Inspector—"Tis evening.

Solomon—Since it is evening, acquaint the brethren that I am going to close this respectable lodge by the most perfect and mysterious numbers.

Inspector—Brethren, you will please take notice that our Thrice Puissant Grand Master is going to close this respectable lodge by the most perfect and mysterious numbers.

Solomon—(Strikes five; 00 000.)

Grand Treasurer—(Strikes five; 00 000.)

Grand Secretary—(Strikes five; 00 000.)

Grand Inspector—(Strikes five; 00 000.) To order, brethren.

All form a circle at the altar, kneel and make the sign of admiration; also another sign by placing the right hand on the back, after which they help one another to rise, the Kings first and then the other brethren. All then make an obeisance to the Kings.

Solomon—This Royal Lodge is closed with all its honors.

HISTORICAL ANALYSIS

THIRTEENTH OR ROYAL ARCH DEGREE.

False History and False Religion—Acknowledged Fabrication yet Sublime—"Infamous Scheme for Lucre and Ambition"—Writing Latin Before It Existed.

This singular medley of false history and false religion seems to have originated with *Ramsay* in France as part of his "*system of Masonry called Scottish*," which, says *Rebold*, p. 82, "had a political object; no less than to make Masonry subservient to the Stuart party and an aid to the Catholic church, by restoring the pretender to the throne of England;" which, continues *Rebold* "served as a basis for all the Masonic systems in France and those exported to different countries on the globe."

Mackey, a better authority, also speaks of "*Ramsay's* degree, (Royal Arch), from which all the continental systems originated." And these writers tell us that *Dermott*, who split the London Grand Lodge by secession, twenty-two years after it was formed at the Apple-tree tavern, and *Dunkerly*, the bastard son of George II, both "fabricated" Royal Arch degrees, for the leading ideas of which they were indebted to *Ramsay*.

The only interest we have in the origin of this degree, which *Dermott* called the "root, heart and marrow of Masonry," and of which Oliver said: "It is indescribably more august, sublime and important than any which preceded it," is to show that it is a patchwork production of apostates and adventurers, distinguished for neither virtue, piety or patriotism. All the Masonic writers agree that it was "invented," "fabricated," and

think this were enough; a story, "*legend*," invented about the discovery of the ineffable name of God!! Similar treatment of *Washington*: a fiction got up and acted year after year, about his name and character, professedly false and without foundation, would subject the inventors, if not to abhorrence, certainly to contempt. But here are men inventing, acting and *selling* acknowledged fictions about God, and writers pronounce it "sublime!"

Scholars know that the Jewish Rabbis, in the decline of religion, in reading the Scriptures, paused and passed over the name of *Jehovah* in silence, and then read on. This was while the Hebrew language was written without vowel points, so that when the Masorites came to supply vowels the pronunciation of the name was forgotten and the vowel sounds of another name of God were affixed to the consonants of the word *Jehovah*, to supply the place of the sounds which had been lost by this Jewish superstition. The "*word*" never was lost, but the sounds only. The letters which these schemers pretended to have found at the bottom of an underground pit, nine arches deep; on a triangular glittering gold plate, are taken from our Hebrew Bibles, just as they stood when the books were written, and as they still stand. And outside the Hebrew, the Greek *Zeus*, the Latin *Deus*, the Saxon *God*, and even the Indian *Manitou*, in the hands of the Holy Spirit, can convey to the penitent soul correct ideas of God, though each word sounds differently from the other. Nothing necessary to salvation is lost; and if there was, Masonry has not found it. It has found nothing. The thing lost was a sound, and Masons do not claim to have discovered on that golden plate the *sound* of God's name. The French Mason still says "*Dieu*," and the Englishman, "*God*,"

and the believing Pagan centurion is accepted who says neither. Yet this infamous scheme for "lucre and ambition" has convinced thousands that their gold plate, like those of the Mormon, has revealed truth outside of and beyond the Bible. And the popularity and power of the falsehood, in both cases, depend on the multitudes who believe the lie and pay for it. The foot note 113 says: "The peculiar form of the degree differs greatly in different countries." Indeed!! So we are not sure we have any Royal Arch degrees" after all! For the *form* of a degree is the *fact* of it. One gives us the Arch of Enoch, another the Arch of Zerubabel, another of Josiah, in whose reign "The Book of the Law" was found in the rubbish of the Temple, where it was left when the temple was forsaken for the lodge-worships and whoredoms of Baal! But if half a dozen men give as many totally different and conflicting accounts of one fact, we know that it is a lie and not the truth! Or, as Mackey himself calls it in foot note 115 "*a fabrication of the Royal Arch Degree*," which, though "rejected by the English Masons," is now the Thirteenth Degree of "*The Ancient and Accepted Scottish Rite*," which now leads the Masonic world! (*Read the Note.*) And if further proof of imposture and imposition were wanting, it is at hand.

This degree starts before the flood, (see *Note 116*,) when Enoch's Arches were built. Now when the candidate "removes the keystone and penetrates the depths," he finds on the several arches, as he opens them. ~~the~~

Latin words: "1. *Principum*; 2. *Existens*; 3. *Potens*; 4. *Aeternalis*; 5. *Infinitem*; 6. *Solus*; 7. *Misericors*; 8. *Sapientia*; 9. *Justus*."

Now to set *Enoch*, before the flood, to writing Latin on his arches, buried so low that the deluge could not reach them, when no Latin language existed for ages on ages after God had taken the good man to himself, is as sensible as it would be in a religious play to set *Adam*, as engineer on a railroad, to take *Eve* to make a speech at a W. C. T. U. meeting.

No! The power of this degree, long as it has befooled its thousands, is the power of Mormonism, of Alchemy, of Astrology, of Spiritism, Mesmerism and whatever holds the mind steady for Satan to demoralize it. It is the power of that spirit whose "coming is with lying wonders." The wonders may be real, but they land men in the lie, that they may be saved without **Christ**.

CHAPTER XXIII

FOURTEENTH DEGREE OR GRAND ELECT, PERFECT AND SUBLIME MASON.¹³⁴



TAURUS OR THE BULL.

In this degree the candidate learns that the end of said work is his admittance into the Sacred Vault¹³⁵ and

Note 134.—"Grand Elect, Perfect and Sublime Masons. The 14th degree of the Ancient and Accepted rite, sometimes called the 'Degree of Perfection.' In France it is called 'Grand Scotch Mason of Perfection of the Sacred Vault of James VI.' The degree is considered to be the ultimate rite of Ancient Masonry, as it is the last of the ineffable degrees that refer to the first temple. The Masons who had been employed in constructing the temple acquired immortal honor. Their association became more uniformly established and regulated after the completion of the temple than it had been before. In the admission of new members their prudence and caution had produced great respect, as merit alone was required of every candidate. With these principles firmly established many of the Grand Elect left the temple after its dedication, and, traveling into other countries, disseminated the knowledge they had acquired, and instructed in the sublime degrees of ancient Craft Masonry all who applied and were found worthy. The Lodge is styled the Secret Vault. The hangings are crimson, with white columns at regular intervals. 24 lights—9 in the East; 7 in the West; 5 in the South; and 3 in the North. The apron is white, lined with crimson; in the middle is a square flat stone, in which is an iron ring. The collar is crimson; the jewel, a gold compass, open on a circle of forty-five degrees; between the legs of the compass is a medal representing the sun on one side, on the other the flaming star. On the circle is engraved the figures 3, 5, 7, 9. The compass is surmounted with a pointed crown. The ring of alliance is of gold. On the inside is engraved: 'Virtue unites what death cannot separate;' with the name and date of initiation of the owner."—Macy's Encyclopaedia and Dictionary of Freemasonry, Article Grand Elect, Perfect and Sublime Masons.

Note 135.—"Vault. Vaults are found in every country of the world as well as in Judea, and were used for secret purposes. Thus Stephens, speaking of some ruins in Yucatan, says—"The only way of descending was to tie a rope around my body, and be lowered by the Indians. In this way I was let down, and almost before my head had passed through the hole, my feet touched the top of a heap of rubbish, high directly under the hole, and falling off at the sides. Clambering down it I found myself in a round chamber, so filled with rubbish that I could not stand upright. With a caudle in my hand, I crawled all round on my hands and knees. The chamber was in the shape of a dome, and had been coated with plaster, most of which had fallen, and now encumbered the ground, the depth could not be ascertained without clearing out the interior."—Macy's Encyclopaedia and Dictionary of Freemasonry, Article Vault.

that far onward and above the steps he has already taken freemasonry is to develop itself on a still larger scale.

The Sacred Vault¹³⁶ is the last place of rest in the mystic field of the first efforts of Freemasonry and prophesies its future triumphs. The candidate looks for the last time at the mystic furniture of the Solomonian School, such as the Altar of Sacrifices, typifying material worship; the Altar of Perfumes, typifying intellectual religion; the Brazen Sea, typifying impenetrable infinity; the Loaves of Shew bread, typifying the mystic communion of mankind; the Golden Tray and Trowel, typifying the fusion of all the races of men and the secret of their alliance, despite the many differences of customs and laws which divide the sons of the Almighty Father.

On one side and in the past appears the formidable God of by-gone generations; his names are inscribed on the Breast Plate of the High Priests of the Jews. On the other side and far in the future, the Eternal, Good, Simple, Benevolent, Merciful, Equitable and ever consoling Father of mankind, whose titles are written with the blood of that Sublime Teacher, who first of all proclaimed the existence of a God of Love and Love only.

¹³⁶ Note 136.—"In the early ages, the cave or vault was deemed sacred. The first worship was in cave temples, which were either natural or formed by art to resemble the excavations of nature. Of such great extent was this practice of subterranean worship by the nations of antiquity, that many of the forms of heathen temples, as well as the naves, aisles, and chancels of churches subsequently built for Christian worship, are said to owe their origin to the religious use of caves.

From this, too, arose the fact, that the initiation into the ancient mysteries was almost always performed in subterranean edifices; and when the place of initiation, as in some of the Egyptian temples, was really above ground, it was so constructed as to give to the neophyte the appearance, in its approaches and its internal structure, of a vault. As the great doctrine taught in the mysteries was the resurrection from the dead,—as to die and to be initiated were synonymous terms,—it was deemed proper that there should be some formal resemblance between a descent into the grave and a descent into the place of initiation. "Happy is the man," says the Greek poet, Pindar, "who descends beneath the hollow earth having beheld these mysteries, for he knows the end as well as the diving origin of life;" and in a like spirit Sophocles exclaims, "Thrice happy are they who descend to the shades below after having beheld these sacred rites, for they alone have life in Hades, while all others suffer there every kind of evil."—Mackey's Encyclopædia of Freemasonry, Article Vault, Secret.

What an encouragement for a freemason to pursue his course and reach the last term of his painful and glorious career.

The ceremonies in this degree are sublimely grand and imposing and are calculated to give us exalted views of the Grandeur, Power and Majesty of God.

The lecture and history of this degree are rich to profusion with valuable and interesting matter relating to the symbolism and instruction contained in all the preceding degrees of Symbolic and Ineffable Masonry.

DECORATIONS:—The lodge represents a subterranean vault painted red or hung with red hangings. In the West is a part of Enoch's pillar, consisting of pieces found among the ancient ruins. In the East is the Pillar of Beauty, the Burning Bush and a Transparent Delta, with the Hebrew letters "Jod.:He.:Vau.:He.:" inscribed therein.

The lodge is illuminated when at work by twenty-four (24) lights distributed as follows: nine in the East, three in the North, seven in the West, before the Senior Warden and five before the Junior Warden in the South.

FURNITURE:—Consists of the Holy Bible, Square and Compass and Triangle, the Altar of Incense, the Altar of Sacrifice, table of Shew-Bread, Brazen Laver, Ark of the Covenant, Tables of the Law, Golden Candlestick, Two Brazen Columns, Golden Urn of oil, Golden Vase filled with water, Golden Goblet filled with wine, Gold Ring and Trowel, a Silver hod of ointment and the Cube Stone. Before each of the officers is a white triangular table.

The assembly is styled a Grand Lodge of Perfection, and consists of but twenty-seven (27) members. If more are made they must become honorary members.

TITLES:—There are ten (10) officers in a Grand \square of Perfection.

First—Thrice Puissant Grand Master, represents King Solomon, stationed in the East. He is the first officer in the Lodge and presides over the work and confers all the degrees of the Ineffable series. His official Jewel a Crowned Compass with a Blazing Sun in the centre.

Second—Deputy Grand Master represents Hiram King of Tyre, seated on the right of Solomon in the East; Jewel a Crowned Compass with a Moon in the centre.

Third—Senior Grand Warden, represents Adoniram the son of Abda stationed in the West; Jewel a Golden Trowel.

Fourth—Junior Grand Warden represents Moabon¹³⁷ stationed in the South; Jewel a Sword.

Fifth—The Grand Keeper of the Seals, represents Galaad,¹³⁸ stationed on the left of the Thrice Puissant; Jewel an Ivory Key.

Sixth—The Grand Treasurer represents Guiblim, stationed in the North before the table of Shew-bread; Jewel is a Golden Key.

Seventh—The Grand Secretary represents Joabert, stationed in the South before the table of Perfumes; Jewel a Gold Pen.

Eighth—The Grand Orator, represents Abdamon¹³⁹

Note 137.—“Moabon.—This word is found in some of the high degrees according to the French ritual, where it is explained as expressing ‘the satisfaction we feel in seeing the crime and the criminal punished.’ There is no such word in Hebrew, and the explanation is a fanciful one. The word is undoubtedly a Gallic corruption, first in sound and then in letters, of the Master’s word.”—Mackey’s Encyclopaedia of Freemasonry, Article Moabon.

Note 138.—“Galahad. Also spelled Galaad. Most probably a corruption of Gilead. Said in the old rituals to have been the keeper of the Seals in the Scottish degree of Knights of the Ninth Arch or Sacred Vault of James VI.”—Mackey’s Encyclopaedia of Freemasonry, Article Galahad.

Note 139.—“Abdemon. The name of the orator in the 14th degree of the Rite of Perfection, or the Sacred Vault of James VI. It means a servant, from abad, ‘to serve,’ although somewhat corrupted in its transmission into the rituals. Lenning says it is the Hebrew Haddamon, ‘a servant,’ but there is no such word in Hebrew.”—Mackey’s Encyclopaedia of Freemasonry, Article Abdemon.

stationed in the South near the Altar of Sacrifices between the Junior Warden and Secretary; Jewel a Scroll.

Ninth—The Grand Master of Ceremonies represents Stolkin, stationed in the North between the Treasurer and Captain of the Guard; Jewel a Staff. He prepares and conducts the candidate.

Tenth—The Grand Captain of the Guards represents Zerbai, stationed in the North between the Master of Ceremonies and Senior Warden.

Besides these the Thrice Puissant appoints a Hospitable Brother, stationed in the North between the Master of Ceremonies and Treasurer; Jewel a Winged Rod. He takes charge of the charity fund and visits sick brethren. Also a Grand Tyler stationed at the door of the entrance; Jewel is a Flaming Sword.

ELECTION:—Takes place every year, on the third day of the month Adar. Besides this day lodges are required to observe the St. John’s day and to celebrate on the fifth day of October, annually, the building of the first temple, also the fifth day of the month Ab, in commemoration of the dedication of that temple.

CLOTHING:—All the officers are dressed as in the preceding degree, except they wear the apron, order and jewel of this degree; the officers wearing their official jewels.

The collar worn by the officers is a broad white watered ribbon, with a white and red rosette at the bottom from which is suspended the official jewel. All wear swords. The brethren wear black, loose gowns with hoods behind at back of neck, white gloves and purple and red turbans.

APRON:—White, lined and bordered with crimson, a narrow blue ribbon is set across the edge. In the centre of the apron is painted or embroidered a square flat

stone, within which is engraved an iron ring fastened thereto.

GIRDLE:—Of a Perfect Mason, is made of various colored silk, arranged in the following combination: 3-5 7-9.

ORDER:—A crimson collar, with white and red rosette at the bottom, from which is suspended the jewel.

JEWEL:—A gold compass crowncd and extended to ninety (90°) degrees. Between the arms of the compass is a medal, on one side of which is engraved a sun, on the other a blazing star with the Delta in the centre; on the quadrant are engraved the figures 3-5-7-9.

Each Knight wears a wedding ring, in the interior of which are engraved on one side the name of the Knight and the date of his reception and on the other these words: "Virtue unites what death cannot separate."

On the Table of Perfumes when an initiation, must be the Hod and Trowel, with oil to anoint and a pan with burning coals for incense, and on the table of Shewbread must be the cup with wine for libation, also a gold ring to present to the candidate, besides all the jewels necessary for the candidate.

OPENING CEREMONIES

GRAND ELECT, PERFECT AND SUBLIME MASON.

Thrice Puissant—Brother Senior Grand Warden, are we tyled in this Sacred Vault?

Senior Grand Warden—Thrice Puissant Grand Master, we are all tyled, and in security from cowans.

Thrice Puissant—Since we are well tyled and in security from cowans, my most dear brethren let us pray to the Great Architect of the Universe that he may enlighten and inspire us; let us pray with one knee on the ground. (All form a circle round the Altar and kneel on the left knee.)

OPENING PRAYER.

Almighty and Sovereign Architect of Heaven and Earth who by thy divine power dost ultimately search the most secret recesses of thought, purify our hearts by the sacred fire of thy love, guide us by thy unerring hand in the path of virtue and cast out of thy adorable sanctuary all impiety and perverseness. We beseech thee that our thoughts may be engaged in the grand work of our perfection, which when attained will be an ample reward for our labor. Let peace and charity link us together in a pleasing union and may this lodge exhibit a faint resemblance of that happiness which the elect will enjoy in thy kingdom.

Give us a spirit of holy discrimination by which we may be able to refuse the evil and choose the good, and also that we may not be led astray by those who unworthily assume the character of the Grand Elect. May

a sweet perfume ascend from the Altar of our hearts and be acceptable to thee, O Jehovah, our Adonai.

Finally be pleased to grant that all our proceedings may tend to our glory, and our advancement in righteousness. Bless and prosper our works, O Lord. Amen.
(All rise and sing the following ode, at the Altar.)

ODE.

Air—"Indian Philosopher."

No Solar beam nor Lunar ray
Illum'd the dark, the narrow way,
That led me to the door,
I found myself a Knight, and then
The sacred vault I entered in,
By mystic numbers four.

'Twas there, impressed with holy awe,
A gold engraven plate I saw,
With dazzling splendor shine,
To us, the Grand Elect alone
Its secret characters are known,
Ineatable—Divine.

This precious treasure, long concealed,
Was by three worthy Knights revealed,

Where erst a Temple stood,
Its ancient ruins they explored
And found the Grand Mysterious Word,
Made known before the flood.

Fulfilled was then the promise made,
And Beauty's pillar soon displayed
The treasure they had found;
Their ancient zeal and plety,
Their dangerous toil and constancy,
Were with due honor crowned.

Hours like those, we all shall prove,
Who, joined in pure and social love,
Perfection's work pursue.

May the Sublime Grand Architect
By his unerring laws direct
The honored, chosen few.

May all, who friendship's feast partake,
The good pursue, the bad forsake,
And may each rite and sign,
A happy, lasting influence shed;
The quadrant crowned, the oil the bread,
The golden ring, the wine.

Long as I live, this ring I'll wear,
Symbol of an alliance, dear
To every brother's heart;
And bless the sacred tie that binds
In virtue's chain, for virtue joins
What death can never part.

Thrice Puissant—Brother Senior Warden, what conducted you hither?

Senior Warden—Thrice Puissant, it is the love of masonry, my obligation and a desire to the perfection of masonry.

Thrice Puissant—What have you brought here?

Senior Warden—A heart zealous for friendship and love of virtue.

Thrice Puissant—What are the proper qualities for acquiring this?

Senior Warden—The first two conduct us immediately to the third, and when these are properly attained they lead us to happiness and perfection.¹⁴⁹

Thrice Puissant—What is the true disposition of an Elect and Perfect Mason?

Senior Warden—To divest his heart of iniquity, vindictiveness and jealousy; to be always ready to do good and never employ his tongue in calumniating his brother.

Thrice Puissant—How are you to behave in this place?

Senior Warden—With profound respect.

Thrice Puissant—How comes it that rich and poor, prince and subject are here always friends and brothers?

Senior Warden—Because there is something in that Delta, (pointing to it) repeated on the pedestal and firmament which is greater than you.

¹⁴⁹ Note 149.—"A French system founded by de Bonneville, 1754, which assumed that the Freemasons were the lineal descendants of the Templars, and therefore that all Masons were Knights Templar. It had 25 degrees. Stephen Morin and others introduced some modifications and additions into the rite, and transplanted it in the United States under the name of the Ancient and Accepted rite."—Macy's Encyclopaedia and Dictionary of Freemasonry, Art. Perfection, Rite of.

Thrice Puissant—Why is the Delta the subject of your respect?

Senior Warden—Because it contains the sacred name of the Eternal God, known, revered and exalted in Heaven and on earth by the name of the Great Architect of the Universe.

Thrice Puissant—What age are you?

Senior Warden—Three times three, the perfect number 81, when properly repeated by our mysterious calculation.

Thrice Puissant—How, my brother, can you demonstrate this?

Senior Warden—I am a Perfect Sublime Elect Mason, my travels are finished and it is now time for me to reap the fruit of my labor.

Thrice Puissant—What did you contract when you were made a Grand Elect Perfect and Sublime Mason?

Senior Warden—I contracted an alliance with virtue and the virtuous.

Thrice Puissant—What mark have you got to show it?

Senior Warden—This gold ring, a symbol of purity.

Thrice Puissant—What's the clock?

Senior Warden—High twelve.

Thrice Puissant—What do you understand by high twelve?

Senior Warden—Because the Sun at its zenith darts its rays perpendicularly into this lodge, intimating the time to work efficaciously to the end of our perfection, and to profit by its generosity.

Thrice Puissant—Where will you find materials?

Senior Warden—In the treasury and virtue of the perfect masons, in regularly composing my actions in my heart by the square and compass of divine wisdom

Thrice Puissant—Where is the divine wisdom displayed?

Senior Warden—In the hearts of the worthy, upright brethren who compose this respectable lodge, of which you are the supporter.

Thrice Puissant—And now my respectable brethren, I am going to enforce your designs to this effect.

Brother Senior Grand Warden, announce that I am going to open this lodge of Grand Elect Perfect¹¹ and Sublime Masons by the mysterious numbers, 3-5-7-9.

Senior Warden—Brethren, you will please take notice that the Thrice Puissant Grand Master is going to open this lodge of Grand Elect Perfect and Sublime Masons by the mysterious numbers 3-5-7 and 9.

Junior Warden—(Claps three slow; 000, all rise.)

Senior Warden—(Claps five slow; 00000.)

Thrice Puissant—(Claps seven slow; 0000000, all are silent for a moment.)

Thrice Puissant—(Claps three; 000.) To order my brethren; (all make the sign of obligation.)

Note 141.—"The Lodge in which the fourteenth degree of the Ancient and Accepted Scottish Rite is conferred. In England and America this degree is called Grand Elect Perfect and Sublime Mason, but the French designate it Grand Scottish Mason of the Sacred Vault of James VI., or Grand *socinisme de la Voûte Sacree du Jacques VI.* This is one of the evidences—and a very pregnant one—of the influence exercised by the exiled Stuarts and their adherents on the Masonry of that time in making it an instrument for the restoration of James II., and then of his son, to the throne of England.

This degree, as concluding all reference to the first Temple, has been called the ultimate degree of ancient Masonry. It is the last of what is technically styled the ineffable degrees, because their instructions relate to the ineffable word.

Its place of meeting is called the Sacred Vault. Its principal officers are a Thrice Puissant Grand Master, two Grand Wardens, a Grand Treasurer, and Grand Secretary. In the first organization of the Rite in this country, the Lodges of Perfection were called 'Sublime Grand Lodges,' and, hence, the word "Grand" is still affixed to the title of the officers.

The following mythical history is connected with and related in this degree.

When the Temple was finished, the Masons who had been employed in constructing it acquired immortal honor. Their order became more uniformly established and regulated than it had been before. Their caution and reserve in admitting new members produced respect, and merit alone was required of the candidate. With these principles instilled into their minds, many of the Grand Elect left the Temple after its dedication, and, dispersing themselves among the neighboring nations, instructed all who applied and were found worthy in the sublime degrees of Ancient Craft Masonry."—*Mackey's Encyclopaedia of Freemasonry. Article Perfection, Lodge et.*



Sign of Obligation
S. E. P. and S. Mason.

SIGN OF OBLIGATION.

Place the right hand on the left side of the abdomen and draw it quickly and horizontally across the body to the right side.

SIGN OF FIRE.

Raise the right hand, open, to the left cheek, the palm outward, at the same time grasping the elbow with the left hand.

Thrice Puissant—(Strikes three; 000, all then make the sign of admiration.)



Sign of Fire.



Sign of Admiration.

SIGN OF ADMIRATION.

Raise both hands open to heaven, the head inclined forward, the eyes directed upwards; afterwards place the first two fingers of the right hand on the lips.

Thrice Puissant—To the glory of the Grand Architect of the Universe, and under the auspices of the Supreme Grand Council of Sovereign Grand Inspectors General of the 33d degree for the Northern Jurisdiction of the Western Hemisphere in the valley¹⁴² of— and by virtue of the authority on me conferred by this Sublime Grand Lodge of Perfection, I declare its works thereof now opened.

Senior Warden—Brethren, this Sublime Grand \square of Perfection is opened.

Thrice Puissant—Together brethren, (all make the first sign.)

Thrice Puissant—Brethren will now cover and be seated.

Note 142.—“In the capitular degrees of the French Rite, this word is used instead of Orient, to designate the seat of the Chapter. Thus on such a body a document would be dated from the ‘Valley of Paris,’ instead of the ‘Orient of Paris.’”—Mackey’s Encyclopaedia of Freemasonry, Article Valley.

CHAPTER XXIV

FOURTEENTH DEGREE OR GRAND ELECT, PERFECT AND SUBLIME MASON.

INITIATION.

The candidate must be prepared in the ante-room as a Knight of the Royal Arch by the Grand Master of Ceremonies. He then conducts him to the entrance of the narrow passage and gives him the first pass-word, and orders him to knock 3, 5, 7, and give the pass-word Shibboleth three times with an aspiration.

N. B.—In the ceremonies of initiation the narrow passage can be represented by passing through three (3) ante-rooms and giving the alarm at each door or in any manner as best suits the situation of the room.

First Guard—Who comes there?

Master of Ceremonies—A Sublime Knight of the Royal Arch who desires perfection in being introduced into the Sacred Vault.

First Guard—How does he expect to gain admission?

Master of Ceremonies—By the pass.

First Guard—Give me the pass.

Candidate—Shibboleth, Shibboleth, Shibboleth.

First Guard—Pass.

They then proceed to the second door and knock 3, 5, 7.

Second Guard—Who comes there?

Master of Ceremonies—A Sublime Knight of the Royal Arch who having passed the first guard, desires perfection in being introduced into the Sacred Vault.

Second Guard—How does he expect to gain admission?

Master of Ceremonies—By the pass.

Second Guard—Give me the pass.

Candidate—(Prompted by Master of Ceremonies) El-Hhanan.

Second Guard—Pass.

They then proceed to the door of the lodge and knock 3, 5, 7 and 9.

Junior Grand Warden—(Knocks 3, 5, 7 and 9.)

Senior Grand Warden—(Knocks 3, 5, 7 and 9.)

Thrice Puissant Grand Master—(Knocks 3, 5, 7, and 9.) Brother Junior Grand Warden go and see who knocks at our door as a Grand Elect, Perfect and Sublime Mason.

Junior Grand Warden—(Goes to the door and knocks 3, 5, 7, 9, opens the door and says:) Who knocks at our door as a Grand Elect, Perfect and Sublime Mason? Who is there?

Master of Ceremonies—A Sublime Knight of the Royal Arch, who desires perfection in being introduced into the Sacred Vault.

Thrice Puissant Grand Master—Let him be introduced in a proper manner.

The door is then opened by the Captain of the Guard who says, let him be admitted. He enters and is conducted round the lodge to the Altar, they at the same time pointing their naked swords at his breast. As he enters the Thrice Puissant says:

Thrice Puissant—The Lord is in his Holy Temple. His eyes behold, his eyelids try the children of men.

Hiram King of Tyre—Lord, who shall abide in thy Tabernacle?

Thrice Puissant—He that walketh upright and worketh righteousness and speaketh the truth in his heart.

Senior Grand Warden—He that sweareth to his own hurt and changeth not his oath, who sweareth not by the name of God profanely.

Master of Ceremonies—What man is he that desireth life and loveth many days that he may see good?

Thrice Puissant—Keep thy tongue from evil and thy lips from speaking guile; depart from evil and do good, seek peace and ensue it.

Senior Grand Warden—Thus saith the Lord of Hosts, amend your ways and your doings and I will cause you to dwell in this place forever.

King of Tyre—Who can say I have made my heart clean, I am pure from sin, for there is not a just man on the earth who doeth good and sinneth not—no not one.

Thrice Puissant—But whoso confesseth his sins and forsaketh them he shall have mercy, saith the Lord of Hosts.

Senior Grand Warden—Thus saith the Lord, Heaven is my Throne and the earth is my footstool. Where is the house ye have builded unto me? For all these things hath my hands made. But to this man will I look, even to him that is poor and of a contrite spirit and that trembleth at my word.

King of Tyre—From the rising of the Sun, even unto the going down of the same, my name shall be great among the gentiles, and in every place incense (at this word the coals which are in the pan on the Altar of perfumes are lighted and the incense burnt) shall be offered unto my name, and a pure offering, for my name shall be great among the heathen, said the Lord of Hosts.

[Master of Ceremonies then orders the candidate to make the sign of admiration.]

Thrice Puissant—What do you want, my brother?

Master of Ceremonies—Thrice Puissant Grand Master, he asks the Perfection of Masonry and to be taught the true pronunciation of God's Ineffable name.

Thrice Puissant—Brethren, do you consent that this Knight of the Royal Arch shall be raised to the degree of Perfection?

(The brethren consent by holding up their right hands.)

Thrice Puissant—Before I initiate you my brother, into the sacred mysteries of Perfection, you must answer the questions I am now going to demand of you; otherwise you must be sent back.

Thrice Puissant—Are you an Entered Apprentice?

Candidate—Thrice Puissant, my brethren know me to be such.

Thrice Puissant—Give the Sign, Token and Word to the Junior Grand Warden.

Candidate gives them by advancing by the Entered Apprentice step.

Thrice Puissant—Are you a Fellow Craft?

Candidate—I have seen the G. : and know the password.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives Fellow Craft step, etc.

Thrice Puissant—Are you a Master Mason?

Candidate—I know the Sprig of Acacia, and every thing it consummates.

Thrice Puissant—Give the Pass, Sign, Token and Word to the Junior Grand Warden.

Candidate gives Master's step, etc. (as soon as he pronounces the real word [Mah-hah-bone] the brethren run and lunge their swords at him.)

Note 143.—"The various degrees and orders of Scotch Masonry are termed Ineffable because of the many Hebrew names of Deity introduced into them. The pronunciation of some of these names cannot be made by mortal lips."—Morris's Masonic Dictionary, Article Ineffable Masonry.

Thrice Puissant—What have you done? You affright us my brother on speaking this word so high. We are always ready to punish the indiscretion of those persons who pronounce this word so high and loud for fear some of the profane might hear you, but as you did not do it with a bad intention we freely forgive you.

Thrice Puissant—Are you a Secret Master?

Candidate—I have passed from the Square to the Compass, I have seen the tomb of our respectable Master Hiram Abiff and have shed tears thereat.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives the Secret Master's step, etc.

Thrice Puissant—Are you a Perfect Master?

Candidate—I have seen the three circles and the three perfect squares placed on the two columns across.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them, and as soon as he pronounces the word "Jeva" or "Jehovah," all cry out, what do you say?

Thrice Puissant—We are always alarmed when we hear this word given, and are always ready to put any man to death who dare to pronounce it, or the least syllable of the sacred mysterious name.

Thrice Puissant—Are you an Intimate Secretary?

Candidate—My curiosity is satisfied which had almost cost me my life.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them.

Thrice Puissant—Are you a Provost and Judge?

Candidate—I render justice to all workmen without any distinction.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate Gives them.

Thrice Puissant—Are you an Intendant of the Building?

Candidate—I have made the five steps of exactitude, have penetrated into the innermost part of the temple, have seen the effect of the great light in the middle of which I perceived certain Hebraic characters which were unknown to me.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them.

Thrice Puissant—Are you an Elected Knight?

Candidate—One cavern received me, one lamp lighted me and one fountain refreshed me.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them.

Thrice Puissant—Are you a Grand Master Elect?

Candidate—My zeal and labor have procured me this degree.

Thrice Puissant—Where were you received and by whom?

Candidate—By Solomon himself in his study.

Thrice Puissant—When were you received and on what occasion?

Candidate—When he sent me with my companions to search for the two other ruffians who destroyed our Grand Master Architect Hiram Abiff.

Thrice Puissant—How came they to be discovered?

Candidate—By the industry of Benjah or Bengabee. Solomon's Intendant in the county of Cheth.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them.

Thrice Puissant—Are you a Sublime Knight Elected?

Candidate—My name will inform you.

Thrice Puissant—What is your name?

Candidate—Emerk is my true name.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them.

Thrice Puissant—Are you a Grand Master Architect?

Candidate—As I possess all the science of mathematics, I know also all the attributes.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them.

Thrice Puissant—What is the Most Sublime Degree you have received in Masonry?

Candidate—The thirteenth, which I received by permission of Divine Providence.

Thrice Puissant—Explain this to me, my brother.

Candidate—I searched in the unknown ruins and at length found the Divine Delta¹⁴⁴ which had been promised the Holy Patriarchs should one day be found.

Thrice Puissant—What do you understand by the Divine Delta?

Candidate—It is a triangular gold plate filled with rays, on which was engraved by Enoch the sacred name of Almighty God.

NOTE 144.—“The name of the fourth letter of the Greek alphabet. In form it is a triangle, and was considered by the ancient Egyptians a symbol of fire, and also of God. In the Scottish and French systems, and also that of the Knights Templar, the triangle or delta is a symbol of the Unspeaking Name.”—Macey's Encyclopaedia and Dictionary of Freemasonry. Article Delta.

Thrice Puissant—I presume, my brother, you are acquainted with that mysterious name?

Candidate—I am not; my time has not expired; the Sacred name is only known by the Grand Elect, Perfect and Sublime Masters. All my hope is in God, that I shall arrive at a knowledge of it in fullness of time.

Thrice Puissant—What is your quality?

Candidate—Knight of the Royal Arch.

Thrice Puissant—What is your name?

Candidate—Guibelim or Jahbulim.

Thrice Puissant—Give the Sign, Token and Word to the Senior Grand Warden.

Candidate gives them.

Thrice Puissant—What do you now desire, my brother?

Candidate—The Sublime Degree of Grand Elect, Perfect and Sublime Mason.

Thrice Puissant—(Giving the sign of Admiration.) God will permit you this day to receive what you so much desire.

Senior Grand Warden—Brother Grand Master of Ceremonies, you will now retire with the candidate until he is wanted. (Master of Ceremonies and candidate retire.)

Thrice Puissant—My dear brethren do you again consent that this Knight of the Royal Arch be passed to the degree of Perfection? (All hold up their right hands in token of consent.)

Thrice Puissant—Let us applaud by 9-7-5 and 3, together, brethren. (All applaud.)

Thrice Puissant—Brother Captain of the Guard let the candidate be admitted.

Captain of Guard—(Goes to the door, gives it.) Let the candidate be admitted.

Master of Ceremonies enters with candidate and conducts him around the  [lodge] and to the Altar, during which the Thrice Puissant recites:

Thrice Puissant—And Moses called all Israel and said

unto them, hear O Israel the statutes and judgments which I speak in your ears this day, that you may learn, keep and do them.

The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers but with us, even us who are all of us here alive this day.

The Lord talketh with you face to face in the mount out of the midst of the fire, (I stood between the Lord and you at that time to show you the word of the Lord for ye were afraid by reason of the fire and went not up into the mount) saying I am the Lord thy God which brought thee out of the land of Egypt from the house of bondage: Thou shall have none other God before me.

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain, keep the Sabbath day to sanctify it as the Lord thy God hath commanded thee, six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thine ox, nor thy ass, nor any of thy cattle, nor the stranger that is within thy gates, that thy man servant and thy maid servant may rest as well as thou.

Honor thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged and that it may go well with thee in the land which the Lord thy God giveth thee.

Thou shalt not kill, neither shalt thou commit adultery, neither shalt thou steal, neither shalt thou bear false witness against thy neighbor, neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, his man servant or his maid

servant, his ox, or his ass, or anything that is thy neighbor's. These words the Lord spake unto all your assembly in the mount, out of the midst of the fire of the clouds and of the thick darkness with a great voice, and he added no more, and he wrote them in two tables of stone and delivered them to me.

Thrice Puissant—My brother, do you know in your conscience since you have been made a mason of having behaved falsely to any of your brethren or of having hurt them in their character or family, religion or country?

Candidate answers as he thinks proper.

Thrice Puissant—Have you ever communicated or let escape from you any of our mysteries to cowans?

Candidate answers.

Thrice Puissant—What would you have done to the assassins of our respectable Master Hiram Abiff had you lived in those days? Would you have revenged his death?

Candidate—I would have done as Joabert did

Thrice Puissant—Have you always been mindful of the obligations you have contracted in the presence of the Grand Architect of the Universe?

Candidate answers.

Thrice Puissant—Did you ever find anything in your obligations which was contrary to and against your religion, the state or anything else which could hurt your delicacy?

Candidate answers.

Thrice Puissant—Remember, my brother, if you approach cool and indifferent to our sacred mysteries you will be the more blamable after receiving the Degree of Grand Elect, Perfect and Sublime Mason than you would

have been before, and will have more to answer for at the great and awful day of judgment, when the secrets of all hearts shall be disclosed. This degree, my brother, you are now about to receive is the Perfection of Masonry. You will be bound to the order by an indispensable obligation, which is now unknown to you, but when it is communicated I hope it will be permanently fixed in your recollection.

My dear brother, demonstrate to us the goodness of your heart by a steady pursuit of virtue and a sincere love for all good brethren, but particularly for those who receive you into their fellowship and have given you their support and protection, who are your fellows and superiors. What do you say?

Candidate—I will.

Thrice Puissant—My dear brother, as you are now desirous of being taught the true pronunciation of God's Ineffable name, are you ready to venture your life in the defense of that supreme mystery when it shall have been entrusted to your care and are you desirous of contracting your new obligation?

Candidate—I am, most sincerely.

Thrice Puissant—If you are go, my brother, and wash your hands in the Brazen Sea to prove your innocence and that you have not revealed any of your former engagements; our forefathers used the same ceremony when they were accused of crimes to prove themselves guiltless.

Thrice Puissant—Brother Master of Ceremonies, conduct the candidate to the Brazen Sea. Let him purify his hands and then conduct him to the Altar of Sacrifice.

Master of Ceremonies—Leads him to the Brazen Sea, causes him to wet and wipe his hands, and leads him to the Altar of Sacrifice, causes him to recline his head against it, takes an axe and holds it suspended over the bare neck of the candidate. When he says, before this Altar of a broken and contrite spirit, with the fire of

holy zeal, drag by confession your sins and mortify them by hatred thereof, offer them up in a renewed consecration as a sacrifice acceptable and well pleasing unto God. May we all offer up to him on the altar of our hearts sacrifices of humility and praise, with the fire of fervent charity. Let us offer a sacrifice of joy in the tabernacle of the Lord and sacrifice the sacrifice of thanksgiving wherefore to do good and communicate; let us forget not, for with such sacrifice is the Lord well pleased. Let us pray.

INITIATORY PRAYER.

Almighty and Sovereign Grand Architect of the Universe, thou who ridest in the Heavens by thy name Jah, let all the earth keep silence before thee; there is no God like unto thee in the heavens above nor in the earth beneath. Thou who keepest covenant with and showest mercy unto thy servants who walk before thee with all their hearts, when we draw nigh thy majesty, may we ever preserve thy love and the characters of thy ineffable essence engraven indelibly upon our hearts.

O purify our hearts we beseech thee by the fire of thy love and guide our feet in the way of peace, the perfect path that shineth more and more unto the perfect day. May we all have an interest in that covenant which is well ordered in all things and sure; may we dwell together in unity and be all of one mind, having compassion one toward another and love as brethren.

May all Elect Masons like the Elect of God put on a charity which is the bond of Perfection; may our loins be girt with the girdle of truth and, finally having been faithful in all our course, may we be brought to behold the light Ineffable and be admitted into that sacred

place where the Sun shall no more give light by day; neither for brightness shall the Moon give light, but the Lord our Adonai shall be unto us an everlasting light and our God our glory. Amen.

Thrice Puissant—My brother, you are now in the most sacred and secret place in Masonry, the sacred mysteries of which are now going to be revealed to you as we repose the utmost confidence in your discretion. Come, my brother, add to our satisfaction by swearing fidelity to us.

Master of Ceremonies—Leads the candidate eight quick steps and one slow to the Thrice Puissant, having the sign of Elected Master on him, when he kneels and contracts his obligation.

OBLIGATION GRAND ELECT, PERFECT AND SUBLIME MASON.

I do most solemnly and sincerely swear on the Holy Bible, and in the presence of the Grand Architect of the Universe and this respectable lodge of Grand Elect, Perfect and Sublime Masons, to be faithful and true to my religion.

I do furthermore swear that I will never take up arms against my country or ever enter into any conspiracy or cabal against the same, or come to a knowledge of such intention from any other without communicating it to the proper authorities.

I do furthermore swear never to reveal, either directly or indirectly, to the Grand Master Architect or Knight of the Royal Arch, or to any person or persons whatever to whom it doth not belong, the mysteries of this our Sacred and High Degree, or any other matter or thing that shall occur or take place in our lodge.

I promise an equal regard for my brethren of this

Royal Degree without distinction of riches or poverty, noble or ignoble birth, and to give no other preference but to those who are greatest in virtue.

That I never will refuse to acknowledge a brother who is a good man in any situation, country or condition in which he may be placed. To support him if he is in want, if I can do it without injury to my family.

I do furthermore swear that I will, if possible, meet my lodge at least twice a year, namely, on the 27th of December and the 24th of June, and as often as my affairs will conveniently permit; I promise to visit my brethren in sickness and help and assist them with my counsel, with my purse and with my arm; to give them consolation and assistance, whether in affliction or in pain, and in the common vicissitudes of life.

I furthermore swear that I will never lie with my brother's wife, nor dishonor his sister, daughter nor any female of his family, knowing them to be such.

I further promise that I will never make, or assist in making, or by my presence, give sanction to the making of any person to the degree of Grand Elect, Perfect and Sublime Mason who is not or has not been a Master or Nominal Past Master of a regular Symbolic Lodge.

I furthermore swear that I will not acknowledge belonging to or be a member of any Sublime Lodge that may be established within the distance of twenty-five miles of one already legally and properly established.

In failure of this, my obligation, I consent to have my belly cut open, my bowels torn from thence and given to the hungry vultures.

So God help and maintain me in truth and equity. Amen.

Thrice Puissant—My brother, salute the Bible three times. (Candidate obeys.)

Thrice Puissant—Rise, my brother, and receive the same consecration which every successive Champion of the Secret Vault has received since its discovery.

Thrice Puissant—Brother Master of Ceremonies, conduct the candidate to the Altar of Perfumes (obeys and causes him to kneel).

Thrice Puissant—By the power transmitted to me and which I have acquired by my assiduity, labor and integrity I make sacred your heart, lips and eyes with the Holy oil that anointed the pious Aaron, the penitent David and the Wise Solomon.

May your heart ever throb with a hope of immortality, may your lips ever invoke the true name of the Grand Architect of the Universe, and may your eyes behold him face to face and not fail when they awake in the dazzling glory of his presence. I now stamp you with the seal of the Grand Architect of the Universe (stamps him), to the end that you may always live in his adorable presence and that he may always be in your heart and mind and that an ardent zeal and constancy may always be the rule of all your actions.

Brother Master of Ceremonies, you will conduct the candidate round the lodge to the table of Shew-bread.

Thrice Puissant—(Rehearses.) Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head which ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel. If he reprove me it shall be an excellent oil. If thy brother be waxen old

and poor and fallen into decay thou shalt relieve him. Give of thy bread to feed the hungry and of thy wine to cheer the sorrowful, and forget not to pour the oil of consolation into the wounds which sickness and affliction may have rent in the bosom of thy fellow traveler. By kindness and commiseration fail not to pour the balm of oil and wine into the bleeding heart.

Our labors of duty and love will soon be over.

As the lightning writes its fiery path upon the dark cloud and disappears, so the race of men walking amid the surrounding shades glitter for a moment through the gloom and vanish from our sight forever.

Thrice Puissant—(Now presents him with first the bread and then the wine.) Eat with me of this bread and drink of this wine out of the same cup with me that we may learn thereby to succor each other in time of need by a mutual love and participation of what we possess. (Both eat and drink.)

Thrice Puissant—(Presents to him a gold ring, saying:) "Receive this ring and let it be remembered by you as a symbol of the alliance you have now contracted with virtue and the virtuous." You are never, my dear brother, to part with it while you live, nor to bequeath it at your death except to your wife, your eldest son or your nearest friend.

Candidate—I promise.

(All now partake of bread and wine and make a libation according to ancient custom, as practiced at the Sacrifices.)

(*Thrice Puissant* now returns to the throne.)

Hiram, King of Tyre—*Thrice Puissant* Grand Master, shall we now communicate the true pronounciation of the ineffable name to the candidate?

Thrice Puissant—Brother Hiram, to the best of your ability give the mystic name which the High Priests of the Israelites knew how to utter. (All form a circle round the Altar.)

Thrice Puissant—Lo! Nature guards our vestal fire,
Which never, never can expire,
With hearts that never change or falter,
We here surround our common Altar,
Religion builds it, and a beam
From Heaven's own Throne, no fitful gleam,
Wraps it in flames, while hand in hand,
We round this Blazing Altar stand,
Let us, as Elect Masons true
Virtues eternal league renew;
While celebrating friendship's feast
May love be our ever welcome guest,
And now in adoration bow
To him who hears and seals each vow,
Glory to God who reigns above
And to our fellow creatures love.

(All kneel and communicate the word "Jod. He. Vau. He." around the Altar; Hiram King of Tyre, the Thrice Puissant and candidate together. All rise.)

Thrice Puissant—Have a care, this pronunciation is probably erroneous, and it is vain for man to suppose that God has a proper name, or if he has one that it could be uttered by the human voice. The various words by which he has been addressed in different ages and countries are all equally holy and true, if he who speaks them has a pure conception of the Divine Attributes and perfect love toward the Divine Entity.

His name is unutterable; no lips can speak it, no ear can hear it, but it resounds in the heart of him who loves and adores. We greet you, my brother, as a Knight of the Sacred Vault.

Thrice Puissant—Brother Grand Master of Ceremonies, you will now communicate to the candidate the Signs, Token and Words.



Sign of Obligation
J. E. P. and S. Mason.

SIGN OF OBLIGATION.

Place the right hand on the left side of the abdomen and draw it quickly and horizontally across the body to the right side.

FIRST TOKEN.

Join the right hands, reverse them thrice. The first brother says, "Berith" the second says, "Neder," the first then says, "Shelemoth."



First Token Grand Elect, Perfect and Sublime Mason.

WORDS.

First Pass Word—Shibboleth.
First Covered Word—Jabulum.



Sign of Fire.

SIGN OF FIRE.

Raise the right hand open to the left cheek the palms outward, at the same time grasping the elbow with the left hand.



Second Token.

SECOND TOKEN.

Give the Master's Grip, one says, can you go further?

ANSWER.

The other slips his hand along the other's forearm up to the elbow. Each then places his left hand on the other's right shoulder and balance thrice, the legs crossed from the right.



Answer, Second Token.

WORD.

Second Covered Word—Makobim, Interpreted, "That's he! He is dead."

Second Pass Word—El-Hhanan.



Sign of Admiration.

SIGN OF ADMIRATION.

Raise both hands opened to heaven, the head inclined, the eyes directed upwards, afterward place the first two fingers of the right hand on the lips.

THIRD TOKEN.

Seize each other's right hand, grasp each other's right shoulder with the left hand and then pass left hands behind each other's back as if to bring one another closer.



Third Token.

WORD.

Third Covered Word—Adonai.

Third Pass Word—Bea Makeh, Bamearah, interpreted, "Thank God we have found."

SACRED WORD:—Jehovah.

GRAND WORD:—Jod. He. Van. He. The grand ineffable and real name of the Almighty Grand Architect of the Universe, and never to be pronounced.

BATTERY:—Twenty-four strokes by three, five, seven and nine; 000 00000 0000000 000000000.

MARCH:—Eight hurried steps and then one slower, altogether nine.

AGE:—Seven times seven years.

HOURS OF WORK:—From high twelve till midnight.

Thrice Puissant—My dear brother, I now salute you as a Grand Elect, Perfect and Sublime Mason, and with great pleasure decorate you with the symbols of the grade.

COLLAR:—This collar of flame color is emblematic of ardent zeal, affection and charity.

CROWN:—The crown on your jewel is a symbol of the royal origin of the grade.

COMPASS:—The compass extended to ninety degrees denotes the extensive knowledge of the Grand Elect.

SUN:—In the centre, that our actions should be as open as the full blaze of the noonday sun and our charity as diffusive as its beams.

JEWEL:—This jewel suspended on your breast should remind you to be attentive to your duties and admonishes you ever to walk so as to adorn your station.

GIRDLE:—I also invest you with the girdle of a Grand Elect, Perfect and Sublime Mason.

The Girdle¹⁴⁵ was used of old to strengthen the body and to enable man to continue and persist in his labors. It is therefore an emblem of activity, promptness and

Note 145.—“Girdle. In ancient symbology the girdle was always considered as typical of chastity and purity. In the Brahmanical initiations, the candidate was presented with the Zennar, or sacred cord, as a part of the sacred garments, and Gibbon says that ‘at the age of puberty the faithful Persian was invested with a mysterious girdle; fifteen benedictions were required after he put on the sacred girdle.’ The old Templars assumed the obligations of poverty, obedience and chastity; and a girdle was given them, at their initiation, as a symbol of the last of the three vows. As a symbol of purity, the girdle is still used in many chivalric initiations, and may be properly considered as the analogue of the Masonic apron.”—*Mackey's Encyclopædia of Freemasonry*, Article Girdle.

perseverance.

The Girdle was used to bind on the garments and prevent them from flying open and discovering our nakedness and is an emblem of charity, to the observance of which virtue you have been laid under new obligations.

The Girdle was also used for ornament and beauty. Let it be your endeavor to be adorned with and rich in those virtues which its various colors represent.

These are arranged by three, five, seven and nine.

The three are blue, red and yellow, by a due mixture of which the primitive colors¹⁴⁶ are formed.

The five consists of these three and a green and purple.

The seven of the five with white and black.

And the nine of these seven and stone and flame colors.

The Blue¹⁴⁷ is an emblem of friendship and fidelity.

The Red¹⁴⁸ of zeal.

The Yellow¹⁴⁹ which resembles gold, of wisdom, which

Note 146.—“Colors, Symbolism of. Wemyss in his *Clavis Symbolica*, says ‘Color, which is outwardly seen on the habit of the body, is symbolically used to denote the true state of the person or subject to which it is applied, according to its nature.’ This definition may appropriately be borrowed on the present occasion, and applied to the system of Masonic colors. The color of a vestment or of a decoration is never arbitrarily adopted in Freemasonry. Every color is selected with a view to its power in the symbolic alphabet, and it teaches the initiate some instructive moral lesson, or refers to some important historical fact in the system.”—*Mackey's Encyclopædia of Freemasonry*, Article Colors, Symbolism of.

Note 147.—“Blue. This is emphatically the color of Masonry. It is the appropriate tincture of the Ancient Craft degrees. It is to the Mason a symbol of universal friendship and benevolence, because, as it is the color of the vault of heaven, which embraces and covers the whole globe, we are thus reminded that in the breast of every brother these virtues should be equally as extensive.”—*Mackey's Encyclopædia of Freemasonry*, Article Blue.

Note 148.—“Where red is not used historically, and adopted as a memento of certain tragical circumstances in the history of Masonry, it is always, under some modification, a symbol of zeal and fervency.”—*Mackey's Encyclopædia of Freemasonry*, Article Red.

Note 149.—“Yellow. Of all the colors, yellow seems to be the least important and the least general in Masonic symbolism. In other institutions it would have the same insignificance, were it not that it has been adopted as the representative of the sun, and of the noble metal gold. Thus, in colored blazonry, the small dots, by which the gold in an engraved coat of arms is designated, are replaced by the yellow color. La Colombiere, a French heraldic writer, says, (Boisnois Héraldique, p. 30.) in remarking on the connection between gold and yellow, that as yellow, which is derived from the sun, is the most exalted of colors, so gold is the most noble of metals.”—*Mackey's Encyclopædia of Freemasonry*, Article Yellow.

said the wisest of Kings, is better than fine gold.

The Green¹⁵⁰ is an emblem of hope.

The Purple¹⁵¹ of dignity and majesty of conduct. Purple is a Tyrian color and reminds us of the alliance into which you have now entered.

The White¹⁵² is an emblem of innocence.

The Black¹⁵³ of modesty and seriousness of demeanor.

The next color is that of stone, as stone is distinguished for firmness and durability; so this color teaches us constancy and decision of character.

The flame color reminds us to cultivate ardent affection and charity. The various colors united in this girdle are expressive of that unity and the olive interwoven of that peace which should link us together.

And as these colors shine in your girdle, so let the virtues they represent shine in your heart and life.

Your apron I now invest you with is white, lined and bordered with crimson; these colors symbolized have already been explained to you.

Note 150.—"This idea of the unchanging immortality of that which is divine and true, was always connected by the ancients with the color of green. Among the Egyptians, the god Phtha, the active spirit, the creator and regenerator of the world, the goddess Pascht, the divine preserver, and Thoth, the instructor of men in the sacred doctrines of truth were all painted in the hieroglyphic system with green flesh."—*Mackey's Encyclopaedia of Freemasonry, Article Green.*

Note 151.—"Among the gentile nations of antiquity purple was considered rather as a color of dignity than of veneration, and was deemed an emblem of exalted office. Hence Homer mentions it as peculiarly appropriated to royalty, and Virgil speaks of *purpura regum*, or 'the purple of kings.' Pliny says it was the color of the vestments worn by the early kings of Rome; and it has ever since, even to the present time, been considered as the becoming insignia of regal or supreme authority."—*Mackey's Encyclopaedia of Freemasonry, Article Purple.*

Note 152.—"White. White is one of the most ancient as well as most extensively diffused of the symbolic colors. It is to be found in all the ancient mysteries, where it constituted, as it does in Masonry, the investiture of the candidate. It always, however, and everywhere has borne the same signification as the symbol of purity and innocence."—*Mackey's Encyclopaedia of Freemasonry, Article White.*

Note 153.—"Black. Black, in the Masonic ritual, is constantly the symbol of grief. This is perfectly consistent with its use in the world, where black has from remote antiquity been adopted as the garment of mourning."—*Mackey's Encyclopaedia of Freemasonry, Article Black.*

Thus, my brother, by your meritorious and blameless conduct, constancy and integrity you have attained the title of Grand Elect, Perfect and Sublime Mason, which is the summit of Ancient Craft Masonry, and upon your arrival to which I sincerely congratulate you. I most earnestly recommend to you the strictest care and circumspection in your walk through life that the sublime mysteries of this degree be not profaned, and as to what remains of completing your knowledge in the Ancient State of Masonry I will call your attention to our Grand Orator, who will now deliver the discourse of this degree.

DISCOURSE BY GRAND ORATOR.

My dear brother, when the Temple of Solomon was finished those masons who were employed in the construction of that stately edifice acquired immortal honors. Their order became more uniformly established and regulated than it had been before. Their delicacy in admitting new members into their order brought it to a high degree of respect, as the merit of each candidate was the only thing they paid attention to. With these principles instilled into their minds many of the Grand Elect, Perfect and Sublime Masons being able workmen left Jerusalem after the dedication of the temple and dispersed themselves among the neighboring kingdoms, instructing all who applied and were found worthy of receiving the Sublime Mysteries of the Royal Art.

Notwithstanding these precautions the order in the three first degrees multiplied over the face of the earth, so that their numbers were without measure. And by their indiscriminate admission their secrets were disclosed, their knowledge became common and the degrees

fell into great disrepute. The Grand Elect and Perfect Masons were so cautious in concealing the mysteries of the higher degrees of masonry that they determined to initiate only as far as the third degree.

You are aware, my brother, that many unworthy masons of the lower degrees have by their imprudence suffered their signs and tokens to be discovered by cowans. These occurrences chagrined the Perfect Masons, who were but few in number, and they endeavored to stop the evil, but all their exertions were fruitless.

The Craft degenerated, as receptions were obtained too easily.

The intervals of the degrees were broken into too hastily, and mere amusement was preferred to useful instruction. Innovations increased and new doctrines were introduced which destroyed all the old and useful regulations of the order.

These differences occasioned disputes, quarrels, heart burnings, jealousies and dissensions, which in the end produced the discovery of the mysteries of the first three degrees to the vulgar and profane.

How happy it is, my brother, that those unguarded brethren were ignorant of the Sublime Mysteries of the Grand Elect, Perfect and Sublime Masons. Let us, my brother, endeavor to prevent these degrees from sharing the same unhappy fate by preserving them in their Ancient Perfection as we have traveled to obtain the knowledge of the Ancient Elect, and to imitate them in their devotions, whose principal study was the contemplation of the adorable attributes of the Grand Architect of the Universe.

Solomon expressly chose this word for the Ancient Masters to fill the principal workmen with veneration for the great and eternal God, to whom the temple was dedicated and also to incite them to perform their several duties cheerfully while employed in erecting a temple to his Holy name.

This wise King knew the force of his most Holy name; he also knew that he had appeared to Moses in the Burning Bush and had declared to him his true name, and that he was the only Patriarch who knew it; also that he would be invoked by no other name in the temple.

My brother, the real and ineffable name of the Grand Architect of the Universe as given by God to Moses was the Master's Word. When our Grand Master Hiram Abiff was killed, by his courage and magnanimity its discovery was prevented, which frustrated the hopes of his murderers. It was then determined never to entrust a secret of so much importance to any person; and another word was used in its stead until the discovery of the brilliant Delta by the Knights of the Royal Arch in the ruins of Enoch, on which was engraved the Ineffable name which constitutes the Perfection of Masonry.

Solomon, King of Israel, and Hiram, King of Tyre, communicated the interpretation of the characters on the brilliant Delta to none but the Grand Elect, Perfect and Sublime Masons, under whose immediate protection they placed it in the Sacred Vault under the Sanctum Sanctorum of the temple, by which cowans have never been able to discover the place where the Sacred name was deposited, as a strict guard was kept to prevent the admission of any but the Grand Elect, Perfect and Sublime Masons.

The temple was begun in the fourth year of the reign of Solomon, the third after the death of David, four hundred and eighty years after the passage of the Red Sea, and on the second day of the second month, called

Jyar, in the year of the world 2992, and was completed in a little more than seven years.

After a solemn invocation of the blessings of the Eternal God at the dedication of the house erected to his name, Solomon held a feast with all the children of Israel for fourteen days, during which period he gave audience to all the workmen.

The first was the Grand Elect, Perfect and Sublime Masons who were introduced into the Sacred Vault, and at the same time the Grand Master Architects were in the King's apartment.

He admitted to the degree of Perfection some of the most virtuous of the brethren and made them most solemnly promise to live together in peace, unity and concord, and to exercise the works of charity and benevolence in imitation of their deceased chief, and to make justice and equity the basis of their actions; to observe a profound silence of this degree and not to reveal it to any person but those who are entitled to receive it and had given proof of their zeal, fervor and constancy in support of the craft; to assist each other and to relieve their mutual wants; to inflict vengeance on traitors and to punish perfidy and injustice.

The King then blessed them in the name of the Lord God of Israel and showed them the Ark of Alliance opened, from whence the Eternal Jehovah, the Grand Architect of the Universe, delivered his oracles.

He ordered many sacrifices and admitted them to a libation, embraced them and gave each of them a gold ring as a proof of the alliance which they had formed with virtue and the virtuous and made them several presents with permission either to remain in Jerusalem or to travel into foreign countries.

On the second day he admitted the Masters and Knights Elected into the middle chamber and there made them promise in the most sacred manner never to depart from the principles of virtue. To bear in their recollection the conduct of their respectable and much lamented chief as a model, to live in unity with each other in their wants and necessities and to faithfully guard the mysteries of the order and never communicate them to any but those who had merit sufficient to deserve them.

He then gave them the degree of Grand Master Architect and decorated them with the honors thereof, and also bestowed on them some other favors and permitted them also either to remain in Jerusalem or retire as they thought proper.

On the third day he gave audience to the Fellow Crafts in the Eastern part of the temple and rewarded those who appeared to him to be virtuous with the degree of Master.

On the Entered Apprentices he conferred the degree of Fellow Craft and introduced them into the Porch of the temple; he then made them promise never to forsake those principles of virtue, of which their Ancient Chief was a memorable example; to live united and mutually to assist each other in carefully preserving the Signs, Tokens and Words, and never to communicate them to any but those whose unexceptionable characters entitle them to that favor. He then made them several presents and permitted them to retire out of the city if they pleased and to enable those to prosecute their journey with ease and satisfaction, and as farther reward for their good conduct he gave orders to his Intendants to defray their expenses. Thus far this wise and virtuous

King of Israel behaved worthy of himself and gained universal favor; but in process of time, when he had advanced in years, his understanding became impaired and he grew deaf to the voice of the Lord and was strangely irregular in his conduct.

Proud of having erected an edifice to his maker and much intoxicated with his great power, he plunged into all manner of licentiousness and debauchery and profaned the temple by offering incense to the Idol Moloch instead of offering it to the living God.

The Grand Elect and Perfect Masons saw this and were sorely grieved and fearful that his Apostasy^{***} would end in some dreadful consequence and perhaps bring upon them their enemies, whom Solomon vainly and wantonly defied. The people, copying the follies and vices of their King, became proud and idolatrous, neglecting the worship of the True and living God for that of idols.

Those masons who had instructed their children in the paths of virtue, agreeable to the principles of their order, endeavored by their council and example to deter their fellow citizens from impiety and licentiousness but without success. A great majority of good masons left Jerusalem that they might not behold the dreadful punishment which awaited the idolatry of the people.

Note 154.—“The Temple was completed in the year of the world 3600. Thus far, the wise King of Israel had behaved worthy of himself, and gained universal admiration;—but in process of time, when he had advanced in years, his understanding became impaired; he grew deaf to the voice of the Lord, and was strangely irregular in his conduct. Proud of having erected an edifice to his Maker, and intoxicated with his great power, he plunged into all manner of licentiousness and debauchery, and profaned the Temple, by offering to the idol Moloch that incense which should have been offered only to the living God.

The Grand Elect and Perfect Masons saw this, and were sorely grieved, afraid that his apostasy would end in some dreadful consequences, and bring upon them those enemies whom Solomon had vainly and wantonly defied. The people, copying the vices and follies of their king, became proud and idolatrous, and neglected the worship of the true God for that of idols.”—Mackey's Encyclopaedia of Freemasonry, Article Perfection, Lodge of.

As an adequate punishment for the licentiousness of the people, God permitted divers nation to make war on them and to pillage their country. Ten of the tribes fell from the house of David and elected Jeroboan their King, by the style of King of Israel.

Rehoboam governed the tribes of Judah. In this manner were the tribes of Israel divided and under two distinct governments for 254 years, when the ten revolted tribes, having become weak and degenerated by following the wickedness and idolatry of the Kings who governed them, fell a prey to Shalmaneser, King of Assyria, who in the reign of Hosea, King of Israel, besieged the city of Samaria, laid their country waste and utterly extirpated their government; such was the wretched fate of a people who disdained subjection to the laws of the house of David, and whose impiety ended in their destruction.

In the third month of the reign of Jehoiachin, King of Judah, Nebuchadnezzar, King of Babylon, took the city of Jerusalem and carried off the King captive and cut into pieces all the vessels of the temple. Zedekiah was then made King of Judah and had reigned eleven years.

On the seventh day of the fifth month called Ab, Nebuzaradan, Captain of the Guards, entered Judah with fire and sword, took and sacked the city of Jerusalem, razed its walls and destroyed that superb model of excellence, the temple. The people were carried captives to Babylon and the conquerors carried with them all the treasures of the temple. This happened in the year of the world 3470, 470 years, 6 months and 10 days after its dedication.

The Grand Elect, Perfect and Sublime Masons who were at Jerusalem at that time exerted themselves with great bravery and fortitude in its defense, but without effect, for as soon as the temple had fallen into one general heap of ruins they directed their whole attention to the preservation of the Sacred Vault from injury and

the golden plate from being discovered.

For that purpose a party fought their way into the Sacred Vault, where they found the golden plate on the agate stone uninjured. (They also discovered the body of Galahad, son of Sophoris, a considerable man among the Perfect Masons and chief of the Levites.)

Galahad was the guardian of the Sacred Vault and took care of the burning lamp. His fortitude and magnanimity was not excelled by Hiram Abiff, who 400 years before lost his life rather than to reveal the Master's Word. Galahad preferred being buried under the ruins of the temple rather than to discover to the barbarians by his coming out of the place where the greatest treasures were deposited. They then cried Bea-Makeh and Barcarah; that is to say, "Thank God, we have found it."

This is the grand password and known by those who are guardians of the sacred treasure.

It is difficult to express the excessive joy which they felt on the discovery of the Sacred Word, and, being fearful that the sacred characters should be found out, they defaced it and broke down the tables of gold, as they found it impossible to carry away the agate triangular stone. They therefore overset and broke the pedestal on which the Sacred name had been deposited. They took from Galahad the robes of the chief of the Levites and retired, well satisfied with their success and determined that in future no trace of the Sacred name should be found but in the hearts of good masons. From this determination we derive the custom of spelling the most holy name of names, letter by letter, without giving a syllable. This word was used in the temple when it was rebuilt under the order of Cyrus and is observed

by the Grand Elected to this day.

Once a year the High Priest, in the middle of a number of brethren who had received the degree of Perfection, formed themselves in a circle to spell the Sacred word and at the same time the people without the temple were ordered to make a great noise lest they should be overheard. By which means the habit of writing or pronouncing the great and awful name was lost, as they were uncertain of the number of letters which composed it and of the real interpretation and sublime meaning or the great name of their God. It defines his essence, his existence, his unity, his goodness and his eternity in one word.

The Grand Elect, Perfect and Sublime Masons who had penetrated into the ruins of Enoch and who acquired the inestimable treasure left Judah and went into other countries. Some went into Egypt and Assyria and others crossed the Sea and went into Europe; many settled in England, Scotland and Ireland. They retained their virtue and faith inviolable and afforded each other those fraternal acts of kindness which endear us to each other and gave to the world such striking proofs of wisdom, virtue and integrity that they became the admiration of the people among whom they lived. In consequence of which innumerable applications were made to them for initiations.

The good brethren chose from among them such as were found famed for the exercise of virtue and morality and invited them to deplore the uncertainty of human events.

They also laid before them the conduct of Solomon as a memorable example to shun vice and practice virtue in imitation of their beloved and much lamented

Master Hiram Abiff. They exhorted them to invoke the blessing of the adorable, I am, who was, and is, and will be the eternal father of those who love him and obey his laws, many of them were initiated agreeable to their wishes.

When the Princes of Europe united their forces to conquer the Holy Land and deliver Jerusalem from the hands of the barbarians who had it in possession a number of the Grand Elect with other masons voluntarily offered their services in so holy an enterprise upon condition of being allowed the privilege of choosing their own Chief, which was granted them. They hoisted their own standard and departed.

In the tumult and disorder of war they still retained and exercised the most virtuous principles, union and harmony reigned in their tents. They lived together without distinction of rank and acknowledged no general but in time of action. They gave mutual assistance to each other and extended their charity to the indigent and distressed, even among their enemies.

In action they were valiant and enterprising and rendered such signal service to the confederate army that they received from them the highest honors.

The Princes were surprised at the prodigies of valor which were performed by the masons, and when they learned that their courage and zeal, their virtue, their disinterestedness and union were founded on the broad basis of the mystic institution they solicited the honor of initiation.

The Princes promised a strict observance of all the laws and regulations of the Craft and were initiated into the masonic mysteries. They were instructed in our history and taught the mystery of universal re-

ligion"" and benevolence which binds our members together in one band, in every clime and in every station of life.

The great political revolutions which have so frequently changed the form of Empires have never affected our glorious profession. We possess all the principles and forms in their pristine purity.

Let us, my brother, offer our prayers at the throne of mercy that we may never be divided. Amen.

LECTURE GRAND ELECT, PERFECT AND SUBLIME MASON.

Thrice Puissant—Brother Senior Grand Warden, what are you?

Senior Grand Warden—Thrice Puissant, I am a Grand Elect, Perfect and Sublime Mason. There is nothing but what is revealed to me.

Thrice Puissant—Where were you received?

Senior Grand Warden—In a place where the rays of the Sun and Moon are not wanted.

Thrice Puissant—Where is that place situated?

Senior Grand Warden—Under the Sanctum Sancto-

Note 155.—"The tendency of all true Masonry is towards religion. If it make any progress, its progress is to that holy end. Look at its ancient landmarks, its sublime ceremonies, its profound symbols and allegories,—all inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious institution?"

But, besides, Masonry is, in all its forms, thoroughly tinged with a true devotional spirit. We open and close our Lodges with prayer; we invoke the blessing of the Most High upon all our labors; we demand of our neophytes a profession of trusting belief in the existence and the superintending care of God; and we teach them to bow with humility and reverence at his awful name, while his holy law is widely opened upon our altars. Freemasonry is thus identified with religion; and although a man may be eminently religious without being a Mason, it is impossible that a Mason can be "true and trusty" to his Order unless he is a respecter of religion and an observer of religious principle.

But the religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. It is not Judaism, though there is nothing in it to offend a Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian. Its religion is that general one of nature and primitive revelation,—handed down to us from some ancient and patriarchal priesthood,—in which all men may agree and in which no men can differ."—Mackey's *Encyclopaedia of Freemasonry*. Article Religion of Masonry.

rum of the Grand Architect of the Universe, in a lodge and sacred place called the Sacred Vault.

Thrice Puissant—Who introduced you into that place?

Senior Grand Warden—The most wise and puissant of all Kings.

Thrice Puissant—In what way did you enter that place?

Senior Grand Warden—Through a long narrow passage composed of nine arches.

Thrice Puissant—How were you introduced into the Holy Vault?

Senior Grand Warden—By three knocks.

Thrice Puissant—To what do these three knocks allude?

Senior Grand Warden—To the age of my apprenticeship and the number of Knights Elected who penetrated into the bowels of the Earth and took from thence the precious treasure of the Grand Elect, Perfect and Sublime Masons.

Thrice Puissant—What followed these knocks?

Senior Grand Warden—Five other knocks, which distinguished the age of the Fellow Craft and also the number which was completed by the arrival of Guiblim, Joabert and Stolkin with the precious treasure which Divine Providence had ordained to be deposited in the Sacred Vault, where these three brethren found it; Solomon, King of Israel, and Hiram, King of Tyre, making the number.

Thrice Puissant—What answer was made to these five knocks?

Senior Grand Warden—Seven other knocks, which alluded to three things: First, the Age of a Master. Second, that there were chosen seven Expert Brethren to replace our Grand Master Hiram Abiff. Third, that Solomon was employed seven years in the construction of the temple.

Thrice Puissant—What answer was made to the seven

knocks?

Senior Grand Warden—Nine loud knocks, which mark the age of a Perfect Master, and which, when represented by the numbers of the Grand Elect, Perfect and Sublime Masons, make eighty-one.

Thrice Puissant—What followed these nine knocks?

Senior Grand Warden—The door of the ninth vault was opened and I entered into the most Holy and sacred place of all the earth, at the same time I pronounced Shibboleth,¹⁰⁰ Shibboleth, Shibboleth, with an aspiration.

Thrice Puissant—What is the meaning of that word?

Senior Grand Warden—It is the first password and signifies plenty.

Thrice Puissant—What did you perceive on entering that holy place?

Senior Grand Warden—The most brilliant light, which dazzled my eyes and struck me with amazement.

Thrice Puissant—What was the brilliant light that so affected you?

Senior Grand Warden—It was the Ineffable and real name of the Almighty and Grand Architect of the Universe, engraven on a triangular plate of gold upon an agate stone, which had been deposited there by one of

Note 100.—"Signifies an ear of corn and a stream or food of water. The name given to a test or criterion by which the ancient Jews sought to distinguish true persons or things from false. The term originated thus: After the battle gained by Jephthah over the Ephraimites, (Judges xii.) the Gileadites, commanded by the former, secured all the passes of the river; and, on an Ephraimite attempting to cross, they asked him if he was of Ephraim. If he said no, they bade him pronounce the word Shibboleth, which the Ephraimites from inability to give the aspirate, gave Sibboleth. By this means he was detected as an enemy and immediately slain. In modern times this word has been adopted into political and other organizations as a pass or watchword."—Macey's Encyclopaedia and Dictionary of Freemasonry, Article Shibboleth.

the ancient patriarchs and was found by the Knights of the Royal Arch.

Thrice Puissant—What do you call the Pedestal on which it was placed?

Senior Grand Warden—The Pillar of Beauty.

Thrice Puissant—In what manner did we receive this brilliant Delta?

Senior Grand Warden—By the laborious search of the Ancient Knights of the Royal Arch, who discovered this inestimable treasure among the ruins of the temple built by the Patriarch Enoch.

Thrice Puissant—Explain the name to me?

Senior Grand Warden—I cannot.

Thrice Puissant—How will you make me sensible that you know it?

Senior Grand Warden—Makobin and Machbenah¹⁸⁷ were substituted in the place of it.

Thrice Puissant—What is the meaning of those words?

Senior Grand Warden—Understanding, Knowledge and Wisdom.

Thrice Puissant—To whom did God first communicate this Word?

Senior Grand Warden—To Enoch before the flood, by whose care it was preserved and transmitted to us, and also to Moses, when the Almighty showed himself to him on Mount Sinai.

Thrice Puissant—What became of the word afterwards?

Senior Grand Warden—It was effaced, and the Golden Plate on which it was engraved was melted down

Note 187.—'Machbenac means in Gaelic 'the blessed son.' This word the Stuart Masons applied to their idol, the Pretender, the son of Charles I.'—Mackay's Encyclopaedia of Freemasonry, Article Mac.

by the pious and zealous masons, after the destruction of the temple by Nebuzaradan, being fearful that the Divine Delta should fall into the hands of the impious, the sacred name would be profaned.

Thrice Puissant—What have you perceived in the degree of Illustrious Knight?

Senior Grand Warden—Twelve great lights.

Thrice Puissant—What do they allude to?

Senior Grand Warden—Twelve masters who were elected by Solomon to carry on the works of the temple after the death of Hiram Abiff and who commanded the twelve tribes of Israel.

Thrice Puissant—What were the names of the twelve masters?

Senior Grand Warden—Joabert, Stolkin, Terry, Morphey, Alycuber, Dorson, Herim, Berthemar, Tito, Zerbai, Benachard and Tabor, the first nine were those who were elected to search for the traitor Jubelum (Akirop), one of the assassins of Hiram Abiff.

Thrice Puissant—Over what tribes had they the inspection?

Senior Grand Warden—Joabert over the tribe of Judah.

Stolkin over the tribe of
Terry over the tribe of
Morphey over the tribe of
Alycuber over the tribe of
Dorson over the tribe of
Herim over the tribe of
Berthemar over the tribe of
Tito over the tribe of
Zerbai over the tribe of
Benachard over the tribe of
Tabor over the tribe of

Benjamin
Simeon,
Ephraim,
Manasseh,
Zebulun,
Dan,
Asher,
Naphtali,
Reuben,
Issachar,
Gad.

These masters superintended the working of the tribes, paid them their wages, and rendered daily an account of their proceedings to Solomon.

Thrice Puissant—Do the lights allude to anything else?

Senior Grand Warden—To the twelve Princes of Solomon, and their governments, who furnished sustenance for the workmen and the King's household.

Thrice Puissant—What are their names and the countries over which they presided?

Senior Grand Warden—Hur, the son of Hur, Intendant General in Mount Ephraim.

Aminadab; son of Aminadab, in the region of Dor, he was married to Yaptha, Solomon's daughter.

Hesed, the son of Hesed, in Amboth and all Heper, etc.

Baana, son of Baana, in Taawich Megiddo, etc.

Deter, son of Deter, in Mahaz-Bethshemesh, etc.

Geber, son of Geber, in Ramoth Gilead, etc.

Ahinadab, son of Jetdo, in Mahanaim, etc.

Ahimaaz, in Naphtali, married Basmoth, Solomon's daughter.

Baana, son of Hushqa, in Asheraloth, etc.

Jehoshaphat, son of Pernah, in Issachar, etc.

Shimei, son of Elah, in Benjamin, etc.

Gebor, son or Uri, in the country of Gilead, etc.

Thrice Puissant—Why do the Secret Masters wear the ivory key?

Senior Grand Warden—To remind them that the Grand Elect, Perfect and Sublime Masons are the only depositaries of Ancient Masonry. The secrets of which must be carefully locked up from the profane.

Thrice Puissant—What is the meaning of the tomb

at the east door of the temple?

Senior Grand Warden—It is the tomb wherein was placed the body of our much lamented and respectable Master Hiram Abiff, which Solomon caused to be erected there as a testimony of the high esteem the brethren had for that Great Architect.

Thrice Puissant—What is the meaning of the Balance?

Senior Grand Warden—It teaches us to be just and equitable.

Thrice Puissant—What signifies the Sword which the Grand Master of Ceremonies held naked in his hand at your entrance?

Senior Grand Warden—It is employed to defend our Illustrious Grand Master and to punish those who shall depart from virtue, and shall be so perfidious as to reveal the secrets committed to their care, Solomon gave those who were deserving, the name of favorite, and constituted them Sublime Knights, decorated them with a large black ribbon, on which was painted a flaming heart opposite their breast. He desired them not to travel without this mark of distinction, and instead of the poniard gave them a sword of justice and said: "As you have been the conductors of the work of the temple you are now to defend it with the sword."

Thrice Puissant—What is the meaning of the inflamed heart?

Senior Grand Warden—The ardent charity we should have for each other.

Thrice Puissant—What is your word in quality of Knight Elected?

Senior Grand Warden—Begoal-Kol, and signifies by him or through him every thing was discovered, there are three pass-words necessary to be known, first Nekam which signifies vengeance, second Stolkin, the name of him who found the body of Hiram Abiff under the sprig of Acacia, third Joabert, who cut off the head of Abiram, (Akirop) and brought it to Solomon in company with

his eight companions.

Thrice Puissant—What is the meaning of the eight lights together and one by itself?

Senior Grand Warden—The nine elected who went in search of Jubulum, (Akirop.)

Thrice Puissant—Have you received any distinction since you have been made a Knight Elected?

Senior Grand Warden—Solomon being willing to reward the trouble of the Elected, advanced them to the degree of Sublime Knights and joined to their chapter three zealous brethren to make their number twelve. He showed them the riches of the temple and gave to each a golden key that they might be distinguished from the rest of the brethren, and gave them the name of Emeth or (Amar-Jah,) a word which signifies truth, or a true man on all occasions, he also gave them command of the twelve tribes of Israel.

Thrice Puissant—Have you penetrated any farther?

Senior Grand Warden—Solomon soon after initiated me into the degree of Grand Master Architect, to recompense me for my zeal, fervor and constancy, and in the end to lead me to the celestial throne.

Thrice Puissant—What was the name of the stranger who acquainted Solomon with the place where the traitor Jubelum, (Akirop) had secreted himself?

Senior Grand Warden—His name was Perignan¹⁵⁸ he

NOTE 158.—"Perignan. When the Elu degrees were first invented, the legend referred to an unknown person, a tiller of the soil, to whom King Solomon was indebted for the information which led to the discovery of the craftsmen who had committed the crime recorded in the third degree. This unknown person, at first designated as 'l'inconnu,' afterwards received the name of Perignan, and a degree between the six of nine and the six of fifteen was instituted, which was called the 'Elu of Perignan,' and which became the sixth degree of the Adon-hiramite Rite. I am utterly at a loss as to the derivation or radical meaning of the word, but am inclined to the theory which gives to this, as well as to many other words in the high degrees, a reference to the adherents, or to the enemies, of the exiled house of Stuart, for whose sake several of these degrees were established."—Mackey's Encyclopædia of Freemasonry, Article Perignan.

was a squarer and polisher of marble in the quarry of Gibelum, near Joppa, not far from the sprig of Acacia, when the body of Hiram Abiff was found, he was not enrolled among the workmen of the temple, but for this piece of essential service Solomon rewarded him and enrolled him among the workmen and changed his name to Guiblim because he continued to walk therein.

Thrice Puissant—What signifies the three lights placed at the door of the Elected Knights?

Senior Grand Warden—The three Fellow Crafts who assassinated our respectable Master Hiram Abiff.

Thrice Puissant—What was their origin and what were their names?

Senior Grand Warden—They were from the tribe of Dan, and sons of the same parent, they were called first Jubelum, (Akirop) and by some Aben, (Akirop,) the second was Jubelo, (Gravelot) and the youngest Jubela, (Guibs.)

Thrice Puissant—What became of the two younger brothers of Akirop?

Senior Grand Warden—They fled to the country of Cheth.

Thrice Puissant—How came they to be discovered in that country?

Senior Grand Warden—By the assiduity of Bengabee Solomon's Intendant in the country of Cheth.

Thrice Puissant—What method did Solomon take to have them arrested?

Senior Grand Warden—He demanded them of Maacha King of Cheth, to whom he wrote on that occasion.

Thrice Puissant—Who was the bearer of Solomon's letter to King Maacha?

Senior Grand Warden—Zerbal, Captain of the King's

guards.

Thrice Puissant—Did the King of Cheth hesitate to deliver them up?

Senior Grand Warden—No, he gave a guard to escort the messengers and search with them.

Thrice Puissant—Where were they found?

Senior Grand Warden—In a quarry called Bendaca.

Thrice Puissant—Had not Solomon an intendant of that name?

Senior Grand Warden—He had, one who was married to one of his daughters.

Thrice Puissant—How came they to discover the two assassins?

Senior Grand Warden—By the intelligence of a shepherd who showed them the place of their retreat.

Thrice Puissant—Who were the persons who saw them first?

Senior Grand Warden—Zerbal and Elignam, after five day's search.

Thrice Puissant—In what manner were they carried up to Jerusalem?

Senior Grand Warden—In chains, with their hands fastened behind their backs.

Thrice Puissant—What was the form of the chains?

Senior Grand Warden—A square, a rule and a mallet, on which was engraved the kind of punishment they were to suffer at Jerusalem.

Thrice Puissant—On what day did they arrive at Jerusalem?

Senior Grand Warden—On the fifteenth day of the month Nissan, anno 3775; which answers to the month of April.

Thrice Puissant—How long was it before the assassins were executed?

Senior Grand Warden—One month.

Thrice Puissant—How many masters did Solomon send to search for them?

Senior Grand Warden—There were fifteen, of which

number I was one.

Thrice Puissant—Were there no other persons?

Senior Grand Warden—There were troops which were sent as an escort.

Thrice Puissant—What was done with the two assassins when they arrived at Jerusalem?

Senior Grand Warden—They were carried before Solomon to whom they confessed their guilt, after which they were confined one day and one night in a dungeon in the tower of Achizar, after which they were led to execution.

Thrice Puissant—What kind of punishment did they receive?

Senior Grand Warden—At the hour of ten in the morning they were tied, naked, to two stakes, their arms and legs extended, their bodies were then opened from their necks to the middle and in that condition they were exposed to the heat of the sun for eight hours during which time the flies and other insects feasted on their blood and entrails. At length their cries were so lamentable that it drew tears from the executioner, who in commiseration of their suffering severed their heads from their bodies, which were given to the wild beasts for food and their heads were placed on the South and West pinnacles of the temple. The head of Akirop who was killed sometime before was placed on the East pinnacle, as a memento to the people to avoid such horrible crimes.

Thrice Puissant—What are the words of the Elected of Fifteen?

Senior Grand Warden—Zerbal and Elignam; the first is the name of the Captain of the Guards who apprehended the assassins in the quarry, and the last God's

people.

Thrice Puissant—What hour was it when the two ruffians expired?

Senior Grand Warden—At six in the evening vengeance was completed.

Thrice Puissant—What is the meaning of the letters B. N. S. which you see in the triangle of the Intimate Secretary?

Senior Grand Warden—The alliance of Moses and Aaron, the same of Solomon with Hiram King of Tyre; they also signify alliance, promise and perfection.

Thrice Puissant—What is the word of the Grand Master Architect?

Senior Grand Warden—Rab-Banain, (master builder.)

Thrice Puissant—In what manner were you afterwards rewarded?

Senior Grand Warden—Divine providence was graciously pleased to direct my researches into the bowels of the earth, wherein I discovered the brilliant Delta on which was engraved the sacred name of the Almighty. As a reward for my zeal Solomon gave me the degree of guardian of the narrow passage which leads to the Sacred Vault.

Thrice Puissant—What quality did you receive on that occasion?

Senior Grand Warden—That of Knight of the Royal Arch.

Thrice Puissant—By whom were you received?

Senior Grand Warden—By Solomon King of Israel and Hiram King of Tyre. As a reward for my labor they also gave the same rank to my two companions Joabert and Stolkin.

Thrice Puissant—What was your name then?

Senior Grand Warden—Guibelum.

Thrice Puissant—What is the sign of the Knight of the Royal Arch?

Senior Grand Warden—That of Admiration.

Thrice Puissant—What is the Token and Word?

Senior Grand Warden—Here it is, (he gives it), the word is Jabulum.

Thrice Puissant—Are you a Grand Elect, Perfect and Sublime Mason?

Senior Grand Warden—I have penetrated into the most sacred place of all the earth.

Thrice Puissant—What is the name of that place?

Senior Grand Warden—It was first called the Secret Vault, but after the Divine Delta was placed therein it was called the Sacred Vault.

Thrice Puissant—Where do the Grand Elect, Perfect and Sublime Masons Work?

Senior Grand Warden—In a holy place under ground.

Thrice Puissant—Where is that place situated?

Senior Grand Warden—Under the Sanctum Sanctorum of the temple of Jerusalem.

Thrice Puissant—What is the work of the Perfect and Sublime Mason?

Senior Grand Warden—Respectfully to preserve in our hearts the sacred mysteries of masonry. To sanctify those who have been initiated. To practice the purest morality, and to aid and assist, to succor and defend our worthy brethren.

Thrice Puissant—Where do the Perfect and Sublime Masons travel?

Senior Grand Warden—Through all the Equators of the Globe to spread the knowledge of their divine mysteries.

Thrice Puissant—What does the Sacred Vault contain?

Senior Grand Warden—The precious treasure of the Grand Elect, Perfect and Sublime Masons.

Thrice Puissant—What is that precious treasure?

Senior Grand Warden—The Divine Delta on which is engraved the sacred name of the Almighty God.

Thrice Puissant—Where is that precious treasure deposited?

Senior Grand Warden—On a pedestal which is called the Pillar of Beauty.

Thrice Puissant—What is your name?

Senior Grand Warden—Jabulum or Guibelum.

Thrice Puissant—What does that name signify?

Senior Grand Warden—Elected friend, favorite and zealous brother.

Thrice Puissant—How many figurative signs have the Grand Elect, Perfect and Sublime Masons?

Senior Grand Warden—Nine, but three are most necessary to be known.

Thrice Puissant—Give me the principal ones?

Senior Grand Warden—The first is cutting your belly across, in token of your obligation. The second is relative to the burning bush, and the third is silence, by putting the first two fingers of the right hand on the lips.

Thrice Puissant—Go on my brother and give me the six others.

Senior Grand Warden—The fourth is Admiration, (see



Fifth Sign.

page 323.) The fifth: interlace all your fingers, hands raised over the head, palms outward. (this sign serves to call a brother.) the sixth Admiration, (see page 323.) Answer, look over your shoulders alternately. The seventh, clap your hands on your thighs.



Answer.

The eighth: put your hands, shut, to your mouth, as if to pull out your tongue, then place it on your heart. The ninth, raise your hand as if you had a poniard in it to strike a brother's forehead, to show that vengeance is completed.

Thrice Puissant—What are the Tokens?

Senior Grand Warden—The principal ones are three in



Eighth Sign.



Ninth Sign



Token of Circumspection

number: first, that of Intimate Secretary, B. .N. .S. . which signifies promises of a complete alliance (see p. 348) The second, Circumspection: advance the hands reciprocally first to the master token, then to the wrist, then to the elbow, and the word is Gabaon.¹⁵⁰ The third is Defiance, Resistance and Remembrance: advance reciprocally the hands as in the fourth degree, draw-

¹⁵⁰ Note 159.—'Gabaon. A significant word in the high degrees. Oliver says, (Londm., i. 335.) 'in philosophical Masonry, heaven, or, more correctly speaking, the third heaven, is denominated Mount Gabaon, which is feigned to be accessible only by the seven degrees that compose the winding staircase. These are the degrees terminating in the Royal Arch.' Gabaon is defined to signify 'a high place.' It is the Septuagint and Vulgate form of Gibeon, which was the city in which the tabernacle was stationed during the reigns of David and Solomon. The word means a city built on a hill, and is referred to in 2 Chron. i. 3. 'So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God.'

In a ritual of the middle of the last century, it is said that Gabaon is the name of a Master Mason.—Mackey's Encyclopaedia, Article Gabaon.

ing them to each other three times; then place the left hand on the brother's back, then on his neck as if to raise him.

Thrice Puissant—What are the pass-words?

Senior Grand Warden—There are three principal ones: the first is Shibboleth three times with an aspiration. The second is El-Hanan. The third is most essential to be known and is Bea-Mak-eh, Bamearah, which is interpreted "thank God we have found it."



Token of Resistance and Remembrance.

Thrice Puissant—What are the covered words?

Senior Grand Warden—There are three: The first is Guiblim or Jabulum. The second is Makobim, which interpreted; "That's he! He is dead!" The third is Adonai, Supreme lord of all,

Thrice Puissant—Give me the word?

Senior Grand Warden—Thrice Puissant, I cannot, I am not able to pronounce it Machbenah and Mah-hah-bone, were substituted in its place. You know what I mean, Adonai is the last covered word for this mysterious one.

Thrice Puissant—How do you enter into a lodge of Perfection?

Senior Grand Warden—With firmness and constancy in my heart.

Thrice Puissant—Why do you always stand in a lodge of Perfection in a posture of surprise?

Senior Grand Warden—In allusion to Moses who was obliged to stand in that position when he received the table of the laws from the Almighty, and also the two

Kings, Solomon and Hiram, who were seized with surprise when they beheld the sacred name on the Golden Plate which was brought to them by Guibelum, Joabert and Stolkin.

Thrice Puissant—What signifies the sign of cutting your belly.

Senior Grand Warden—An allusion to the wounds of our respectable Master Hiram Abiff.

Thrice Puissant—What are the tools of a Grand Elect, Perfect and Sublime Mason?

Senior Grand Warden—A shovel, Crow and Pick-axe.

Thrice Puissant—What use do they make of them?

Senior Grand Warden—They served to discover and raise the square stone on the top of the arches which were built by Enoch and also to break the pedestal on which the treasure was deposited when the temple was destroyed by Nebuchadnezzar and to prevent the sacred name of names from falling into the hands of the profane. They melted down the plate and determined never to write, engrave or pronounce it, but to treasure it in their hearts.

Thrice Puissant—When the Grand Elect came to the Vault did they find anything besides the pillar of Beauty?

Senior Grand Warden—Yes, they found the body of Galaad.

Thrice Puissant—Who was Galaad?

Senior Grand Warden—He was the son of Sophoris, a considerable man among the Perfect Masons, and Chief of the Levites, Galaad was the guardian of the Sacred Vault, and to him was entrusted the care of the lamp which burnt without ceasing in that Sacred and Holy place. His fortitude and magnanimity were not ex-

celled by Hiram Abiff, who 400 years before lost his life rather than reveal the secrets of a Master Maçon. So Galaad preferred being buried under the ruins rather than to discover to the barbarians by his coming out of the place where the greatest of treasures were deposited.

Thrice Puissant—What did the Grand Elect do with the body of this worthy chief?

Senior Grand Warden—They wished to follow the example of Solomon, by burying him with every masonic honor and then to erect a superb monument to his memory, and perpetuate to future generations, the heroic sacrifice he had made of himself to preserve the inestimable treasure of the Sacred Vault of which he was the faithful keeper, but the distress in which the brethren were involved by the capture of Jerusalem prevented it. They took away his habit, consisting of his Tiara and a robe of fine linen which they burnt, and they interred his body in the ruins of the Sacred Vault under the Pillar of Beauty.

Thrice Puissant—How did Solomon live after the dedication of the temple?

Senior Grand Warden—This wise king, this king so virtuous whom God had appointed to rule over the children of Israel became deaf to the voice of the Lord, and was strangely irregular in his conduct. Proud of having erected an edifice to his maker and intoxicated with his power he plunged into all manner of licentiousness and debauchery and profaned the temple of the Most High by offering incense to the idol Moloch, which only should have been offered to the living God. These crimes penetrated deeply into the hearts of the good masons, the greater part of whom voluntarily exiled themselves from their country, that they might not be spectators of the punishment which they feared the Almighty would inflict upon Jerusalem. They accordingly left Judea and went into foreign countries among strangers.

Thrice Puissant—How many years did Solomon reign?

Senior Grand Warden—Forty years, and died when he was ninety-four, and was buried in Jerusalem.

Thrice Puissant—Who was king of Jerusalem after Solomon?

Senior Grand Warden—Rehoboam, his son.

Thrice Puissant—Did anything remarkable happen in his reign?

Senior Grand Warden—God permitted the kingdom of Israel to be divided as a punishment for the sins of the people of Jerusalem as had been predicted by the prophets.

Thrice Puissant—Relate to me the punishment of the kingdom of Judah.

Senior Grand Warden—When the crimes of the people had become insufferably great, God permitted Nebuchadnezzar, king of Babylon to make war upon them, who following the predictions of the prophets sent Nebuzaradan his general, who reduced all Judea with fire and sword, took and sacked the city of Jerusalem and reduced the temple of the living God to a heap of ruins. The conquerors carried with them as captives into Babylon, Zedekiah¹⁰⁰ and all his people, also all the ornaments and treasures of the temple. This happened 470 years, 6 months and 10 days after its dedication. The Grand Elect and Perfect Masons who were at Jerusalem at this time exerted themselves with great brav-

Note 100.—“Zedekiah. A personage in some of the high degrees, whose melancholy fate is described in the Second Book of Kings and in the prophecies of Jeremiah. He was the twentieth and last king of Judah. When Nebuchadnezzar had in his second siege of Jerusalem deposed Jehoiachin, whom he carried as a captive to Babylon, he placed Zedekiah on the throne in his stead. By this act Zedekiah became tributary to the king of the Chaldees, who exacted from him a solemn oath of fidelity and obedience. This oath he observed no longer than till an opportunity occurred of violating it. In the language of the author of the Books of Chronicles, he rebelled against King Nebuchadnezzar, who had made him swear by God.”

This course soon brought down upon him the vengeance of the offended monarch, who invaded the land of Judah with an immense army.”—Mackey’s Encyclopaedia of Freemasonry, Article Zedekiah.

ery and fortitude in its defence, but without effect, for soon beholding the temple of God falling into one general heap of ruins, they directed their whole attention to the preservation of the Sacred Vault from injury and the Golden Plate from being discovered. For this purpose a party of them fought their way into the Sacred Vault where they found the golden plate on the agate stone uninjured. Their joy was excessive on this occasion. They all cried out *Bea-Makeh Bamearah*, that is, "thank God we have found it."

Thrice Puissant—What did they do after this discovery?

Senior Grand Warden—They retired contented, resolving that in future they would never trust this holy name to be written or engraved, but to preserve it faithfully in their hearts and that their descendants should only know it by tradition, from thence arose the custom of pronouncing the letters only, without joining the syllables which was observed afterward in the temple which was built by Cyrus.

Thrice Puissant—How long did the captivity of the brethren continue after the destruction of the temple by Nebuchadnezzar?

Senior Grand Warden—The first captivity was seventy years as was predicted by the prophet Jeremiah.

Thrice Puissant—How did the Israelites behave in Babylon during their captivity?

Senior Grand Warden—They repented of the crimes of which they were guilty and by example of the Grand Elect, who were with them, they worshiped the only true and living God as the prophets had before written

Thrice Puissant—Who were those prophets?

Senior Grand Warden—Habakkuk, Zechariah, Hag-

gai and Malachi.

Thrice Puissant—Who was it that gave liberty to the Israelites and permitted them to return to their own country?

Senior Grand Warden—Cyrus,¹⁶¹ king of Persia, who was the conqueror of all the East. He not only gave permission to the Israelites to return to their own country and rebuild the city of Jerusalem, but also presented them all the sacred vessels which had belonged to the temple, and which had been preserved by the care of Mithridates, the second treasurer.

Thrice Puissant—Where do the Grand Elect, Perfect and Sublime Masons work this day?

Senior Grand Warden—In a place chosen to re-establish the edifice which had been ruined by the traitors.

Thrice Puissant—What are the wages of our success?

Senior Grand Warden—Virtue, which all may obtain who desire it.

Thrice Puissant—What recompense do you expect?

Senior Grand Warden—The destruction of vice and the knowledge and love of my brethren.

Thrice Puissant—What do you find in the place which has been chosen?

Senior Grand Warden—Dead Bones, Blood and a Burning Lamp.

Thrice Puissant—What did you do with the lamp?

Note 161.—"The personal relations to God's people, which were sustained by this mighty conqueror, are full of masonic interest. The Jewish nation had been broken up by Nebuchadnezzar fifty years before his coming, and the remnant, not destroyed, carried away to Babylon, where Cyrus found them. He became to them a generous liberator and a just guardian of their rights. Nearly 250 years before that period, the prophet Isaiah had announced him by name as 'the Shepherd of the Lord,' who should perform all God's pleasure and rebuild the city and temple.—Isaiah xlv. This he hastened to do, and only two years after his conquest of Babylon, issued his celebrated decree, which was, in effect, the re-establishment of the Jewish nation."—Morris's Masonic Dictionary, Article Cyrus Artaxerxes.

Senior Grand Warden—I put it out.

Thrice Puissant—Then you were in darkness?

Senior Grand Warden—No, Thrice Puissant, I had no occasion for lamp or light, I was enlightened by the effulgence of the most brilliant and Divine Delta.

OATH OF ALLEGIANCE.

To be taken by every brother when advanced to the degree of Grand Elect, Perfect and Sublime Mason.

In presence of the Grand Architect of the Universe, and of this respectable assembly of Freemasons, I solemnly promise to obey the general regulations of the Supreme Grand Council for the jurisdiction of the Western Hemisphere, and to acknowledge said Supreme Grand Council as the only authority of the Scotch Rite in said jurisdiction, and I further promise and swear that I will have no intercourse as a mason of said Rite with any masonic body of masons pretending to be subject to any masonic authority of said Rite in this jurisdiction other than said Supreme Grand Council of which the Illustrious brother..... is now Sovereign Grand Commander. So help me God.

CLOSING CEREMONIES

GRAND ELECT, PERFECT AND SUBLIME MASON.

Thrice Puissant—Brother Senior Grand Warden from whence came you?

Senior Grand Warden—Thrice Puissant, from Judea.

Thrice Puissant—What did you bring from thence?

Senior Grand Warden—The precious treasure of the Grand Elect engraven upon my heart, which I will give you.

Thrice Puissant—Approach my brother, (the Senior Warden leaves his seat and approaches the Thrice Puissant with the sign of admiration and whispers in his ear the ineffable word, letter by letter.)

Thrice Puissant—(Strikes three and says,) brethren will please form the chain around the altar, (all kneel on left knee and form with hands above their heads,) the Thrice Puissant then whispers in the ear of the brother next to him the ineffable word, that brother gives it to the next and so on until it reaches the Thrice Puissant again.

Thrice Puissant—My dear brethren, the word which was lost is found, engraved in the deepest part of our hearts, let us retire in the dark and purify our hearts from all uncleanness. Let us pray.

CLOSING PRAYER.

Direct our steps, Oh Adonai, Supreme Lord and Master of the Universe, grant that we may shun the paths of the wicked and not fall into the pit which our enemies have made for us, that the effulgence of divine wis-

dom may enlighten us, that we may possess the means of being charitable by the gifts of this providence, and grant oh Lord that we may not be unsuccessful our labor; bless and sanctify our works that we may know and acknowledge thy power and strength and grant that the virtue which masonry teacheth may be firmly engrafted in our hearts. And the honor and glory shall be ascribed to thy most holy and mighty name. Amen.

(All now take their places.)

Thrice Puissant—Brother Senior Grand Warden, what's the clock?

Senior Grand Warden—Thrice Puissant it is midnight.

Thrice Puissant—Why do you say it is midnight?

Senior Grand Warden—Because after labor comes rest and night is the time of iniquity.

Thrice Puissant—What brought you here?

Senior Grand Warden—The desire of practicing in common with my brethren the arts of virtue, justice and charity.

Thrice Puissant—What is it that attracts you here?

Senior Grand Warden—The brilliant and adorable Delta.

Thrice Puissant—How comes the Delta so often mentioned in this degree?

Senior Grand Warden—To learn the power, goodness, mercy and majesty of the Grand Architect of the Universe, the God of Heaven and Earth, the Eternal Father of nature.

Thrice Puissant—What do you carry from hence?

Senior Grand Warden—A great desire of doing good.

Thrice Puissant—What can a Grand Elect, Perfect and Sublime Mason desire more when he is come to the

Sublime Degree of Perfection?

Senior Grand Warden—The Eternal, "Beatitude" for which he will ever sigh without ceasing, and which he can only acquire by his good works.

Thrice Puissant—Brother Senior and Junior Grand Wardens, acquaint the brethren that I am going to close this lodge of Perfection by the mysterious numbers, 3, 5, 7 and 9.

Senior Grand Warden—Brethren you will please take notice that the Thrice Puissant Grand Master is going to close this lodge of Perfection by the mysterious numbers 3, 5, 7 and 9.

Junior Grand Warden—Brethren you will please take notice that the Thrice Puissant Grand Master is going to close this lodge of Perfection by the mysterious numbers 3, 5, 7 and 9.

Thrice Puissant—(Knocks three; 000. All rise.)

Senior Warden—(Knocks three; 000.)

Junior Warden—(Knocks three; 000. All make the sign of Admiration.)

Thrice Puissant—(Knocks five; 00000.)

Senior Warden—(Knocks five; 00000.)

Junior Warden—(Knocks five; 00000. All make the sign of Admiration.)

Thrice Puissant—(Knocks seven; 0000000.)

Senior Warden—(Knocks seven; 0000000.)

Junior Warden—(Knocks seven; 0000000. All make the sign of Admiration.)

Thrice Puissant—(Knocks nine; 000000000.)

Senior Warden—(Knocks nine; 000000000.)

Junior Warden—(Knocks nine; 000000000. All make the sign of Admiration.)

Thrice Puissant—To the glory of the Grand Archi-

tect of the Universe and under the auspices of the Supreme Grand Council of the Sovereign Grand Inspector General of the 33d degree for the northern jurisdiction of the Western Hemisphere in the Valley of New York, and by virtue of the authority on me conferred by this Sublime Grand Lodge of Perfection, I declare its works thereof now closed. Brothers Senior and Junior Grand Wardens, officers and brethren of this Sublime Grand lodge of Perfection, I admonish you to retire in peace, to practice virtue and religion and to always live as becomes those who live in the immediate presence of the Grand Architect of the Universe, and may God bless our country and our arms.

Thrice Puissani—Together brethren, (all clap, 3, 5, 7 and 9.)

STATUTES AND REGULATIONS

FOR THE GOVERNMENT OF ALL
REGULAR LODGES OF PERFECTION

TRANSMITTED BY THE
SOVEREIGN GRAND COUNCIL OF SUBLIME PRINCES OF
THE ROYAL SECRET, AT BERLIN, PARIS
AND BORDEAUX.

ARTICLE 1ST.

No lodge of Grand Elect, Perfect and Sublime Masters can proceed to work by electing officers or receiving candidates unless warranted by a Charter from the Sublime Princes of the Royal Secret or from a Grand Inspector of the order or his Deputy, duly signed and sealed, without which they are to be regarded as irregular, and the work declared null.

ARTICLE 2ND.

No lodge of Grand Elect, Perfect and Sublime Masters can correspond with any other such lodge, except such as are reported by the Secretary General of the Grand Council to the Grand Inspector or his Deputy, and by him communicated.

ARTICLE 3D.

Whenever a lodge of Perfection is made acquainted with the existence of another lodge of Perfection not included in the list furnished itself by the Grand Inspector or his Deputy, it should at once advise the Grand Inspector or his Deputy thereof, that it may be made known to the Grand Council.

ARTICLE 4TH.

If any brethren assemble irregularly for the purpose of initiating persons into this degree, they should be reprimanded, and no mason of a regular lodge can recognize or visit them on pain of such penalties as the laws of the lodges of Perfection shall prescribe.

ARTICLE 5TH.

If a Royal lodge of Grand Elect, Perfect and Sublime Masters should expel one of its members for misconduct, information thereof must forthwith be given to the Grand Inspector or his Deputy, that he may be able to notify thereof the other regular lodges and the Grand Council. If a regular lodge should violate the laws imposed upon it by the solemn provisions of our secret constitutions or should refuse to submit and to ask forgiveness in the most humble manner by a petition signed by all the members confessing their fault, showing at the same time that they have ceased to work until such time as it shall please the Grand Council of the Sublime Prinees to relieve them from interdiction, to pardon them, and receive them again into favor.

ARTICLE 6TH.

Any new lodge that may come into possession of new degrees, relating to the order in general should immediately make the same known to the Grand Inspector or his Deputy.

ARTICLE 7TH.

The present statutes and regulations must be read to every brother when he takes the degree of Royal Arch. He must promise punctually to obey them, and at all times to recognize the Knights of the East, Princes of Jerusalem, Knights of the East and West, Knights of

the White Eagle, Knights Rose Croix, Patriarchs Noachite, Knights of the Royal Axe, Grand Pontiffs, Knights Princes Adept, Knights of the White and Black Eagle, Sovereign Princes of the Royal Secret and the Grand Inspectors and their Deputies as his chiefs, whom he must promise to respect and their Council to follow in whatever they direct. He must also promise to increase in zeal, fervor and constancy for the order, to the end that he may one day attain to the degree of Grand Elect, Perfect and Sublime Mason, and to be submissive and obedient to the statutes and regulations heretofore made, or that may hereafter be made by the Sovereign Princes, chief of the order of masonry, and that he will pay them all the honors to which they are entitled and to add more force to such obligation, he must sign a submission in due form.

ARTICLE 8TH.

Every lodge of Grand Elect, Perfect and Sublime Masons should have nine officers, including whom the number of members should not exceed twenty-seven. The Thrice Puissant is not counted among the nine officers. He represents Solomon. Hiram King of Tyre sits on his right, in the absence of the Grand Inspector or his Deputy.

First—The Grand Keeper of Seals, representing Galahad, son of Sophonia chief of the Levites, who sits on the left of the Thrice Puissant.

Second—The Grand Treasurer, representing Guibulum, the confidant of Solomon, who sits in front of the table of shew-bread.

Third—The Grand Orator, representing Abdamon, who explained to Solomon many enigmas and the

hieroglyphics engraven on the pieces of marble found in the ancient ruins of Enoch on the mountain of Acedema'' who sits near the Altar of Incense in the North.

Fourth—*The Grand Secretary*, representing Joabert, the favorite of the two allied kings who sits in the South opposite the altar of incense.

Fifth—*The Senior Grand Warden*, representing Adoniram, son of Abda, Prince Harodim of Labanus who after the death of Hiram Abiff was inspector of the laborers on Mount Libanus and the first of the seven secret masters, who sits in the West.

Sixth—*The Junior Grand Warden*, representing Mahabon, the most zealous master of his time, and a great friend of Hiram Abiff, who sits in the West, on the left of the Senior Grand Warden.

Seventh—*The Grand Master of Ceremonies*, representing Stolkin, one of the three who discovered the nine arches and the Delta, who sits in the North.

Eighth—*The Captain of the Guards*, representing Bendia or Zerbal, who held that office during the alliance of the two kings and who sits between the two Grand Wardens.

Ninth—*One Tyler or two*, that the lodge may be well guarded.

ARTICLE 9TH.

The Thrice Puissant and other officers are to be elected every third year. No one but a Prince of Jerusalem can be elected to preside. The election is to be held on

Note 168.—'Acedama. From the Syro-Chaldaic, meaning field of blood, so called because it was purchased with the blood-money which was paid to Judas Iscariot for betraying his Lord. It is situated on the slope of the hills beyond the valley of Hinnom and to the south of Mount Zion. The earth there was believed, by early writers, to have possessed a corrosive quality, by means of which bodies deposited in it were quickly consumed; and hence it was used by the Crusaders, then by the Knights Hospitallers, and afterwards by the Armenians, as a place of sepulture, and the Empress Helen is said to have built a charnel-house in its midst. Dr. Robinson (*Biblical Researches*, i., p. 524.) says that the field is not now marked by any boundary to distinguish it from the rest of the field, and the former charnel-house is now a ruin. The field of Acedama is referred to in the ritual of the Knights Templars.'—*Mackey's Encyclopaedia of Freemasonry*. Article *Acedama*.

the 3d day of the 12th month Adar, which answers to the 21st day of February, that memorable day of the year 2995, when the precious treasure was found by three zealous master masons under the ruins of our ancient patriarch Enoch. The mode of electing either of the officers or a candidate depends on the particular laws of the lodge, but when the officers have been elected they must take an obligation to the Grand Inspector or his Deputy, that they will perform the duties of their office with zeal, constancy, fervor and affection towards their brethren.

ARTICLE 10TH.

Everything like party organization and cabal is absolutely prohibited in connection with the election of officers, on pain of expulsion and erasure of membership.

ARTICLE 11TH.

All the brethren must, in open lodge, wear all their decorations. A brother who enters a lodge without his ornaments or the insignia of some higher degree shall lose his right to vote at that meeting, and pay into the treasury such fine as the lodge shall impose.

ARTICLE 12TH.

Lodges of Perfection are to be held on specified days and at fixed hours, whereof the brothers shall have due and regular notice from the Secretary, in order that if business of importance prevents any brother from attending he may advise the Secretary thereof by letter on the morning of the day of meeting, whereof the Secretary shall inform the lodge in the evening. This the brethren shall not omit, under such penalties as the Thrice Puissant and the lodge may determine.

ARTICLE 13TH.

All lodges of Grand Elect, Perfect and Sublime Ma-

sons must mutually visit each other, by deputations or correspondence, as frequently as possible and communicate to each other whatever light they may acquire.

ARTICLE 14TH.

The Grand Secretary shall issue to every brother who is about to travel, a certificate signed by the Thrice Puissant, the Wardens and the Grand Keeper of the Seals, who shall there affix the seal of the lodge and countersigned by the Grand Secretary. The signature of the brother to whom it is granted must appear in the margin.

ARTICLE 15TH.

The Grand Elect, Perfect and Sublime Masons may admit to the degree of Perfection such brethren as are worthy thereof, and who have held office in symbolic lodges, and to all the degrees that precede that of Perfection to wit: Secret Master, Perfect Master, Confidential Secretary, Provost and Judge, Intendant of the Buildings, Elect of the Nine, Elect of the Fifteen, Illustrious Knight, Grand Master Architect and Knight of the Royal Arch.

The Thrice Puissant may confer three degrees at one and the same time on each brother by way of reward for zealous service, and may at last confer the degree of Grand Elect, Perfect and Sublime Mason when the proper time has elapsed.

ARTICLE 16TH.

Besides the feast days of the 24th of June and 27th of December, the Grand Elect, Perfect and Sublime Masons, must every year, on the 5th of October, celebrate the rebuilding of the first temple of the Lord.

The Prince who is oldest and highest in degree, will preside, and if the two Wardens be of inferior degree,

their places will be filled by such brethren higher in degree as the president shall appoint and so with all other officers.

ARTICLE 17TH.

All matters whatever must be proposed by a Grand Elect, Perfect and Sublime Mason and the members will vote in order commencing with the youngest, and whenever a candidate is proposed to the lodge it must be shown that he respects and is attached to his religion, that he is a person of true probity and discretion, and that he has given proofs of his zeal, fervor and constancy for the order and his brethren.

ARTICLE 18TH.

When the Wardens are notified by the Thrice Puissant of his intention to hold a lodge, they must attend and with all their might advance the prosperity of the lodge. The Master of Ceremonies must also be notified in advance that he may prepare the hall.

ARTICLE 19TH.

The Grand Keeper of the Seals, will have the Seals ready for receptions, set everything in order, and affix the seals to all certificates or other documents signed by the officers of the lodge.

ARTICLE 20TH.

The Grand Orator will deliver a discourse at each reception (initiation) enlarging therein upon the excellence of the order. He will instruct the new brethren, explain to them the mysteries and exhort them not to slacken in their zeal, fervor and constancy, that they may attain to the degree of Grand Elect Perfect, and Sublime Mason. If he has noticed any indiscretions on the part of any brethren or any dispute among them, he

will advise the lodge thereof, that it may endeavor to bring about a reconciliation.

ARTICLE 21ST.

The Grand Treasurer will safely keep all funds devoted to charitable purposes, as well as moneys received for receptions. He will keep a regular book of accounts, at all times ready to be examined by the lodge, and as charity is an indispensable duty among masons, the brethren should voluntarily contribute to the fund for that purpose, each according to his means.

ARTICLE 22ND.

The Grand Secretary will keep a record of all the transactions of the lodge, plainly written, and always ready to be inspected by the lodge, the Grand Inspector or his Deputy, he will dispatch all orders issued by the Thrice Puissant within such time that they may reach their destination in due season. He must prepare all requisitions that are to be transmitted to the lodge to the Grand Council, the Grand Inspector or his Deputy, or into foreign countries, and he will take the greatest possible care to keep the business of his office in perfect order.

ARTICLE 23RD.

The Master of Ceremonies must repair to the temple in due season so as to have everything ready that the work may not be delayed. He is always one of the examiners of visiting brethren and introduces them according to their degrees, consequently he ought to be at all points instructed in the several degrees and possess the confidence of the lodge.

ARTICLE 24TH.

The Captain of the Guard sees that the Tyler does his duty, and it is his business to see the lodge well tyled. He receives all visitors wearing his hat and sword in hand, unless they are Princes masons in whose presence he is uncovered. He will advise the Thrice Puissant whenever a visitor desires to be admitted, will assist in examining him, and will in all cases precede the brethren in the ceremonies of instruction. When he reports that the visitor is a Prince mason, such visitor will be received with all the honors, the brethren forming the vault of steel with their swords, and the Grand Master of Ceremonies conducting him to the foot of the throne and afterwards to an elevated seat near the Thrice Puissant.

ARTICLE 25TH.

If any lodge is for good cause dissolved or temporarily interdicted, the officers thereof must deposit the charter, regulations and statutes, and all the papers of the lodge with the Grand Council if there be one, and if not with the Grand Inspector or his Deputy, where they will remain until the lodge is allowed to resume labor, and if the members of such lodge should not submit to the decision of the Grand Council, their disobedience with their names, degrees and evil characters, are to be notified in writing to all the recognized lodges in the two Hemispheres, that they may incur the contempt of all masons.

May the Grand Architect of the Universe avert so great a misfortune and inspire us to select good men for our brethren, that thereby the order may attain Perfection.

ARTICLE 26TH.

If any member of the lodge that has been dissolved by the Grand Council, shows that body by petition, that he is innocent, he shall be restored to favor and affiliated with another lodge.

ARTICLE 27TH.

Nothing that is done in a lodge should be made known out of the lodge, except to a member of the same, under such penalty as the lodge shall inflict.

ARTICLE 28TH.

No visitor can be admitted until the lodge is opened, nor until he has been scrupulously examined by two well informed brethren and he shall take his obligation also unless more than one member of the lodge shall state that they have seen him sit in a regularly constituted lodge of at least the degree of that which he seeks to visit.

ARTICLE 29TH.

Every lodge may have two Tylers, whose good character should be known. They will be clothed at the expense of the lodge and wear the proper jewel at the button hole of their coats.

ARTICLE 30TH.

The Knights and Prinees Masons being the great lights of the lodge, all complaints against them shall be made in writing and presented at the next lodge meeting. The lodge shall hear and decide and if a party things himself aggrieved he may appeal to the Grand Council which shall determine in the last resort.

ARTICLE 31ST.

Secrecy as to the mysteries being of indispensable obligation the Thrice Puissant Grand Master shall be-

fore closing any lodge ineulate that duty on the brethren in the usual manner and form.

ARTICLE 32ND.

If a member be sick, any member knowing thereof must forthwith inform the Thrice Puissant in order that he may receive the necessary attention, and the Brother Hospitaller must visit him to see that he is properly cared for.

ARTICLE 33RD.

When a brother dies, all the brethren are obliged to attend his funeral in the usual manner.

ARTICLE 34TH.

If a brother meet with misfortunes, it is the duty of every brother to visit him.

ARTICLE 35TH.

If the Thrice Puissant be not present at a lodge meeting, for one hour after the hour fixed for opening, and there be five brethren present the oldest officer will for the time take the throne and proceed regularly with the work, provided the Grand Inspector and his Deputy are absent, but if either of them be present, he shall be invited to take the throne, with all the honors, the same honors being paid the Deputy as to the Inspector in the absence of the latter.

ARTICLE 36TH.

To secure regularity in the lodge the Thrice Puissant Master and the Grand Inspector or his Deputy must keep a list of all the members of the lodge, showing the degree and evil character of each, to be laid before the Grand Council and transmitted to all the regular lodges. They will also advise the Grand Inspector or his Deputy of every matter of interest communicated to the lodge.

ARTICLE 37TH.

If the members of any lodge deem it necessary to make any alterations in the present constitutions and

regulations, that can only be done by petition in writing presented to the lodge prior to the annual feast. If the members, upon mature consideration of the matter proposed, find nothing therein contrary to said statutes and regulations, the proposition in writing shall be transmitted to the Grand Council of the Prinees, and if they approve it, it shall be sent to the Grand Inspector or his Deputy for the Distriet, who shall decide thereon, none of our aneient customs, obligations or eeremonies being changed, nor the force of our present eonstitutions and regulations diminished, on pain of interdiction.

Whereof all lodges of Grand Elect Perfect and Sublime Masons and of Ancient Masons, regularly established under our protection shall so govern and direct themselves for the future, in every place in the world where our order is established, being under the direction of the Inspector, his Deputy or the Princes Masons, individually or in Grand Council if there be one; whereto to give force and actuality, we have resolved to create Inspectors and Deputy Inspectors who shall travel by land and sea, to take note and observe in all lodges regularly constituted.

A eopy of which laws and regulations shall be delivered to our aforesaid Delegates, Deputy Inspectors with authentic Patents and Powers in due form that they may be recognized and duly empowered in the exereise of their functions.

So decreed by our Chiefs and Worthy Protectors in lawful assembly of true science and ample power as representatives of the Sovereign of Sovereigns.

Done at the Grand Orient of Paris, Berlin and Bordeaux, in a holy plaee under the Celestial Vault, near the B. .B. . the 25th day of the 7th month of the year

1762, and transmitted to the very Illustrious and very Puissant Prince Stephen Morin, Grand Inspector of all the regular lodges in the new world.

At the Grand Orient of Berlin under the Celestial Vsult, the day and year above mentioned and certified by us, Grand Inspectors General and Deputies, the 22nd of December, 1768.

[Signed.]

Etrenne Morin.

Moses Cohen.

Spitzer.

Hyman Isaac Long.

HISTORICAL ANALYSIS

FOURTEENTH DEGREE, OR GRAND ELECT PERFECT AND SUBLIME MASON.

Lodges Dissolved by the Lutheran Reformation—Titles Fit for the Dialect of a Mad-house—Travesties Christian Ordinances—The Catacombs of a New Worship—Infidelity its Mother, Rebellion its Cradle—Conjuring and Legerdemain—Satan Fills their Hearts with Lies.

That this was one of the *Ramsay* degrees is proved by its name in France:—"Grand Scotch Mason of perfection, of the Vault of Jas. VI." *Mackey*, (*Note 141*) admits this name to be proof that it was invented and used by Jesuits to destroy Protestantism and restore the Stuarts; (*see Art's Lodge and Rite of Perfection*,) but framed by *Ramsay* in the Jesuits' College at Paris. At first the rite was fourteen degrees. Afterward it was enlarged by De Bonneville to twenty-five, (1754,) in the same college. Then, four years later, it was merged in "*The Council of Emperors*, 1758; and sent by them to the United States, by the Jew, *Morin*;—increased in Charleston, S. C., in 1881, to 33°, where it stands now.

England was Protestant.—The German Lodges, *Rebold* says, p. 54, were nearly all "dissolved" by the Lutheran Reformation. Germany has a Protestant Emperor; England a Protestant government; and France, unhappy France, fell between the upper and nether millstones of a corrupt church and infidel lodges, whose *Grand Orient* has since voted to strike from its Ritual the words: "*The existence of God, and the immortality of man!*" After the flight of the Stuarts in

1688 to the Jesuits' College in Paris, and their recognition by the French King, France became the breeder of volcanoes for all Europe, and, that America should receive the Freemasonry which now covers the United States, from such a source, is as if Benedict Arnold and Aaron Burr, both of whom were Masons, had formed a system of secret lodges to "*elevate mankind*," and Europe had received and adopted them! The very terms and titles of this degree—"Grand, Elect, Perfect and Sublime Mason," are fit for the dialect of a mad house; and they recall to mind the Scripture: "*Madness is in their hearts while they live, and after that they go to the dead.*" But there is a method in this madness. It makes money like Mormonism and Popery. And, like literal madness in rabid animals, its venomous virus produces a zeal of proselytism, like the restless longing of hydrophobia to bite itself into whatever living thing is free from it. And this degree reveals the secret of this terrible moral enemy.

We assume that Christianity, the Bible of the Christian nations, is true, and that the vagaries of the heathen tribes is untrue. And, if so, then that which attempts the entire subversion of the Christian system, is not a local, particular evil, like robbery or fraud, but a fundamental, and universal one; and this total subversion is precisely what is attempted by this degree. Thus.

1. *It scorns and scoffs at the God of the Bible.* We read in its Ritual:

"The candidate looks for the last time on the Solomonian school." "On one side, and in the past, appears the formidable God of by-gone generations; his name is inscribed on the Breast-plate of the High Priest of the Jews. On the other side, and far in the future, the Eternal, Good, Simple, Benevolent, Merciful, Equitable and ever consoling Father of Mankind, whose titles are written with the blood of that Sublime Teacher, who first of all proclaimed the existence of a God of Love and Love only."—*Ritual page 292.*

It requires but a glance at this plain paragraph to see that it is a scoff at the Jehovah of the Old Testament, who is the Jesus Christ of the New. And its ignorance equals its impudenee. The name of this same "Sublime Teacher" is dropped from the Scriptures quoted in the Lodge, in many of the degrees; and his religion, on the altar of the lodge, is put on a level with the worships of "four-footed beasts and ereeping things." See *Note 155* of this degree. And as to Christ teaching a "God of Love only," "The Scriptures," which Christ endorsed, teach that "Justice and judgment are the habitation of His throne!" Nay, this same "Sublime Teacher" said of some: "These shall go away into everlasting punishment."

2. This degree makes a false use of the Deeclogue, and a profane use of the Lord's Supper.

While the candidate is led into and around the lodge, the *Thrice Puissant* reads the ten Commandments; knowing, as he must, that the Deeclogue is not the Mason's law of life, but the *Lex Naturæ* or Law of Nature. (See the *Ritual*, page 312.) Mackey says: "The ten Commandments are not obligatory upon a Mason!" (See *Art Decalogue*.) And on page 319 of the *Ritual*, the *Thrice Puissant* and Candidate take solemnly consecrated bread, and drink wine from a cup. The obvious and intended effect of which must be to degrade the Deeclogue, and rival and run down Christ's commemorative supper.

3. Then the candidate is made to swear (p. 317), not to "take arms," or "enter into any conspiracy against his country." Nevertheless the ten Lodges of the District of Columbia all entered into such a conspiracy before the Rebellion, and Pike, Sovereign Grand Commander of this Rite, initiated, in Federal Lodge, Washington, and fought Indians against the Union at Pea Ridge, Ark. And years before, Southern Lodges, and Charleston, the

seat and headquarters of the Supreme Council, were combined in a conspiracy to break up the country; and all the while this oath was being administered by and to conspirators! to quiet the fears of Northern Masons and insure the success of the Rebellion. The effect of such wholesale fraud and sanctimonious false swearing, whether intended or not, could only be to make Christ's religion of sincerity and truth, an impossibility within its influence.

4. But that the intention of the framers of this degree was to make a clean riddance of Christianity is proved by history, and is evident from the degree itself.

The eminent French patriot, poet and historian, *Lamartine*, writing of the times when this degree and its Scottish Rite originated, says: "The Spirit of Philosophy had organized occult associations after the image of Freemasonry." "Between the initiated and existing institutions, the war was concealed, but the more deadly." "These lodges were the catacombs of a new worship."—*Hist. the Girondists*, vol. I, p. 188.

What that new underground religion was, is seen on the preceding page: "Frederick the Great was the corrupter of the Empire." * * * "Military men, educated in the School of Frederick, academies modeled after the genius of Voltaire; colonies of Jews enriched by war, and French refugees formed the public mind." p. 187. And again on the next page: "The sect of *Illuminees*, founded and guided by Weishaupt, was spreading in Germany in conjunction with the *Freemasons* and the *Rosicrucians*, p. 187.

This testimony of *Lamartine* is mild, impartial, reliable, and concurrent with all the sound writers of that day. And never, perhaps, since the march of time be-

gan, were the destinies of society in the hands of men so completely abandoned of God and goodness as the persons named above and their followers and associates. Voltaire's writings guided, and his spirit animated them. And his common reference to Christ, was in the words: "*Crush the wretch!*" And these minds controlled the ideas which controlled the public mind and thought when and where *The Ancient and Accepted Scottish Rite* was born and named, "*Rite of Perfection*," and such men were its god-fathers. Its mother was infidelity, and its cradle rebellion. And whether the pretence of Mitchell and Dalcho that the Charleston Supreme Council, and its "Ancient and Accepted Scottish Rite," were chartered by the infidel monarch, Frederick, in 1786, be fact or fiction, the double-headed eagle, which was the banner of both Frederick and the Charleston Council, proves the identity of their spirit, nature and intent.

But what is this degree in itself? Its legend says that the real name of God was lost, till it was found by Masons, engraved on a three-cornered gold plate, in "the ruins of Enoch." Whether the Mormon, Jo. Smith, who was a Mason, took his story of gold plates from this one, or invented a like legend of his own, the two are similar in origin, nature, and effect. They both utterly destroy Christianity, while pretending to favor and expand it.

If we turn to the Ritual (page 320,) we see in this degree men kneeling, and repeating the Hebrew names of the consonants which spell *Jehovah*, which consonants they say they found on that three cornered gold plate, in a cave dug before the deluge. They hear no name pronounced. The letters were never lost. The *pronunciation* of the name was lost, by the silence of superstitious

Jews, who, in reading, paused and passed it. *That* is not recovered. Our word *Jehovah* was formed, as we and Freemasons now pronounce it, by uniting its own consonants with the vowel sounds of *Adonai*. That triangular plate, had there been one, could not speak. They pretended to find letters on it, and shout that they have found the true name of God; and some of them hint that our Savior stole the name out of the latter Temple, to conjure and work his miracles by! while their whole trick is the conjuring and legerdemain of which they accuse Christ!

But what do they mean to accomplish by it? We answer, what they mean is, obviously, what they get, viz: money and power over mind. And what the devil, who inspires them, means, is equally plain. He knows that "*This is life eternal, to know the living and true God and Jesus Christ whom he hath sent.*" He knows, too, that the Holy Ghost is ready to lead penitent, believing men to God through the one only and Eternal Mediator — "*The Lamb slain from the foundation of the world,*" and so He is the Eternal Soul of the Old Testament and the Substance of the New. And Satan wishes to keep men from coming to Christ to be saved. And if he can so stultify and besot men that they will believe that *Ramsay* "*fabricated*" this degree, and yet that it tells truth and "elevates men"! — That the story is manufactured, made up, and yet the *name* is real, and Masonry a good thing! Then he has accomplished the ruin of every such deluded man! He has taken away God, and the only Mediator by whom finite creatures can come to Him; and set his dupes to gazing on imaginary letters, on an imaginary gold plate! And this is as good as worshipping the moon, or praying to spirits (devils,)

with one's fingers on a table;—he accomplishes a double purpose;—he plucks men from God and chains them to himself;—he sets them to “behold and wonder,” and then he knows that they will “despise and perish” as they do;—he inserts himself into their worship;—mesmerizes them as conjurers mesmerize men;—charms them as serpents charm rabbits and birds;—fills their hearts with lies as he did Ananias and Sapphira;—“possesses” them, in short. And if he fails to convince their understandings, or “blind” their minds, he drags them, perhaps, into vices to disable them for doing good.

Such is this Fourteenth degree of *The Ancient and Accepted Scottish Rite*. Of course, all who receive it and the degrees preceding it, do not become its victims, but multitudes do. And when once he has set up his strong hold in the pulpit, bar, press, and above all, in colleges and schools;

“Ten thousand rove the woods and brakes among,
Some eastward and some westward and all wrong.”

All lose the way to God. None “find rest to their souls.” after Satan enters into them, as he entered Judas and Ahithophel. But we are “complete in Christ,” because He is our way to God, who is Infinite and Immovable.

CHAPTER XXV

FIFTEENTH DEGREE OR KNIGHTS OF THE EAST OR SWORD.¹³³

DECORATIONS:—This assembly is styled a Council, two apartments are necessary, the first is the apartment of the East representing a Palace, fitted up in the eastern style with water green hangings, with throne, canopy, etc. Over the throne is a Sun, etc., behind the throne may be a representation of the dream of Cyrus; in the West are two arm-chairs.

SECOND APARTMENT is the hall of the West and represents the ruins of the Grand Lodge of Perfection at Jerusalem, with red hangings, and illuminated by seventy lights, in groups of seven each or usually twenty-five, viz: Three in the North, five in the South, seven in the West, and nine in the East, and the Delta, making twenty-five. In the passage between these two rooms

Note 133.—“Knight of the East or Sword. The 15th degree of the Ancient and Accepted rite. It refers to those valiant Masons who, with trowels in hand and swords by their sides, were every ready to construct and defend the Holy City and Sanctuary. It is founded on the circumstance of the assistance rendered by Darins to the Jews, who, liberated from their captivity by Cyrus had been prevented by their enemies from rebuilding the temple. This degree requires three apartments, styled Hall of the West and Hall of the East, between which must be an ante-chamber or passage, representing the road from Jerusalem to Persia. The first apartment represents the encampment of the Masons among the ruins of Jerusalem. The hangings are crimson. The room is lighted with 70 lights, disposed in groups of 7 each, in commemoration of the 70 years' captivity. The second apartment represents the council chamber of Cyrus, King of Persia, and should be decorated according to the customs of the Orientals. In the ante-room, separating the two apartments, must be a solid bridge, resembling stone, with a representation of running water under it. The jewel, of gold, in three triangles, one within the other, diminishing in size, and inclosing two naked swords, crossed hilts downward, resting on the base of the inner triangle.”—Maoy's Encyclopædia and Dictionary Freemasonry, Article Knight of the East or Sword.

should be a wooden bridge guarded at both ends by armed men.

TITLES FIRST APARTMENT.

Sovereign Master,	represents	Cyrus.
Master of Cavalry,	represents	Senior Warden.
Master of Infantry,	represents—	Junior Warden.
Master of Palace,	represents	Orator.
Master of Finance,	represents	Treasurer.
Master of Dispatches,	represents	Secretary.
Master of Ceremonies.		
Captain of the Guards.		

CLOTHING :—The Sovereign Master, Master of Palace, and the Master of Dispatches are clothed in Royal Robes. The Sovereign Master wears a crown and uses a Scepter. All the brethren in Robes of Red or Yellow, with caps or turbans, with a sun embroidered on the front. The Sovereign Master, Master of Palace and the Master of Dispatches, each wear a red or green collar round the neck, from the end of which is suspended a Golden Sun.

SECOND APARTMENT :—Sovereign Master is Styled Thrice Excellent. Wardens are styled Excellent Wardens. All others are styled Venerables. All wear a water colored girdle fringed with gold.

In the second apartment the presiding officer in the first part of the reception represents Ananias, seated in the East and styled Sovereign Grand Master, clothed as the other brethren, but wears a crown and holds a gavel in his hand. His jewel is three triangles interlaced, suspended from the end of the order.

In the second part of the reception he represents Zerubbabel.

The Senior Warden sits in the West clothed as the other brethren; his jewel is a square within three triangles.

The Junior Warden's jewel is a level within three

triangles. The Captain of the Guard is clothed as the other brethren, wearing the sash and jewel. All the brethren wear green mantles or cloaks trimmed with red, and the sash and jewel, and armed with swords; two cross swords are embroidered on the front of the sword belt.

ORDER :—Water green colored sash with a green rosette at the bottom, worn from right to left.

JEWEL :—The same as the Grand Master Architect, with the addition of two steel cross swords on it, or suspended from it.

APRON :—White, lined and bordered with green, two cross swords, painted on the flap. On the apron are three links of a chain of a triangular form, below them an arched bridge, on the center arch the letters L. O. P.

BANNER :—Green silk, bordered with red, on it a lion and a wolf, emblems of the tribes of Judah and Benjamin.

OPENING CEREMONIES

KNIGHTS OF THE EAST OR SWORD.¹⁰⁰

[All the officers being at their stations except the Sovereign Master.]

Master of Cavalry—Sir Knights, the Sovereign Master has ordered us to assemble to hold a Council, let us be attentive to what he will propose to us. Here he comes! [Sovereign Master enters, marches up to the throne, strikes one with the pommel of his sword and brings it to a salute. All return the salute.]

Sovereign Master—Sir Knight, Master of Cavalry, what is your duty?

Master of Cavalry—To see that the Council is secure, that none may enter who are not true Knights.

Sovereign Master—Sir Knights, Masters of Cavalry and Infantry, make your inspection. (They leave their stations, examine both doors and return.)

Master of Cavalry—Sovereign Master, the guards are at their posts, the Council is secure, and we may deliberate in safety.

¹⁰⁰Note 164.—"Knight of the East or Sword. [Scotch Masonry.]—The first degree conferred in the Council of Princes of Jerusalem Scotch Masonry, and the fifteenth upon the catalogue of that system. The officers are, Cyrus the Sovereign, Nehemias the Senior General, the Junior General, Grand Master of the Palace, Grand Master of Ceremonies, Grand Master of Dispatches, and Grand Captain of Guard. The hangings of the Council Chamber are water-green tapestry, of the hall of the Workmen, red. There are seventy lights. The apron is white, lined and edged with green, and displays a chain of three links; upon the movable part, two crossed swords, Jewel, the same as the Grand Master Architect, which are together with crossed swords at the bottom. Hour to open, the end of the seventy years of captivity; hour to close, the completion of the second Temple. Age 70."—Morris's Masonic Dictionary, Article Knights of the East or Sword.

Sovereign Master—Sir Knight, Master of Cavalry, is that sufficient?

Master of Cavalry—It is not, Sovereign Master, we should be satisfied that all present are entitled to a seat in the Council.

Sovereign Master—Satisfy yourselves, Sir Knights, Masters of Infantry and Cavalry. (They leave their stations and receive the pass-word from each Knight and return.)

Master of Cavalry—Sovereign Master, all present are Knights of the East or Sword.

Sovereign Master—Together, Sir Knights. (All clap five and two; 00000 00.) Glory to God and our Sovereign.

Sovereign Master—I declare this Council of Knights of the East or Sword open. He then strikes and says, be seated, Sir Knights.

CHAPTER XXVI

FIFTEENTH DEGREE OR KNIGHTS OF THE EAST OR SWORD.¹⁰⁵

INITIATION.

The first part of the initiation is in the Grand lodge of Perfection. The Master of Ceremonies prepares the candidate as a Grand Elect, Perfect and Sublime Mason, conducts him to the door and knocks 3, 5, 7 and 9.

Captain of Guard—Thrice Puissant Grand Master, there is an alarm at the door.

Thrice Puissant—See the cause of that alarm, venerable Captain of the Guard. [Captain of the Guard goes to the door, knocks 3, 5, 7 and 9, opens it and says:] What is the cause of this alarm?

Note 105.—"Knight of the East. (Chevalier d' Orient.) This is a degree which has been extensively diffused through the most important Rites, and it owes its popularity to the fact that it commemorates in its legend and its ceremonies the labors of the Masons in the construction of the second Temple.

"1. it is the fifteenth degree of the Ancient and Accepted Scottish Rite, the description of which will apply with slight modifications to the same degree in all the other Rites. It is founded upon the history of the assistance rendered by Cyrus to the Jews who permitted them to return to Jerusalem, and to commence the rebuilding of the house of the Lord. Zerubbabel, therefore, as the Prince of the Jews, and Cyrus the King of Persia, as his patron, are important personages in the drama of reception; which is conducted with great impressiveness even in the old and somewhat imperfect ritual of the last century, but which has been greatly improved. I think is the modern ritual adopted by the Supreme Councils of the United States.

The cordon of a Knight of the East is a broad green watered ribbon, worn as a baldric from left to right. The sash or girdle is of white watered silk, edged above, and fringed below with gold. On it is embroidered a bridge, with the letters L. D. F. on the arch, and also on other parts of the girdle human hands, and mutilated limbs, and crowns, and swords. The apron is crimson, edged with green, a bleeding head and two swords crossed on the flap, and on the apron three triangles interlaced formed of triangular links of chains. The jewel is three triangles interlaced enclosing two naked swords."—*Mackey's Encyclopaedia of Freemasonry, Article Knight of the East.*

Master of Ceremonies—A Grand Elect, Perfect and Sublime Mason, who solicits the honor of being created a Knight of the East or Sword.

Captain of Guard—Is this an act of his own free will and accord?

Master of Ceremonies—It is.

Captain of Guard—By what further right or benefit does he expect to obtain this privilege?

Master of Ceremonies—By the benefit of the Sacred Word, and with your assistance we will give it. (The Captain of the Guard retires and the word is given as in the lodge of Perfection, when all rise.)

Captain of Guard—Who is this brother, venerable Grand Master of Ceremonies, and whence comes he?

Master of Ceremonies—His name is Zerubbabel¹⁰⁶ a Prince of the house of Judah who comes from Babylon to view the ruins of the temple and the holy city.

Captain of Guard—What does he desire?

Master of Ceremony—To offer his services to his brethren who have returned from captivity.

Captain of Guard—Let him wait a time with patience and I will inform the Thrice Excellent Grand Master of

Note 106.—"This eminent Prince who in wisdom, influence and zeal for God's honor, was only second to Solomon himself, is introduced into the degrees of Royal Arch and Red Cross Knight, also into various degrees of Scotch Masonry, occupying the same relation to the second temple as Solomon did to the first. So prominent, indeed, was his position, that the Second Temple is most frequently called after his name. The name Zerubbabel signifies 'begotten in Babylon,' referring to his nativity. He is called 'the son of Shealtiel.' He was the prince, or head, of the tribe of Judah, at the time of the return from the Babylonish captivity, B. C. 536. Of the decree of Cyrus he immediately availed himself, and placed himself at the head of those of his countrymen whose spirit God had raised to go up to build the House of the Lord which is in Jerusalem. It was probable that he was in the service of the King of Babylon, for he had a Chaldean name, Sheahbassar, and was appointed by Cyrus governor of Judaea. Being armed with a grant from that King, of timber and stone for the building, and of money for the expenses of the builders, he collected the materials, including cedar trees from Lebanon, and got together masons and carpenters to do the work by the opening of the second year of their return. But misrepresentations at the Court of Persia cast a blight upon the prospect, and for many years the work of building ceased. In the second year of Darius, however, B. C. 520, a favorable decree was secured, gained, according to masonic tradition, by a personal appeal from Zerubbabel, who had spent some of the years of his youth with Darius, while the latter was a private citizen."—*Morris's Masonic Dictionary, Article Zerubbabel.*

his request. (Captain of the Guard enters, approaches the throne, knocks 3, 5, 7 and 9.)

Thrice Excellent—What is the cause of this alarm?

Captain of Guard—Thrice Excellent Grand Master, there is without, a Grand Elect, Perfect and Sublime Mason who solicits the honor of being created a Knight of the East of Sword.

Thrice Excellent—Is this an act of his own free will and accord?

Captain of Guard—It is.

Thrice Excellent—Who is this brother, venerable Captain of the Guard, and whence comes he?

Captain of Guard—His name is Zerubbabel¹⁶⁷ a Prince of the house of Judah, who comes from Babylon to view the ruins of the temple and the holy city.

Thrice Excellent—What does he desire?

Captain of Guard—To offer his services to his brethren who have returned from captivity.

Thrice Excellent—You will retire and let this Prince of the house of Judah be admitted.

Captain of Guard—(Having opened the door) it is the order of the Thrice Excellent Grand Master, that this Prince of the house of Judah be admitted.

Thrice Excellent—(Knocks three; 000. All rise.) (Master of Ceremonies and candidate enter, approach the altar and salute.)

¹⁶⁷—This traditional history relates that Zerubbabel, for the protection of his people, armed 7,000 Masons, and placed them in the van to repel such as should oppose their march to Judea. Their march was unimpeded as far as the banks of the Euphrates, when they found an armed force opposed to their passage. A conflict ensued, and the enemy was cut to pieces or drowned at the passage of the bridge. The emblematic color of the degree is in allusion to this circumstance. The journey occupied four months, and in seven days from their arrival the work of restoring the temple was commenced. The workmen were divided into classes, over each of which a chief, with two assistants, was placed. Every degree of each class was paid according to its rank and each class had its distinctive modes of recognition.—*Macey's Encyclopaedia and Dictionary of Freemasonry, Article Knight of the East or Sword.*

Thrice Excellent—My brother, this lodge has been selected to rule and govern the remnant of the children of Israel, who have returned from captivity where they had been carried after the destruction of Jerusalem and King Solomon's temple by Nebuchadnezzar¹⁶⁸ King of the Chaldeans. We cannot receive you as befits your rank, for we are poor and discouraged, as our once noble city still remains in ruins. But we welcome you, and rejoice that you have not forgotten your brethren, and thank you also for your kind offer.

Master of Ceremonies—(For Candidate) Thrice Excellent Grand Master, this is the first year of the reign of Cyrus¹⁶⁹ King of Persia, and he hath made a proclamation throughout all his kingdom, and put it also in writing, saying, "thus saith Cyrus King of Persia. The Lord God of Heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem." I have come hither at the request of my brethren to offer up our prayers unto the God of Israel, that he will cause Cyrus the King to remember his proclamation and set free all the children of Israel now in bondage, and let them go up to Jerusalem which is in Judah and rebuild the house of the

¹⁶⁸—Nebuchadnezzar was engaged during his whole reign in wars of conquest. Among other nations who fell beneath his victorious arms was Judea, whose king, Jehoiakim, was slain by Nebuchadnezzar, and his son, Jehoiachin, ascended the Jewish throne. After a reign of three years, he was deposed by Nebuchadnezzar and his kingdom given to his uncle, Zedekiah, a monarch distinguished for his vices. Having repeatedly rebelled against the Babylonian king, Nebuchadnezzar repaired to Jerusalem, and after a siege of eighteen months, reduced it. The city was leveled with the ground, the Temple pillaged and burned, and the inhabitants carried captive to Babylon.—*Macey's Encyclopaedia of Freemasonry, Article Nebuchadnezzar.*

¹⁶⁹—The Jews, who had been carried away by Nebuchadnezzar on the destruction of the Temple, were then remaining as captives in Babylon. These Cyrus released, A. M. 3468, or B. C. 538, and sent them back to Jerusalem to rebuild the house of God, under the care of Joshua, Zerubbabel, and Haggai. Hence, from this connection of Cyrus with the history of Masoury, he plays an important part in the rituals of many of the high degrees.—*Macey's Encyclopaedia of Freemasonry, Article Cyrus.*

Lord God of Israel which is in Jerusalem.

Thrice Excellent—Brethren let us offer up our prayers for the success of the noble prince Zerubbabel.

PRAYER, KNIGHTS OF THE EAST OR SWORD.

Thou, O Lord, wilt save the afflicted people and wilt level the high towers of pride. By thine aid have I run through a troop of enemies, and by my God I leaped in safety over a wall.

As for God, his way is perfect, the word of the Lord is tried, he is a buckler to all those who trust in him, for who is God save the Lord? Or who is a rock save our God? He teacheth me to war, so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation, and thy right hand hath holden me up, and thy strength hath given me power. I have pursued mine enemies and overtaken them, neither did I turn again until they were consumed. I have wounded them and they were not able to rise, they are fallen under my feet for thou hast girded me with strength unto the battle. Thou hast subdued under me those that rose up against me. Therefore will I praise the Lord forevermore. Amen.

Master of Ceremonies—(For candidate) *Thrice Excellent Grand Master*, I will now retire, and after I have visited the ruins of the temple I shall return to Babylon, and if possible obtain an audience with Cyrus¹⁷¹ the King and remind him of his proclamation, and endeavor to obtain the liberty of our brethren in captivity, to enable us to return to Jerusalem and rebuild the house of the Lord.

¹⁷⁰—This distinguished character, the founder of the Persian Empire, is introduced in Scotch Masonry in the degree of Knight of the East and Grand Master Ad-vitam; in Chivalric Masonry, in the degree of Knight of the Red Cross, and in Chapter Masonry, in the degree of Royal Arch.

¹⁷¹—He defeated the Median King, about B. C. 559, and began a career of conquest, which made him the hero of the East. Thirteen years later he defeated Croesus and conquered Lydia. He captured Babylon, B. C. 538. He fell in battle, B. C. 529. His monument is still shown at Pasargade, in good preservation.—*Morris's Masonic Dictionary*, Article Cyrus Artaxerxes.

Thrice Excellent—(To candidate) Again we thank you Zerubbabel for your kind offer. We will also furnish you with an escort to the Persian frontier while we offer up our prayers for your success.

Thrice Excellent—Excellent Senior Grand Warden, you will take a sufficient number of guards; let Zerubbabel¹⁷¹ view the ruins of the temple and the holy city, and conduct him to the Persian frontier, for he bears the tears and distresses of his brethren.

Thrice Excellent—Brethren, I declare this lodge adjourned.

Master of Ceremonies and Senior Warden conduct the candidate to the ante-room, divest him of his ornaments, bare his head and neck and bind his waist with chains, throw a black veil over his head, etc., meanwhile the brethren retire to the first apartment, representing the court of Cyrus, when the officers take their stations.

Master of Ceremonies—(With candidate knocks 5 and 2 on the door.)

Master of Infantry—Sir Knight, Master of Cavalry, some one knocks as a Knight of the East or Sword.

Master of Cavalry—Sovereign Master, some one knocks as a Knight of the East or Sword.

Sovereign Master—Sir Knight, Captain of the Guard see who knocks. (Captain of the Guard goes to the door, knocks 5 and 2, then opens it.)

¹⁷¹—Zerubbabel. In writing the life of Zerubbabel in a Masonic point of view, it is incumbent that reference should be made to the legends as well as to the more strictly historical details of his eventful career. With the traditions of the Royal Arch, and some other of the high degrees, Zerubbabel is not less intimately connected than is Solomon with those of Symbolic or Ancient Craft Masonry. To understand those traditions properly, they must be placed in their appropriate place in the life of him who plays so important a part in them. Some of these legends have the concurrent support of Scripture, some are related by Josephus, and some appear to have no historical foundation. Without, therefore, vouching for their authenticity, they must be recounted, to make the Masonic life of the builder of the second Temple complete.—*Mackay's Encyclopaedia of Freemasonry*, Article Zerubbabel.

Captain of Guard—Who knocks, and what do you desire?

Master of Ceremonies—I beg if possible, that you would procure me the honor of speaking to the king.

Captain of Guard—Who are you?

Master of Ceremonies—A Jew by nation, a Prince by blood, descendant from the race of David and the tribe of Judah, but a captive and slave by misfortune.

Captain of Guard—What is your name?

Master of Ceremonies—Zerubbabel.¹⁷²

Captain of Guard—What is your age?

Master of Ceremonies—Seventy years.

Captain of Guard—From whence came you?

Master of Ceremonies—From Jerusalem.

Captain of Guard—What motives bring you here?

Master of Ceremonies—The tears and distresses of my brethren.

Captain of Guard—Wait a while and I will go and intercede with the king for you. (*Captain of the Guard shuts the door and approaches the altar.*)

Captain of Guard—Sovereign Master, there is without one who desires the honor of being admitted into your presence.

Sovereign Master—Who is he?

Captain of Guard—A Jew by nation, a Prince by

Note 172.—"Zerubbabel (born in Babylon), a Prince of Judah, son of Shealtiel, of the royal house of David, was the leader of the first colony of Jews that returned from captivity to their native land under the permission of Cyrus, carrying with them the precious vessels belonging to the temple for the service of God. With the aid of Jehona and his body of priests Zerubbabel proceeded, on his arrival in Jerusalem, to rebuild the fallen city, beginning with the altar of burnt-offerings, in order that the daily services might be restored. The Samaritans, however, having been offended at being expressly excluded from a share in the land, threw obstacles in the way to hinder the work, and even procured from the Persian court an order that it should be stopped. Accordingly, everything remained suspended until the second year of Darius Hystaspis (B. C. 521), when the restoration was resumed and carried to completion, through the influence of Zerubbabel with the Persian monarch. This subject is beautifully exemplified in the degrees of the East and Sword and the Knight of the Red Cross."—*Maoy's Encyclopaedia and Dictionary of Freemasonry, Article Zerubbabel.*

blood, descendant from the race of David, and tribe of Judah, but a captive and slave by misfortune.

Sovereign Master—What is his name?

Captain of Guard—Zerubbabel.

Sovereign Master—What is his age?

Captain of Guard—Seventy years.

Sovereign Master—What motives bring him hither?

Captain of Guard—The tears and distresses of his brethren.

Sovereign Master—Let him be admitted. (*Captain of the Guard opens the door, they enter and the Master of Ceremonies conducts him seven times round the room while the following is read:*

Sovereign Master—By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion, we hanged our harps upon the willows in the midst thereof, for there they who carried us away captives required of us a song, and they who wasted us, required of us mirth, saying sing to us one of the songs of Zion.

How shall we sing the Lord's song in a strange land? If I forget thee O, Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.

Remember, O Lord the children of Edom in the day of Jerusalem, who said, raze it, raze it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed, happy shall he be who rewardeth thee as thou hast served us. Happy shall be he that taketh and dasheth thy little ones against the stones. (*When this is ended they halt in front of the Master of Cavalry.*)

Master of Cavalry—What motives bring you hither?

Master of Ceremonies—I am come to implore the

bounty and justice of the king.

Master of Cavalry—On what occasion?

Master of Ceremonies—To beg grace for my brethren, masons in captivity for seventy years.

Master of Cavalry—Who are you?

Master of Ceremonies—Zerubbabel a Hebrew Prince, sprung from the race of David.

Master of Cavalry—What is the grace you would ask?

Master of Ceremonies—To see my brethren set free, to suffer them to return to Judea and rebuild the temple, revive the laws of the God of Battles and the ordinances of Moses.

Master of Cavalry—Brother Master of Ceremonies, let the candidate face the East. (Master of Ceremonies causes him to do so.)

Master of Cavalry—Sovereign Master, there stands here in the West one who desires the honor of being admitted into your presence.

Sovereign Master—What brings him hither?

Master of Cavalry—He comes to implore your bounty and justice.

Sovereign Master—On what occasion?

Master of Cavalry—To beg grace for his brethren, masons in captivity for seventy years.

Sovereign Master—Who is he?

Master of Cavalry—Zerubbabel, a Hebrew Prince, sprung from the race of David.

Sovereign Master—What is the grace he would ask?

Master of Cavalry—To see his brethren set free, to suffer them to return to Judea and rebuild the temple, revive the laws of the God of Battles and the ordinances of Moses.

Sovereign Master—Since motives so praiseworthy have

brought him hither, permit him to approach our presence with his face uncovered.

Master of Cavalry—Brother Master of Ceremonies, conduct the candidate to the East. (Master of Ceremonies conducts him to the East, causes him to kneel before the Sovereign Master and takes the veil off his head.)

Sovereign Master—This is indeed Zerubbabel, who saved my life at the risk of his own. Arise Zerubbabel and prefer your request. (Master of Ceremonies causes him to rise and says:)

Master of Ceremonies—(For candidate) Sovereign Master, the tears and lamentations of my fellow captives and the remnant of our people at Jerusalem have compelled me to appeal to your justice and mercy. Many remain here in bondage and all anxious for the happy day to arrive when they shall be engaged in rebuilding the holy city and the house of the Lord. They have prayed me to obtain an audience with your august majesty to implore your clemency and that you will be pleased to restore to those their freedom who are now in bondage, to enable them to return to the land of their fathers and to aid and assist in rebuilding the house of the Lord.

Sovereign Master—(To candidate) Zerubbabel, I have often heard of your fame as a wise and skillful mason and I have a profound veneration for that ancient and honorable institution, and a sincere wish to become a member of the same; I have also, like yourself lamented the seventy years' captivity of the Israelites. I now promise to grant your request if you will communicate to me the secrets of masonry which distinguished the Jews from all other nations.

Master of Ceremonies—Sovereign Master, when our Grand Master, Solomon King of Israel communicated to us the first principles of masonry, he informed us

that equality was its foundation. Equality does not reign here. Your rank, your superiority, your titles and your court are not admissible in the place where instructions are given in our mysteries. Solomon also taught us that Truth was a divine attribute and the foundation of every virtue. To be good and true was the first lesson we were taught in masonry. My engagements are sacred and inviolable, I am unable to reveal our secrets, and if liberty is to be obtained at such a price, I would prefer an honorable exile or a glorious death.

Sovereign Master—Sir Knights, I admire the discretion and virtue of Zerubbabel. He deserves liberty as a reward for his firmness. Zerubbabel, you are free. Guards free Zerubbabel from those chains and that garb of slavery. (The brethren take off his chains) and may those badges of servitude never again disgrace the hands of a mason and more especially those of a Prince of the house of Judah. Sir Knight, Master of Ceremonies conduct Zerubbabel to the seat of honor.

Master of Ceremonies—Sovereign Master, permit Zerubbabel to thank thee for thy great clemency and favor, and at the same time to again urge the prayers and entreaties of his brethren in bondage. In the first year of thy reign, thou didst issue thy Royal Proclamation and promised to give them their liberty and permit them to return to the land of their fathers and aid and assist their own kindred and brethren in rebuilding the house of the Lord. Wilt thou not harken unto their voice that thou mayest reign in peace and prosperity on thy throne that God hath given thee?

Sovereign Master—Princes, Generals and Knights, I have for a long time meditated to give the captive masons their liberty. It troubles me to see those people in

chains. Their God, whom they call their mighty God, has appeared to me in a vision, and methought this God threatened me like a roaring lion ready to fall upon and devour me, methought I heard these words from his mouth which signifies in our language, render my people their liberty, or thou shalt die. Alarmed at the sight, I endeavored to escape by flight but my feet refused to obey. Then I saw Nebuchadnazzar and Belshazzar, Kings of Babylon, lying prostrate and loaded with chains, and above them in a bright glory the ineffable name. Amazed and terrified, I awoke. From you therefore, beloved Princes, I expect counsel in this matter as regards what I must do to the people of Israel. (All observe a profound silence for awhile.)

Master of Palace—Sovereign Master, the voice which you heard in your dream was that of the Great Architect of the Universe, who long since through his prophets foretold your coming, and gave you dominion over the East. The captives are the children who have been in bondage seventy years. The God of their fathers whom they call their mighty God, commands you to free them from bondage, and permit them to return to their own country, that they may assist their brethren in rebuilding the house of the Lord. The chains upon the prostrate Kings, warn you of your fate should you refuse. The roaring lion represents his anger that will overtake and destroy you if you disobey his commands. Thus, Sovereign Master do I interpret your dream and would counsel you to render the people of Israel their liberty and live.

Sovereign Master—Grand Master of Palace, I will harken unto thy voice. Zerubbabel, I consent that Israel be sent at liberty, even that they are permitted to

return to their own country or remain in my dominions, and that you may go and build a temple to the mighty God, and that the vases and all the other ornaments of the old temple be raised and restored to you for the ornaments of the New. Further, I appoint you chief over all the Jewish nation and command that they obey you as such, and as an authentic mark of my good will I arm you with this sword. (Invests him with it) to combat with your enemies and to make you formidable to such of your brethren that might combat against you. I also invest you with this green sash and apron, (invests him) in imitation of those worn by the masons employed at the building of Solomon's temple. I will now deliver you in charge of Nebuzsadan, my general who will instruct you in the art of war and give you guides and an escort to conduct you in safety to your brethren, where you will found the new temple. Thus I decree Grand Master of Cavalry. You will now retire with Zerubbabel and instruct him in the art of war, procure guards and an escort for him to conduct him in safety to his brethren. (After he retires the brethren go into the second apartment and the officers take their stations. When all is ready the Master of Ceremonies conducts him to the bridge which he attempts to cross, but is opposed by the guards who rob him of his apron and sash. He attacks them and drives them off, crosses the bridge and arrives at the door of the second apartment or lodge of Perfection, and the Master of Ceremonies knocks 5 and 2.)

Excellent Senior Warden—Thrice Excellent Grand Master, there is an alarm at the door.

Thrice Excellent—Venerable Captain of the Guard, see the cause of that alarm. (Captain of the Guard goes to the door, knocks 5 and 2, then opens it.)

Captain of Guard—What is the cause of this alarm?

Master of Ceremonies—Zerubbabel, Prince of the house of Judah, I wish to see my brethren, that I may inform them of my deliverance from Babylon, and that

of the unhappy remnant of the fraternity which have been freed from captivity. (Captain of Guard shuts the door.)

Captain of Guard—Thrice Excellent Grand Master, it is Zerubbabel, Prince of the house of Judah, who wishes to see his brethren that he may inform them of his deliverance from Babylon and that of the unhappy remnant of the fraternity who have been freed from bondage.

Thrice Excellent—(Knocks 5; 00000. All rise.) Let Zerubbabel be admitted. (Captain of Guard admits them, they enter and halt at the altar.)

All—Health to Zerubbabel Prince of Judah.

Captain of Guard—Thrice Excellent Grand Master, I introduce to you Prince Zerubbabel who wishes to be received into the bosom of our fraternity.

Thrice Excellent—Zerubbabel I welcome you, and would be much pleased to hear an account of your deliverance.

Master of Ceremonies—(For candidate) Thrice Excellent Grand Master, on my arrival at Babylon, Cyrus gave me permission to enter his court and approach the foot of his throne and implore his bounty for my brethren in captivity. He was touched with the mysteries of the fraternity and armed me with this sword for the defence of my brethren and honored me with the title of brother among his companions. He granted me my freedom and committed me to the care of his faithful subjects who conducted me on my journey and assisted me in conquering my enemies at the passage of the river Euphrates, where notwithstanding our victory we lost the marks of distinction which had been given us by the king.

Thrice Excellent—My brother, the loss which you have met with shows that the justice of our fraternity would not endure the triumph of pomp and grandeur. In decorating you with those honors, Cyrus was not guided by that spirit of equality which has always char-

acterized you. By this loss all the marks of distinction received by you from that Prince have disappeared, but you have preserved that of Freemasonry. But before I communicate to you those secrets, which since our captivity have been preserved among the remnant of our fraternity, we must require of you assurances that you have not lost the sentiments or knowledge of masonry during your servitude. How far have you advanced in masonry?

Master of Ceremonies—(For candidate) To that of Perfection.

Thrice Excellent—Give me the sign.

Master of Ceremonies—(Gives it) or more generally the candidate.

Thrice Excellent—Give to the Master of Ceremonies the grip and words.

Candidate—(Gives them.)

Thrice Excellent—Sir Knights, I believe Zerubbabel is worthy to participate in our new mysteries. What say you? (All answer by holding up their swords.)

Thrice Excellent—Venerable Master of Ceremonies, you will conduct Zerubbabel by three steps to the altar and there let him kneel and contract his obligation. (Master of Ceremonies causes him to advance by three steps and kneel at the altar, when the Thrice Excellent leaves the throne, goes to the altar and administers the following obligation :

OBLIGATION KNIGHT OF THE EAST OR SWORD.

I—promise and swear in the presence of the Great Architect of the Universe, and before all the brethren, Knights of the East here present and assembled, on the faith of an honest man and freemason, to be faithful in my religion and laws of the state, and as far as in my power never to reveal the mysteries of the degree of Knights of the East, and never receive into this degree any brother but conformable to the ancient statutes and constitutions of the order, under the penalty of being

dishonored and losing the title of a freemason, and of being deprived of the advantages of the Council. So God maintain me in uprightness and justice. Amen.

Thrice Excellent—Venerable Master of Ceremonies, you will now conduct our brother to our Excellent Senior Grand Warden who will invest him with the signs, grip and words of this degree. (Thrice Excellent returns to the throne, seats the brethren and the Master of Ceremonies conducts the candidate to the Senior Warden.)

Excellent Senior Grand Warden—My dear brother, I rejoice at the favors you have received from our Sovereign Cyrus, for by his bounty you and the nation have become free. He has armed you with a sword to defend yourself against your enemies. I will now decorate you with this sash, worn from the right shoulder to the left hip, and now put you in possession of the signs, grip and words of this degree, which are as follows :



Sign Knights
of the East
or Sword.

SIGN, KNIGHTS OF THE EAST OR SWORD.

Raise the right hand to the left shoulder and move it downward to the right hip, with a serpentine motion as if to represent the motion of the waters of a river; then draw the sword and bring it to the guard as if to fight.

TOKEN.

Seize mutually the left hands, the arms lifted and extended as if to repulse an attack; at the same time make with the right hand the motion of clearing the way; then point the swords to each other's heart. One says Judah the other answers. *Benjamin.*



Token.

MARCH:—Proceed proudly by five long steps and hold the sword high.

BATTERY:—Seven strokes by five and two.

AGE:—Seventy years.

PASS WORD:—Iaaborou, hammain or liberty of passage.

GRAND WORD:—Shalal, Shalom, Abi, in Latin *Restoravit pacem patri*. He resotored peace to his country.

SACRED WORD:—Raph-o-dom.

Senior Grand Warden—(Continuing) My brother, the destruction of the temple subjugated masons to such severe calamities we feared that their captivity and dispersion might have impaired their fidelity to their engagements, and for this reason we have been obliged while rebuilding the temple to remain in a secret and retired place, where we carefully preserve some of the ruins of the ancient temple.

We do not introduce any to that place unless we know them to be true and worthy masons, not only by their signs, grips and words, but also by their conduct. To

those, and those only we communicate our secrets with pleasure, and we require as a pledge that they should bring with them some remains of the monuments or ornaments of the old temple. Those which you received from Cyrus are sufficient.

The object of our labors is to rebuild the temple of the Great Architect of the Universe. This sublime work has been reserved for you.

The engagements into which you, with us have entered under the name of Zerubbabel require you to aid and assist us in rebuilding the temple in its original splendor. The sword which Cyrus has given you is to be used in defending your brethren and punishing those who would profane the august temple which we raised to the glory of the holy one of Israel. It is on these conditions you participate in our ceremonies. Venerable Master of Ceremonies, you will now conduct Zerubbabel to the brethren and satisfy them that he has the signs, grip and words, after which you will conduct him to our Thrice Excellent Grand Master in the East. (Master of Ceremonies conducts him to the North and East columns and he gives each Knight the signs, grip and words. He then conducts him to the Thrice Excellent Master.)

Thrice Excellent—My brother, your deliverance by Cyrus and having been created a Knight by him, I now present you with this trowel. (Presents it,) a symbol of your new dignity, that hereafter you may labor with a trowel in one hand and use the sword with the other to defend ourselves against our enemies should we ever be attacked, for in that manner we have proceeded to rebuild it.

[Presents him with sash and girdle.]

Receive this girdle as a mark of true knighthood,

which you acquired at the River Euphrates by the victory you obtained over those who opposed your passage.

[Presents him with a green rosette.]

Though we do not admit among our ceremonies any of the decorations which were given to you by Cyrus, yet we are willing to preserve their remembrance by a rosette of that color.

[He affixes it to his coat and presents him with the collar and jewel.]

This collar and jewel is the badge of the Knights of the East or Sword. May justice and equity, represented by the sword, be your guide.

[He next presents him with the gloves.]

Knights and Princes, I hereby declare Zerubbabel to be a chief and a ruler over the labors of masonry. Zerubbabel, ascend the throne of the Sovereigns of our lodge, preserve the triangular stone of this edifice, and rule the workmen as Solomon, Hiram and Joabert have done before you. [Seats him on his right hand.]

Thrice Excellent—Join me Sir Knights! [All clap three times with their hands and at each time say with a loud voice, Zerubbabel.]

Thrice Excellent—Illustrious Grand Orator, you have the floor.

ADDRESS BY GRAND ORATOR.

My brother, after the destruction of the holy city and the temple by Nebuzaradan, he took all the prisoners whom he had captured and carried them away into captivity into Babylon, making his triumphal entrance into Babylon with an immense number of these unfortunates in chains, not excepting even the unhappy king Zedekiah himself, who died three years after. He

ordered the links of their chains to be made of a triangular shape in order more fully to insult the captive Jews, who he knew had a profound religious veneration and respect for the triangle or delta. Great was the sorrow of the masons when they witnessed the destruction of the temple, the grandest work of human hands, which had been directed by the Great Architect of the Universe himself. Their tears never ceased to flow, until the day of their liberation, when they were permitted to build it anew, after the model of the former one.

This grace, after seventy years of captivity was accorded to them by Cyrus King of Persia, a prince famous alike for his brilliant victories and great humanities. This great conqueror, master of the Eastern world had a singular and remarkable vision. He appeared to hear a voice from the Heavens directing him to give liberty to the captives. The Prophet Daniel, who had become one of the favorites of the monarch and arrived at honor and rank in his court, explained to him the true interpretation of the vision.

Zerubbabel, a Prince of the house of Judah, having gained admission to the presence of King Cyrus demanded of him the freedom of his nation and permission to return to Jerusalem and rebuild the temple. The King graciously granted the request and made restitution to him of all the treasures which had been carried away from the holy temple by his predecessors and honored Zerubbabel with the title of Knight of the order, and directed that every facility and assistance should be afforded him and his compatriots, and issued a royal edict to that effect. Then Zerubbabel assembled all the Israelites, the number of whom were forty-two thousand three hundred and sixty (42,360) exclusive

Note 178.—"Chain, Triangular. One of the legends of Freemasonry tells us that when the Jewish Masons were carried as captives from Jerusalem to Babylon by Nebuchadnezzar, they were bound by triangular chains, which was intended as an additional insult because to them the triangle, or delta, was a symbol of the Deity, to be used only on sacred occasions. The legend is of course apocryphal, and is worth nothing except as a legendary symbol."—Mackey's Encyclopedia of Freemasonry, Article Chain Triangular.

of the slaves. He then made choice of those freemasons who had escaped the fury of their enemies at the destruction of the temple to the number of seven thousand (7,000) whom he created Knights, and placed at the head of the people to fight such as might oppose their passage into Judea.

After Zerubbabel had received from the Grand Treasurer all the riches of the temple he took his departure accompanied by his people, on the day which corresponds with the 22nd of March.

He prospered on his journey as far as the banks of the Euphrates which separates Judea from Syria.

The Knight Masons who arrived there first, found armed troops to prevent their passage on account of the treasures they carried with them. The remonstrance of the Knights and the Edict of Cyrus¹⁷⁴ were equally unavailable to restrain their insolence and they fell on the Knights Masons but were repulsed with such ardour that to a man they were either drowned or cut to pieces at the passage of the bridge.

After this victory¹⁷⁵ Zerubbabel caused an altar to be

Note 174.—"Cyrus. This prince was mentioned by the prophet Isaiah, two hundred years before he was born, as the restorer of the temple at Jerusalem. And accordingly, after the seventy years of captivity in Babylon were accomplished, it pleased the Lord to direct him to issue the following proclamation. The Lord God of Heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem."—Macey's Encyclopaedia and Dictionary of Freemasonry, Article Cyrus.

Note 175.—"Their progress homewards was not altogether unattended with danger; for tradition informs us that at the river Euphrates they were opposed by the Assyrians, who, lured by the temptation of the vast amount of golden vessels which they were carrying, drew up in hostile array, and, notwithstanding the remonstrances of the Jews, and the edict of Cyrus, disputed their passage. Zerubbabel, however, repulsed the enemy with such ardour as to ensure a signal victory, most of the Assyrians having been slain in the battle, or drowned in their attempt to cross the river in their retreat. The rest of the journey was uninterrupted, and, after a march of four months, Zerubbabel arrived at Jerusalem, with his weary followers, at seven o'clock in the morning of the 22d of June, five hundred and thirty-five years before Christ."—Macey's Encyclopaedia of Freemasonry, Article Zerubbabel.

erected on the field of battle on which an Holocaust to the God of armies was offered.

The Israelites then passed the river and arrived at Jerusalem, where after seven days rest, with the assistance of a number of Jews who had escaped from the fury of the war and the rigors of the captivity had been wandering, dispersed and miserable near the ruins which had once been the scene of their grandeur.

Among this number were several Grand Elect, Perfect and Sublime Masons, who had received a knowledge of the mysteries from their ancestors and met together secretly to mourn over the misfortunes of their brethren and to practice the ceremonies of their order. These zealous masons sought among the rubbish and ruins for the entrance to the sacred vault, which had not been discovered by the enemy at the destruction of the temple, and after diligent search were successful and used to meet there and practice their mysteries, being animated with the hope of some day seeing their labors renewed. They continued to elect a chief to preside over their assemblies until Zerubbabel's return when they began the foundation and work of the new temple.

Hardly was the work begun however, when the Knights Masons were disturbed by false brethren from Samaria, who, jealous of the glory the two tribes of Judah and Benjamin, were to acquire being now free, resolved to declare war against them in order to defeat their design of rebuilding the temple. Zerubbabel being informed of their intentions ordered that all the workmen should be armed with a sword, so that while they worked with a trowel they might defend themselves and repulse the enemy when required.

The construction of the new temple lasted forty-six (46) years, beginning in the reign of Cyrus and ending in that of Artaxerxes, and constructed in the same manner as the first one by Solomon.

This second temple having been destroyed by the Romans, the Knights Masons of the present age descendants of those who constructed it are obliged under the guidance of a new Zerubbabel to raise a third temple to the glory of the Supreme Architect of the Universe.

LECTURE KNIGHT OF THE EAST OR SWORD.

Grand Orator—Venerable Master of Ceremonics, are you a Knight of the East?

Master of Ceremonies—I have received that character, my name, my robes, my sword and my firmness, well assures you thereof.

Grand Orator—By what means did you arrive at this high degree?

Master of Ceremonies—By my humility, my patience, and frequent solicitations.

Grand Orator—To whom did you apply?

Master of Ceremonies—To a King.

Grand Orator—What is your first name?

Master of Ceremonies—Zerubbabel.

Grand Orator—What is your origin?

Master of Ceremonies—I am an Israelite of the tribe of Judah.

Grand Orator—What is your profession?

Master of Ceremonies—Masonry.

Grand Orator—What buildings did you erect?

Master of Ceremonies—Temples and tabernacles.

Grand Orator—Where did you construct them, being deposed of land?

Master of Ceremonies—In my heart.

Grand Orator—What is the surname of a Knight of the East?

Master of Ceremonies—That of a Freemason.

Grand Orator—Why are you a Freemason?

Master of Ceremonies—Because the masons who wrought in the temple of Solomon were qualified such, and of course they and their descendants were declared exempt from any and every charge and duty; even that of going to war, their families being called free by excellence, but in process of time having been subdued, they only recovered their right through the bounty of King Cyrus, who confirmed it to them, thus, therefore they are called most free.

Grand Orator—Why did Cyrus give the Israelites their liberty?

Master of Ceremonies—Because God appeared to him in a dream and charged him to set his people free and allow them to return to Jerusalem and rebuild the temple which had been destroyed.

Grand Orator—What are the duties of a Knight of the East?

Master of Ceremonies—To love and adore God, to hold tradition in honor, to succor our brethren in necessity, to anticipate their wants, to receive with friendship strange brethren, to visit the sick and comfort them, to aid in burying the dead, to pray for those that are under persecution, to love mankind in general, avoid the vicious, never frequent a place of debauchery, nor women of infamous life, to be religious in adoring your maker, and an exact observer of the laws of his country. In fine, to follow the precepts of masonry in all its points and render justice and honor to the Princes of Jerusalem, and respect to all superior orders.

Thrice Excellent—Brother Orator, you will now read the statutes and general regulations of the Knights of the East. [He does so.]

CLOSING CEREMONIES

KNIGHTS OF THE EAST OR SWORD.

Thrice Excellent—(Strikes 5 and 2 with the pommel of his sword,) Princes and Knights, this council is closed.

Thrice Excellent—(Together all clap 5 and 2.) Glory be to God, Honor to our Sovereign and prosperity to the Knights of the order. All retire.

HISTORICAL ANALYSIS

FIFTEENTH DEGREE, KNIGHTS OF THE EAST OR SWORD

A Jewish Degree—"Believe a Lie That They All Might be Damned."

This is a Jewish degree. There is no hint as to who invented it. But "*The Knight of the Sword*" was the 15th in the "*Rite of Perfection*," which the Jew, *Morin*, brought from France. This rite had 25 degrees. But *Macoy says (Encyc. Art Rite of Perfection)*, *Stephen Morin* and others introduced some modifications and additions into the rite and transplanted it into the United States, under the name of "*The Ancient and Accepted Rite*." But who are *Stephen Morin* and others?

Robert Folger, 33°, and "*Ex-Secretary General*," says that thirteen out of sixteen of them were Jews; of course, ex-Jews, for some of the degrees compliment Christ, which sincere Jews will not do. They were therefore Jews who retained nothing of Judaism but its hatred of Christ—(*Folger's History, p. 38.*) Hence this flimsy degree bespatters the Jews with praise. 7,000 of them cut to pieces and drowned an armed force in the Euphrates, "to a man," as *Jack Falstaff* demolished his enemies, in fiction, (see *Note 167*), and the *Ritual (p. 399)*, makes *King Cyrus say*, as the candidate's chains are being taken off: "May those badges of servitude never again disgrace the hands of a Mason; and more especially, those of a Prince of the house of Judah!" Their leader, *Morin*, was afterward cashiered and recalled by the body which appointed him, for falsehood, and forgery of Masonic Constitutions, and sunk out of history. No one knows where he died. (*See Folger, p. 21, Doc.*) And the whole web-work of this degree shows its Jewish origin. Though, in the preceding degree God is insulted as a "formidable God," and the candidate is told he is to leave "the Solomonian, mystic furniture behind him," yet the stories of this de-

gree are Jewish;—the Scriptures read are Jewish;—the apron given by *Cyrus* is of the pattern worn by the builders of Solomon's temple, and Solomon himself is referred to by name four or five times in this degree. In short, the degree came from the brains of Jesuits; strained through the brains of ex-Jews, whose motive in destroying Christianity, like that of Judas, in betraying Christ, was money.

But, in Note 171, as if to crown the infamy of this degree, and its fellows, we have these remarkable words from Mackey:—

"Some of these legends have the concurrent support of Scripture; some are related by Josephus; and some appear to have no historical foundation."

Now if a rational, deliberate, artful design was formed to destroy popular confidence in the Bible, this was the way to do it:—To form a mass, or degree, made up of inspired Scripture, uninspired human history, and mere professed fiction, all mixed and mingled together indiscriminately; and to go through solemn repetitions of this mixture, night after night, for weeks and months and years; attended with oaths, solemnities and prayers; with promises and threats of murder, by mangling, if the sacred thing should be revealed!—in short, to do just what is done in the actings, and repetitions of this and other degrees; and to charge and collect vast sums of money for them;—together, forms a compound of jugglery, deceit, fraud, swindling, and profanation, which devils only could have invented, and bewitched men only could practice. It contains the swindling of lotteries and mock auctions. It blends Bible with fiction, and treats them as alike true and sacred. And the dupe swallows the compound and ruins his soul as the body is ruined by eating sawdust in meat, or sand in sugar. If the Mason believes it, he trusts in lies. If he disbelieves it, he despises the Bible. And while the Holy Spirit is grieved and insulted and driven away by its prayers, the devil enters the worshippers who are left *"to believe a lie that they all might be damned."*

CHAPTER XXVII

SIXTEENTH DEGREE OR PRINCES OF JERUSALEM.¹⁷⁶

DECORATIONS:—Two apartments are used in the ceremony of reception.

FIRST APARTMENT:—Called the hall of the West, representing the hall of the Knights of the East or Sword at Jerusalem, hung with yellow colored hangings. The East represents the interior of the Sanctum Sanctorum, with the sacred furniture in its proper place; in the first part of the reception a large curtain or veil is drawn across in front of the entrance to it, in the third part of the reception this curtain or veil is drawn aside. In front of said curtain in the East is a canopied throne elevated on five steps, covered with yellow colored cloth; near it is an altar covered with the same on which is a sceptre, sword, trowel and scales. A balance held by a hand is painted on the front of said altar. All the officers occupy small thrones covered with the same cloth. The hall in the last part of the reception is illuminated by twenty-five lights, in groups of five each.

Note 176.—"Prince of Jerusalem. The 16th degree of the Ancient and Accepted rite. The history of this degree is founded upon the incidents that occurred during the building of the second temple, at which time the Jews were much annoyed by the constant and malicious interference of the Samaritans, their ancient enemies. This degree is closely connected with, and a continuation of, the degree of the Knight of the East and Sword, to which the reader is referred for a more detailed statement. There should be two principal apartments in addition to the ante-room. The first apartment represents the court of Zerubbabel at Jerusalem. The hangings are of saffron color, except the East, which is hung with white, blue, red and violet colors, in stripes. The second apartment represents the council chamber of Darius, King of Persia. The hangings are green, the throne and canopy saffron color. In it is no Masonic furniture."—Macey's Encyclopaedia and Dictionary of Freemasonry, Article Prince of Jerusalem.

SECOND APARTMENT:—Is red, representing an eastern palace and should be fitted up with as good taste and knowledge of eastern customs as may be suggested.

TITLES:—The officers of a Council of Princes of Jerusalem shall be styled and take rank as follows:

First—The Most Equitable Sovereign Prince Grand Master. Jewel, hand of justice and mallet.

Second—The Grand High Priest, Substitute Deputy. Jewel, a circle surrounding a Delta.

Third—Most Enlightened Grand Orator. Jewel same as in the lodge of Perfection.

Fourth—The Most Enlightened Senior Grand Warden. Jewel, pillar of strength and a shield.

Fifth—The Most Enlightened Junior Grand Warden. Jewel, a compass resting on the segment of a circle.

Sixth—The Valorous Grand Secretary and Keeper of the Seals and Archives. Jewel, a balance in equipoise.

Seventh—The Valorous Grand Treasurer. Jewel, an oblong square and a vase.

Eighth—The Valorous Grand Master of Ceremonies. Jewel, a trowel and a plumb.

Ninth—The Valorous Grand Master of Entrances. Jewel, a spear.

Tenth—The Valorous Grand Hospitaller. Jewel, as in the lodge of Perfection.

Eleventh—The Valorous Grand Tyler. Jewel, a flaming sword.

All the jewels should be of gold and on square medals.

MEETINGS:—Are called conventions, the brethren Valorous Princes.

QUORUM FOR BUSINESS:—Five members of a Council of Princes of Jerusalem shall constitute a quorum for opening and transacting business, provided always the Most Equitable, the Grand High Priest or either of the Wardens *are* present.

ELECTION:—Annually on the 20th of the month

Tebet.

INSTALLATION:—The 23d of the month Adar, on which days a feast should be held.

DRESS:—The officers and brethren are clothed in yellow robes and caps, with red gloves and swords, with a shield and cuirass.

OFFICERS:—Wear their official jewels suspended from yellow collars.

BRETHREN:—Wear the sash with the jewel suspended from the bottom of it.

SASH:—Yellow, edged with gold, worn from right to left. On it is embroidered a balance, a hand of justice, a poinard, five stars and two crowns.

JEWELL¹⁷⁷—A gold medal. On one side is engraved a hand holding a balance in equipoise, on the other a two edged sword in a perpendicular position, hilt down, with the letters D. . Z. . one at each side of it and five stars surrounding the point.

APRON:—Red, lined and bordered with yellow; on it are painted the temple, a square, a buckler, a triangle and a hand. The flap is yellow; on it is a balance and the letters D. . Z. .

GLOVES:—Red.

BATTERY:—Five, [in some councils] five times five.

AGE:—Ninety-two years.

HOURS OF WORK:—From sunrise until the middle of the day.

Note 177.—"The jewel is a model of gold; on which is engraved a hand, holding an equal balance; a double-edged sword, surrounded by five stars; on one side of which is the letter D. and on the other the letter Z, the initials of Darius and Zerubbabel. The Princes of Jerusalem are sometimes styled 'Chiefs of Masonry', and are authorized to visit and inspect all lodges of inferior degrees."—*Macey's Encyclopaedia and Dictionary of Freemasonry, Article Prince of Jerusalem.*

OPENING CEREMONIES

PRINCES OF JERUSALEM¹⁷⁸

Most Equitable—Most Enlightened Senior Grand Warden, how comes it that we use two apartments in this degree, one yellow and the other red?

Senior Grand Warden—Most Equitable Sovereign Prince Grand Master, because one apartment represents Jerusalem an holy place, where the first temple was erected, and the other red, Babylon, in allusion to the blood that was shed in the different combats that were fought on the road between Babylon and Jerusalem by the Knights Masons when they returned from captivity.

Most Equitable—It it is so, Most Enlightened Senior and Junior Grand Wardens, acquaint the Valorous Princes here present that I am going to open this Council.

Senior Grand Warden—Valorous Princes, the Most Equitable Sovereign Prince Grand Master, informs you that he is about to open this Grand Council. Be attentive to what he proposes.

Junior Grand Warden—Valorous Princes, the Most Equitable Sovereign Prince Grand Master informs

Note 178.—"Prince of Jerusalem. [Scotch Masonry.]—The second degree conferred in the Council of Princes of Jerusalem, Scotch Masonry, and the sixteenth upon the catalogue of that system. The officers are, Most Equitable, representing Zerubbabel; Grand High Priest, representing Jeshua; a Senior and Junior Most Enlightened Grand Warden, Grand Keeper of the Seals and Archives, Grand Treasurer, Grand Master of Ceremonies, Grand Master of Entrances and Grand Tyler. The apron is white, bordered with gold lace and lined with aurora color; on it are the emblems of the degree. The jewel is a square silver medal, displaying on both sides a balance in equipoise, two-edged sword, with five stars surrounding the point and the letters D. and Z. on opposite sides. Hours of work, sunrise till sunset"—Morris's Masonic Dictionary, Article Prince of Jerusalem.

you that he is about to open this Grand Council. Be attentive to what he proposes.

Most Equitable—Most Enlightened Senior Grand Warden, what's the clock?

Senior Grand Warden—Most Equitable Sovereign Prince Grand Master, it is five in the morning.

Most Equitable—(Knocks three; 000; All rise.) Order Valorous Princes! Draw swords! Carry swords! Present swords!

Most Equitable—To the glory of the Grand Architect of the Universe, in the name and under the auspices of the Supreme Council and Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry for the United States of America, their territories and dependencies and by virtue of the authority on me conferred. I declare the works of—Council of Princes of Jerusalem opened.

Most Equitable—Carry swords! Return swords!

Most Equitable—(Together! All give the sign and battery.)

Most Equitable—(Knocks one; 0.) Be seated Valorous Princes.

CHAPTER XXVIII

SIXTEENTH DEGREE OR PRINCES OF JERUSALEM"¹¹⁹ INITIATION.

The Council being opened in the yellow apartment or court of Zerubbabel, the Master of Ceremonies prepares the candidate in the ante-room by placing a piece of crape over his head and face, leads him to the door of the Council and knocks three and two; 000 00.

Master of Entrances—Most Enlightened Senior Grand Warden, there is an alarm at the door.

Senior Grand Warden—See the cause of that alarm, Valorous Grand Master of Entrances. (Master of En-

Note 119.—"Prince of Jerusalem. (Prince de Jerusalem). This was the sixteenth degree of the Rite of Perfection, whence it was transferred to the Ancient and Accepted Scottish Rite, where it occupies the same numerical position. Its legend is founded on certain incidents which took place during the rebuilding of the second Temple, when the Jews were so much incommoded by the attacks of the Samaritans and other neighboring nations, that an embassy was sent to King Darius to implore his favor and protection which was accordingly obtained. This legend as developed in the degree, is contained neither in Ezra nor in the apocryphal books of Esdras. It is found only in the Antiquities of Josephus (lib. xi., cap. iv., sec. 9), and thence there is the strongest internal evidence to show that it was derived by the inventor of the degree. Who that inventor was we can only conjecture." But as we have the statements of both Ragon and Kloss that the Baron de Tschoudy composed the degree of Knight of the East, and as that degree is the first section of the system of which the Prince of Jerusalem is the second, we may reasonably suppose that the latter was also composed by him. The degree being one of those adopted by the Emperors of the East and West in their system, which Stephen Morin was authorized to propagate in America, it was introduced into America long before the establishment of the Supreme Council of the Scottish Rite. A Council was established by Henry A. Francken, about 1767, at Albany, in the State of New York, and a Grand Council organized by Myers in 1788, in Charleston, South Carolina. This body exercised sovereign powers even after the establishment of the Supreme Council, which was May 31st, 1801, for, in 1802 it granted a Warrant for the establishment of a Mark Lodge in Charleston, and another in the same year, for a Lodge of Perfection, in Savannah, Georgia. But under the present regulations of the Ancient and Accepted Scottish Rite, this prerogative has been abolished, and Grand Councils of Princes of Jerusalem no longer exist."—Mackey's Encyclopaedia of Freemasonry, Article Prince of Jerusalem.

trances opens the door and the Master of Ceremonies enters with the candidate and conducts him to the altar.)

Most Equitable—What do you desire my brother?

Master of Ceremonies—(For candidate) I have come to prefer the complaints of the people of Israel against the Samaritans¹²⁰ who refuse to pay the tribute imposed on them for defraying the expenses of the sacrifices offered to God in the temple.

Most Equitable—I have no power over the Samaritans, they are subjects of King Darius, who is at Babylon and to him such complaints must be made, but I will arm you however and cause you to be accompanied by four Knights that you may the more readily overcome any difficulty which may present itself to you in your journey to the Court of Darius.

Most Equitable—Valorous Grand Master of Ceremonies, you will invest our brother with a sword and shield; decorate him as a Knight of the East and proceed on your journey to the Court of Darius. I also present you with this letter to the king, (handing it to the Master of Ceremonies) that you may the more readily gain an audience with him, meanwhile this Council is adjourned.

The Master of Ceremonies and three other brethren retire to the ante-room with the candidate and he is decorated as a Knight of the East. The Princes then go into the second apartment or Court of Darius and the officers take their stations.

OFFICERS IN THE COURT.

First—Sovereign Master representing Darius.

Second—Master of Cavalry as Senior Warden.

Note 120.—"The descendants of these people became the adversaries of the Jews, when, B. C. 588, they began to return from Babylon to rebuild the Temple of the Lord, and were only effectually silenced in the reign of Darius Hystaspis, B. C. 519."—Morris's Masonic Dictionary, Article Samaria.

Third—Master of Infantry as Junior Warden.

Fourth—Master of Palace as Orator.

Fifth—Master of Dispatches as Treasurer.

Sixth—Master of Chancery as Secretary.

Seventh—Master of Ceremonies.

Eighth—Master of Entrances as Captain of the Guard.

All the officers being in their stations, the Master of Ceremonies from without, knocks on the door three and two; 000 00.

Master of Infantry—Sir Knight Master of Cavalry, there is an alarm at the door.

Master of Cavalry—Sir Knight Master of Infantry, see who approaches and what it is they desire.

Master of Infantry—Sir Knight Master of Entrances attend to that alarm. See who approaches and what it is they desire. (Master of Entrances goes to the door, knocks three and two; 000.00 and opens it.)

Master of Entrances—Who approaches the presence of King Darius and what is your desire?

Master of Ceremonies—Five companions Knights and Princes, who have been sent from Jerusalem as ambassadors to the Court of Darius to pray for justice against the Samaritans. (Master of Entrances shuts the door.)

Master of Entrances—Sir Knight Master of Infantry, the alarm is caused by five ambassadors who have been sent from Jerusalem to the Court of Darius.

Master of Infantry—Sir Knight Master of Cavalry, the alarm is caused by five ambassadors who have been sent from Jerusalem to the Court of Darius.

Master of Cavalry—Sovereign Master, there are without five Knights and Princes who have been sent from Jerusalem as ambassadors to the Court of Darius to pray for justice against the Samaritans.

Sovereign Master—Permit these ambassadors to enter.

Master of Cavalry—Sir Knight Master of Infantry, permit these ambassadors to enter.

Master of Infantry—Sir Knight Master of Entrances, permit these ambassadors to enter. (Master of Entrances opens the door, the five enter, approach the East and kneel on one knee.)

Sovereign Master—Arise Knights and Princes and declare your wishes. (All rise.)

Master of Ceremonies—Sovereign Master, Great King Darius; In the first year of the reign of Cyrus King of Persia, he issued his proclamation throughout all his kingdom and put it also in writing, saying; thus saith Cyrus King of Persia, the Lord God of Heaven hath given me all the kingdoms of the earth and he hath charged me to build him an house at Jerusalem, which is in Judah; who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God) which is in Jerusalem. He also set our people free, and restored to us the holy vessels of the temple and they returned to Jerusalem to aid and assist in rebuilding the house of the Lord, but the Samaritans hindered and interrupted them during the reign of Cyrus the King, and even until now, and oh mighty King, myself and four companions, Knights and Princes, have been sent from Jerusalem as ambassadors to your Court to pray for justice against the Samaritans who have refused to contribute to the rebuilding of the temple of the true God, and also refusing what is requisite for the sacrifices. We have been sent unto thee by Zerubbabel and the people of Israel, who entreat that you will compel the Samaritans to perform their duty.

Sovereign Master—Grand Master of Chancery, let search be made in the archives of the Palace for the

decree issued by Cyrus the Great King. (Master of Chancery retires for a few moments, then enters with a roll of parchment, takes his station and says:)

Master of Chancery—Sovereign Master, I have found the proclamation of Cyrus in the archives of the Palace.

Sovereign Master—Be pleased to read it. (Master of Chancery reads.)

DECREE OF CYRUS.

Cyrus the King to Sysina, and Sarabasan sendeth greeting:

Be it known unto you, that I have given leave to all the Jews that are in my dominions, to return into their own country and there to rebuild their capital city, with the holy temple at Jerusalem, in the same place where it stood before. I have likewise sent my treasurer Mithridates Zerubbabel, the governor of Judea, to superintend the building and see it raised sixty cubits upwards from the ground, and as many over.

The walls to be three rows of polished stone and one of the wood of the country, together with an altar for sacrifices, and all this to be done at my charge. It is my further pleasure that they receive, entire to themselves, all the profits and revenues that were formerly enjoyed by their predecessors, and that they have an allowance paid them of 205,500 drachmas in consideration of beasts for sacrifices, wine and oil, and 2,500 measures of wheat in lieu of fine, and all this to be raised upon the tribute of Samaria, and the priests may offer up sacrifices according to the laws and ceremonies of Moses, and pray daily for the King and the Royal family, and for the welfare and happiness of the Persian Empire, and let no man presume to do anything contrary to the tenor of this my royal will and proclamation upon pain of forfeiting life and estate.

Signed, *Cyrus Rex.*

Sovereign Master—It is enough. The request of the people of Israel is just and equitable. Let the decree of Cyrus the King be fulfilled, and I shall immediately issue my orders compelling the Samaritans to pay the tribute imposed on them, and in order that your object may be the more readily accomplished, our Master of Chancery will present you my decree which you will deliver to the people of Samaria and Zerubbabel on your arrival at Jerusalem. Master of Chancery, you will make out and deliver to the ambassadors my decree. (Master of Chancery hands them the decree.)

Sovereign Master—Depart now in peace.

When they receive the patent, they make a low obeisance and retire to the ante-room, after which the brethren retire to the Council Chamber of the Knights of the East or Sword, or Court of Zerubbabel and the officers take their stations. When all is ready, as many brethren as is convenient, together with the ambassadors, light their torches, advance to the door in double file, and the Master of Ceremonies knocks five; 00000 on the door.

Master of Entrances—Most Equitable, there is an alarm at the door of the Council Chamber.

Most Equitable—See the cause of that alarm Valorous Grand Master of Entrances. (Master of Entrances knocks five; 00000 then opens the door.)

Master of Entrances—Who dares approach this Council Chamber among the ruins of Jerusalem?

Master of Ceremonies—The ambassadors returning from Darius the King, bringing with them his decree, and glad tidings to the people of Israel. (Master of Entrances closes the door and reports the same to the Most Equitable.)

Most Equitable—Let them be admitted. (All rise Master of Entrances opens the door, they enter with

lighted torches and march around the Council Chamber while the following is sung, in which all join.)

TRIUMPHAL CHORUS.

Raise the glad voices of triumph,
No longer shall tyrants enslave us,
Lo! he is coming to save us,
Judah's Lion to save,
Crown him with garlands of laurel,
Clothe him in raiment of honor,
Welcome to Salem our brother
Zerubbabel, the brave.
Huzzah! warmly we welcome our brother,
Zerubbabel, the brave.

Welcome the day of rebuilding,
The Chief whom we honor shall lead us,
The prayers of the righteous shall aid us,
Once more in Judea free,
And on the mountains so holy,
Our temple shall raise to the Lord,
In Zion his name be adored,
To him bend the knee,
Hosanna! in Zion our God be adored,
To him bend the knee.

Glory to God in the highest,
He leads us from bondage and night,
He brings us to freedom and light,
His name shall be adored.
And on the bells of the horses,
Shall be written in letters of Gold,
And again shall be sung as of old,
Holliness to the Lord!
Hosanna, once more we will sing as of old,
Holliness to the Lord.

(At the conclusion of the singing they halt in front of the altar facing the East.)

Most Equitable—Welcome Princes and ambassadors! welcome back to Jerusalem; let us thank the God of our fathers, the God of Abraham, the God of Isaac and the God of Jacob for their safe return, and wait anxiously to hear how you have fared in your mission.

Master of Ceremonies—*Most Equitable*, after the Council had conferred on us the high honor to bear the petition of our brethren to Darius the King, we departed on our journey, reached Babylon in safety

and obtained an audience with the King, who received us with great kindness and ordered the letter to be read, and thereupon directed search to be made in the royal archives for the decree made by Cyrus in the first year of his reign. The Master of Chancery having found the decree, and after hearing it read, King Darius confirmed the same and ordered a decree to be prepared and presented to us to be delivered to you. (*Hands to the Most Equitable*,) after which we were dismissed with honors and rewards, and have returned in safety hither. These people have met us without the city, and accompanied us hither, singing songs of joy and praise for our happy return and doing us great honor.

Most Equitable—We too, my brethren, return thanks to God for your safe return and the success of your mission. Resume now your seats in the Council. (All are seated.)

Most Equitable—Valorous Grand Secretary, you will now read the decree. (Grand Secretary takes the decree from the *Most Equitable* and reads as follows:

DECREE OF DARIUS.¹⁸¹

We, Darius first; King of Kings, Sovereign of Sovereigns, and Lord of Lords, being willing to favor in our gratitude and goodness, our dear people of Jerusalem in example of our Most Illustrious and Most Puissant predecessor King Cyrus, having heard their complaints by their ambassadors against the people of

¹⁸¹ Note 181.—"With regard to the exiled Jews, then residing as captives in his dominions, he pursued the same generous policy as Cyrus had done, and restored them many of the privileges they had lost. The year after his accession to the throne, viz.: B. C. 520, he issued a decree confirming that of Cyrus, made 18 years before. This aroused the prophets Haggai and Zechariah to encourage their countrymen to resume the work of building which had for a number of years languished, and the temple was completed within four years."—*Morris's Masonic Dictionary*, Article *Darius Hystaspis*.

Samaria, who have refused to contribute to the construction of the temple of the Lord, and the necessities for the sacrifices on which they have need; order by these presents, that they are to submit unto our former orders, under the penalty of incurring our highest displeasure and vengeance. Given in our Grand Court, the fourth day of the second month of the year 3534, under the seal of the faithful Satraps of all Judea and of our reign the third current of the above.

Signed, *Darius Rex.*

Most Equitable—Glory to the Lord God of our fathers for his tender mercies; honor and prosperity to the Sovereign! Join me Knights and Princes in the acclamation!

All—(Clap their hands five times; 00000.) Glory to God, honor and prosperity to the Sovereign.

Most Equitable—Valorous Grand Master of Entrances, cause it to be proclaimed throughout the city, unto the people, that Darius the King has graciously granted our requests, and commanded that the work upon the house of the Lord shall no longer be hindered or delayed; and bid them rejoice for the end of the sorrowing and suffering of Israel approaches.

(Master of Entrances retires for that purpose.)

Most Equitable—My brethren, the people of Jerusalem are under the greatest obligations to you for the zeal and courage you have displayed in surmounting the obstacles which you encountered in your journey: You deserve our thanks and gratitude. Most Enlightened Senior Grand Warden, behold the brethren who have aided us in this important affair, how shall we reward them?

Senior Grand Warden—Most Equitable, we approve of your suggestion, but still I am at a great loss what to answer. You are aware that the people dispute with

each other, and there is none to sit in judgment between them. Those who have returned from the captivity claim lands of those who have possessed them many years, and there is no tribunal to decide.

Let our brethren be made judges and governors of Jerusalem to administer justice and equity. So shall they receive honor and distinction, and do the people good service.

Most Equitable—Most Enlightened Senior Grand Warden, it shall be as thou sayest. Approach my brethren. (The five approach the throne.)

Most Equitable—By the authority and power in me vested as the Most Equitable Sovereign Prince, Grand Master of this Council, I do hereby create and constitute you a tribunal of five judges and governors of Jerusalem who shall judge between man and man, and administer justice and equity, and whose judgment shall be without appeal, and invest you with all the prerogatives of your rank as such. Valorous Grand Master of Ceremonies, you will now conduct these brethren to the altar that they may contract their obligation. (Master of Ceremonies conducts them to the altar where they kneel and take the following:)

OBLIGATION PRINCES OF JERUSALEM.

I in the presence of the Great Architect of the Universe and of this Council of Princes of Jerusalem, do hereby and hereon most solemnly and sincerely promise and swear, that I will never reveal the secrets of this degree, to any person or persons, except to those to whom the same may legally belong.

I furthermore promise and swear that whenever I am called upon to judge and decide between my brethren

ren, I will do so with justice and equity, and will endeavor to reconcile all differences and disputes between them.

I furthermore promise and swear never to fight my brother Prince of Jerusalem, and never consent to receive any mason in this degree unless conformable to the ancient statutes and regulations of the order.

I furthermore promise and swear to appear at all times at the Council when I shall be summoned to attend by the proper officers, unless having good reason for the contrary.

To all of which I do most solemnly promise and swear, binding myself under no less a penalty than that of being deprived of all the advantages of the Council and of masonry in general. So God maintain me in uprightness and justice. Amen.

Most Equitable—Arise my brethren, Princes and Governors of Jerusalem. (All rise.)



Sign Princes
of Jerusalem.

Most Equitable—Valorous Grand Master of Ceremonies, you will now conduct the candidates to our *Most Enlightened Senior Grand Warden*, who will invest him with the apron, sash and jewel, signs, grips and words of this degree. (Master of Ceremonies conducts him to the Senior Warden who invests him as follows:)

SIGN.

Present yourself boldly with your left hand resting on your hip, as if ready for a combat.



Answer.

ANSWER.

Extend the arm at the height of the shoulder, as if to begin the combat, the right foot forming a square with the toe of the left.



Token.

TOKEN.

Join right hands, placing the thumb on the joint of little finger; with the thumb strike on that joint 5 times, by 1, by 2 and by 2, at same time join right feet by the toes so as to form a straight line, touch the knee. Lastly place the left hand open on the shoulder, one of the other. One says twenty, the other twenty-three.

BATTERY:—Five, in some Council five times five.

MARCH:—One slow step on the tip of the toes, sometimes five are made under the sign thus: Slide the left foot forward, bring up the right foot to the toe of the left, make a short pause and so on until the five steps are made.

HOURS OF WORK:—From sunrise until high twelve.

PASS WORD:—Tebet.

SACRED WORD:—Adar.

(He then invests him with apron and sash.)

Senior Warden—Valorous Grand Master of Ceremonies, you will now conduct the candidate to the Most Equitable. (Master of Ceremonies conducts him to the Most Equitable.)

Most Equitable—My brother, you have been appointed a Judge and Prince of Jerusalem, that you may render justice to all the people; you have been decorated with a yellow sash to which is attached a gold medal.

The balance on it is to remind you to make justice and equity your guide, the hand of justice is a mark of your authority over the people, the sword or poinard of the fate that overtakes the oppressor and unjust judge, the stars the number of your members, the initials on your jewel attached to your sash, will ever remind you of the clemency of Darius and the gratitude of Zerubbabel. The colors of the apron, with which you have been invested are emblematical of that fervency and zeal which have procured you this honor, and of the day of hope that now by your means dawns on Israel. The emblems thereon have a reference to the works and virtues of masons, and to your duty in the high office which you now possess. Be just, merciful and wise.

Valorous Grand Master of Ceremonies, you will now conduct the candidate to the post of honor. (Master of Ceremonies conducts him to a seat in the East.)

Most Equitable—Most Enlightened Grand Orator, you have the floor. (Grand Orator, delivers a lecture, reads the statutes, and passes the lecture with the Master of Ceremonies, or either.)

LECTURE PRINCES OF JERUSALEM.

Grand Orator—Valorous Grand Master of Ceremonies, are you a Prince of Jerusalem?

Master of Ceremonies—The road to Babylon is known to me.

Grand Orator—What were you before you traveled that way?

Master of Ceremonies—I was a Knight of the East, which I merited after a captivity of seventy years and my ancestors found the precious treasure of the Grand Elect, Perfect and Sublime Masons under the ruins of Solomon's temple which was destroyed by Nebuchadnezzar's General, Nebuzaradan, who commanded his troops.

Grand Orator—How came you by the dignity of Prince?

Master of Ceremonies—By the great zeal and ardour that I have shown on different occasions and the success I met with in my embassy to King Darius.

Grand Orator—Where did you travel to merit this dignity?

Master of Ceremonies—From Jerusalem to Babylon.

Grand Orator—For what reason were you sent?

Master of Ceremonies—As the Samaritans refused to pay the tribute for the sacrifices of the new temple, therefore an embassy was sent to King Darius by the people of Jerusalem, to lay before him their just complaints.

Grand Orator—What was the number of the embassy?

Master of Ceremonies—Five.

Grand Orator—Who was the chief?

Master of Ceremonies—The Great Architect of the Universe and myself.

Grand Orator—What is your name?

Master of Ceremonies—Zerubbabel.

Grand Orator—Were there any enemies on the road who obstructed your passage?

Master of Ceremonies—Yes, and we were obliged to defend ourselves from the assaults of the very people we went to complain of.

Grand Orator—What did you obtain of Darius after your interview with him?

Master of Ceremonies—We obtained a decree from him to the people of Samaria, to submit all the demands of the people of Jerusalem.

Grand Orator—How were you received on your return to Jerusalem?

Master of Ceremonies—We were received with great pomp and magnificence. The people of Jerusalem came out to receive us with great joy and accompanied us into Jerusalem, expressing their joy by bonfires displayed by fives around the city in allusion to our number; and in consequence of our success, created us Princes.

Grand Orator—Where did those Princes assemble to render justice to the people?

Master of Ceremonies—In two chambers of the temple.

Grand Orator—How were they arrayed in Grand Council?

Master of Ceremonies—In gold.

Grand Orator—Why in gold?

Master of Ceremonies—In order to receive the people more respectably, therefore they chose the richest and most precious vestment.

Grand Orator—Did they wear anything else remarkable?

Master of Ceremonies—They were decorated with a large gold colored ribbon, worn from the left shoulder to the right hip, to which was suspended the jewel of the order.

Grand Orator—How came they to wear that jewel?

Master of Ceremonies—To show that for their great zeal, courage and knowledge, they obtained the title of governors of the people whom they were to rule with equity.

Grand Orator—What represents the draft of the Princes of Jerusalem?

Master of Ceremonies—The city of Jerusalem surrounded by bonfires displayed by fives. On the return of the embassy the people gathered around them with instruments of music. The craft were armed with swords and shields, some carrying equilateral triangles and one with an equal balance.

Grand Orator—Why do the Princes of Jerusalem still wear their aprons?

Master of Ceremonies—In remembrance of their first origin.

Grand Orator—What is the pass-word?

Master of Ceremonies—Adar, a Hebrew word, the name of one of their months, on the 23d day of which they returned thanks to God for the reconstruction of the temple.

Grand Orator—What is the first sign?

Master of Ceremonies—That of command. [Giving it.]

Grand Orator—The second sign?

Master of Ceremonies—That of defending. [Giving it.]

Grand Orator—What posture are you to be in when you address the Council?

Master of Ceremonies—With a grave air the left hand on the left hip, the hollow of the right foot a little distance from and forming a square with the left heel.

CLOSING CEREMONIES

PRINCES OF JERUSALEM.

Most Equitable—Most Enlightened Senior Grand Warden, what is the hour?

Senior Grand Warden—Most Equitable, the Sun has traversed half its career and justice is done to the people.

Most Equitable—Most Enlightened Senior Grand Warden, proclaim that I am going to close this Council by the mysterious numbers.

Senior Warden—Valorous Princes, the Most Equitable announces to me that he is going to close this Council by the mysterious numbers.

Most Equitable—Knocks three; 000. (All rise.) To the glory of the Grand Architect of the Universe, in the name and under the auspices of the Supreme Council and Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry for the United States of America, their territories and dependencies, and by virtue of the authority on me conferred, I declare this Council closed. Together Princes.

All—(Clap five; 00000, with their hands, which closes the Council.

PHILOSOPHICAL ANALYSIS

SIXTEENTH DEGREE; OR, PRINCES OF JERUSALEM.

False Worship of the Shakers.—"Changing the Glory of the Incorruptible God."—A Devilish Magnetism prevents their Escape.—Christ Eliminated from the Degree.

Here, Judge if hell, with all its power to damn,
Can add one curse to the foul thing I am.

—The Veiled Prophet Unveiled.

The one who teaches the people of the United States *the psychology of false worship* will rescue our people from the doom it leads to; and, as *America* is he who teaches Americans enlightens the world. The history of this degree is given in the foot-notes 176, 178 and 179, and need not be repeated. We there see that the inventor of the degree derived it, not from the Bible, but from Josephus; and that, "who that inventor was we can only conjecture." But of the degree, itself, we are told that it is one of those which the Jew, *Morin*, revised; and it clearly bears the mark of his fingering. As it was the Sixteenth in the old Rite of Perfection, made by Ramsay and his Jesuits, it doubtless contained the libations of the Knights Templar. But as the Templars' degrees call Christ "the Savior of the world," the Jews, who modified that Rite into the Charleston "*Ancient and Accepted Scottish Rite*" were careful to eliminate Christ out of it, though all the Templars' degrees profess to come from the Crusades, whose Knights were defenders of Christianity and "*Soldiers of Jesus Christ*." And these Princes of Jerusalem were of those military Christian Monks. But Morin and his thirteen Jew Inspectors-

General turned them into ancient Jews of the time of the Second Temple. Thus our world-renowned "*Ancient and Accepted Scottish Rite*" was formed in fraud and imposition, by money-getting Jews of the line of Judas Iscariot, who sold Christ for silver; not that he wished to have Jesus "condemned," but because he wanted money.

But what keeps up this degree today? Doubtless the costly yellow drapery, "yellow robes and caps," "red gloves and swords" help. But nothing could have kept this dull, insipid child's play up for 133 years, since it was started by Jesuits in 1754, but the sorcery of a *false worship*. What then is a false-worship? Its psychology? And the "hiding of its power?"

False worships are simple or mixed. In 1774 persons called *Shakers* settled above Albany, N. Y. They now number a few thousands. They believe in Christ and much of the Bible, which saves them from absolute heathenism. But their worship is dancing or leaping four or five inches from the floor, in separate men's and women's apartments; singing, falling on their knees, and making a roaring sound with their groans. This is simple, man-invented, false worship. It fills them with unutterable emotion and elevation. Their sincerity, industry, and ingenuity are acknowledged.

A neighbor of the writer, a *Mr. Collar*, in Wheaton, Ill., was a devoted Freemason. He said his emotions, while going through the Masonic ritual, (*stripping, swearing, circumambulating; kneeling, praying, lecturing and clapping of hands*, with signs, grips and pass words, all which are now well known and come abroad;) going through this ritual for himself, or putting others through it, *Mr. Collar* said, filled him with the most delicious emotions. Yet he passed for a man

of average sense! *Mr. E. O. Hills*, of Dupage county, Ill., going around the globe with a company of Americans; in Northern Indostan went into an old temple whose gods were monkeys. Leaving the temple, an old ape, perched above the low entrance door, showed his teeth and threatened fight, when one of the Americans raised his cane to strike and drive him away. Instantly, several priests seized his arm, and, with the most whimsical awe, besought him not to strike their god. Those men were not fools, and yet "no one," said *Mr. Hills*, "could doubt their sincerity." All life is mysterious, and "everything runs into infinity." "We worship everything," said our *Professor Cole*, late from Africa; for every thing has life. Even the solid Granite rock contains spores or life-seeds, or, as Pope has it:

"See through this air, this ocean and this earth
All matter quick and bursting into birth."

And men may lose themselves in the mysterious, as Hottentots have been known to mesmerize themselves, by gazing on the motions of a worm.

This is subjective, or *psychological* worship; "changing," as Paul says, "the glory of the incorruptible God into an image, made like to corruptible man, and to birds, four-footed beasts and creeping things." (*Rom* i. 23.)

In 1717, at Appletree tavern, London, Masonry was transformed into such a mystic mesmerism. Men knew it was not stone-masonry, because these masons were not Masons, but everybody, and they "went it blind." The hood-wink was its type. Their very oaths were not trusted to the candidate before taken, but sworn piecemeal, and, Sampson-like, they were literally:

"Eyeless in Gaza at a mill with slaves."

And this abject surrendry to the unknown, both persons and things, was an invitation to every devil not

yet cast into "the pit," (*Luke* vii. 31, and *Rev.* xx. 3,) to give them his profound attention;—leap into the saddle; guide them nowhere and land them upon nothing; which is precisely what they do. (*See Mason's Passim.*)

Men rescued from snake-charming, like Masons rescued from the lodge, tell us that the serpent's eyes emit rainbows which enchant them; while a devilish magnetism prevents their escape. Such is the glamour of the lodge, and such the glamour of false worship when devils enter it. And the reason why all Masons' minds are not crippled and crushed by it, is, that but one in five habitually attend the lodges; and of that fifth who attend but few believe it. But, in the clear light of eternity, if not before, the veiled prophet is unveiled, and its hideousness appears as to poor *Zelica*, when

"He raised his veil—the maid turned slowly round,
Looked at him—shrieked—and sank upon the ground."

CHAPTER XXIX

SEVENTEENTH DEGREE OR KNIGHTS OF THE EAST AND WEST.'''

This degree originated in Palestine in the year 1118. Eleven Knights took the vows of secrecy, friendship and discretion between the hands of the Garinus Prince and Patriarch of Jerusalem. The meeting is called a Council.

DECORATIONS:—The Council Chamber is in the shape of a heptagon hung with crimson, sprinkled with gold stars. In each of the seven angles is a square column on the capitals of which are the initials of Beauty, Divinity, Wisdom, Power, Honor, Glory, Force, and on their bases the initials of Friendship, Union, Resignation, Discretion, Fidelity, Prudence and Temperance. In the East is a throne or canopy elevated by seven steps, supported by four lions and four eagles

Note 182.—"Knights of the East and West. The 17th degree of the Ancient and Accepted rite. It is entirely philosophical, and makes no pretense in its history with Freemasonry. Its origin dates back to the time of the crusades; that in 1118—the same year that the Order of the Temple was instituted—eleven Knights took the vows of secrecy, friendship, and discretion, between the hands of the Patriarch of Jerusalem. The Lodge-room is in the shape of a heptagon, hung with crimson, sprinkled with stars of gold. In each angle is a square column; on the capitals of which are the initials, respectively, of the following words: Beauty, Divinity, Wisdom, Power, Honor, Glory, Force; and on the bases of these columns are the initials, respectively, of the words Friendship, Union, Resignation, Discretion, Fidelity, Prudence and Temperance. On each column is a brilliant light. Bodies of this degree are called Preceptories. The Master is styled Venerable, and represents John the Baptist. The Jewel is a heptagonal medal of gold and silver. On one side are engraved, at the angles, the same letters as are upon the square columns, with a star over each. In the center of it on the same side, is a lamb, lying on a book with seven seals; on the seals are, respectively, the same letters. On the reverse side are two swords crosswise, points upwards, and the hilts resting on an even balance; in the corners are the initials of the seven churches."—*Macey's Encyclopædia and Dictionary of Freemasonry, Article Knights of the East and West.*

and between them an angel or seraphim with six wings. On one side of the throne a transparency representing the sun and on the other side one representing the moon; below them a rainbow and in front a basin of perfumed water and a human skull and cross bones. There are six elevated canopies of three steps in the north and south of the Council Chamber, Eleven of these being occupied by the Venerable Ancients and the twelfth at the right of the All Puissant left vacant. At the West are two canopies of five steps for the Venerable Wardens. On a pedestal in front rests a large Bible from which hang seven seals.

The Tracing Board of this degree is a heptagon within a circle, the upper portion forming a rainbow over the angles on the outside of which are the letters B . . D . . W . . P . . H . . G . . S . . which are the initials of the seven words on the capitals of the columns. At the angles on the inside are the letters F . . U . . R . . D . . F . . P . . T . . which are the initials of the seven words on the bases of the columns. In the center a man clothed with a long white gown with a golden girdle round his waist, his feet on a section of a globe; hair and beard white as snow with right hand extended holding seven stars; his head encircled by a glory emanating from a delta; a two edged sword in his mouth. Around him stand seven golden candlesticks with burning candles and over each, one of the initials of the seven churches of Asia—Ephesus, Smyrna, Pergamos, Thyatira Sardis, Philadelphia and Laodicea. The sun and moon, a basin and chafing dish are also depicted.

CLOTHING:—White robes with a zone of gold around the waist, long white beards and golden crowns.

ORDER:—A broad white ribbon extending from the

right shoulder to left hip from which the jewel is suspended. Also a cross of the order suspended by a black ribbon round the neck.

APRON:—White lined with red, edged with gold, with the tracing board painted thereon; on the movable part of two edged sword.

JEWEL:—A heptagonal medal usually of silver, with a golden star in each of the seven corners with one of the initial letters B . . D . . W . . P . . H . . G . . S . . in the center a lamb on a book with seven seals. On the reverse side the same initials in the angles with two swords crosswise, points upwards, the hilts resting on the scales of an equi-poised balance.

BATTERY:—Six and one knocks; 000000 0.

AGE:—Very ancient.

OPENING CEREMONIES

KNIGHTS OF THE EAST AND WEST.

All Puissant—(Rising and resting his right arm on the Bible with seven seals) Venerable Knights Princes, what is your duty?

Senior Warden—To know if we are secure

All Puissant—See that we are so. (Senior Warden goes to the door sees that the Council is tyled.)

Senior Warden—All Puissant we are in perfect security.

All Puissant—(Seven raps; 0000000 0.) All rise, Respectable Knights, Princes, this Grand Council of Knights of the East and West is now open and I claim your attention to the business thereof.

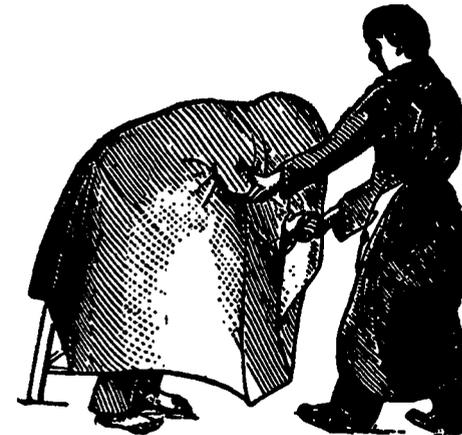
Senior Warden—We promise obedience to the All Puissant's Commands. (Led by Senior Warden all salute the All Puissant who returns the salute.)

All Puissant—One rap; 0. All are seated.

CHAPTER XXX

SEVENTEENTH DEGREE OR KNIGHTS OF THE EAST AND WEST.

PREPARATION OF CANDIDATE.



Master of Ceremonies prepares candidate in an ante-room hung with red and lighted by seven lights

Note 188.—"Knights of the East and West. [Scotch Masonry].—The first degree conferred in the Chapter of Princes of Rose Croix, Scotch Masonry, and the seventeenth upon the catalogue of that system. The presiding officer is entitled All-Puissant; the two Wardens are called Venerable Knights, the brethren Respectable Knights. The historical lessons refer to the organization of this order, A. D. 1118. The apron is white, lined with red, and edged with gold. It displays a plan of the draft; on the movable part a two-edged sword. The Jewel is of silver, seven-sided; one face displaying, at each angle, a golden star, and the initials, successively, B. D. W. P. H. G. S., in the centre a lamb on a book with seven seals; the other face displays the same initials together, a two-edged sword between the scales of an equi-poised balance. Age, very ancient. The hangings are red."—*Morris's Masonic Dictionary*, Article Knights of the East and West.

by clothing him with a long white robe and brings him barefooted to the door of the Council.

Master of Ceremonies—(with candidate seven raps; 000000 0.)

All Puissant—(Seven raps; 000000 0.) The youngest Knight present will go to the door and demand who knocks.

Knight—(Seven raps; 000000 0, then opening door.) Who comes there?

Master of Ceremonies—All Puissant, it is a valiant brother and Most Excellent Prince of Jerusalem who requests to be admitted to the Venerable and All Puissant.

Knight—It is a valiant brother and Most Excellent Prince of Jerusalem who requests to be admitted to the Venerable All Puissant.

All Puissant—Let him be introduced. (Knight retires and Senior Warden goes to the door.)

Senior Warden—(Taking candidate's hand,) come my dear brother, I will show you mysteries worthy of contemplation. Give me the sign, token and word of a Prince of Jerusalem, [candidate gives them as on pages 430 and 431] when he is conducted within about six feet of the throne of the All Puissant and caused to kneel.

Senior Warden—[To candidate] Brother you no doubt have always borne in memory the obligations of your former degrees and have as far, as in the power of human nature, lived agreeably to them.

Candidate—I have ever made it my study and I trust my actions and life will prove it.

Senior Warden—Have you particularly regarded your obligations as a Sublime Knight of Perfection, Knight of the East and Prince of Jerusalem? Do you recollect having injured a brother in any respect whatever; or have you seen or known of his being injured by others without giving him timely notice, as far as

was in your power? I pray answer me with candor.

Candidate—I have in all respects done my duty, and acted with integrity to the best of my abilities.

All Puissant—You will be pleased to recollect my brother, that the questions which have now been put to you are absolutely necessary for us to demand in order that the purity of our Most Respectable Council may not be sullied and it behooves you to be particular in your recollection, as the indispensable ties which we are going to lay you under will in case of your default, only increase your sins and serve to hurl you sooner to destruction, should you have deviated from your duty. Answer me my dear brother.

Candidate—I never have.

All Puissant—We are happy my brother that your declaration coincides with our opinion, and we are rejoiced to have it in our power to introduce you into our society. Increase our joy by complying with our rules, and declare if you are willing to be united to us by taking a most solemn obligation.

Candidate—I ardently wish to receive and to have the honor of being united to such a respectable and virtuous society.

All Puissant—One of the Knights will bring me a basin of water and napkin. [Youngest Knight brings a ewer of perfume, a basin of water and clean white napkin.]

All Puissant—[To candidate] you will now wash your hands. [Order is obeyed.]

SCRIPTURE RECITATION BY THE ALL PUISSANT.

"The earth is the Lords and the fullness thereof the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or

who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face O Jacob. Selah."

Senior Warden now conducts candidate close in front of the All Puissant's throne, causes him to kneel on both knees, places his right hand on the Bible and his left between the hands of the All Puissant when he proceeds to take the following obligation:

OBLIGATION KNIGHTS OF THE EAST AND WEST.

I.do promise and solemnly swear and declare in the awful presence of the Only One Most Holy Puissant Almighty and Most Merciful Grand Architect of Heaven and Earth; who created the universe and myself through his infinite goodness, and conducts it with wisdom and justice; and in the presence of the Most Excellent and Upright Princes and Knights of the East and West here present in Convocation and Council on my sacred word of honor, and under every tie both moral and religious, that I will never reveal to any person whomsoever below me or to whom the same may not belong by being legally and lawfully initiated, the secrets of this degree which is now about to be communicated to me, under the penalty of not only being dishonored, but to consider my life as the immediate forfeiture, and that to be taken from me with all the tortures and pains to be inflicted in manner as I have consented to in the preceding degrees.

I further promise and solemnly swear that I never will fight or combat with my brother Knights, but will

at all times, when he has justice on his side, be ready to draw my sword in his defence, or against such of his enemies as seek the destruction of his person, his honor, peace, or prosperity. That I never will revile a brother or suffer others to reflect on his character in his absence without informing him thereof, or noticing it myself, at my option. That I will remember on all occasions to observe my former obligations and be just, upright and benevolent to all my fellow creatures, as far as is in my power.

I further solemnly promise and swear that I will pay due obedience and submission to all the degrees beyond this but particularly the Sublime Princes of the Royal Secret and the Supreme Council of Grand Inspectors General, 33d degree, and that I will do all in my power to support them in all justifiable measures for the good of the craft and advantage thereof, agreeably to the Grand Constitutions.

All this I solemnly swear and sincerely promise, upon my sacred word of honor, under the penalty of the severe wrath of the Almighty Creator of Heaven and Earth; and may he have mercy on my soul on the great and awful day of judgment agreeably to my conformity thereto. Amen. Amen. Amen.

The All Puissant from the ewer of perfumed ointment proceeds to anoint candidate's head, eyes, mouth, heart, the tip of his right ear, right hand and right foot.

All Puissant—You are now, my dear brother, received a member of our society. You will recollect to live up to the precepts of it, and also remember that those parts of your body which have the greatest power of assisting you in good or evil have this day been made holy.

Master of Ceremonies now conducts candidate to the west, before the tracing board between the two Wardens.

Senior Warden—Brother, you will examine closely everything which the All Puissant is going to show you. [Pauses a moment.] Is there mortal here worthy to open the book with seven seals? (All cast their eyes

down and sigh.)

Senior Warden—(continuing,) Venerable and respectable brethren be not afflicted; here is a victim [pointing to candidate,] whose courage will give you content.

Senior Warden—[To candidate.] Do you know the reason why the Ancients have long white beards?

Candidate—I do not, but I presume you do.

Senior Warden—They are those who came here after passing through great tribulation and having washed their robes in their own blood. Will you purchase such robes at so great a price?

Candidate—Yes; I am willing: [Wardens then conduct him to the basin, bare his arms, tie a string or bandage around each arm, when each with a lancet makes a trifling incision so as barely to draw blood which is wiped on a napkin and exhibited.]

Senior Warden—See my brethren a man who has spilled his blood to acquire a knowledge of our mysteries and shrunk not from the trial!

All Puissant—[Opens *First Seal*** of Bible and takes out a bow, a quiver filled with arrows and a crown which he hands to the youngest Knight saying: Depart and continue the conquest.]

All Puissant—[Opens *Second Seal* and removes a sword which he hands to next oldest Knight.] Go and

Note 184.—“Seals, Book of the Seven. ‘And I saw,’ says St. John in the Apocalypse (v. 1), in the ‘right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.’ The seal denotes that which is secret, and seven is the number of perfection; hence the Book of the Seven Seals is a symbol of that knowledge which is profoundly secured from all unhallowed search. In reference to the passage quoted, the Book of the Seven Seals is adopted as a symbol of the Apocalyptic degree of the Knights of the East and West, the seventeenth of the Ancient and Accepted Rite.”—Mackey’s *Encyclopædia of Freemasonry*, Article *Seals, Book of the Seven*.

destroy peace among the profane and wicked brethren that they may appear in our Council.

All Puissant—[Opens *Third Seal* and takes out a balance which he hands to next oldest Knight.] Dispense rigid justice to the profane and wicked brethren.

All Puissant—[Opens *Fourth Seal* and takes out a human skull which he hands to next aged Knight.] Go and endeavor to convince the wicked that death is the reward of their guilt.

All Puissant—[Opens *Fifth Seal* and removes a cloth stained with blood and hands it to the next oldest Knight.] When will the time arrive that we shall revenge and punish the profane and wicked who have destroyed so many of their brethren by false accusations?

All Puissant— Opens *Sixth Seal* and that moment the Sun (on the chart) is darkened and the Moon stained with blood.]

All Puissant—[Opens *Seventh Seal* and takes out incense which he hands to next oldest Knight, also a vase with seven trumpets which he gives to seven Venerable Ancients.] The four other Venerable Ancients with large inflated bladders who occupy four corners representing the four winds now display them.

All Puissant—Here is seen the fulfilment of a prophecy (Rev. vii, 3). Strike not nor punish the profane and wicked of our order until I have selected the true and worthy masons.

The *four winds* again blow (bladders are whisked about) and one of the Venerable Ancients blows a blast on his trumpet when the Wardens cover candidate’s arms and take from him his apron and jewel, (jewel of previous degree.)

Four winds blow and *Second Trumpet* sounds, when Junior Warden invests candidate with the apron and jewel of this degree.

Four winds blow and *Third Trumpet* sounds, when Senior Warden invests candidate with a long white beard.

Four winds blow and *Fourth Trumpet* sounds, when Junior Warden invests candidate with a crown of gold.

Four winds blow and *Fifth Trumpet* sounds, when Senior Warden invests candidate with a golden girdle.

Four winds blow and *Sixth Trumpet* sounds, when Junior Warden gives candidate the sign, tokens and word.



Sign and Answer.

SIGN.

Look at your right shoulder and say, *Abaddon*.

ANSWER.

Look at left shoulder and say, *Jubulun*.



First Token.

FIRST TOKEN.

Place left hand in each other's right hand, closing the fingers.

SECOND TOKEN.

A touches B's left shoulder with right hand and B, answering touches A's right shoulder with left hand.



Second Token.

SIGN ON ENTERING COUNCIL.



Sign on Entering Council.

Touch Tyler's forehead, when he answers by putting his hand on your forehead.

PASS WORD:—*Jubulum*.

SACRED WORD:—*Abaddon*.

The four winds (bladders) again blow and the *Seventh Trumpet* sounds; next all the trumpets sound together when the Senior Warden conducts candidate to the elevated vacant canopy at the right of the All Puissant.

This is supposed to represent the end of the world when all good masons receive their reward by being conducted to a throne at the right hand of the All Puissant, having been purified by washing their robes in their own blood.

All Puissant—(To candidate.) My brother, when the Knights and Princes undertook to conquer the Holy Land, they took a cross to distinguish them as a mark of being under its banners; they also took an oath to spend the last drop of their blood to establish the true religion of the most High God. Peace being made they could not fulfil their vows, and therefore returning home to their own country, they resolved to do in theory what they could not do by practice, and determined never to admit or initiate any into their mystic ceremonies but those who had given proofs of friendship, zeal and discretion. They took the name of Knights of the East and West in memory of their homes and the place where the order began; and they have ever since strictly ad-

hered to their ancient customs and forms. In the year 1118 the first Knights, to the number of eleven, took their vows between the hands of Garinus, Patriarch and Prince of Jerusalem, from whence the custom is derived of taking the obligation of this degree in the same position.

LECTURE KNIGHTS OF THE EAST AND WEST.¹⁰⁰

All Puissant—Brother Venerable Grand Senior Warden, are you a Knight of the East and West?

Senior Warden—I am.

All Puissant—What did you see when you were received?

Senior Warden—Things that were marvelous.

All Puissant—How were you received?

Senior Warden—By water and the effusion of blood.

All Puissant—A mason should not hesitate to spill his blood for the support of masonry.

All Puissant—What are the ornaments of the Grand Council?

Senior Warden—Superb thrones, sun, moon, perfumed ointment and a basin of water.

All Puissant—What is the figure of the draft?

Senior Warden—A heptagon within a circle.

All Puissant—What is the representation of it?

Senior Warden—A man vested in a white robe with a golden girdle round his waist; in his right hand seven stars; his head surrounded with a glory; a long white

Note 100.—“The modern ritual as used in the United States has been greatly enlarged. It still retains the apocalyptic character of the degree which always attached to it, as is evident from the old tracing-board, which is the figure described in the first chapter of the Revelation of St. John. The jewel is a heptagon inscribed with symbols derived from the Apocalypse, among which are the lamb and the book with seven seals. The apron is yellow, lined and edged with crimson. In the old ritual its device was a two-edged sword. In the new one is a tetractys of ten dots. This is the first of the philosophical degrees of the Scottish Rite. 2. The seventeenth degree of the Chapter of Emperors of the East and West.”—Maakey's Encyclopaedia of Freemasonry, Article Knight of the East and West.

beard; a two edged sword in his mouth; surrounded by seven candlesticks with these letters: E.S.P.T.S.P.L.

All Puissant—What signifies the circle?

Senior Warden—As the circle is finished by a point, so should a lodge be united by brotherly love and affection.

All Puissant—What signifies the heptagon?

Senior Warden—Our mystic number, which is enclosed in seven letters.

All Puissant—What are the seven letters?

Senior Warden—B.D.W.P.H.G.S. which signifies Beauty, Divinity, Wisdom, Power, Honor, Glory and Strength.

All Puissant—Give me the explanation of the words!

Senior Warden—Beauty; to adorn: Divinity; that masonry is of divine origin: Wisdom; ability to invent: Power; to destroy the profane and unworthy brethren: Honor; an indispensable quality in a mason, that he may support himself in his engagements with respectability: Glory; that a good mason is on an equality with the greatest prince and Strength is necessary to sustain us.

All Puissant—What signifies the seven stars?

Senior Warden—The seven qualities which masons should be possessed of; Friendship, Union, Submission, Discretion, Fidelity, Prudence and Temperance.

All Puissant—Why should a mason be possessed of these qualities?

Senior Warden—Friendship is a virtue that should reign among brothers: Union; is the foundation of society: Submission; to the laws, regulations and decrees of the lodge without murmuring: Discretion; that

a mason should always be on his guard and never suffer himself to be surprised: Fidelity; in observing strictly our obligations: Prudence; to conduct ourselves in such a manner that the profane, though jealous, may never be able to censure our conduct and Temperance; to avoid all excesses that may injure either body or soul.

All Puissant—What signifies the seven candlesticks with their letters?

Senior Warden—The seven churches of Asia: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.

All Puissant—What signifies the two-edged sword?

Senior Warden—It expresses the superiority of this degree over all others that precede it.

All Puissant—Are there any higher degrees than this?

Senior Warden—Yes, there are several.

All Puissant—What signifies the book with seven seals which none but one can open?

Senior Warden—A Lodge or Council of masons which the All Puissant alone has the right to convene and open.

All Puissant—What is enclosed in the first seal?

Senior Warden—A bow, arrows and crown.

All Puissant—What in the second?

Senior Warden—A two-edged sword.

All Puissant—What in the third?

Senior Warden—A balance.

All Puissant—What in the fourth?

Senior Warden—Death's head.

All Puissant—What in the fifth?

Senior Warden—A cloth stained with blood.

All Puissant—What in the sixth?

Senior Warden—The power to darken the sun and tinge the moon with blood.

All Puissant—What in the seventh?

Senior Warden—Seven trumpets and perfumes.

All Puissant—The bow, arrows and crown signify that the orders of this respectable Council should be executed with as much quickness as the arrow flies from the bow, and be received with as much submission as if it came from a crowned head or chief of a nation. The sword, that the Council is always armed to punish the guilty. The balance is a symbol of justice. The skull is the image of a brother who is excluded from a Lodge or Council. The cloth stained with blood, that we should not hesitate to spill ours for the good of masonry. The power of obscuring the sun and tinging the moon with blood is the representation of the power of Superior Councils in interdicting their works if they are irregular, until they have acknowledged their error and submitted to the rules and regulations of the craft, established by the Grand Constitutions. The seven trumpets signify that masonry is extended over the surface of the earth, on the wings of fame and supports itself with honor. The perfumes denote that the life of a good mason should be, and is, free from all reproach, and is perfumed by means of good report.

All Puissant—What age are you?

Senior Warden—Very ancient.

All Puissant—Who are you?

Senior Warden—I am a Patrician (*i. e.* of Patmos.)

All Puissant—Whence came you?

Senior Warden—From Patmos.

CLOSING CEREMONIES

KNIGHTS OF THE EAST AND WEST.

All Puissant—Brother Venerable Grand Senior Warden, what's the clock?

Senior Warden—Thrice Puissant, there is no more time.

Thrice Puissant—(Seven raps; 000000 0.) All rise.

Senior Warden—(Seven raps; 000000 0.)

Junior Warden—(Seven raps; 000000 0.)

All Puissant—Venerable Knights Princes, this Council is closed.

PHILOSOPHICAL ANALYSIS

SEVENTEENTH DEGREE, OR KNIGHTS OF THE EAST AND WEST.

To Burlesque and Degrade Christ.—“To Destroy Profane and Unworthy Brethren.”—“Evil Be Thou My Good.”—“Every Lodge is a Synagogue of Satan.”

This horrible degree is a compound of *Falsehood, Burlesque, Sacrilege and Sorcery.*

Its pretended antiquity and derivation from the Crusades are false. “*It is needless to say these pretensions have no foundation in truth.*” *Macoy's Cyclopaedia, Art. Scottish Rite.*

The highest Masonic authorities agree that *Ramsay* invented the falsehood that these degrees came from the Princes, Nobles and Knights of the Crusades, to draw in the young French Aristocrats, who scorned English Masonry, started by stone masons. But once depraved by initiation, and dazzled by the gold starred drapery of the lodge, called a Council—the French Masons were pleased to find themselves in higher degrees, which the coarser London mechanics were sworn to obey.

But the Satanic object of the degree was to burlesque and degrade Christ. This is indeed, the one, grand, central aim, end and object of the whole Masonic system. The beer-guzzling London Lodge burlesqued Him by setting a croney to raise the dead by the grip of the lion's paw or “King of Judah,” which is Christ. But in this revolting degree, they travesty Christ by setting a French infidel to mock the Bible and the God of the

Bible, by opening the book with seven seals (*Rev. 5, 5*), which Christ alone as the God of Prophecy can do! No one can read this dark and damning degree, which was played nightly over France, before the "Reign of Terror," unless his conscience is seared, and his heart hardened by demon-worship, and not see that this degree and its fellows helped work the guillotine and soak the soil with blood. Nor is the drama yet done. These degrees framed by the French, as impudent assaults on God, whose name ten years since the Grand Orient erased from its ritual, sent here by the hands of Jews, whose fathers crucified Christ; planted by those "children" on whom his blood was invoked, in our City of Charleston, S. C., have already, from Southern lodges, sent forth a war from that very city, which has furnished eighty-two Governmental grave-yards, filled with Northern corpses. And this same Book, which their degree mocks and mimics, assures us that blood is yet to flow to the horses' bridles "from the great wine press of the wrath of God." (*Rev. 14, 20.*)

Sacrilege is profaning sacred things. And this degree uses the sacred symbols of the Revelation to run its own dirt machine of the lodge. Glance at the faithful expose of it. Then glance at the foot-notes which confirm, by Masonic authorities, every word of that expose. And what do you see? You see the august and awful symbols of the Apocalypse used as wheel-grease for their devil's machine. You read that "*Masonry is of divine origin,*" that "water and blood" mean that "*a Mason should not hesitate to spill his blood for the support of Masonry.*" You read that the word "Power" means "*power to destroy profane and unworthy brethren!*" And that "Submission," one of the seven qualities which Masons should possess, means "*Submission to the laws, regulations and decrees of the lodge without murmuring,*" and that, when those "decrees" are made by un-

known superiors and from unknown motives!! And "*the skull is the image of a brother who is excluded from a lodge or Council,*" and "*the cloth stained with blood, that we should not hesitate to spill ours for the good of Masonry.*"

Turn now to the text and see that these quotations are fairly and accurately made; and then say to your consciences, before God, if the Anarohists hung in Chicago had anything in their theory, viler, more murderous, more damning than the Masonic lodge!

Sorcery means conjuring *by, for* and with evil Spirits. And there are devils excarnate as well as incarnate, and this degree is sorcery; for what human purpose conceivable or inconceivable can a lot of men, Infidels, Jews, hypocrites, weak Christians, pagans and Mahometans keep up a recitative of such stuff as you read in this degree, and that for more than a century and a half; from 1754 to this day? What but the same devilishness which met by Chicago Lake Side for years, to learn lessons which their bombs reduced to practice; to spend their earnings for liquor, and then curse society because they were poor! What is "the doctrine of devils" if this degree is not?

"Evil be thou my good."

which Milton puts into the mouth of Satan, was before stated in the Bible, as a Satanic principle, and seen to be true in the experience and observation of men. It is to choose sin, and practice it, and then seek to burn down society to the level of their own wretchedness. The practitioners of this degree have for a full century and a half, drawn all its vitality from what they deny, viz: the Bible. The Bible is God's word, or it is an empty bauble. And here are lodges, which live on what they deny! If it is a falsehood why do they repeat and act it in their degrees? Ah! The Bible is true. The

legions who infested the Gadarene; the widow's daughter, and inhabited the Magdalene; that sifted Peter and demoralized Judas, and resisted Christ and his Apostles; inhabited all the Gentile shrines and stole from God the worship of this world, are at their dark tricks still. They rule the world's darkness. They hoodwink mankind. Every lodge is a Synagogue of Satan, and its ritual is sorcery. And their fearful activity to-day does not prove their power, but only that their time is short.

CHAPTER XXXI

EIGHTEENTH DEGREE OR SOVEREIGN PRINCE OF ROSE CROIX DE HERODEM AND KNIGHT OF THE EAGLE AND PELICAN.¹⁶⁶

This Order is called Rose Croix from the rose on the cross of the jewel being emblematical of the Son of God, who is compared to a rose by St. John the evangelist. Herodem¹⁶⁷ because the first Chapter of the degree

Note 166.—"Prince of Rose Croix, sometimes called Knight of the Eagle and Pelican. The 18th degree of the Ancient and Accepted rite. It is the most ancient, interesting, and most generally practiced of the philosophical degrees of Masonry. It is found in all the principal rites, and where it does not exist by name its place is supplied by others, whose symbols do not differ materially from it. To those who have not gone beyond the symbolic degrees, the name is perhaps more familiarly known than any other of the higher degrees. Of its origin nothing satisfactory is known. Baron Westerode, in 1784, supposes it to have been instituted by the Knights Templar in Palestine, in the twelfth century, and asserts that Prince Edward, afterward King Edward I., was then admitted into the Order, under the auspices of Raymond; he also says that the Order was derived from Ormesius, its founder, an Egyptian priest, who had been converted to Christianity. Ragon has elaborately investigated the subject, and attributes its origin to a pious and learned monk, named John Valentine Andrea, who flourished in the latter part of the 16th century; and the same author says that Andrea, grieved at seeing the principals of Christianity forgotten in idle and vain disputes, and that science was made subservient to the pride of man instead of contributing to his happiness, passed his days in devising what he supposed to be the most appropriate means of restoring each to its legitimate, moral and benevolent tendency. Clavel affirms that the degree was founded by the Jesuits, for the purpose of counteracting the insidious attacks of freethinkers upon the Romish faith."—*Macy's Encyclopaedia and Dictionary of Freemasonry, Article Prince of Rose Croix.*

Note 167.—"Herodem, Royal Order of. Dr. Oliver claims that this Order was instituted by Robert Bruce, after the battle of Bannockburn, which took place on St. John's day, 1314. He says "The Royal Order of H. R. D. M.—Herodem—had formerly its seat at Kilwinning, and there is reason to think that it and St. John's Masonry were then governed by the same Grand Lodge. But during the 16th and 17th centuries Masonry was at a very low ebb in Scotland, and it was with the greatest difficulty that St. John's Masonry was preserved. The Grand Chapter of H. R. D. M. resumed its functions about the middle of the last century at Edinburgh; and in order to preserve a marked distinction between the Royal Order and Craft Masonry, which had formed a Grand Lodge there in 1736, the former confined itself solely to the two degrees of H. R. D. M. and E. S. Y. C. S., i. e. Herodem and Rosycross." It is more probable, however, that Chevalier Ramsay had more to do with the creation of this Order than Robert Bruce. This appears to be the opinion of Ragon."—*Macy's Encyclopaedia and Dictionary of Freemasonry, Article Herodem, Royal Order of.*

was held on a mountain of that name. Knight of the Eagle because of the eagle on the jewel and Knight of the Pelican because the pelican is emblematical of Christ, who shed his blood for mankind.

DECORATIONS—Three apartments are necessary for a Chapter of this degree. The *First Apartment* represents Mount Calvary, and is hung with black and lighted by three candelabras, each having eleven branches and each branch holding a yellow wax candle, making thirty-three lights in all.

The candelabras rest on three pillars or columns six feet high placed in the west of the apartment. On one is the word *Faith*, on another *Hope*, and on the third *Charity* in letters of gold. At the east of this apartment is a hill to represent Mount Calvary and on it are three crosses with a skull and cross-bones on each. In front of the hill stands the altar covered with a black cloth, on which is a cross and two lighted candles of yellow wax; behind the altar a black curtain extends from the ceiling, hiding the hill from view.

The *Second Apartment* contains a transparency representing the ascension of Christ and over it a transparent triangle surrounded with rays of glory. In front of the transparency is the altar and behind it an organ. This apartment is lighted entirely by the transparency.

The *Third Apartment*, represents HELL and is shown by transparencies of monsters and human beings encircled with flames, while devils with pitchforks add to their torment. On each side of the entrance human skeletons are represented with arrows in their hands.

TITLES:—The Master is styled Most Wise and Perfect Master and is seated on a step of the altar in the

Note 188.—"In the Ancient and Accepted Scottish Rite, whence the Rose Croix Masons of the United States have received the degree, it is placed as the eighteenth on the list. It is conferred in a body called a 'Chapter,' which derives its authority immediately from the Supreme Council of the Thirty-third, and which confers with it only one other and inferior degree, that of Knights of the East and West." Its principal officers are a Most Wise Master and two Wardens. Maundy Thursday and Easter Sunday are two obligatory days of meeting."—Mackey's Encyclopaedia of Freemasonry, Article Rose Croix, Prince of

first apartment, having before him a small table on which is a lighted yellow wax candle, a Bible, square and compass, and a triangle. There are two Wardens, termed Most Excellent and Perfect Senior Warden, whose station is in the north, and Most Excellent and Perfect Junior Warden, whose station is in the south, and a Secretary and Treasurer who also have the appellation of Most Excellent and Perfect. The youngest Knight present acts as Tyler. The brethren are styled Most Respectable and Perfect Knights.

CLOTHING:—The Most Wise and Perfect Master robed in black, with a brilliant star of seven points over his heart with a circle engraved thereon, and the letter J.: in the center, with the words Faith, Hope and Charity around the edge of the circle. Brethren clothed in black with a white woolen chasuble bordered black and on it a large red cross before and behind.

APRON:—For brethren of first apartment, white lined and bordered with black; on it a globe surrounded by a serpent, beneath the letter J.:; on the movable part a skull and cross-bones. For brethren of second apartment, white apron lined and bordered with red; triple golden triangles within three squares enclosed in three circles, with the letter J.: in the center. Above them the extended compass, each point on the angle of a triangle.

ORDER:—A broad black ribbon edged with gold from which is suspended the jewel.

Note 189.—"The aprons are two, mourning and festive. The former is white, lined and edged with black. It displays a globe, surrounded by a serpent, beneath the letter J.:; on the movable part, a skull and cross-bones. On the lining is a red cross. The latter is white, lined and edged with red, displaying a triple triangle of gold within three squares enclosed in three circles, the letter J. in the center; above them, the extended compass, each point on an angle of a triangle. This is technically the Scotch Rite Apron."—Morris's Masonic Dictionary, Article Sovereign Prince of Rose Croix, de E-R-D-M.

JEWEL:—A golden compass extended the sixteenth part of a circle. On the head of the compass an antique, five pointed, triple crown consisting of three series of points, arranged by three, five and seven. Between the legs of the compass is a cross resting on the arc, its center occupied by a full blown red rose of four petals whose stem twines around the lower limb of the cross. At the foot of the cross is a pelican tearing its breast to feed its young, which are arranged five or seven in number in a nest around it. On the reverse of the jewel is the figure of an eagle with extended wings. On the arc of a circle the pass-word of the degree engraved in cipher, also the name of the Knight who wears it.

Note 190.—"The jewel of the Rose Croix is a golden compass, extended on an arc to the sixteenth part of a circle, or twenty-two and a half degrees. The head of the compass is surmounted by a triple crown, consisting of three series of points arranged by three, five, and seven. Between the legs of the compass is a cross resting on the arc; its center is occupied by a full-blown rose, whose stem twines around the lower limb of the cross; at the foot of the cross, on the same side on which the rose is exhibited, is the figure of a pelican wounding its breast to feed its young which are in a nest surrounding it, while on the other side of the jewel is the figure of an eagle with wings displayed. On the arc of the circle, the P. W. of the degree is engraved in the cipher of the Order.

"In this jewel are included the most important symbols of the degree. The Cross, the Rose, the Pelican, and the Eagle are all important symbols, the explanations of which will go far to a comprehension of what is the true design of the Rose Croix Order. They may be seen in this work under their respective titles."—*Mackey's Encyclopaedia of Freemasonry, Article Rose Croix, Prince of.*

OPENING CEREMONIES

SOVEREIGN PRINCE OF ROSE CROIX DE HERODEM AND
KNIGHT OF THE EAGLE AND PELICAN."

Master—My Perfect Brothers Knights Princes Masters, please assist me to open this Chapter.

Senior Warden—Most Respectable and Perfect Knights, the Most Wise and Perfect Master asks you to assist in opening this Chapter.

Junior Warden—Most Respectable and Perfect Knights, the Most Wise and Perfect Master asks you to assist him in opening this Chapter.

Master—(Three and four raps; 000 0000.)

Senior Warden—(Three and four raps; 000 0000.)

Junior Warden—(Three and four raps; 000 0000.)

Master—Most Excellent and Perfect Wardens, what is our care?

Senior Warden—To ascertain whether the Chapter is well covered and if all the brethren present are true Knights.

Master—Convince yourself my perfect brethren, one from the north and the other from the south.

Senior Warden—Most Wise and Perfect Master, all

Note 191.—"Sovereign Prince of Rose Croix, de H. R. D. M. (Scotch Masonry).—The second degree conferred in the Chapter of Princes of Rose Croix, Scotch Masonry, and the eighteenth upon the catalogue of that system. It is otherwise known as Knights of the Eagle and Pelican. The assembly is termed a Sovereign Chapter. The officers are: Most Wise and Perfect Master, Most Excellent and Perfect Senior Warden and Junior Warden, Captain of Guard, Master of Ceremonies, Secretary and Treasurer. Its historical lessons are intensely Christian, the masonic support of Wisdom, Strength and Beauty being exchanged for the Christian virtues, Faith, Hope and Charity."—*Morris's Masonic Dictionary, Article Sovereign Prince of Rose Croix, de H. R. D. M.*

present are true Knights of Rose Croix and of the Eagle.

Master—What's the hour?

Senior Warden—It is the moment that the veil of the temple was rent when darkness and consternation covered the earth; when the stars disappeared and the lamp of day was darkened; when the implements of masonry were lost and the cubic stone sweat blood and water; that was the moment when the great masonic word was lost.

Master—Since masonry has sustained so great a loss, let us endeavor, by new works, to recover the lost word, for which purpose we will open this Chapter of Rose Croix.

Senior Warden—Most Respectable and Perfect Knights this Sovereign Chapter of Rose Croix is now open, let us do our duty.

Junior Warden—Most Respectable and Perfect Knights this Sovereign Chapter of Rose Croix is now open, let us do our duty.

All—(Kneeling on right knee at altar.) Let us do our duty; let us do our duty, (repeating it seven times with a pause before the seventh.)

All—(Kneeling on right knee at altar.) Let us do our duty; let us do our duty, (repeating it seven times with a pause before the seventh.)

CHAPTER XXXII

EIGHTEENTH DEGREE OR SOVEREIGN PRINCE OF ROSE CROIX DE HERODEM AND KNIGHT OF THE EAGLE AND PELICAN.

INITIATION.'''

Candidate comes to the door of the Chapter, kneels and presents his petition for the degree and a certificate that he is in good standing as a Prince of Jerusalem and a Knight of the East and West and must remain kneeling till answer is returned. Petition and certificate are taken to the Master, who selects a Knight to instruct candidate and returns answer by him. The Knight throws the answer to candidate, who rises and reads it. The answer names the time for his initiation, provided the ballot in his behalf is clear and gives the name of the Knight who is to instruct him.

Knight—(To candidate.) You must procure . . . pair of men's gloves and . . . pair of women's gloves and . . . sticks of sealing wax and present each member of this Chapter a pair each of men's and women's gloves and two sticks of wax. You must also make a donation of at least Dollars to this Sovereign Chapter of Rose Croix, also three wax candles for this Chapter and two for each of the Knights at the time of your reception. Will you do so?

Note 198.—"The aspirant for the degree makes the usual application duly recommended; and if accepted, is required, before initiation, to make certain declarations which shall show his competency for the honor which he seeks, and at the same time prove the high estimation entertained of the degree by those who already possess it"—Mackey's Encyclopaedia of Freemasonry, Article Rose Croix, Prince of.

Candidate—I will.

Knight—Do you solemnly engage on your honor, never to reveal the place where you are received, who receives you or the names of those present at your reception?

Candidate—I do.

Knight—Do you solemnly promise to conform to all the ordinances of this Chapter and keep yourself uniformly clothed as far as you are able?

Candidate—I do.

Knight—Do you promise to at all times and in all places acknowledge the authority of the Most Wise and Perfect Master, and never to confer this degree without permission and to answer for the probity and respectability of those you may propose for this degree?

Candidate—I do.

On the evening appointed in the answer to petition of candidate he comes to the ante-room.

Master—Most excellent and Perfect Senior Warden, what is the cause of our assembling here?

Senior Warden—The propagation of the Order and the perfection of a Knight of the East and West who demands to be received among us.

Master—Let the ballot be spread.

If the ballot is clear, the Master of Ceremonies at once ushers the candidate into the Chamber of Reflection; a gloomy apartment painted or draped in black. In the center is a small table on which is a Bible and a skull and cross-bones and a candle inside of the skull is the only light in the room. After leaving candidate alone here a short time, Master of Ceremonies returns, dresses him as a Knight of the East and West, with a sword and white gloves, when he addresses him:

Master of Ceremonies—All the temples are demolished, our tools are destroyed with our columns; the sacred word is lost notwithstanding all our precaution

and we are in ignorance of the means of recovering it, or of knowing each other. The order in general is in the greatest consternation! Will you assist us in recovering the word?

Candidate—Most cheerfully.

Master of Ceremonies—Follow me. (Conducts him to the door of the Chapter.)

Master of Ceremonies—(Three and four raps; 000 0000.)

Senior Warden—What do you want?

Master of Ceremonies—It is a brother Knight of the East and West who is wandering in the woods and mountains and who, at the destruction of the second temple, lost the word and humbly solicits your assistance to recover it. (Senior Warden opens the door and candidate is conducted in.)

Senior Warden—(Seven raps; 000 0000.) Most Wise and Perfect Master, this is a Knight of the East and West who was wandering in the woods and mountains and who at the destruction of the second temple lost the word, and humbly solicits your assistance to recover it. [The Master is seated at the foot of the altar and the members on the floor, each with heads down, elbows on their knees, their faces covered with their left hands and their right hands on their necks, their jewels covered with black crape.]

Master—(To candidate.) My brother, confusion has come upon our works and it is no longer in our power to continue them. You must perceive from our looks and the consternation which prevails among us, what confusion reigns on the earth. The veil of the temple is rent, [the black curtain in front of the hill representing Calvary is drawn aside] the light is obscured and darkness spreads over the earth; the flaming star has disappeared, the cubic stone sweats blood and water and the sacred word is lost; therefore it is impossible we can give it to you. Nevertheless it is not our intention to remain inactive. We will endeavor to recover

it. Are you disposed to follow us?

Candidate—I am.

Master—Most Excellent and Perfect Brother Wardens, it is necessary this worthy Knight should travel thirty-three years [alluding to the years of the life of Christ, ""'] to learn the beauties of the new law.

The Wardens conduct the candidate slowly seven times around the room, causing him to kneel as he comes in front of the altar and when passing the West to bend the right knee, also to call out the name of each of the columns, Faith, Hope and Charity, as he passes them, after which he is halted in front of the Master.

Master—My brother, what have you learned on your journey?

Candidate—(Instructed.) I have learned three virtues, by which to conduct myself in future: Faith, Hope, Charity. Inform me if there are any others?

Master—No, my brother, they are the principles and

Note 198.—"In passing from Scotland to France it greatly changed its form and organisation, as it resembles in no respect its archetype, except that both are eminently Christian in their design. But in its adoption by the Ancient and Accepted Elite, its organisation has been so changed that, by a more liberal interpretation of its symbolism, it has been rendered less sectarian and more tolerant in its design. For while the Christian reference is preserved, no peculiar theological dogma is retained, and the degree is made cosmopolite in its character.

"It was, indeed, on its first inception, an attempt to Christianise Freemasonry; to apply the rites, and symbols, and traditions of Ancient Craft Masonry to the last and greatest dispensation; to add to the first Temple of Solomon and the second of Zerubbabel a third, that to which Christ alluded when he said, 'Destroy this temple, and in three days will I raise it up.' The great discovery which was made in the Royal Arch ceases to be of value in this degree; for it another is substituted of more Christian application; the Wisdom, Strength, and Beauty which supported the ancient Temple are replaced by the Christian pillars of Faith, Hope and Charity; the great lights, of course, remain, because they are of the very essence of Masonry; but the three lesser give way to the thirty-three, which allude to the years of the Messiah's sojourning on earth. Everything, in short, about the degree is Christian; but, as I have already said, the Christian teachings of the degree have been applied to the sublime principles of a universal system, and an interpretation and illustration of the doctrines of the 'Master of Nazareth,' so adapted to the Masonic dogma of tolerance, that men of every faith may embrace and respect them. It thus performs a noble mission. It obliterates, alike, the intolerance of those Christians who sought to erect an impassable barrier around the sheepfold, and the equal intolerance of those of other religions who would be ready to exclaim, 'Can any good thing come out of Nazareth?'"—Macbey's Encyclopaedia of Freemasonry, Article Rose Croix, Prince of.

the pillars of our new mystery. Approach near to us and make an engagement never to depart from that faith.

Master—(Seven raps; 000 0000. All rise and candidate is conducted to and caused to kneel on the step to the altar with his right hand on the Bible.)

OBLIGATION SOVEREIGN PRINCE OF ROSE CROIX DE
HERODEM.

I——do solemnly and sincerely promise and swear under the penalty of all my former obligations which I have taken in the preceding degrees, never to reveal directly or indirectly, the secrets or mysteries of Sovereign Prince of Rose Croix and Knight of the Eagle and Pelican, to any brother of an inferior degree, nor to any in the world besides who is not justly and lawfully entitled to the same, under the penalty of being forever deprived of the true word, to be perpetually in darkness, my blood continually running from my body, to suffer without intermission the most cruel remorse of soul; that the bitterest gall, mixed with vinegar, be my constant drink; the sharpest thorns for my pillow and that the death of the cross may complete my punishment should I ever infringe or violate in any manner or form the laws and rules which have been, are now, or may be hereafter made known or prescribed to me.

And I do furthermore swear, promise and engage on my sacred word of honor, to observe and obey all the decrees which may be transmitted to me by the Grand Inspectors General in Supreme Council of the thirty-third degree. That I will never reveal the place where I have been received, nor the ceremony used at my reception to any person on earth but to a lawful Prince of Rose Croix. That I never will initiate any person into this degree but by a lawful patent obtained for that purpose, either from this Chapter or from a Superior Council; so help me God and keep me steadfast in this my solemn obligation. Amen. (Candidate kisses the Bible.)

Master—Brethren, all is accomplished. (Members, all but the Wardens stand with their faces covered with their hands while the Wardens divest candidate of his apron and “order,” [white ribbon] of Knight of the East and West when the Master puts on him the white woolen chasubla of a Prince of Rose Croix.)

Master—This habit, my brother, teaches you the uniformity of our manners, and our belief; and will recall to your recollection the principal points of our mysteries. This black apron with which I invest you (puts it on him) is a mark of our sincere repentance of those evils which were the cause of all our misfortunes and it will also serve to show you those who are in search of the true word. This ribbon (puts the “order” of the degree on him) is the mark of our constant mourning till we have found it [the true word.] Pass to the west and assist us to search for it. (Wardens conduct candidate to the west.)

Master—(Seven raps; 000 0000.)

Senior Warden—(Seven raps; 000 0000.)

Junior Warden—(Seven raps; 000 0000.)

The brethren all rise and make the sign of the good shepherd.



Sign of the Good Shepherd

SIGN OF THE GOOD SHEPHERD.

Cross the arms on breast with hands extended and eyes raised to heaven.

Master—Most Excellent and Perfect Brother Wardens, what is the motive of our assembling?

Senior Warden—The loss of the word, which, with your assistance, we hope to recover.

Master—What must we do to obtain it?

Senior Warden—Be fully convinced of the three virtues which are the basis of our columns and our principles.

Master—What are they?

Senior Warden—Faith, Hope, Charity.

Master—How shall we find those three columns?

Senior Warden—By traveling three days in the most profound obscurity.

Master—Let us travel, brethren, from east to north and from west to south. (All pass around the room as indicated seven times bending their knees as they pass the altar in the east, candidate being conducted by Master of Ceremonies. At the third time around, the Master passes to the second apartment, at fourth time around, the Wardens pass to the second apartment; at the fifth time the balance of the officers except Master of Ceremonies follow and at the sixth time around, the members also pass to the second apartment, leaving Master of Ceremonies with candidate to complete the seventh alone, when they halt suddenly at the door of the second apartment.)

Master of Ceremonies—(To candidate.) You cannot enter unless you give me the word.

Candidate—I am in search of the word by the help of the new law and the three columns of Masonry. The members in the second apartment uncover their jewels and change their clothing from black to red.

Candidate—(Seven raps on door. Senior Warden slams the door in his face.)

CHARGE TO CANDIDATE.

I congratulate you my brother on the recovery of the word, which entitles you to this degree of Perfect Masonry. I shall make no comment or eulogium on it. Its sublimity will no doubt be duly appreciated by you. You perceive, no doubt, with satisfaction, that you were not deceived when you were promised an aim Sublime which makes you perfect in the mysteries of masonry and unveils to you its allegorical emblems. To that point we are about to arrive. Now that you have attained this high estate in masonry, you have found in it all that is beautiful and good; you have become perfect. The sublime and the true have been developed to your eyes. It is not enough, my brother, to have been able to merit and acquire it, you must more and more render yourself perfect in it and study to draw from it for the future all the fruits possible, and may you my dear brother long enjoy it among us. Grant us that friendship, which is the bond of all associations, and be assured of ours, which you have now acquired.

I will now instruct you in the signs, tokens and words of this degree.



Sign of the Good Shepherd

SIGN OF THE GOOD SHEPHERD.

Cross the arms on breast with hands extended and eyes raised to heaven.



Sign of Reconciliation.

SIGN OF RECONCILIATION.

Raise right hand and with index finger point upward.

ANSWER.

Point downward with index finger of right hand.



Sign of Help

SIGN OF HELP.

Cross the legs, the right behind the left.



Answer.

ANSWER.

Same except left leg behind the right.

TOKEN.

Give the sign of the Good Shepherd; face each other, bow; place reciprocally crossed hands on breast and give the fraternal kiss and pronounce the pass word.

PASS WORD:—Emmanuel.

SACRED WORD:—I.:N.:R.:I.: *Inri*; lettered by the persons giving it alternately. They are the initials of the Latin words; *Jesus, Nazareus, Rex, Judaeorum*, signifying Jesus of Nazareth, King of the Jews. [In Latin I and J are interchangeable.]

Master—Go, my brother, and make yourself known to all the members of this Sovereign Chapter and return again. (Candidate passes from one to another whispering the pass-word in the ear of each, then returns and kneels before the altar when the brethren gather around him and each places his right hand on him.)

Master—(Investing candidate with ribbon and jewel of degree.) By virtue of the authority vested in me by

this Sovereign¹⁰⁰ Chapter of Rose Croix, I do hereby constitute and create you a Sovereign Prince of Rose Croix de Herodem and Knight of the Eagle and Pelican that you may enjoy now and forever all the privileges, prerogatives and titles attached to this sublime degree, as virtue and humanity are the foundations of it. I hope my brother never to see you dishonor the ribbon with which you have been invested.

Note 100.—“Rose Croix, Sovereign Prince of. Because of its great importance in the Masonic system, and of the many privileges possessed by its possessors, the epithet of ‘Sovereign’ has been almost universally bestowed upon the degree of Prince of Rose Croix. Recently, however, the Mother Council of the Ancient and Accepted Scottish Rite at Charleston has discarded this title, and directed that the word ‘Sovereign’ shall only be applied to the thirty-third degree of the Rite; and this is now the usage in the Southern Jurisdiction of the United States.”—Mackey’s Encyclopedia of Freemasonry, Article Rose Croix, Sovereign Prince of.

PHILOSOPHICAL ANALYSIS

EIGHTEENTH DEGREE, OR SOVEREIGN PRINCE OF ROSE CROIX DE HERODEM, AND KNIGHT OF THE EAGLE AND PELICAN.

Pretended Scotch Origin of Degree False.—To Steal the Popularity of Robert Bruce.—Rose Croix Hell, a Masonic Caricature.—Impudent and Detestible Mimicry.

The review of this degree appropriately closes Vol. 1, of this work. To understand it, read carefully the foot-notes, taken from the masters of Masonry, and seers of religious antagonism to the Bible and God.

From these Masonic teachers we learn that this degree of the Rose (or blood-red) Cross "was founded by the Jesuits for the purpose of counteracting the insidious attacks of Free Thinkers upon the Romish Faith," (Note 186.) This testimony of *Clavel* is obviously true. "It is conferred in a body called a Chapter," (Note 188) which is the Romish name for a Dean and his Clergy. "The word is now exclusively appropriate for lodges conferring degrees higher than the Symbolic," or Old York degrees, (*Mackey's Cyclopaedia, Art. Chapter.*) These "higher" degrees, we need scarcely say, are French; invented in the Jesuits' College of Clermont, Paris; and that at the time when Scotch mind led the Protestant world. Scotland had overthrown and expelled Popery without shedding a drop of Popish blood; though her own martyrs shed plenty! France then led the false worships of the Anti-Christian world, by infidelity and superstition in the form of atheism and Romanism. And this Rose Cross degree was falsely derived from Scotland by *Oliver*, who said it was instituted by *Robert Bruce*, in a mountain called "*Herodem*," (Note 187.) This stupendous falsehood was invented for the double purpose of giving Masonry the popularity

of *Robert Bruce*, the hero of Bannockburn; and deriving this degree from Scotland, then the leading nation of pure Bible Christianity! But, as here stated by *Clavel*, (Note 186.) the degree was invented by Jesuits, to popularize and protect priestcraft and the Romish superstition, from atheism which is born of priestcraft:—which makes the lovely and simple religion of Christ so shockingly abhorrent that men revolt at it, and mistaking priestism for Christianity, flee to atheism to get rid of it. To comprehend this, read carefully this expose, which, depicting the hall or halls where this, so called "eminently Christian" degree is enacted, thus describes its lodge room:

"*The First Apartment* represents Mount Calvary, and is hung with black," and lighted with wax candles.

"*The Second Apartment* contains a transparency representing the ascension of Christ;" and

"*The Third Apartment* represents *Hell*" as a lake of boiling brimstone, out of which "human beings encircled with flames," are attempting to crawl, while "devils with pitchforks" are pitching them back. Such is the room, and such the drapery of the rooms where this *degree of the Rose Cross* is enacted, of which the Masonic Lexicographer, Mackey, says, "everything, in short, about the degree is Christian." See (Note 193.)

This is about as just, fair, and true a picture of Bible Religion as would be a painting of the Slavery-Rebellion, representing it as a Hell of War, Poverty, Liquor, Poison, Arson, and Negro-whipping with Robert Toombs, Jefferson Davis, John B. Floyd, Judah P. Benjamin and others, creeping up the banks to get out; with Johan Most and his Anarchists thrusting them back with hot pitchforks, over the dead line of Libby and

Andersonville, with Lincoln in the distance looking on smiling.

Doubtless the Hell of the Bible, which is a hell of sin and wrath made by sinners, and preferred by them to Heaven, is hotter than flames, and more offensive than brimstone. But this Rose Cross Hell is a Masonic caricature invented by priests, to scare sinners and keep them paying Peter's Pence, to support them in luxury and vice. Such a Hell is in short a stupendous Masonic falsehood; a double-acting caricature, to manufacture a Romish population of weak and timid dupes; and sturdy, stupid atheists.

But the use Masons now make of it is succinctly explained in the expose (p. 476) where the *Master of Ceremonies* "leads the candidate around the room three times;" calls his attention to the "*representations of the torments of the damned*," and then tells him:

"The horrors which you have just seen are but a faint representation of those you shall suffer if you break through our laws, or infringe the obligation you have taken."

This degree thus clearly proves and shows the identity and oneness of Popery and Masonry; both in their origin and their object. Both are the invention of priests. Both are false religions. Both farm men's interest in eternity that tyrants may tax and govern them in time.

Both this degree and the 17th, preceding, are called by Masonic Authorities, "*entirely philosophical*," (Note 182,) and they are. They lay hold of the Apocalypse which has been largely a sealed book to Christ's Church and they thus use "the Revelation of Jesus Christ" for the purpose of Devils; who, by entering Judas Iscariot,

procure the crucifixion of Christ; and then seize the Cross on which the world's horror was enacted; to turn it into an idol, draw away the sinner's attention from the sufferer; and cheat mankind out of salvation by his death.

Now when you have waded through the gewgaws and trumpery of these two devil caricatures of the Revelation, made by these 17th and 18th degrees, where the most sublime and awful realities are degraded by the most impudent and detestable mimicry; as "the angels holding the four winds of the earth." (*Rev. 7, 1*), personified by men, called Masons, holding, and whisking bladders filled with wind; with which more diabolical balderdash; then open your Bibles and read the Revelation itself, which wonderful book is a series of tableaux or plates, in the war against idolatry; down to the final gathering of Gog and Magog to the great battle-day of God; and you will clearly discern "the Philosophy of these two devils' degrees which is to degrade the Revelation of Jesus Christ."