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COLLECTANEA VOLUME 17, PART 3

The Rituals of Calvin C. Burt's

Egyptian Masonic Rite of Memphis

***Sovereign Sanctuary (95°)
Of the Valley of Chicago***

Arturo de Hoyos, Knight Grand Cross

Grand Archivist, Grand College of Rites, USA



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of the United States of America

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The Rituals of Calvin C. Burt's
Egyptian Masonic Rite of Memphis

Collectanea. Volume 17, Part 3.

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CHARLES S. IVERSEN

Grand Chancellor

2001

1999-2001 H.C.R.

CURRICULUM VITAE OF CHARLES S. IVERSEN

Place of birth

Cheshire, Massachusetts.

Formal education

Public schools in Massachusetts and District of Columbia, ending with Central High Princeton University, AB degree, Georgetown Univ, Law School, LLB and JD

Military service

U S Army Reserve, commissioned in Field Artillery, 1943, Military Intelligence School, Camp Ritchie, MD, 1943, Military Intelligence School, London, 1944, Instructor at MIS School, U S, 1943-44, Order of Battle Officer, 5th Infantry Division, European Theater, 5 battle stars, May 1944 - May 1945, War Crimes Investigation Team, headquartered in Berchtesgarden, May - Nov 1945

Family

Married May 1943 to Eleanor Jeanette DeSale, One daughter, Joan Iversen Athen, and two grandsons, Scott and Eric

Professional

Private practice of law in D C. and MD for 48 years (1948-96) Officer and/or committee chairman of two Bar Associations Member or officer of Superior Court Advisory Committee on Fiduciary Rules (1968-96), Judicial Conference of D C (1979-83), Fellow of American College of Probate Council (later Trusts, Wills and Probate), Member of The Lawyers' Club of Washington, The Barristers, Washington, D C, The National Lawyers' Club, Washington, D C, Lecturer on programs of continuing legal education, Member of Bars U S Supreme Court, Court of Appeals of D C, Court of Appeals of Maryland, U S District Court in D C and MD, U S Tax Court, U S Court of Military Appeals, U S Court of Appeals for D C Circuit (Some presently lapsed)

Church

First Church of Christ, Scientist, Chevy Chase, MD (1996 - present), First Church of Christ, Scientist, Washington, D C (1949 - 96), First Reader (1956-1959), Chairman of Board of Trustees (two 2-year terms)

Community

Rotary International, Friendship Heights Club, President 1987-88, Junior Chamber of Commerce, Washington, D C, General Counsel 1950's, Board of Trade, D C 1960's, Community Chest fundraiser, Member of Hacker's Appeal Board, D C Government, 1970's

Masonic Affiliations

Blue Lodge Benjamin B French Lodge No 15, D C, 1948-present (Master in 1969), Pythagoras Lodge of Research, Master in 1993, Honorary member of Albert Pike Lodge No 33, Samuel

Gompers-Benjamin Franklin Lodge No. 45, Mehr Lodge No 90, Hayastan Lodge No 94, George C. Marshall Lodge, LaFrance Lodge No 93, Fiat Lux Lodge No 1717.

Grand Lodge, FAAM, D.C.: Grand Master in 1990; Trustee, 1991 - present, Pres of Board of Managers, Masonic Temple Assoc., 1983-1988, Vice Chairman 1978-1983; Chairman or member of several committees over the years, received Fifty Year Pin in 1998, Valentine Reintzel Medal of Grand Lodge.

Scottish Rite Sovereign Grand Inspector General, 1991 - end of 2000 (Member of the Supreme Council), Deputy of the Supreme Council, 1989-1991 Wise Master of Evangelist Chapter, Rose Croix, 1979, Trustee of Orient of D C, 1974-1989; Venerable Master of Mithras Lodge of Perfection, 1985, Chairman of Scholarship Committee, 1977-89, Pres of Scottish Rite Foundation, D C, 1989-2000, Coroneted Inspector General Honorary, 33° in 1983, Knight Commander of the Court of Honour in 1977

York Rite Royal Arch Masons, D.C. High Priest of Mt Vernon Chapter No 3, RAM in 1973, Grand Hight Priest of RAM, D C in 1983, Ambassador in D C to General Grand Chapter, 1966 to present, Various committees over the years Cryptic Masonry member of Adoniram-Zabud Council No 2, D C Chivalric Masonry member of Columbia Commandery No 2, D C, Grand Master's Club and Grand Master's Award Red Cross of Constantine, St Simeon Stylites Conclave, Sovereign in 2000 York Rite college of MD, Purple Cross Societas Rosicruciana in Civitatibus Foederatis, MD College, IX° officer

Allied Masonic Degrees Grand Master's Council "A", Sovereign Master 1997-98, Chevaliers Bienfaissants de la Cite Sante, USA, Great Prior 1999-2000, Grand College of Rites, USA, Grand Chancellor 2001-02

National Sojourners Bethesda Chapter No 445, MD, Heroes of '76, Thomas Jefferson Camp

DeMolay Member of Supreme Council (Honorary) 1992 - present Legion of Honor.

Tall Cedars of Lebanon Member of Montgomery Forest, MD

MOVPER Kallipolis Grotto, D C

Knight Masons, member, MD

AAONMS (Shrine of North America) Almas Temple Potentate in 1986 (100th Anniversary year), Pres of Almas Temple charity Foundation, 1979-88, Pres of Sphinx Club, Inc., 1986-89 Member of Greeter's Unit and various clubs and committees Imperial Council Elected Representative, 1984-98, Emeritus Representative, 1999-present, Active member of Grievance and Appeals Committee, 1986-98 Emeritus member of Grievance and Appeals Committee, 1999-present

Royal Order of Scotland, Provincial Grand Lodge for USA Member of Degree Team, 1980-present, Substitute Provincial Grand Master, 1995-present, Third Grand Steward, 1980-1995

IOWA MASONIC LIBRARY

Cedar Rapids, Iowa

RITUAL OF DEGREES,

LECTURES AND STANDARD WORK,

RULES, REGULATIONS, CONSTITUTIONS AND LAWS,

FOR THE

INSTRUCTION AND GUIDANCE OF THE CRAFT

OF THE

Egyptian Masonic Rite of Memphis,

FROM THE

FOURTH TO THE NINETY-FIFTH DEGREE,

FOR THE

CONTINENT OF AMERICA.

IN 4 VOLS.

VOL. II.—SENATE OF HERMETIC PHILOSOPHERS.

CHICAGO:

PUBLISHED BY AUTHORITY OF THE SOVEREIGN SANCTUARY (95°)
OF THE VALLEY OF CHICAGO.

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L. K. OSBORN, 95°, GRAND SENTINEL.
Member of Apollo Commandery, and 32° Scotch Rite.

UNIFORM FROM 3D TO 96TH DEGREE:

The Grand Master wears, in addition to the Rose Croix Jewel, the Passion Cross, with I. N. R. I. and the Star of Sirius.

The Deputy Grand Master, in addition to the Jewel and Cross, wears the Decoration of Aldee.

The Grand Representative and Sublime Dai (Grand Master of Light,) in addition to other Jewels, wear the Decoration of the Grand Commander of the Third Series of the Rite.

Members of the Sovereign Sanctuary (94° to 96°) wear a Sash around the waist, of orange color, trimmed with gold fringe on the ends. The Collar is orange silk, lined with cherry, with silver wrought work, silver stars, gold fringe on the edge, and the No. of Degrees in figures on the lower point of the Collar, in gold, thus: a 96° member has 9 stars (in groups of 3) on each side, with the Knife or Winged Egg, Compass and Square, with figures 96 in gold in the centre.

The 95° with same, except 12 stars.

The Most Wise Sublime Grand Commander wears, in addition to other Jewels, the Decoration of the Lybic Chain.

The Most Wise, in addition to other Jewels, wears the Decoration of Eleusis.

The 90th, 91st, 92d, 93d and 94th have a Delta with the All Seeing Eye in the centre, and the figures of the Degree and twelve stars on each side—the color white. Sash orange with gold trimmings, same as the 96°.

Knights of the Senate wear Rose Croix Equipment with the addition of an orange Sash. The Hat or Cap is optional with the body. There should be a gold Passion Cross with I. N. R. I. thereon, or Double Delta and the All Seeing Eye forming a Six Pointed Star on the front. All officers wear the Rose Croix Jewel suspended from the point of the Collar. The Most Wise and Sublime Grand Commander wear swords. The Grand Master, Deputy Grand Master, Grand and Deputy Representative and his officers, and the Sublime Dai do not wear swords. Floor Members of the Senate and Chapter do not wear Collars but may wear Rose Croix Jewel and Cross.

90° Members and upward wear a Ring on the fourth finger of left hand, with a single Headed Eagle and three Deltas; on one of which is the Triple Tau—(T. on H.); the second the All Seeing Eye; and on the third, the No. of the highest Degree taken. Thus: Single-Headed Eagle—Delta enclosing Triple Tau—Delta enclosing All-Seeing Eye—Delta enclosing No. of highest Degree. The owner's name is engraved on the inside of the Ring.

The officers below the grade of 90° wear no collar— but Rose Croix Jewel, in addition to Rose Croix Equipment. For further rules, see Instructions on pages X, XI and XII, of extracts from Laws, Regulations, etc.

CALVIN C. BURT, 96°
Grand Master.

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EXPLANATIONS.—R. of M., Rite of Memphis; Y. R., York Rite; S. R., Scotch Rite.

PREFACE TO INTRODUCTION.

TO THE READER: This short pamphlet is sent to your address for the purpose of showing what the Egyptian Masonic Rite of Memphis really is; as some of the Craft have not had the advantages of Masonic libraries, and have been made to believe that it is an innovation on the other Rites or Systems, and particularly as there has, at this late day, arisen a new system of Masonry—or humbug called Masonry—entitled Ancient and Primitive Rite of Memphis, of 33 Degrees. The writer has taken the Introduction to the First Volume of the Ritual and pre-faced it with an article from one of our ablest and highest Masons, which we commend to all true Masons, and which will well pay for the reading. We therefore submit the same, together with a few quotations from the Ancient Customs, Edicts, and Laws of the Order. Hoping it will serve to allay any feeling of alarm about the Egyptian Masonic Rite interfering with our present system, we submit it to the candid reader and enquirer after truth.

Since the issue of the first volume of the Ritual of these Degrees, the writer has been pleased to see the spirit of kindness shown by eminent Masons of every branch of the Institution toward the Egyptian Masonic Rite of Memphis, and who seem to be pleased with its rapid progress and wide spread popularity among all classes of Masons, especially among the learned and eminent in the Craft. And when it is known that the original Egyptian Masonry is propagated by this Jurisdiction, they all seem eager to embrace it; so much so that it has been a great labor on the part of the Officers of the Sovereign Sanctuary to supply the necessary papers and Rituals. And as an evidence of its appreciation by the Craft, an article from *The Mystic Star*, of August, 1867, is here copied, and which commends itself to all true Masons:

“RITE OF MEMPHIS—This branch of Free Masonry is acquiring a firm foothold among the learned and skilled of the Craft in the West. To those who are well informed in the York and Scotch Rites, the Memphian lectures are of peculiar interest, and their impression can not easily be destroyed. The question of precedence of these Rites is well established, but which of them ultimately is to prevail, in the West especially, is for the future to make known to us. While each of the legends is rich, alike with interest and freighted with truth,

fortified with great and good morals, the inharmenies in philosophy and chronology in the two former are corrected and reconciled in the last.

"These systems have come down to us from remote ages, and each has had attentive ears and faithful breasts, and will probably be handed down to other generations with little if any improvement by us. While there is a disputation as to which is the better historic standard, we have no desire to dwell long on the question of antiquity, leaving that entirely with the records which are within the reach of every Master Mason in the country. The high grade of morals taught in every step of Masonry, in each line of march from the Master upward to the Knight Templar, the 33d Degree and 96th Degree are worth more to the world now than the fact as to which of these systems Hiram and King Solomon gave their patronage. It is more probable, in point of expenditure of time in the life of all Master Masons, to cultivate themselves up to the moral gauge laid before them in the Third Degree than to be diverted from their teachings by the confusion of Degrees and mixing of systems. The beautiful illustrations of truth and fidelity can nowhere be better displayed than in the first three Degrees of the Order, and as in them there is *something* not clearly understood, and for the finding of which we are pointed by the whole lesson to look forward; an earnestness for mastery and observance of the principles taught should characterize the whole life of the aspirant; the multiplication of advancement, instead of relaxing the first obligations, should endear them stronger and warmer to the hearts of all true Masons.

"From the Third Degree we find three avenues of advancement, and the Master Mason is sole umpire of which he shall take, or all if he so determines. Each of these branches have their friends; all will doubtless live; one is destined to take the lead in the United States, and appearances are very much in favor of the Rite of Memphis. The continuation of the moral lessons, the faithful following of the illustrious characters, and the harmony and beauty of the history, as given in this Ritual, are certain to draw around it everywhere warm friends and faithful adherents.

"We are informed that strong Chapters and Senates have already been formed in Illinois, under the auspices of the Grand Orient, and that they are doing active and good work. A movement is also on foot in Chicago for the same purpose. Believing that this branch of Masonry possesses elements for doing much good among Masons, and therefore making society better and the world happier, it has our unqualified support and best wishes wherever its presence may be made known and invited to dwell.

"If Masonry has any mission in the world more than to bring reputed good men together upon a common level of recognition and equality, it is to foster and exemplify the soundness of a life in the service of truth and righteousness, and to influence, at all points in life, the suppression of vice and crime, to strengthen the faltering, cheer the sorrowful, and soothe the afflicted. This being the province of the Order so faithfully cherished by the worthy and wise of antiquity, and the influence of its teachings marked with so many evidences of good to the world, let its custodians and pupils of this age see that its jewels are kept bright, and that its great designs are not diverted from their true intents. While this is presented to mankind as the outgrowth of the doings of Masonry, its prosperity will be measured by the march of civilization, and its greatest eulogy will be the examples of its membership throughout the world. With this view, let Masons remember that 'the end of a thing is better than the beginning thereof: and the patient in spirit is better than the proud in spirit.' "

Thus it will be seen that the regular Degrees, from the 3d to the 96th, are here endorsed; and when Masons remember that there can be no Rite of Memphis of less than 96 Degrees, (90 Degrees of Science and six Official,) as any Monitor, Lexicon, or Masonic History will show, and when we again call to mind all the Ancient Charges and Constitutions, which clearly teach and affirm that it is not in the power of any man, or body of men, to make innovations in Ancient Craft Masonry, what scorn and contempt must they unavoidably feel for any man, who, for the sake of gain, or other cause, should seek to deceive the Craft, by an attempt to palm off as true Masonry of the Egyptian order, a system of 33 Degrees, and call it the Rite of Memphis? And yet there is found a person (I will not say a man, created in the image of the Almighty,) by the name of HARRY J. SEYMOUR, who is now trying to disseminate a Work of 33 Degrees, which he calls the Rite of Memphis, and which he confers for such sums of money or other articles of merchandise as his dupes may possess and be willing to part with, for his so called Degrees.

But, Brethren, he is not only an expelled Mason, but an unprincipled, designing man—one whom you are warned to beware of, as well as his "Ancient and Primitive Rite of Memphis," made up of *exposés* and his own fertile but turbid imagination. "A word to the wise is sufficient." Brethren, act and govern yourselves accordingly. You are cautioned to have no Masonic or other intercourse with him.

INTRODUCTION.

In presenting the following pages of Ritual and History of the Egyptian Masonic Rite of Memphis, the compiler does not claim to present a new theory of history, but merely to call up long established historical facts, and bring to mind Ancient Systems and Rituals long since neglected, although of more ancient origin than our present system of Masonry. And this is not for the purpose of throwing obstacles in the way, nor with any view to impede or discourage our present system; but only to supply anything which that system shall fail to provide for, and also as additional embellishments, which the York Rite, the Scottish Rite, and our present form of Masonry, seem to make no provision for—one of which is the Religious test, or *Christian* Religious test, known to the York Rite, the Scottish Rite, and the Templar System. Not that the Egyptian Rite requires no religion; but merely a belief in God, and that religion in which all rational men agree.

Now, the writer does not wish to speak egotistically, but merely mentions the fact that he has taken all the Degrees of Symbolic Masonry, in a regular and constitutional manner; has regularly passed the Chain; been exalted to the Sublime Degree of the Royal Arch; dubbed and created a Knight of the Red Cross, of the Temple, and of Malta; has been permitted to view the beauties and learn the mysteries of a Sovereign Prince of the Royal Secrets; has viewed the Veiled Statue of Osiris; and obtained the Secrets of the Chair of the Sovereign Sublime Magi, 96° of the Egyptian Masonic Rite of Memphis, for the Continent of America. He therefore claims to look upon Masonry and its institutions from a stand-point well calculated to show its perfections and imperfections in the very best possible light. At all events, he ought to be in a position to judge of those matters better than those less advanced.

The writer, therefore, will only cite a few authors, and make a few quotations, which will tend to prove the fact that the Egyptian Masonic Rite is not only the oldest Rite, but is the fountain, or source from whence all Masonry was derived. And for the purpose of establishing this fact, the writer will ask the

candid reader to examine the Masonic works and writings of Clavil, Pluche, Herodotus, Oliver, Mackey, and other Masonic writers, who affirm that Egypt was the cradle of all the mysteries; that she at one time was in exclusive possession of all the religious and mysterious learning in the world; and from her extended, not only all the influences of religious ceremonies, but also its sacred rites—its secret doctrines, and its esoteric rituals. "The importance, therefore," says one of the above writers, "of a full knowledge of the Egyptian mysteries, must be obvious to every Masonic scholar or enquirer after truth and knowledge;" and "the antiquity and importance of the Egyptian mysteries," says Mackey, "entitles them to a more diffusive examination, study, and explanation, than has been awarded them by most writers on Masonry."

We learn from sacred and profane history, that the Priesthood of Egypt was a sacred caste, and the sacerdotal functions were hereditary. They also held an important position, and exerted a powerful influence on the government of the country; so much so, that even the King on his throne was in actual subjection to the Priests, and had an inferiority of rank with them—a fact which is also shown in the York Rite, for there the High Priest in the Chapter is the presiding officer, and the King his inferior officer, which plainly shows where that system of Masonry, or mysteries, sprang from. "They were also," says the same writer, "the originators, and controlled the ceremonies of *all* initiations. They had two doctrines—one public, for the masses; the other was private, or secret, which was only communicated to a chosen few, and that few obtained them only by the forms and ceremonies of initiation, which were always characterized by trials of courage and fortitude, (as in the initiations of the present day.)"

The principal centre or seat of the Egyptian mysteries was Memphis, (in and) near the Great Pyramid. They were originally of only three kinds: 1. Those of Osiris. 2. Those of Serapis. 3. Those of Isis. The first were always celebrated at or near the Autumnal Equinox, about the 23d of the Egyptian month Shamenoth, (answering to the month of September with us.) The second in the Summer Solstice, about the 24th of the Egyptian month Chocac, (answering to the month of June with us.) The third at the Vernal Equinox, about the 21st of the Egyptian month Thoth, (answering to the month of March with us.) In all cases, the candidate was required to exhibit proofs of blameless life. (In our language, be properly vouched for and examined.)

First, in the mysteries of Osiris, he is stripped of his outward clothing, and after the proper time of fasting and purification, is subjected to frightful and terrifying scenes, well

calculated to exhibit his courage and prove his fortitude as well as his belief in the Supreme Ruler of the Universe; and if, after a severe trial, he overcomes obstacles and seeming dangers, accomplishes the usual peregrinations, perambulations, and allegorical journeys, over rugged roads, and through darkness, and arrives at the place of light, he is formally baptised, receives a new name, and obligated to secrecy, and is then put upon a more severe trial, passing over rocks, through dark, dismal caverns and passages, in which he sees, by the flitful and vivid flashes of lightning, emblems of mortality, in the shape of skeletons, etc., and hears the fearful crash of thunder reverberating through the caverns, mingled with the howling of wild beasts which he has to encounter, (they being the initiated clothed in the skins of wild beasts, and who strenuously oppose his progress.) He is also made to swim rivers and leap over fearful chasms, till, finally, if he possesses the courage and perseverance to overcome and surmount all these and other obstacles, he is received into the second secret place, or place of light, and invested with a robe of spotless white, instructed in the mysteries, which can only be done after he has exhibited his courage, been baptised, given a new name, and passed through the four elements—Earth, Air, Fire, and Water—by which he is said to be purified and made a new man—in the words of the Apostle, has put off the old man, and put on the new—to which the Apostle Paul doubtless alluded. He is then, for the first time, permitted to view the Veiled Statue of Osiris. He then is subjected to a period of fasting and prayer; is instructed and makes suitable proficiency in the mysteries, history, signs of recognition, and words of the Order.

After a suitable lapse of time, he is proposed for the Second Degree, or Mysteries of Serapis, which are performed in the dead hours of night. In the midst of human bones and ghastly emblems, he enters alone a cavern, in which is a taper shedding just light enough to magnify the terrors of the place; there he makes ablution, and deciphers the questions in hieroglyphics on the wall, and writes on a scroll the answers with an instrument dipped in his blood. If the questions are correctly answered, he is again obligated to secrecy, makes a libation to the Gods to seal his obligation by drinking wine out of the top part of a human skull; after which he is conducted to a more magnificent chamber than the first, invested by the Hierophant with the secrets of the Degree, and clothed in a robe of azure blue.

After a proper period of time had elapsed, if the candidate could exhibit a suitable proficiency in the ceremonials and degrees of the Order, he was prepared for the third and highest grade of the Rite—the Mysteries of Isis, which was then the

summit of the Egyptian mysteries, or Masonry. In this Degree, the murder of Osiris by his brother Typhon, and also the death and resurrection of the God Osiris, is represented by the candidate, the legend of which is familiar to all Masons; and although Osiris was looked upon by his followers as a God, he here represents, like Hiram Abif, Gedaliah, and Zerubbabel, the picture or type of a good man, who would sacrifice his life sooner than betray his trust, or forfeit his integrity. The legend of the murder, burial, and resurrection of Osiris, is there acted. Osiris having reformed all the bad habits of his own subjects, made a journey around the earth to reform the other nations, and to teach them the mysteries of Egypt, the arts and sciences, extend the blessings of civilization, and the art of agriculture; and, as the legend runs, he left his wife, Isis, a very wise and beautiful woman, to take charge of the Kingdom in his absence. Having performed this arduous and benevolent task, he returned to his own country, and was shocked to learn that in his absence his brother Typhon had seduced his beautiful and accomplished wife, Isis, and demoralized his subjects to such a degree that his wise laws, rules, and maxims had been entirely disregarded. Osiris attempted to remonstrate with his brother for the unbrotherly and unmasonic act, when Typhon demanded that he should acquiesce in his adulterous and wicked conduct, and upon his refusal Typhon flew into a passion, and killed his brother Osiris, whom he cut in pieces and packed them in a chest, and then threw the chest into the River Nile. When it was found that Osiris had been thus brutally murdered, his wife and the subjects repented, and search was made for the body, which was found cut in pieces, but an important part of which was missing, viz: the *Phallus*, or *Membrum Virile*. The body was given to the Priests, and by them transformed; and Osiris became a God. Isis substituted a piece in place of the missing one, and named it *Phallus*; and it became the emblem of fecundity in the mysteries which are said to have been established or improvised to commemorate Osiris' death and sufferings by the foul deed; and the candidate goes through a representation of the sufferings, death, and resurrection of Osiris, and is then declared free from sin and regenerated.

The secret doctrines of the mysteries were Astronomy and Mythology, in which Osiris represents the sun, Isis the moon. Typhon was the symbol (darkness and evil,) of winter, which destroys the fertilizing power of the sun, depriving him, as it were, for a time, (during the winter months,) of light and heat.

The other doctrines of the Rite, related to the Gods, the creation of the world, and the immortality of the soul. These traditions were not permitted to be written, except in hieroglyphics. understood only by the Priests, and handed down from

one to the other of the initiated to secure secrecy, (and as they claim,) from Adam, the first man, to Seth, Enoch, etc., etc., to the present day. The candidate, when he had passed through initiation, was given one of the names of Deity, and a name of the Deity was also used as Pass Word of the Order; secrecy was the most binding part of the obligation, which was enjoined under fearful oaths. Their lessons were inculcated and illustrated by symbols. Thus, a point within a circle was Deity surrounded by Eternity, etc., etc. The conclusion of some of the obligations they took were: "I call to witness my promise, the Gods of Heaven and Hell, and I invoke their vengeance on my head, if ever I wilfully violate my oath or vow." Another conclusion was: "May my departed spirit wander in eternal misery, in immensity of space, without a place of rest, should I break my vow. Amen, Amen, Amen."

Thus I have briefly given some points in the Ancient Egyptian Masonic Rite, which the intelligent Mason will at once discover to be the chief and leading points of Masonry of the present day. And can there longer exist a doubt but they were the very essence of Ancient Masonry, and that they were the the foundation and chief corner stone of the present institution? Now, the curious reader is referred to the several other writers on the subject, which want of time and space prohibit a further examination of here, but which will well pay for the perusal, and may be found in any of the authors before cited, and especially in that valuable and reliable work by Brother Mackey, viz., his *Lexicon*, which should be in the Library of every Mason or Masonic body.

Now, as a matter of course, these mysteries have, during the long period of time they have existed, undergone changes; and as history shows, they have been worked or practiced for more than three thousand years, and their date indicate and claims 5,867 years. As the manners and customs of the people changed, and the memory of the devotees failed, new systems have in part been adopted; hence, the different work among Masons at the present day, yet all tending to the same result and having in view the same object. Should our Ancient Brother and Grand Master, King Solomon, come upon earth to-day, I apprehend he would find no little trouble in working his way into his Blue Lodge, or proving himself a Mason. But all the changes in Masonry are in immaterial points, and those parts have, for some good cause and wise reasons doubtless, been changed. But no person can deny but that the Egyptian Masonic Rite to-day contains all and every principal element of true Masonry. And the work has been to a greater or less extent worked even before and since the building of the Pyramids, and long before Solomon's Temple was even thought

of, and is now extensively practiced in all foreign countries, and is fast spreading itself over this land. It has in addition to its liberal doctrine of that religion in which all men agree, no contradictions or inconsistencies; its traditions, history and record agree, as to time and place, with all writers of sacred and profane history; it teaches morality, the immortality of the soul, a knowledge of God and His attributes, without endorsing or denouncing sects or creeds, eschews politics and teaches patriotism, worships God in spirit and in truth, and adopts the law of doing unto others whatsoever ye would that others should do unto you

This Rite was first worked in France in 1694, and was introduced into the United States in 1839. A Grand Body was formed in New York in 1856, by J. E. Marconi, De Negre, with John Mitchell as Grand Magi. In 1858 another Grand Body was organized in New York, with David McLellan as Grand Magi, but for some reason this beautiful system of Masonry did not receive much attention. In 1862 one Harry J. Seymour, a sailor, an English Jew, who had been made a Mason in New York, happening to be in Paris, prevailed upon the Hierophant to give him the Degrees, and the Orient of France to give him a Diploma as Sovereign Grand Magi, which he obtained by the representation that he was at the head of the Ancient and Accepted Rite in New York City; he therefore obtained the Degree of Grand Magi, and returned to New York City, where he attempted to make money out of the matter, by the selling of Degrees, and making the peculiar clothing of the Rite. He however, soon after became expelled from the Consistory of the Ancient and Accepted Rite, upon charges preferred in that Body and therefore lost his position as Grand Magi; and as he was not in possession of the work, he wrote a sort of *exposé* of the work of the Scottish Rite, in thirty-three Degrees, which he gave the name of the Ancient and Primitive Rite of Memphis, and which he is now trying to palm off as Egyptian Masonry, consisting of thirty-three Degrees, and he the Grand Master General. There being a seeming demand for the Real Egyptian work, it was thought advisable to establish a Sovereign Sanctuary in Chicago; accordingly a Convention of over forty-five 94° Members of the Egyptian Masonic Rite convened at that city in the spring of 1867, and chose the officers of the Sovereign Sanctuary. The writer, being a Sovereign Magi 96°, was acknowledged as Grand Master, and has issued this Ritual, together with some of the Ancient Constitutions and Laws of the Order, for the government and guidance of the Craft, under the auspices of the Sovereign Sanctuary 95°, sitting in the Valley of Chicago.

EXTRACTS FROM THE CONSTITUTION OF THE EGYPTIAN MASONIC RITE OF MEMPHIS.

The Egyptian Masonic Rite of Memphis consists of 90 Degrees of Science, and 6 Degrees of Merit and Distinction. The whole are arranged in Four Series and Classes.

These Four Series comprise all Masonic knowledge.

The Masonic Rite of Memphis possesses five Decorations, viz. :

1st.—The Grand Star of Sirius.

2d.—The Decoration of Alidee.

3d.—The Decoration of the Grand Commanders of the Third Series of the Rite.

4th.—The Decoration of the Lybic Chain.

5th.—The Decoration of the Golden Branch of Eleusis.

These five Decorations are exclusively Official and the Reward of Merit, and are regulated by a programme, deposited in the Grand Body of the Rite.

Series First teaches Morality and Ancient Work, and extends to 30 Degrees.

Series Second teaches Science and Morality, and extends to 60 Degrees.

Series Third teaches Religion, Mythology, and Philosophy, with its kindred Sciences, and extends to 90 Degrees.

Series Fourth, 6 Degrees, from 90 to 96, and are Official, with Decorations of Merit.

No person can be admitted into this Rite who is not a Master Mason, in good standing.

This Rite does not work the first three Degrees of Masonry.

The Bodies of this Rite are as follow :

1.—CHAPTER ROSE CROIX—18 DEGREES.

Discreet Master, Perfect Master, Sublime Master, Just Master, Master of Israel, Master Elect, Grand Master Elect, Sublime Grand Master Elect, Master of Geometry, Knight of the Royal Arch, Knight of the Secret Vault, Knight of the Flaming Sword, Knight of Jerusalem, Knight of the Orient, Knight of the Rose Croix.

2.—SENATE OF HERMETIC PHILOSOPHERS—27 DEGREES.

Knight of the Occident, Knight of the Temple of Wisdom, Knight of the Key, Knight of Noachite, Knight of Liban, Knight of the Tabernacle, Knight of the Sacrificial Fire, Knight of the Serpent, Knight Trinitarian, Knight Evangelist, Knight of the White Eagle, Knight of Kadosh, Knight of the Black Eagle, Knight of the Royal Mysteries, Knight Grand Inspector of the First Series, Knight of the Red Eagle, Knight Master of Angles, Knight of the Holy City, Knight Adept of Truth, Knight Sublime Elect of Truth, Knight Philalethe, Knight Doctor of the Planispheres, Knight Savant Sage, Knight Hermetic Philosopher, Knight Adept Installer, Knight Adept Consecrator, Knight Adept Eulogist.

3.—MYSTIC TEMPLE STATE COUNCIL—45 DEGREES.

Knight Adept of Sirius, Knight Adept of Babylon, Knight Adept of the Rainbow, Knight Adept of the Seven Stars, Knight Commander of the Zodiac, Knight Barruke, Knight of the Luminous Triangle, Knight of the Zardust, Knight of the Luminous Ring, Knight Sublime Magi, Doctor of the Sacred Veda, Prince Brahmin Sublime Scalde, Knight Scandinavian, Prince of the Sacred Name, Prince of the Golden Fleece, Prince of the Lyre, Prince of the Labyrinth, Prince of the Lybic Chain, Prince of Truth, Prince of the Covenant, Prince of the Sanctuary, Prince of the Temple of Truth, Commander of the Second Series, Orphic Sage, Sage of Eleu, Sage of the Three Fires, Sage of Mithra, Sage of Delphi, Sage of Samothrace, Sage of Eleusis, Sage of the Symbols, Sage of Wisdom, Sublime Sage of the Mysteries, Priest of the Sphinx, Priest of the Phoenix, Priest of the Pyramids, Priest of Heliopolis, Priest of Oru, Priest of Memphis, Pontiff of Serapis, Pontiff of Isis, Pontiff of the Kneph, Pontiff of the Mystic City, Perfect Pontiff, Past Master of the Great Work.

4.—SOVEREIGN SANCTUARY, 6 DEGREES, OFFICIAL AND MERITORIOUS.

Patriarch Grand Commander, Patriarch Grand Generalissimo, Patriarch Grand Captain General, Patriarch Grand Inspector General, Patriarch Grand Orator and Prince, Sovereign Patriarch Grand Defender of Truth, Sovereign Sublime Magi 96°, which is the title of the Grand Master.

EXTRACTS FROM THE GENERAL STATUTES AND ORDINANCES OF THE ANCIENT EGYPTIAN MASONIC RITE OF MEMPHIS.

SEC. 1.—Grand Councils of Past Masters of the Great Work of the Egyptian Masonic Rite of Memphis shall be under the immediate jurisdiction of the Sovereign Sanctuary 95°.

SEC. 2.—The principal meeting of a Grand Council, Masters of the Great Work, Senate of Hermetic Philosophers, and Chapter Rose Croix, shall be held on or before the Sun's entrance into the first point of Aries, the 21st of March, when the election of officers shall be holden, and the festival of the Vernal Equinox celebrated, in honor of the revivification of Nature. A festival may be held on or before the Sun's entrance into the first point of Libra, about the 23d of September, to celebrate the Autumnal Equinox; also, on or before the Summer Solstice, about the 24th of June, and the Winter Solstice about the 27th December.

SEC. 3.—When at labor the Temple of a Grand Council represents the place of meeting of the twelve Deities of the Egyptian Mysteries, and is decorated with the Banner of the Council, which is placed at the north-east of the altar. There must also be nine Banners, each of which bears a sign of the Zodiac, (the Winter signs, Scorpio, Sagittarius and Aquarius, being omitted.) In the Vale of Amenthes is placed the veiled Statue of Isis. In the Orient is displayed the Symbol of Osiris and of Egyptian Theogony, the Kneph, or winged Egg of Earth.

SEC. 4.—The insignia of a Past Master of the Great Work is a white sash with gold fringe, worn from the right shoulder to the left hip; sword and red sword belt; white gloves and white collar, with twelve stars in groups of three; on the point of the collar is embroidered in gold the distinctive Symbol of Osiris, a Delta, in which is an eye, with rays, and the number 90 in scarlet; the collar is edged with gold lace. A Past Master of the Great Work may be refused admittance into the Council or into any Senate or Chapter of the Egyptian Masonic Rite, if not properly clothed.

OFFICERS.

SEC. 5.—The Sublime Dai represents Osiris; his jewel is a golden Delta, on which is engraved a Sun; he wears a robe of celestial blue, showered with silver stars; the Sublime Dai possesses the 95°, and is, during his term of office, by virtue of his position, an actual member of the Sovereign Sanctuary 95°.

The First Mystagog represents Serapis; his jewel is a rising Sun, engraved on a golden Delta; he wears a scarlet robe; he is also, during his term of office, an actual member of the Sovereign Sanctuary 95°.

The Second Mystagog represents Horus; his jewel is a half Moon, on a golden Delta; he wears a scarlet robe, and possesses, by virtue of his

office, the 94°, and is, during the term thereof, an actual member of the Sovereign Sanctuary.

The Orator represents Hermes Trismegistus; his jewel is a Scroll, engraved on a golden Delta; he wears a green robe; he is also, during his term of office, an actual member of the Sovereign Sanctuary 94°.

The Treasurer wears a robe of dark blue; his jewel is a Chest, engraved on a golden Delta.

The Secretary represents Thoth; his jewel is the crossed Stylus, engraved on a golden Delta; he wears a gray robe.

The Archivist wears a white robe; his jewel is a Book, engraved on a golden Delta.

The Grand Expert represents Anubis; his jewel is a Sphinx, engraved on a golden Delta; he wears a yellow robe.

The Messenger of Science represents Harpocrates; his jewel is a shepherd's Crook, engraved on a golden Delta; he wears a black robe.

The Accompanier represents Charon; his jewel is an Oar, engraved on a golden Delta; he wears a black robe.

The Standard Bearer represents Sirius; his jewel is a Star on a Flag, engraved on a golden Delta; he wears a green robe.

The Sword Bearer represents Orion; his jewel is a Sword on a golden Delta; he wears a purple robe.

The Guardian of the Sanctuary represents Canopus; his jewel is a Dog's Head, on a golden Delta; he wears a purple robe.

The Sentinel represents Hercules, his jewel is a Club, engraved on a golden Delta.

All Sir Knights applying for admission into a Grand Council must come well recommended from the Senate of which they are members.

No Illustrious Brother can be elected to preside as Sublime Dai unless he has regularly filled the office of First or Second Mystagog or Orator, or has previously presided one year as Grand Commander of a Senate of Hermetic Philosophers, or as Most Wise of a Chapter of Rose Croix.

A Sublime Master of the Great Work, proven guilty of un-Masonic conduct, and deprived of his membership in a Grand Council, cannot be received in any subordinate body of the Egyptian Masonic Rite, until again restored to his Masonic standing.

A Past Master of the Great Work has the right of appeal to the Sovereign Sanctuary 95° (or Grand Master), which is the Judicial Degree, and is the Grand Tribunal of the Rite.

On the death of a Past Master of the Great Work, each and every Past Master of the Great Work is solemnly bound to attend in full regalia, and assist in consigning the remains of the deceased to the bosom of our common mother earth. Provided that the sanction of the Grand Master, or the representative of the Grand Master be granted to the Sublime Dai of the Grand Council of which the deceased was a member.

Toleration being inscribed on the banners of the Egyptian, Masonic Rite, political or religious discussions are imperatively forbidden within our temples.

A Past Master of the Great Work must sign the By-Laws and Oath of Fealty, before he becomes an actual member of the Grand Council.

CHAPTERS OF ROSE CROIX OF THE EGYPTIAN MASONIC RITE OF MEMPHIS.

SEC. 1.—Chapters of Rose Croix of the Egyptian Masonic Rite of Memphis shall be under the immediate jurisdiction of the Sovereign Grand Council General, Princes of Memphis 94°, of the State or Territory wherein located, under the auspices of the Sovereign Sanctuary.

SEC. 3.—The Most Wise and Respectable Knight Senior Warden elect shall receive the 94° Sublime Prince of Memphis, by virtue of their office, which entitles them to membership in the Grand Council General during their term of office, after the expiration of which they shall be honorary members of the Grand Council General, entitled to the rights and privileges as prescribed by the statutes. The Respectable Knight Junior Warden and the Orator shall receive the 90°, Perfect Pontiff, Past Master of the Great Work, by virtue of their office, and be entitled to all rights and privileges appertaining thereunto. The above mentioned degrees being official, can only be conferred by the Grand Officer, or installing officer of the body.

SEC. 4.—No Chapter can be opened unless three of its officers and two of its members be present, or an officer of the Sovereign Sanctuary.

SEC. 5.—A Knight of Rose Croix is bound by his honor to the service of his God, his country, and the Statutes of the Egyptian Masonic Rite; and he shall not fight another Knight Rose Croix on any pretext, but shall help, aid and assist him.

SEC. 6.—No Chapter shall be closed without the box of fraternal assistance being first presented to the Sir Knights.

SEC. 7.—In passing the ballot, if one black ball appear, it must be immediately declared closed at that conclave. It may be opened at the three following conclaves, when, if the black ball still appears, the Brother is rejected.

SEC. 8.—If a Knight Rose Croix falls sick, all the rest must visit him, to see that he wants for nothing. If a Knight Rose Croix die, all the Knights must attend the funeral with the sash and jewel of this Degree; and if the deceased have no relatives they must cause his jewel to be buried with him. The name of a deceased Knight Rose Croix must not be stricken from the rolls, but a skull and cross-bones should be delineated beside it, to show that he no longer exists.

SEC. 9.—Sir Knights Rose Croix wear black clothes, with white baldrick, gauntlet gloves, sword, and red belt. On the front part must be painted or embroidered with a Cross, "IN HOC SIGNO VINCES." The Rose Croix jewel hangs on a ribbon, or is pinned on the left breast of the coat: it consists of a crowned Compass extended to ninety degrees. Between the branches of the Compass there must be on one side a Pelican, and on the other an Eagle. Between these two emblems rises a Cross, on which is a Rose, with the letters I. N. R. I. at bottom. The Official Jewel is a Serpent forming a Circle, within which is the interlaced Triangle, having in the centre the officers' distinctive mark. The seal of a Chapter of Rose Croix is a Serpent forming a circle, with the Rose on a Cross in the centre, surmounted by a Delta, with the appropriate characters.

SEC. 10.—No one can be admitted into a Chapter of Rose Croix unless he is a Master Mason in good standing, and be proposed by a member of the Rose Croix. He shall sign the laws of the Chapter and the obligation of fealty to the Sovereign Sanctuary, which shall be kept in a book for that purpose in each and every Chapter.

Each Chapter shall at the end of each year pay the sum of two dollars for each candidate initiated into the Sovereign Sanctuary.

The Sovereign Sanctuary is the Grand Body of the United States and British America, and sits at Chicago.

Its regular meeting is on the first Tuesday on or before the 27th day of June in each year.

Special meetings may be called at any time by the Grand Master.

The body is composed of its officers—Grand Master, Deputy Grand Master, Grand Representative and his Deputies, (one or more for each State,) Grand Senior Warden, Grand Junior Warden, Grand Secretary, Grand Treasurer, Grand Prelate, Grand Orator, Grand Conductor, Grand Captain of the Guard, (who are also Grand Stewards,) Grand Guard of the Tower, Grand Sentinel—and members. Also, the three Presiding Officers of the State Council in each State, all members of the 94°, and the Past Officers of the Sovereign Sanctuary and State Councils for each State.

All other bodies act under the supervision of the Sovereign Sanctuary, and any proceedings of inferior body can be appeal thereto.

The officers of the Sovereign Sanctuary are elected by ballot, and hold their offices as follows: Grand Master, for life; Deputy, four years; Grand Representative, two years; and each of the other officers for one year.

All charters must issue from the Sovereign Sanctuary.

All charters, dispensations, and diplomas must be sealed with the Seal of the Sovereign Sanctuary, and be signed by the Grand Secretary, or Grand Master, or both, as the Grand Master shall direct.

In case of the death of the Grand Master, the Deputy Grand Master shall succeed to the office.

The Grand Master, Deputy Grand Master, and Grand Representative, shall have the right to preside in all inferior bodies when they shall desire to do so, and shall instruct the inferior bodies in the Work, when required, if they shall deem it necessary—the expenses of each to be borne by the Sovereign Sanctuary.

The fees for granting dispensations shall belong to the Grand Master; and all fees for making Masons for the purpose of forming bodies, or for other purposes of benefit to the Order, shall be charged in the discretion of the officer conferring the degrees; but no person shall have the power or authority to confer degrees but the Grand Master, Deputy Grand Master, Grand Representative, or his Deputies, when commissioned, who shall, in each case, notify the Grand Secretary, and forward the oaths of fealty, which must in all cases be signed by the person taking the degrees, and forwarded or given to the Grand Secretary, who shall file and preserve the same in his office.

No Chapter shall confer the Chapter Degrees for a less sum than Fifteen Dollars—Five Dollars to accompany the petition.

No Senate shall confer the Senate Degrees for a less sum than Twenty Dollars—Ten Dollars to accompany the petition.

No Council shall confer the Council Degrees for a less sum than Forty Dollars—Ten Dollars to accompany the petition; and no note or other acknowledgment of indebtedness shall in any case be taken in lieu of money.

The affiliation fee of the Sovereign Sanctuary shall be Ten Dollars; and for every person made in any Chapter, the sum of Two Dollars shall be paid the Sovereign Sanctuary.

All 90° members may become members of the Sovereign Sanctuary by affiliation, if elected by a vote of the same.

Any member of the Egyptian Masonic Rite, in good standing, shall have the right to visit any of the bodies of this Rite of which he has taken the degrees, if he can prove himself qualified, or be properly vouched for, and in proper clothing; and when so admitted, he shall have the right to speak, vote, or exercise any other right or privilege that any other member of that particular body has, (except to vote on subjects or matters connected with or affecting the financial affairs or funds of that particular body)

All other general Rules and Regulations of Free and Accepted Masons not inconsistent with the general Statutes and Constitutions of this Rite, are acknowledged as good Masonic Law by the Egyptian Masonic Rite of Memphis.

The Officers of the Grand Council shall consist of:

Sublime Dal, First Mystagog, Second Mystagog, Treasurer, Secretary, Orator, Grand Expert, Archivist, Messenger of Science, Accompanier, Standard Bearer, Sword Bearer, Guardian of Sanctuary, and Sentinel.

The first seven of whom shall be elected by ballot at the regular Convocation held nearest the Spring solstice (21st of March). The remaining Officers shall be appointed at the same Convocation by the Sublime Dal.

The Officers of a Senate consist of:

1. Sublime Grand Commander. 2. Most Learned Senior Knight Interpreter. 3. Most Learned Junior Knight Interpreter. 4. Illustrious Knight Recorder. 5. Ill Knight of Finance. 6. Ill Knight Archivist. 7. Ill Knight Orator. 8. Ill Knight Marsnal. 9. Ill Knight of Introduction. 10. Ill Knight Accompanier. 11. Ill Knight Captain of the Guard. 12. Ill Knight Standard Bearer. 13. Ill Knight Sword Bearer. 14. Ill Knight Guardian of the Sanctuary. 15. Knight Sentinel.

All of whom, (except those numbered 6, 9, 10, 11, 12, 13, 14 and 15) shall be elected by ballot at the regular Convention held on the 21st of March in each year, or at the regular Convention nearest to that date. The remaining officers shall at the same time be appointed by the Sublime Grand Commander.

Sec 8.—The Officers of the Chapter shall consist of:

1. Most Wise. 2. Respectable Knight Senior Warden. 3. Respectable Knight Junior Warden. 4. Sir Knight Orator. 5. Sir Knight Conductor. 6. Sir Knight Archivist. 7. Sir Knight Treasurer. 8. Sir Knight Captain of the Guard. 9. Sir Knight Guard of the Tower. 10. Sir Knight Prelate. 11. Sir Knight Organist. 12. Sir Knight Sentinel. And shall be elected at the annual election by ballot.

Each body shall make annual returns to the grand body once in each year, stating the names of the officers, and of the members initiated, and shall pay the sum of fifty cents for each member, except those who have been initiated during the previous fiscal year and have paid the two dollars mentioned in section 10; which report shall be made on or before the 1st day of May in each year and signed by the presiding officer and Secretary, and returned to the Grand Secretary.

MASONIC CALENDAR OF THE EGYPTIAN MASONIC RITE OF MEMPHIS.

March 1st answers to the 1st day of the Egyptian month Thoth; April, Paophi; May, Athir; June, Chococ; July, Tibi; August, Mechl; September, Shamenoth; October, Pharmathi; November, Pachon; December, Pagni; January, Epophi; February, Mesori.

The following Caption is to be used at the commencement of all Edicts, Proclamations, Letters Patent, &c, &c, in all Degrees of the Rite. To the Glory of the Supreme Architect of the Universe. In the name of the Sovereign Sanctuary of the Egyptian Masonic Rite of Memphis, in and for the Continent of America, sitting in the Valley of Chicago

And must be dated as follows:

Done this ... day of the Egyptian month ..., year of True Light, 58..., answering to the ... day of, Era Vulgar, 18....

FORM OF CERTIFICATE OF APPROVAL, AND COPY OF SEAL OF
SOVEREIGN SANCTUARY.

Approved in Sovereign Sanctuary. In testimony whereof, we have
affixed the Great Seal of the Sanctuary.

By the Grand Master.

CALVIN C. BURT, 96°,
Grand Master E. M. R. of M.



Ritual of the Degrees

OF A

Chapter of Rose Croix.



PRINTED BY AUTHORITY OF THE SOVEREIGN SANCTUARY, 33°
OF ANCIENT AND PRIMITIVE FREE-MASONRY, ACCORD-
ING TO THE RITE OF MEMPHIS, IN AND FOR THE
CONTINENT OF AMERICA

PEORIA, ILL.:
CREMER & SPALDING, PRINTERS
1867.

Officers of a Chapter.

Seven-branched Candlestick.	Shekinah	Ark of the Covenant.
	Most Wise	
Treasurer		Archivist
Orator,	Conductor	
Altar of Incense.		Table of Show Bread
	Balustrade or Curtain.	

ALTAR.

Res. Junior Warden.
Column.

Res. Senior Warden.
Column.

Captain of the Guard.

Guard of the Tower.

Sentinel.

4. DISCREET MASTER.

The Chapter represents the Holy of Holies of King Solomon's Temple. In the Orient is the Shekinah, the Ark, Seven-branched Candlestick, Altar of Incense and Table of Shew Bread. The two Columns are placed in the Northwest and Southwest angles of the Chapter. The hangings are white, purple, scarlet and blue.

OFFICERS

- 1.—MOST WISE, who represents King Solomon
- 2.—RES. KT. SENIOR WARDEN, who represents Hiram, King of Tyre.
- 3.—RES. KT. JUNIOR WARDEN, who represents Zarbud
- 4.—RES. KT. ORATOR, who represents Zadok
- 5.—RES. KT. CONDUCTOR, who represents Stolkin
- 6.—RES. KT. CAPTAIN OF THE GUARD, who represents Benaiah.
- 7.—RES. KT. GUARD OF THE TOWER, who represents Zobah.
- 8.—RES. KT. ARCHIVIST, who represents Jehoshaphat.
- 9.—RES. KT. TREASURER, who represents Adoniram.
- 10.—RES. KT. SENTINEL, who represents Ahishar

OPENING.

MOST WISE strikes 777777.

Respectable Senior Warden, are you a Discreet Master?

RESPECTABLE SENIOR WARDEN.

I am, prove me.

MOST WISE.

How will you be proved?

R. S. W.

By my signs, words, and a grip.

MOST WISE.

Give me a sign.

Senior Warden gives the first sign, which the Most Wise answers by the second and asks—

What does the first signify?

Senior Warden answers. The Most Wise asks—

And the second?

Senior Warden answers. The Most Wise orders—

Give the grip to the R. J. W. ^{r * * *} What does that symbolize?

R. S. W.

The seven steps leading to the S. S. S., the seven guardians of the S. S. S., the seven days of creation, the seven years employed in building King Solomon's Temple, the seven journeys by which I advanced to the Degree of Discreet Master, the seven liberal arts and the seven virtues Masons should practice.

MOST WISE.

What is your pass-word?

R. S. W. gives the first, M. W. the second, and asks—

What do you understand by the first?

R. S. W.

^{* * *} The human head cultivated, the dwelling place of God.

MOST WISE.

And the second?

R. S. W.

^{< ~ * ~} Which is the worship of God in spirit and truth; an understanding and application of principles, in politics and religion: for men are mortal, weak and fallible, but principles are immortal, strong and unchangeable, and belong to the eternal attributes of God.

MOST WISE.

Have you a sacred word?

R. S. W.

I have, three.

MOST WISE.

Give them to me.

R. S. W. gives ^{* *}, M. W. ^{* * *}, R. S. W. ^{* * * *}. MOST WISE asks—

What do you mean by ^{* *}?

R. S. W.

The first principle, unity, or the beginning.

MOST WISE.

What do you mean by ^{* * * *}?

R. S. W.

Lord, or power.

MOST WISE.

What do you mean by ^{* * *}?

R. S. W.

It is a corruption of Jehovah, signifying existence. These words are derived from the cabalistic decomposition of the sacred name, which, being differently combined, always give one of the names of Deity, the Ineffable Name being one of the mysteries of the Interior Temple of Memphis.

MOST WISE

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

R. S. W. strikes 333.

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

R. S. W. strikes 333, and makes like proclamation in the North Valley, when the MOST WISE orders—

To order, Sir Knights; observe the Orient and attend to giving the —. *4* Accordingly, in the name of the S. A. O. T. U., and under the auspices of the Sovereign Sanctuary, I declare —Chapter, No.—, opened on the Fourth Degree in Ancient and Primitive form. Sir Knight Orator, attend to the Sacred Book of Laws. Sir Knight Guard of the Tower, inform the Sentinel, and if there are any visiting Sir Knights invite them to enter.

RECEPTION.

The Neophyte is prepared by being clothed as a M. M., hoodwinked, with a square on his forehead and compasses in his hand, by the Captain of the Guard who makes an alarm of 333 at the door.

GUARD OF TOWER.

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

MOST WISE

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

CONDUCTOR opens the door—

Who comes here?

C or G

A neophyte, who has been duly initiated E. A., passed as F. C., and raised to the sublime degree of M. M., desires more

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1.

CON.

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

MOST WISE.

Give it. * * The P. W. being right, and the neophyte in possession of these qualifications, it is my order that he be received in this Chapter as a Discreet Master in Ancient and Primitive form.

CON. opens the door and says—

It is the order of the Most Wise that the neophyte be received in this Chapter as a Discreet Master in Ancient and Primitive form;

Music plays; Captain of the Guard leads in the neophyte. CONDUCTOR.

Brother, you are received as a Discreet Master upon a key applied to your lips. It is to teach you that in our Ancient and Primitive Rite the secrets of nature and the principles of life are revealed; therefore our lips should be carefully locked with the key of Silence.

MOST WISE.

Let the neophyte make the necessary journeys.

The neophyte is conducted seven times around, giving the signs from one to three inclusive, while the Most Wise recites the following—

The Lord reigneth, let the people tremble; he sitteth between the cherubim, 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 henceforth and forever more. 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 hath 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.

At the end of this the neophyte stops at the altar. MOST WISE strikes 333—

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

R. S. W.

Most Wise, if he is willing to pronounce the oath which binds us all, we consent that he be permitted to behold the mystic emblem.

MOST WISE.

Brother, are you willing to comply with this requisition? *
There is nothing contained in the oath we exact from you that will interfere with your religion, politics, country, or family; you are at liberty to object and depart if what you have heard in this Chapter in any way conflicts with your principles of honor, or your ideas of Masonry, Will you proceed or retire? *
You will then advance to the sacred altar of Free-Masonry and take the OB.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Ancient and Primitive Free Masonry, according to the Rite of Memphis, in and for the Continent of America, salutation on all points of the Triangle, respect to the Order.

I, —, solemnly promise that I will not reveal the mysteries of the Discreet 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 others, and to God, Amen.

Neophyte is brought to light. MOST WISE, pointing to Mystic Light—

Behold, my brother, the resplendent luminary which now dawns upon your sight. Heretofore the blazing star shone upon us, but its rays were scattered and dispersed; now they are gathered to a focus; they are 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.

Most Wise strikes 777777, GUARD OF TOWER to R. S. W.

Brother Hiram of Tyre, the heart of our lamented Grand Master, H. A., is deposited in the golden urn.

R. S. W. strikes 1.

Most Excellent King Solomon, a messenger brings tidings of our departed Master, H. A.

MOST WISE.

What tidings?

R S W

Agreeably to your orders his heart has been embalmed and placed in an urn of purest gold, and the custodians of the precious relic now await your orders.

MOST WISE.

Brethren, form in procession, and in charge of our Illustrious Brother Orator and the Knights Warden repair to the place where the sacred ashes are deposited: and it is my order that the honor of conveying them to the Holy Place be conferred on our new made Discreet Master.

Music plays, procession is formed, and brethren sing the following ode:

- 1 Brother, thou hast gone before us,
To the sphere whence none return;
Still fond mem'ry shadows o'er us,
Kind remembrance of thy form.
- 2 As we mingle with emotion,
In our solemn, mystic rites.
Thy freed spirit's calm devotion
Rises where pure love invites

All retire to the ante-room except the Most Wise, who sits in the Orient, and the Captain of the Guard, who stands at balustrade with drawn sword. All form a semi-circle around the urn when the ORATOR proceeds—

Alas! Alas! Oh, my brethren, well may we mourn the death of so great and good a man; for by the deed which cut him from us we have lost the word, the true name of God, and 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 urn to neophyte. Brother, on you, who have come to aid us on this memorable occasion, we confer the honor of bearing these ashes to their sepulchre.

Brother, prove yourself worthy of immortality; give zeal to your soul and your spirit; with all the power, all the perfection of which you are capable by nature, form yourself acceptable to your God and your country, in a word, for good according to natural laws. It is therefore necessary that you thoroughly understand yourself, that you may perfectly comprehend the action of your utmost thoughts; to learn what you are, that you may know what you are. You are created for virtue; accomplish your high destiny.

What a sublime idea fortifies and sustains you. Offer every day the homage of your affections till you become vanquisher. Watch and pray,—endeavor every day to become better, and at night, when your heart is satisfied, you remember a good action as a victory over yourself,—after which repose in the trust of Providence.

Brother, learn to know yourself; know your soul; search in the plenitude of your heart, and your intelligence, where you will find the spirit of Divinity.

Let us repair to the Sanctum Sanctorum and there deposit our sacred charge.

- 3 When on bended knee each brother
Lifts his soul to God above,
Oft may mem'ry's shadow hover,
To refresh each soul with love.

During which, all return to first apartment, the curtains of which have been removed, and as the neophyte approaches the balustrade the CAPTAIN OF THE GUARD interposes and says—

This is the Holy of Holies; here the profane cannot enter. The key of Intellect alone can gain you admission. Have you that key?

CON.

We have, and our brother bears up the heart of Truth.

C. OF G

Pass on to the Sanctum Sanctorum.

Neophyte is led to the Orient. MOST WISE.

Set a watch, O, Jehovah, before my mouth; guard thou the door of my lips.

Here, my 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 and venerable master, to remind us forever, that, though the assassins have destroyed his body, the natural law, which is also the word of God, is written upon the heart of every man who cometh into the world. Let us pray.

Neophyte puts urn on the table and all kneel.

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 hast promised. Amen.

Before we separate, behold, I crown this urn with the laurel and olive branch, in token of the glory and peace with which he is crowned who fulfils his duty and loves truth.

Crowns the urn.

Glory and peace unto Hiram.

All present repeat the same.

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 Discreet Master. The laurel alludes to the victory which you are to gain over your passions; the olive is a symbol of that peace and union which should reign among us; the key, suspended by a white and black ribbon, is a symbol of your fidelity and discretion; the gloves are emblematical of the candor of all Discreet Masters, among whom, at your own solicitation, you are now introduced. 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 dead master, H. A.; and I have also appointed you one of the Conductors of the work which is to be raised to Divinity. Be ever watchful over the workmen.

Having invested you with your insignia, I will place you in possession of the signs, words and grips of this Degree. This is the sign of —, with which you salute the presiding officer who represents in this degree our ancient Grand Master, King Solomon; the words are —, and the grip is given thus —.

Sir Knight Conductor, introduce the new made Discreet Master to the Respectable Junior and Senior Knights Warden in the northwest and southwest angles of the Chapter, and prove to them that he is in possession of the signs, words and grips of Discreet Master.

Neophyte is led to the Knight JUNIOR WARDEN—

Who comes here?

CONDUCTOR.

A Neophyte who has received the fourth degree of Masonry.

R. J. W.

Are you a Discreet Master?

CON.

I am, prove me.

R. J. W.

How will you be proved?

CON.

By my sigus, words and a grip.

R. J. W.

Give me a sign.

Neophyte gives first sign—R. J. W. gives second.

What does the first signify? And the second? Give me a grip. * ** . What does that symbolize?

CON.

The seven steps leading to the S.:S.:, the seven guardians of the S.:S.:, the seven days of creation, the seven years employed in building King Solomon's Temple, the seven journeys by which I advanced to the Degree of Discreet Master, the seven liberal arts and the seven virtues Masons should practice.

R. J. W.

What is your pass-word?

CON. gives the first, R. J. W. the second, and asks—

What do you understand by the first?

CON.

* * *. The human head cultivated, the dwelling place of God.

R. J. W.

And the second?

CON.

* * * * *. Which is the worship of God in spirit and truth; an understanding and application of principles, in politics and religion; for men are mortal, weak and fallible, but principles are immortal, strong and unchangeable, and belong to the eternal attributes of God.

R. J. W.

Have you a sacred word?

CON.

I have, three.

R. J. W.

Give them to me.

CON. gives **, R. J. W. ***, CON. ****. R. J. W. asks—

What do you mean by * * ?

CON.

The first principle, unity, or the beginning.

R. J. W.

What do you mean by * * * * ?

CON.

Lord, or power.

R. J. W.

What do you mean by * * * ?

CON.

It is a corruption of Jehovah, signifying existence. These words are derived from the cabalistic decomposition of the sacred name, which, being differently combined, always give one of the names of Deity, the Sacred Name being one of the mysteries of the Interior Temple of Memphis.

R. J. W.

I am satisfied, pass on to the Respectable Knight Senior Warden, for his examination.

Conductor leads Neophyte to R. S. W., where he undergoes the same examination; he is then placed between the columns. MOST WISE strikes 333.

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

C. OF G.

To the Glory of the Sublime Architect of the Universe In the name of the Sovereign Sanctuary of Ancient and Primitive Free Masonry, according to the Rite of Memphis, in and for the Continent of America, salutation on all points of the Triangle, respect to the Order.

I proclaim Bro. — received as a Discreet Master in Ancient and Primitive form, and I call upon all present to recognize him as such, and to render him aid and assistance in case of need!

MOST WISE.

Sir Knights, observe the Orient, together. Battery given, 777777. Go, my brother, to our Illustrious Orator and listen to the lecture on this degree.

Most Wise strikes 1 and all are seated. Neophyte is conducted to ORATOR.

My brother, Masonry was founded in those dark and rude ages when civilization was yet in its infancy, and the arts and sciences had shed but few and imperfect rays across the gloom barbarism. Mutual wants and necessities impelled our primeval brethren to seek for mutual aid and assistance; diversity of talent, inclinations and pursuits, rendered each dependent upon the other; thus society was formed, and as a natural consequence, men of the same habits and pursuits were associated more intimately together, not only with a view of mutual improvement and advantage, but from that natural impulse felt by congenial minds. In this manner societies were formed, and as civilization began to extend through the world, and the minds of men became enlarged by the contemplation

of the works of nature, the arts and sciences were cultivated by the most ingenious of the people. The contemplation of the planetary system, as the works of an Almighty Artist, and the attributes of their God gave rise to religion, and the science of astronomy; the measurement of land and the division and marking of their property gave rise to geometry, and these to the society into whose mysteries you now desire to be introduced.

Thus there has been a beautiful and uninterrupted succession of cause and effect in the production of the system of morals which is here taught, and which we firmly believe will prove to be the great instrument in the regeneration and purification of the world.

If we should look upon the earth with its produce, the ocean with its tides, the coming and going of day, the starry arch of heaven, the seasons and their changes, the life and death of man, as being merely the accidents of nature, we must shut up all the powers of judgment and yield up ourselves to the darkest folly and ignorance. The august scene of the planetary system, the day and night, the seasons in their succession, the animal frame, the vegetation of plants, all afford subjects of astonishment, the greatest, too mighty but for the hand of a Deity whose works they are; the least, too miraculous but for the wisdom of their God. It is no wonder then, that the first institutors of Masonry should hold the sciences of astronomy and geometry in such repute as to be even considered by them as hallowed, because by their use is demonstrated the wisdom of those immutable laws given by the Creator, at the beginning, for the government of all things.

This Institution, which was originally founded in the mysteries of religion and science, is now maintained by us on the principle of rendering mutual aid to each other, as well as to preserve our adoration to the Almighty Artist, and to improve our minds with the principle of science. How should we be able to discern the brethren of the great family, but through such tokens as should point them out from other men. Language is not provincial, and the dialects of different nations would not be comprehensible to men ignorant and unenlightened. Hence, it becomes necessary to use an expression which should be cognizable by people of all nations. So it is with Masons; they are possessed of that universal expression, and

of such remains of the original language, that they can communicate their history, their wants and their prayers to every Mason throughout the globe, from whence multitudes of lives have been saved when sickness, want and misery had brought them to the brink of the grave.

The degrees of Ancient and Primitive Masonry being of still higher importance, as containing the real secrets and principals of the mystic institution, were to be guarded in a more particular manner—both from the knowledge of the world and of those who may be unworthy of receiving them. Consequently, it was ordained that the first three, or blue degrees, which are only symbols of Sublime Masonry, should be committed to memory, that it might be thereby known from the manner in which a Symbolic Mason discharged the duties of those preparatory degrees, whether he was capable of being entrusted with the real and important secrets of the craft.

Again, the history of Masonry, as contained in the higher degrees, gives an authentic detail of occurrences found only in the archives of the sublime institution, and which are so lengthy that they fill many volumes, which it would be impossible to commit to memory unless the whole of our lives were dedicated to it.

On being brought to light your attention was called to the brilliant Delta, or Shekinah, which encloses nine Hebraic characters, each being the initial of a name derived from an attribute of Deity, the whole surrounded by a serpent forming a circle.

The initials in the nine points of the Shekinah are those of the names by which Deity was known by our ancient brethren previous to the time when the Almighty disclosed his true and ineffable name to Moses on Mount Sinai.

The serpent forming the circle represents the immensity of the power of God, which has neither beginning nor end.

You also perceive in the centre of the Shekinah a luminous circle enclosing a brilliant star of five points, with the letter G in the centre, the meaning of which is thus explained:—Glory, Grandeur and Gomer; from which we understand by Glory, God: by Grandeur, the man who may be great by Perfection; and by Gomer, 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.

You also behold 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 cherubims, which represents the alliance which God made with his people. The Ark of Alliance was of the form of a parallelogram, two cubits and a-half 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 cherubims of gold. The cover of the Ark had a name; it was called the Propitiatory, a place that served to appease God's anger. Said Propitiatory contained the testimony which God gave to Moses, the tablets of the law. These tablets were of white marble, and contained the Decalogue, written in Hebrew characters. The commandments taught were disposed on the tablets as follows: The four first pointed out the duty of man to his God, and were engraved on the first tablet; the remaining six pointed out the obligations of man, and were engraved on the second tablet.

The name of the Sanctum Sanctorum, in Hebrew, is Dabir, denoting speech, and it was there the Divinity resided, and where he delivered his oracles.

Moses, by 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, who was the sister of Moses and Aholiab, and of the tribe of Dan, the most learned of the people. The Israelites testified so much ardor 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 to Moses, who 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 hangings of the Sanctum Sanctorum are purple, blue, scarlet and white, implying awe and reverence, truth and constancy, justice tempered with mercy, and purity.

The seven-branched candlestick alludes to the seven planets, and was composed of seventy parts, which alluded to the seventy divisions of the heavenly bodies.

The eye over the door of the Chapter represents the eye of God, to whose name our works are dedicated, and from whose

inspection our actions can never be concealed. The shekinah signifies visible glory, which was a symbol of the divine presence, but in our Ancient and Primitive Rite we are taught to regard it as an emblem of the cultivated mind, which disperses ignorance. The moral of this degree teaches us Silence and Secrecy.

MOST WISE.

This, my brother, concludes the Fourth Degree of Masonry; be seated.

The closing ceremony of this degree is the same as the opening

5. SUBLIME MASTER.

The Chapter is divided into two apartments. One represents the Chamber of Audience of King Solomon; the second represents the burial place of H. A. with the Mausoleum.

OPENING.

MOST WISE.

Respectable Senior Warden, convince yourself that all present are Sublime Master Masons.

RESPECTABLE SENIOR WARDEN strikes 333.

Sir Knights in the South Valley to order.

All in the South rise. RESPECTABLE JUNIOR WARDEN strikes 333.

Sir Knights in the North Valley, to order.

All in the North rise. R. S. W.

Sir Knight Conductor, you will receive the P. W. of Sublime Master from the Knights in the South and give it to me.

R. J. W.

Sir Knight Captain of the Guard, you will receive the P. W. of Sublime Master from the Knights in the North and give it to me.

This is done. R. S. W.

Most Wise, all in the South have given the P. W.

R. J. W.

Most Wise, all in the North have given the word.

MOST WISE.

Respectable Senior Warden, are you a Sublime Master Mason?

R. S. W.

I am, prove me.

MOST WISE.

How will you be proved?

R. S. W.

By my signs, words and a grip.

MOST WISE.

How many signs have you?

R. S. W.

Two; the sign of salutation and of admiration.

MOST WISE.

Give me the sign of salutation. Give me the sign of admiration. To what does the first allude?

R. S. W.

To the manner in which Benaiah, the Captain of the Guard, saluted King Solomon, when commanded to arrest me.

MOST WISE.

To what does the second allude?

R. S. W.

To the manner in which the brethren expressed their admiration when the Mausoleum was completed which our ancient Grand Master, King Solomon, caused to be erected over the remains of our operative G. M., H. A.

MOST WISE.

Give me the grip. What does the first signify? And the second? And the third? What are your sacred words?

R. S. W.

E—, J—, E—, which signify Fortitude, Tolerance and Immortality, and were shown to me in the Shekinah when I was permitted to enter the Sanctum Sanctorum.

MOST WISE.

There being nine points and nine initials in the Shekinah, will you explain the names and meanings of the other three?

R. S. W.

They are not known to Sublime Masters and cannot be explained except by those who have been exalted to the sublime degree of the Sacred Arch.

MOST WISE.

How do you expect to obtain the degree of Sacred Arch?

R. S. W.

By a propagation of those virtues which are symbolized by the hangings of the Sanctum Sanctorum.

MOST WISE.

What do those hangings imply, and what are their colors?

R. S. W.

Purple, implying Awe and Reverence, which we are taught to render to Deity: Blue, implying Truth and Constancy, which we are taught to render to the Brethren; Scarlet, implying Justice tempered with mercy, which we are taught to render to those whom human weakness has caused to err; and White, implying Purity, which we must possess if we adhere to the sublime teachings of our Ancient and Primitive Rite.

MOST WISE.

What is your name?

R. S. W.

J_W^W_W^W, which translated signifies Son of God.

MOST WISE.

Respectable Senior and Junior Knights Warden, inform the Sir Knights in your respective valleys that I am about to open — Chapter, No. —, on the 5th Degree of Masonry for the diffusion of light and truth.

R. S. W. strikes 333.

Sir Knight in the South Valley, take notice that the Most Wise is about to open — Chapter, No. —, on the 5th Degree of Masonry for the diffusion of light and truth.

R. J. W. strikes 333, and makes like proclamation in the North Valley, when the MOST WISE orders—

To order, Sir Knights; observe the Orient and attend to giving the— *5* Accordingly, in the name of the S. A. O. T. U., and under the auspices of the Sovereign Sanctuary. I declare — Chapter, No. —, opened on the Fifth Degree in Ancient and Primitive form. Sir Knight Orator, attend

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

RECEPTION.

The Neophyte is clothed as a Discreet Master by the Conductor and placed in the ante-room. All retire outside the first apartment, except the Most Wise, who sits in the Orient. The Senior Knight Warden passes through the ante-room, (attracting the notice of the Neophyte,) and seats himself by the Most Wise. The Conductor then causes the Neophyte to look into the first apartment, when he is observed by the R. S. W.—

Who dares intrude upon our privacy? Most excellent King Solomon, our deliberations have been overheard.

MOST WISE.

That cannot be: the Captain of the Guard, Benaiah, is to be vigilant.

R. S. W. goes to the door and drags Neophyte in—

The evesdropper must die!

MOST WISE.

Stay, most powerful King of Tyre, I know this person: it is brother Johaben, one of my most confidential officers. moderate your anger, there may be good reasons for his intrusion.

R. S. W.

I am satisfied, most excellent King Solomon, and shall rejoice if he convince us of his truth and fidelity.

Most Wise strikes 333. Captain of Guard leads sentinels into the first apartment; they salute. MOST WISE—

Johaben, what induced you to listen at the door of this hall of audience?

CAPTAIN OF GUARD answers for Neophyte, and points to Hiram, King of Tyre—

Seeing this person, who is unknown to me, entering hurriedly into your presence, and having the recent death of H. A. so vividly impressed upon my mind, I feared for your life, and held myself in readiness to succor you.

MOST WISE.

Was it not idle curiosity that prompted you to this?

C. OF G.

Most excellent King Solomon, it was not.

MOST WISE.

Captain of the Guard, lead brother Johaben to the middle chamber and detain him until we determine upon a decision in his case, and remember, you will be responsible for his re-appearance.

C OF G.

Attention, brethren! All form in line with Neophyte in the centre, facing the East. Salute! March!

Captain of Guard, Sentinels and Neophyte salute and counter-march into the ante-room. The Most Wise strikes 333; the Captain of the Guard, Sentinels and Neophyte return, salute as before and stand in the West as before. MOST WISE—

Brother Johaben, the motive which induced you to intrude upon our privacy has met with our approval; a laudable curiosity, which has for its attainment truth and honor, is worthy of 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. The lamentable occurrence which has deprived the craft of the eminent services of so good and great a man as the widow's son, our operative Grand Master, has overwhelmed us with grief, and confusion reigns paramount in and about the several apartments of the temple of Israel's God. Even while we now speak the body of that venerated Mason whose embalmed heart you, in the character of Discreet Master, deposited in the Sanctum Sanctorum, lies unburied. It is for the purpose of consigning to the silent grave, with befitting honors and appropriate ceremonies, the remains of him who lost his life in defense of truth, that I have hastily sent for the King of Tyre to assist us with his counsel in the performance of those rites and ceremonies, and also to aid us in the erection of a mausoleum that shall commemorate his name and our appreciation of his virtues.

Being assured that your fault in thus intruding upon our deliberations was owing to your zeal for Masonry and desire to prevent danger to our person, it is decided to pardon your error of curiosity, and permit you to assist at the obsequies of our late Grand Master, at the same time conferring upon you the honorable degree of Sublime Master and of being a witness to the alliance between us, on condition that you assume an oath of fidelity as all Sublime Masters have done before you, at the same time I pledge my Masonic word that we shall exact of you nothing that will conflict with your

honor as a manor with your politics, religion or country. If you are unwilling to proceed, you are a free agent and may depart, for the Ancient and Primitive Rite of Masonry performs that which it professes and respects the opinion of all good men. Will you proceed? * * *. You will then stand erect at the altar, your hands resting upon the Sacred Book of Laws, the glaive, symbol of honor, and the myrtle, emblem of initiation, and repeat your OB. .

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Ancient and Primitive Free Masonry, according to the Rite of Memphis, in and for the Continent of America, salutation on all points of the Triangle respect to the Order

I, —, do most solemnly promise and bind myself by this oath, never to reveal what is at present to be communicated to me to brothers of lower degrees.

That I will attend all summons of this Chapter, and confine myself to its laws and regulations, upon my word of honor, as a true Free Mason. Amen!

CONDUCTOR.

Most excellent King Solomon, the mausoleum which was ordered to be erected over the remains of our operative Grand Master, H. A., is completed and we await your presence.

MOST WISE.

Sir Knight Conductor, you will form the brethren on the north side of the Chapter, facing the Orient.

CON.

Brethren will form in procession on the North of the Chapter, facing the Orient.

This is done. MOST WISE—

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

The Most Wise, Senior and Junior Wardens and Neophyte take the head of the procession, and, making three circuits of the apartment, sing the following ode, carrying a bier or coffin.

- 1 Guided by the light Eternal,
In our hearts with Truth enshrined,
Bright the virtues, ever vernal,
Which adorned great Hiram's mind
- 2 Our Grand Master, who untimely
Met his fate at ruffian hands,
Robed in Light and Truth divinely
In Adonai's presence stands

They form a circle around the mausoleum and give the sign of admiration, exclaiming E—, J—, E—. MOST WISE—

Sir Knight Senior Warden, for what reason has this mausoleum been erected?

R. S. W.

Respect for the dead, Because the body is 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. The four sides of the obelisk are indicative of the virtues which should adorn the person of every sublime Mason, and which we thus explain: Reverence, Truth, Justice and Purity, and are opposed to the vices of the ruffians who destroyed Hiram, namely Ignorance, Falsehood, Envy and Egotism. The sprig of acacia, or myrtle, is the vivifying life that pervades all nature, and the urn implies the intellectual treasure, or immortal soul the body of man contains.

MOST WISE.

Thanks Brother of Tyre. What now remains to be done?

R. S. W.

To deposit the remains of our lamented Grand Master.

MOST WISE.

Let it be done. Take up the sacred remains.

The bier is now placed in the mausoleum. MOST WISE—

Sir Knight Orator, let the eulogy be pronounced.

ORATOR.

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

Eternal and immutable Being, whose presence fills immensity, thine omnipotence, operating throughout nature, brings about changes without number in the form of things. But nothing is lost, nothing annihilated, each atom remains and constitutes a part of the great whole. Thou hast created all men to be happy, and hast therefore bestowed upon them an intelligent mind, whose innate faculties are the evidence of its immortality, and, if well employed, capable of rendering them

more and more perfect, and more fit to appreciate thy greatness and enjoy thy blessings. Thy infinite wisdom has so ordained nature that nothing in the universe can be lost, and our souls are not more subject to annihilation than our bodies, whose elements only suffer decomposition after death in order that they may re-assume their primitive condition.

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

ALL say—

So mote it be.

MOST WISE.

Let the new made Sublime Master be conducted to the Orient for instruction.

This is done, and 3d verse sung.

- 3 May his bright example aid us
Mason's duty to fulfil,
And when death in dust hath laid us,
May Truth brightly guide us still.

MOST WISE.

I will now instruct you, my brother, in the secrets of this degree. This is the grip of a Sublime Master * *.

As we are taught in Masonry to protect ourselves, our family and our neighbors, the grip of this degree is used as a sign of protection among Sublime Masters; for instance, if you were to see a brother of this degree making a purchase by which he would be liable to fraud, or which is to his disadvantage, it would be your duty to place your hand in such a manner before him as to attract his attention, saying, "Your promise;" on the contrary, should the affair be to his interest, you would say, "That is perfection," at the same time turning your hand towards you, as in the first part of the grip.

This is the sign of salutation * * , and alludes to the manner in which Benaiah, the Captain of the Guard, saluted King Solomon, when commanded to arrest you.

This is the sign of admiration * * , and alludes to the sign given at the tomb of our venerated Grand Master, H. A.

Your name is Johaben, or Son of God; your P. W. is * * , and your sacred words are E—, J—, E—, signifying Forti-

ude, Toleration and Immortality, and allude to the fortitude you exhibited when arrested as a cowan, the toleration inscribed on the banners of our Ancient and Primitive Rite, and the immortality of the soul, in which Sublime Masters believe. Go, my brother, salute the Senior and Junior Knights Warden, and convince them that you are in possession of the signs, words and grips of a Sublime Master. This is done as at opening. You will now listen to the discourse of the Orator.

Neophyte is conducted to ORATOR—

My brother, in the Fifth Degree of the Ancient and Primitive Rite of Masonry, the Neophyte is called Sublime Master; he is here taught that he is the Son of God, and as such, entitled to divine love. He perceives the intimacy between divine and human nature, between God and man; in one word, the Infinite, with all its consequences, and man being now allied with his Almighty Father, his celestial origin is an undoubted fact. He adheres to it with gratitude and joy. God is his soul, his light, his companion. They both unite through a mutual force of attraction, where are derived the glory of God and the perfection of man. It is a constant action of the most intimate relations between the true source of life and the happy being who never ceases there to renew his youth in spite of the constant decay, variations and changes of the material forms to which he is subjected. He yields without resistance to the many accidents "and the thousand natural shocks that flesh is heir to," because he feels that the principle, by virtue of which he exists, is everlasting. All that is frail and perishable in him must be relinquished, but all that is mental and divine must remain and live for ever. In one word, it is the doctrine of the Immortality of the Soul which is here plainly taught, and in which we firmly believe, because it then appears as the necessary consequence of our origin.

The Fifth Degree is a solemn initiation into the relations of God with himself, as necessary and immediate consequences of his existence. His infinite power and unavoidable tendency to produce himself, more and more to manifest his eternal resources, and impress all over the universe his divine image and attributes, become the favorite study of the candidate. There he is with Almighty God, with Jehovah, and he beholds how the Father of man delights in contemplating his work and enjoying his prodigious perfections. Thus closes this degree.

6. THE SACRED ARCH.

The Chapter represents the Audience Chamber of King Solomon. In the Orient is suspended the Sacred Delta; on the right and left the two Pillars J. B. support an arch on which is painted nine signs of the zodiac, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio and Pisces. There is also a second apartment in which are nine arches on the keystones of which are inscribed the following words: Jod, Jhao, Jah, Eleial, Eliah, Joheb, Adonai, Elhannan and Jobel. In the centre of the ninth arch is a pedestal on which is placed a similar delta to that in the Orient.

OPENING.

MOST WISE strikes 333 333 333—

Respectable Senior Warden, what is your duty in this Sacred Arch?

RESPECTABLE SENIOR WARDEN.

Most Wise, it is to protect our mysteries against the indiscretion of the profane.

MOST WISE.

Have you taken measures to that effect?

R. S. W.

The Sentinel is at his post and we are in security.

MOST WISE.

Since it is so, brother Hiram, assure yourself that all present are Knights of the Sacred Arch.

R. S. W.

Sir Knights in the South Valley to order.

All in the South rise. RESPECTABLE JUNIOR WARDEN strikes 333.

Sir Knights in the North Valley, to order.

All in the North rise. R. S. W.

Sir Knight Conductor, you will receive the P. W. of the Sacred Arch from the Knights in the South and give it to me.

R. J. W.

Sir Knight Captain of the Guard, you will receive the P. W. of the Sacred Arch from the Knights in the North and give it to me.

This is done. R. S. W.

Most Wise, all in the South have given the P. W.

R. J. W.

Most Wise, all in the North have given the word.

MOST WISE.

Respectable Senior Warden, are you a Knight of the Sacred Arch?

R S W

I have descended through the nine arches into the bowels of the earth where I discovered the sacred delta of Enoch, by means of which the lost word of a Master Mason was brought to light.

MOST WISE.

Have you that word?

R. S. W.

I have.

MOST WISE.

Will you give it me?

R S. W.

I will, if you assist me in Ancient and Primitive form.

MOST WISE.

What is that Ancient and Primitive form?

R. S. W.

On the Tripple Triangle, and the word syllabled at —.

MOST WISE strikes 333—

To order, Sir Knights.

All rise and form in groups of two, (the Most Wise and R. Senior Warden at the altar,) and give the word. MOST WISE strikes 1—

How did you gain admission to this Sacred Arch?

R S. W.

By three times three alarms.

MOST WISE.

To what do they allude?

R S. W.

To the nine arches of the sacred arch of Enoch.

MOST WISE.

Have you a sacred word?

R. S. W.

I have nine, three of which were communicated to me in the degree of Discreet Master and three as a Sublime Master : the last three I received on being admitted to the solemn degree of Knight of the Sacred Arch.

MOST WISE.

Give them to me.

R. S. W.

Jah, Elhannan. Jobel.

MOST WISE

What do those names signify ?

R. S. W.

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

MOST WISE.

Have you a knowledge of the signet of King Solomon ?

R. S. W.

I have, it is a double Triangle, which being interlaced, forms a six pointed star, and the mysterious characters in the centre prove to be the sacred word of a Mason which was lost

MOST WISE

Have you any signs ?

R. S. W.

I have.

MOST WISE.

Give them.

This is done. MOST WISE—

Respectable Senior and Junior Knights Warden, inform the Sir Knights in your respective valleys that I am about to open —— Chapter, No. —, on the 6th Degree of Masonry for the diffusion of light and truth.

R. S. W. strikes 333.

Sir Knights in the South Valley, take notice that the Most Wise is about to open —— Chapter, No. —, on the 6th Degree of Masonry for the diffusion of light and truth.

R. J. W. strikes 333, and makes like proclamation in the North Valley, when the MOST WISE orders—

To order, Sir Knights; observe the Orient and attend to giving the—— *6* Accordingly, in the name of the S. A. O. T. U., and under the auspices of the Sovereign Sanctuary,

I declare — Chapter, No. —, opened on the 6th Degree in Ancient and Primitive form. Sir Knight Orator, attend to the Sacred Book of Laws. Sir Knight Guard of the Tower, inform the Sentinel, and if there are any visiting Sir Knights, invite them to enter.

RECEPTION.

The Neophyte is prepared by being clothed as a Sublime Master with a cable tow around his waist by the Captain of the Guard, who makes the alarm at the inner door of 333 333 333. GUARD OF TOWER—

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

MOST WISE.

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

CONDUCTOR opens door—

Who comes here?

CAPTAIN of GUARD

Three Neophytes who have been duly initiated E. A., passed as F. C., raised to the sublime degree of M. M., received as Discreet Masters, assisted as Sublime Masters at the obsequies of the illustrious dead, and now desire more light and truth in Masonry, by being admitted to this sublime degree of the Sacred Arch.

CON.

Brothers, is this an act of your own free will and accord? * * Are they worthy and well qualified? * * Duly and truly prepared? * * Why do they aspire to this privilege?

C. OF G.

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

CON.

By what further right do they expect to be admitted to this solemn degree?

C. OF G.

By benefit of the words of a Sublime Master.

CON.

Give them * * The words being right and the Neophytes being in possession of these qualifications, I will inform the Most Wise of their request.

CON. shuts door and addresses the Most Wise—

Most Wise, the alarm was caused by three Neophytes who have been duly initiated E. A., passed as F. C., raised to the sublime degree of M. M., received as Discreet Masters, assisted as Sublime Masters at the obsequies of the illustrious dead, and now desire more light and truth in Masonry by being admitted to this solemn degree of the Sacred Arch.

MOST WISE.

Is this an act of their own free will and accord? * * * Are they worthy and well qualified? * * * Duly and truly prepared? * * * Why do they aspire to this privilege?

CON.

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

MOST WISE.

By what further right do they expect to be admitted to this solemn degree?

CON.

By benefit of the words of a Sublime Master.

MOST WISE.

Give them. * * * The words being right and the Neophytes in possession of these qualifications, it is my order that they be admitted into this Sacred Arch, in Ancient and Primitive form.

Music plays; Conductor opens door, Captain of Guard leads Neophytes into the Chapter. CON.—

Brethren, on being admitted into this solemn degree, you are received upon the sacred delta applied to your heart, the three equal sides of which are emblematical of the three attributes of T. S. A. O. T. U., Omniscience, Omnipotence and Omnipresence.

The following ode is sung:

- 1 Almighty Father, heavenly King,
Before whose sacred name we bend;
Accept the praises which we sing,
And to our humble prayer attend;
All hail, great Architect divine,
This universal frame is thine
- 2 On thy Omnipotence we rest,
Secure of thy protection here,
And hope hereafter to be blest,
When we have left this world of care.
All hail, &c , &c

- 3 Grant us, great God ! thy powerful aid,
 To guide us through this vale of tears .
 For where thy goodness is displayed
 Peace soothes the mind and pleasure cheers
 All hail, &c , &c

ORATOR advances saying—

Kneel, my brothers, and let us invoke a blessing on our present undertaking. All kneel, and the following prayer is recited.

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

ALL say—

So mote it be !

MOST WISE.

Let the Neophytes approach the altar. They are conducted to the altar. Brethren, we understand that you seek preferment in Masonry by being admitted to the solemn mysteries of the degree of Royal or Sacred Arch ; before you can advance further, I must ask you if you will voluntarily assume the strong and binding attestation which all Knight Masons of this solemn degree have taken, and sacredly abide by the same ? * * You will then take the O.B. :

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Ancient and Primitive Free Masonry, according to the Rite of Memphis, in and for the Continent of America, salutation on all points of the Triangle respect to the Order

I, —, swear, in the presence of the Sublime Architect of the Universe, and the brilliant lights of this Ancient Chapter, on the sacred book of laws, and on the glaive, symbol of honor, fidelity to the Celestial Empire of the Ancient and Primitive Rite, and obedience to its sacred laws. I promise to abide by

the by-laws, rules and regulations of this or any other chapter of Rose Croix of the Ancient and Primitive Rite of which I may hereafter become a member, and to obey all summonses sent, or given me therefrom, and also to obey the laws, rules and regulations of the Sovereign Grand Council General of Princes of Memphis, 32d Degree for the State of ———, if within my power; I promise and swear to obey the constitutions, edicts, general statutes and ordinances of Ancient and Primitive Freemasonry, according to the Rite of Memphis, emanating from the Sovereign Sanctuary of Patriarchs for the Continent of America, sitting in the valley of New York.

I swear never to admit into this or any other chapter, any person for initiation or advancement, who is not a Mason in good standing, and that I will not recognize or hold masonic intercourse with any person claiming to be of the Ancient and Primitive Rite unless he be recognized as such by the Sovereign Sanctuary.

I promise and swear to maintain inviolably all the signs, secrets and mysteries that have been, may now, or shall hereafter be confided to me as such, in this, or any other chapter, senate or council of the Ancient and Primitive Rite.

I do furthermore most solemnly and sacredly swear that I will not communicate the lost word of a Mason except in the manner in which it shall be given to me, namely upon the triple triangle, and syllabled at low breath, to any person in or out of a chapter.

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

To all these I do solemnly and sincerely swear, without reservation, and with full determination to keep and perform the same with sincerity and good will, upon my word and sacred honor as a true Freemason. So help me God.

MOST WISE

In whom do you place your trust?

NEOPHYTE answers—

In Jehovah!

MOST WISE.

In the name of that Omnipotent Being arise, and may the remembrance of the sprig of acacia which was found on the temporary grave of him who was truly the most excellent of Masons, and who parted with his life sooner than betray his trust, ever stimulate his successors to imitate his glorious example, that the essence of virtue may enshrine our beloved Rite, and exalt our intellectual parts; and when Death, the grand leveler of all human greatness, hath drawn his sable curtain around us, when the last arrow of our mortal enemy hath been dispatched, and the bow of this mighty conqueror broken by the iron arm of time, when the angel of the Lord declares that time shall be no more, and when, by this victory, God hath subdued all things to himself, then shall we receive the reward of our virtue by acquiring the possession of an immortal inheritance in those heavenly mansions veiled from mortal eye, where every secret of Masonry will be opened, never to be closed. Then shall the S. A. O. T. U. welcome us into his Celestial Chapter, where peace, knowledge and the fullness of all that is good eternally reign!

Brethren, in the degrees of Discreet and Sublime Master the initials of the Shekinah were partly explained to you; in this degree you will be further enlightened, and their significance made manifest. Six have been explained; the remaining three, J. E. and J., have not; they are thus explained: Jah, God; Elhannan. Mercy; Jobel, Joy.

In your progress it is possible that you will make further discoveries: you will, in company with the Knights Orator, Conductor and Captain of the Guard, repair to the top of Mount Zion, near to the place where the ark of the covenant rested at the command of David of Israel, there make researches and bear up the result of your labor.

Supply the brothers with the necessary implements of labor
* * Now depart, and the God of Abraham, of Isaac and of Jacob be with you!

ORATOR recites the following Proverbs, Chapter 2—

My son, if thou wilt receive my words, and hide my commandments with thee, so that thou incline thine ear into wisdom, and apply thine heart to understanding,

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

If thou seekest her as silver, and searchest for her as for hidden

treasure, then shalt thou understand the fear of the Lord and find the knowledge of God.

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

They now arrive at the second apartment. CON.—

Let us remove these stones.

C. OF G.

Agreed. This stone gives a hollow sound. Can you raise it, brother?

They do so. CON.

Let us carry up this stone, on whose sides are engraven figures to us unknown.

C. OF G.

Agreed.

They return to the East. ORATOR—

Canst thou by searching find out God? Canst thou find the Almighty to perfection? He is high as Heaven. What canst thou do? He is low as hell; what canst thou know?

CON.

Most Wise, according to your instructions we repaired to the spot designated by you, where we found this cubical stone having on its sides hieroglyphics to us unknown.

MOST WISE.

Repair again to your labor, your discovery is of the greatest importance, it is no less than the sacred symbol of the Sacred or Royal Arch Masons, which since the death of our operative Grand Master we were unable to make use of. Return and make further search.

They do so. ORATOR—

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

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

They arrive at the arches. CON.—

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

C. OF G. (for Neophyte)—

I will. Descends. Here is an arch on the keystone of which is engraved the word Jod.

CON.

God is the principle, the source of all things, the great Supreme Cause and Universal Father. Go on, brother.

C. OF G.

I find here a second arch and keystone, having on its face the word Jhao.

CON.

God is existence; in him we live and have our being. Go on.

C. OF G.

Here is a third arch and keystone, bearing on it the word Jah.

CON.

God is eternal, without beginning and without end; unto him the past, the present and the future are one. Go on.

C. OF G. (speaking for Neophyte)—

I am fatigued: let one of my companions descend.

CON.

Agreed.

The second brother descends. C. OF G.—

Here is a fourth arch and keystone, bearing on it the word Eleial.

CON.

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

C. OF G.

A fifth arch and keystone bears on it the word Eliah.

CON.

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

C. OF G.

A sixth arch bears on it Jobeb.

CON.

Toleration is from God; the highest of his creatures and the lowest are but as one in his sight. Go on, my brother.

C. OF G.

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

CON.

Agreed.

The third brother descends. C. OF G.—

Here is a seventh arch, and on its keystone is the word Adonai.

CON.

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

C. OF G.

The eighth arch bears on it Elhannan.

CON.

Mercy; God is love; his unbounded and inexhaustible mercy is our trust and our hope, and giveth joy throughout the universe. Go on.

C. OF C.

A ninth arch bears on its keystone the word *Johel*.

CON.

Joy; God is wisdom; he knoweth all things, past, present and future, and there is no mystery unknown to him, for his understanding is the arches of nature. Let us all descend.

They do so; and on seeing the delta on the pedestal they give the sign of adoration, exclaiming "MULABAJ," and give the token and answer.

CON.—

Let us bear up this delta; it is a counter-part of that suspended in King Solomon's hall of audience, and is of importance.

They return. R. S. W.—

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

MOST WISE.

Companions, what is this? a delta! This must be the sacred symbol of the patriarch Enoch: your discovery is indeed important.

R. S. W.

Let us give thanks to the Lord who hath given us the treasures of darkness, and the hidden riches of secret places.

MOST WISE strikes 333—

To order, Sir Knights.

All give the signs of admiration and adoration. MOST WISE, interlaces the deltas, making them form a six pointed star—

Rejoice, companions, the lost word is recovered; here in the centre of the intersecting triangles our eyes are blessed with the sight of that omnific word, even as it was revealed to the patriarch Enoch before the flood. I will now, with the assistance of my officers, and as the representative of our ancient Grand Master, King Solomon, communicate it to you; but before I do so, I must impress most solemnly upon your mind that it is a serious and important trust, which you are sacredly to guard. Words are given. There are two jewels belonging to this degree. The intersecting triangles forming a six pointed star, with the mysterious characters in the centre, is a perfect representation of the signet of Solomon of Israel, which for

ages has been the object of profound veneration among the nations of the East.

The intersecting deltas are emblematic of fire and water, prayer and remission, creation and redemption, life and death, and of resurrection and judgment; and denote that the Mason who is worthy of this sacred degree, should fulfil his duty to God and to man; and fill with justice, truth and honor his place in creation, wherein T. S. A. O. T. U. has pleased to place him.

The second jewel is a representation of the hieroglyphics upon one side of the cubical stone which you and your companions discovered closing the aperture to the sacred vault, and is the particular mark of this degree. It is the triple tau, a figure of five lines, thus —, as T upon H; it is symbolical of the union between the Father and the Son, the letter H representing Jehovah, the Father. Again, the T H, is explained *Templum Hierosolyma*, Temple of Jerusalem; meaning a treasure, or the place in which the treasure is deposited. The true interpretation of this symbol is Key of Knowledge, or the intellectual searching into the physical mysteries, and obtaining revelation of truth.

Amongst our Egyptian brethren it was named Nilometer, and was used to measure the waters of the Nile at their annual overflowing.

It also signifies *Clavis ad Thesaurum*, Key to a Treasure; and what more appropriate symbol can there be than the cross or key to the unlocking of those mysteries which cease to be such when opened with the Key of Knowledge? The cross is an emblem of science in the mind of man, and is the first object in every system of human worship. One of the secrets of Masonry is, that it passed by symbols from superstition to science, and leads us to the light of truth.

You also perceived upon the cubical stone certain other hieroglyphics which are used as a means of secret correspondence between Masons of this degree, and are thus explained:

* * * * *

I assure you, my brethren, that now you are truly Master Masons, and in full possession of those secrets and the word of a Master Mason, which was lost to the craft by the untimely death of him who was the personification of Truth and Integrity. I will also instruct you in the manner of working your-

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

In entering a Lodge in England, it is necessary to salute the first three officers, and you would know by looking at the tracing-board in the East, in what degree. The W. and G. are the same as with us, but the S. of the T. D. are, first that of H., which is made by dropping the L. and raising the R., throwing the H. to L. as if to screen the eyes from a painful sight. It alludes to finding $\times \times$.

The second is that of sympathy or sorrow, and is given by bending T. H. F. and striking the R. H. gently on T. F. The P. S. is as with us.

The S. of G. or D. is made by P. T. H. O. T. F., and took its rise at the time when H. A. was making his way from the entrance of the T., when his agonies were so great T. T. P. S. I. L. D. O. H. F., and he made this sign as a temporary relief to his sufferings. This is T. S. of Joy and Exultation, R. B. H. T. H., and took its rise at the time when King Solomon with his household went to view the finished Temple, and being astonished at its magnificence they simultaneously exclaimed, "O. W. M.!"

In France and other countries where the French and Scottish Rites are practiced, T. G. O. E. A. is made by giving T. R. O. T. F. J. O. T. I. F., the S. W. B. P. W. T. name of the son Lamech. Battery 2 1. Age 3 years. S. as here.

T. G. O. F. C. 3. R. O. T. F. J. O. T. I. F. and 2. O. T. F. J. O. T. M. F. Battery 2 1 2. Age 5 years. S. as here.

T. G. O. M. M., as here. S. as here. S. O. A. R. B. H. T. H. as in the S. A. Degree, saying, "To me, children of the widow," S. O. H., as in England. Battery 2 1 2 1 2 1. Age seven years and more.

P. W.—S. R. T. F. R. G.

S. W.—S. R. M. F. R.

You see, brother, that the Ancient and Primitive Rite of Memphis is the true Masonic Rite, from which all others are but branches. In our chapters, senates and councils the true Masonic Light and History are explained, leading step by step to Truth, Light and Knowledge. Go salute the Respectable

Junior and Senior Knights Warden, and satisfy them that you are in possession of the secrets of a Royal or Sacred Arch Mason.

This is done. MOST WISE—

Let the Neophyte approach the altar. Stokes 333. To order, Sir Knights. Captain of the Guard, make the usual proclamation.

C. OF G.

To the Glory of the Sublime Architect of the Universe, under the auspices of the Sovereign Sanctuary of Ancient and Primitive Free Masonry, according to the Rite of Memphis, in and for the Continent of America,

I proclaim brother — admitted a Royal Arch Mason and a member of the Degree of Sacred Arch.

MOST WISE.

Together, Sir Knights. 333 333 333. You will now listen to the Knight Orator. strikes 1.

HISTORY.

ORATOR.

Brother, the antique legends of Masonry, which date back forty centuries, having descended to us fortified by unquestionable authenticity, through the Patriarchs of our Ancient and Primitive Rite, Priests of the Most High God, who officiated in the Temples of Israel and of Judah and Hierophants of Egypt, that land of mystery, of science, and of practical, operative Masonry, where to this day wonders of Masonic Art still towering to Heaven their gigantic heads, exist as incontrovertible proofs of the antiquity of our Order, and inform us that the Patriarch ~~Enoch~~ was born in the year of the world six hundred and twenty-two, that he lived three hundred and sixty-five years, and that he walked with God, and that he was not, for God took him. We are also informed that ~~Nah~~, filled with the love and fear of T. S. A. O. T. U., strove to direct the minds of the men in the paths of honor, truth and wisdom, but in vain; for the wickedness of man was great in the earth and every imagination of the thoughts of his heart was only evil continually. Enoch, overwhelmed with grief on account

Enoch

of the wickedness of mankind, supplicated God to bring them into the paths of Light and Truth. that they might know, fear and love the holy name of Deity.

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

In the ninth and lowest arch he perceived a pedestal of marble, on which was engraven the same Mysterious, Omnific Name, revealed to him upon the mountain. Upon awakening, Enoch accepted his vision as an inspiration from Heaven, and traveled in search of the mountain he saw in his dream. Way-worn and weary, he rested in the land of Canaan, then already populous with the descendants of Adam. With the assistance of his son, Methuselah, he constructed in the bowels of the mountain nine apartments, each roofed with an arch and having a keystone with mysterious characters upon it, even as he beheld them in his vision.

This labor being completed he made two deltas of purest gold, engraving upon each two of the mysterious characters. One of the deltas he placed upon a pedestal of marble, which he erected in the deepest arch, as had been shown him in his dream, the other he retained.

Having accomplished this labor he closed the aperture at the top with a square stone, having engraved on its sides the hieroglyphics which you have this day had interpreted to you. He also erected over the Sacred Arch a roofless temple of hnge, unhewn stone. to the glory O. T. S. A. O. T. U.

That the knowledge of this sacred spot and the treasure it contained might survive the flood, which Enoch knew would soon overwhelm the world in one vast sea of ruin, he raised two columns on the hill, one of brass to resist the water, the other of granite to withstand fire. On the column of granite he inscribed a description of the subterranean arches, on the other the rudiments of the arts and sciences. The column of granite was swept into a shapeless mass by the flood, but that of brass stood firm for ages after the deluge.

This mountain was in the Holy Land opposite Mount Moriah, where King Solomon erected the temple; it was in later days named Zión, and it was there that the ark of the covenant was placed, until the Sabbatical year 1045 before the Christian era, when it was brought from the House of Aminadab, at Kirjath-jearim by King David, and sixty thousand choice men of Israel.

Enoch having finished the Sacred Vault, gave to his son, Methuselah, the delta which he retained, with strict charge to give it to his grandson Noah; this was accomplished according to his desire. In the year of the world 1656, Noah entered the ark with his three sons and with their families, and were, by Divine will, preserved from the deluge that destroyed the rest of the human race.

About the year 2188, before Christ, Mizraim, the grandson of Ham, led colonies into Egypt and laid the foundation of the kingdom of Egypt, which lasted 1,663 years. Mizraim carried with him the sacred delta of the patriarch Enoch, which he confided to the care of the hierophants or priests, who carefully preserved it in their splendid temples on the banks of the Nile.

Hermes Trismegistus, who was looked upon as the interpreter of the Gods, was one of the most learned of the hierophants; he deciphered the sacred characters upon the brazen obelisk erected by ~~Noah~~, and was the inventor of many useful arts; to him was ascribed the reformation of the Egyptian year. He prophesied that there would arise in the East a king who would erect a magnificent temple, to the glory of the S. A. O. T. U., whose renown should penetrate to the remotest parts of the earth; and charged the priests, that when this great king should arise, that they should give into his keeping the sacred delta of the patriarch ~~Noah~~.

X Enoch

This prophecy was fulfilled in the person of Solomon, during the reign of Hiram of Tyre, who initiated him into the mysteries of Masonry, and gave him the sacred delta which Solomon caused to be suspended in the East of his hall of audience.

From the time of Enoch, the true pronounciation of the sacred name remained unknown, until the Almighty was pleased to reveal it to the prophet Moses, when he commanded him to go unto Pharaoh, and cause him to send forth the children of Israel out of bondage, saying unto him :

"I have surely seen the afflictions of my people which are in Egypt, and have heard their cry, by reason of their task master, for I know their sorrows

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

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

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

Moreover, he said, "I am the God of thy father the God of Abraham, the God of Isaac, and the God of Jacob."

Moses revealed the sacred name to Aaron, to Joshua the son of Nun, and afterwards it was communicated to the high priests. The word being composed of consonants only, was lost, except to the few favored by the Almighty, and was entirely lost to Masons by the death of our operative Grand Master.

Solomon being desirous of erecting a temple upon Mount Zion, selected as a site the spot on which the temple of Enoch formerly stood, and to this end directed that the stones and rubbish should be removed.

Benaiah, the Captain of the Guard, Stolkin, who discovered the sprig of acacia at the temporary grave of H. A., and Johaben, a favorite officer, whom you in this degree have had the honor to represent, were charged to survey the ground and lay the foundation. In doing this, they discovered and brought up to King Solomon and Hiram of Tyre, these important objects by which we have been enabled to recover the lost word of a Master Mason.

Thus has been fulfilled the promise which the Almighty made to the patriarchs, that in the fullness of time his name should be revealed.

Tito Zadoc, the high priest, was raised to this degree after the death of H. A., to honor the great servant of the Most High, who was set above the great and learned Hiram, King of Tyre, and who was the most powerful king then on earth, and whose wisdom far exceeded that of all men. The rest who were admitted to this degree obtained admission into the obelisk without attendance,—into the Sanctum Sanctorum or Holy of Holies, only with permission and in presence of Tito Zadoc, the high priest, and having the glorious veil of the temple, which separated the holy place from the most holy, or Sanctum Sanctorum thrown aside by twelve priests, representing the twelve tribes of Israel. They were permitted, during the reading of the law by the chief priests of the tribes of Israel, to view that glorious treasure, exhibited in due form by the high priests. Into King Solomon's private arch the high priests entered, accompanied by King Solomon himself, and Hiram, King of Tyre, whilst the nine grand officers guarded the nine arches that led from the residence of the king on Mount Zion to the Arch under Mount Moriah; and on this solemn and secret spot the obligation of this degree was taken in the presence of the high priests, and the kings of Jerusalem and Tyre.

My brother, this ends the history of the temple during the reign of King Solomon; you have solemnly taken the obligation which unites Royal Arch Masons in our fraternal chain; let us review the lesson you have been taught in Masonry. When you were first admitted into a Lodge, from the profane world, you emblematically represented the entrance of man into mortal existence; you were taught a lesson of natural equality, fraternal dependence and the principles of charity; to extend relief and consolation to your fellow-creatures in the hour of affliction; to free your mind from pride and prejudice, and look beyond the narrow limits of particular institutions, whether civil or religious, and to view in every son of Adam a brother of earth.

Above all, it taught you to bend with resignation to T. S. A. O. T. U., to dedicate your heart, to purify it from malignant passion, and prepare for the reception of light and truth.

Advancing to the second degree, you were enabled to contemplate the intellectual faculties, and trace them from their development through the paths of divine science to the throne of your Maker; you learned the just estimate of those wondrous faculties with which God has endowed the being formed after his own image; and the duty he has imposed on you, of cultivating those divine attributes, that you may be enabled to show forth his glory, and advance the happiness of mankind. As a Master Mason, you are taught that death has no terrors equal to the stain of falsehood and dishonor; and in teaching you how to live, likewise teaches you how to die. To the man whose mind has been modeled to virtue and science, the Ancient and Primitive Rite of Memphis' presents a yet more useful lesson, THE KNOWLEDGE OF HIMSELF.

7. THE SECRET VAULT.

OFFICERS.

- 1.—MOST WISE, who represents Gedaliah.
- 2.—RES. . KT. . SENIOR WARDEN, who represents Seraiah.
- 3.—RES. . KT. . JUNIOR WARDEN, who represents Zephaniah.
- 4.—RES. . KT. . ORATOR, who represents Jeremiah.
- 5.—RES. . KT. . CONDUCTOR, who represents Shealtiel.
- 6.—RES. . KT. . CAPTAIN OF THE GUARD, who represents Iddo.
- 7.—RES. . KT. . GUARD OF THE TOWER, who represents Jozadak.
- 8.—RES. . KT. . ARCHIVIST, who represents ———
- 9.—RES. . KT. . TREASURER, who represents ———
- 10.—RES. . KT. . SENTINEL, who represents ———

OPENING.

MOST WISE strikes 333 333 333—

Respectable Senior Warden, what is your duty in this Secret Vault?

RESPECTABLE SENIOR WARDEN.

Most Wise, it is to protect our mysteries against the indiscretion of the profane.

MOST WISE.

Have you taken measures to that effect?

R. S. W.

The Sentinel is at his post and we are in security.

MOST WISE.

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

R. S. W. strikes 333—

Sir Knights in the South Valley to order.

All in the South rise. RESPECTABLE JUNIOR WARDEN strikes 333

Sir Knights in the North Valley, to order.

All in the North rise. R. S. W.

Sir Knight Conductor, you will receive the P. W. of the Secret Vault from the Knights in the South and give it to me

R. J. W.

Sir Knight Captain of the Guard, you will receive the P. W. of the Secret Vault from the Knights in the North and give it to me.

This is done. R. S. W.

Most Wise, all in the South have given the P. W.

R. J. W.

Most Wise, all in the North have given the P. W.

MOST WISE.

Respectable Senior Warden, are you a Knight of the Secret Vault?

R. S. W.

The signet was made known to me.

MOST WISE.

What is that signet?

R. S. W.

The interlaced deltas, forming a six pointed star with the mysterious characters enclosed therein.

MOST WISE.

What do those characters express?

R. S. W.

The lost word of a Master Mason.

MOST WISE.

Respectable Senior and Junior Knights Warden, inform the Sir^e Knights in your respective valleys that I am about

to open — Chapter, No. —, on the 7th Degree of Masonry for the diffusion of light and truth.

R. S. W. strikes 333.

Sir Knights in the South Valley, take notice that the Most Wise is about to open — Chapter, No. —, on the 7th Degree of Masonry for the diffusion of light and truth.

R. J. W. strikes 333, and makes like proclamation in the North Valley, when the MOST WISE orders—

To order, Sir Knights; observe the Orient and attend to giving the— *7* Accordingly, in the name of the S. A. O. T. U., and under the auspices of the Sovereign Sanctuary, I declare — Chapter, No. —, opened on the 7th Degree in Ancient and Primitive form. Sir Knight Orator, attend to the Sacred Book of Laws. Sir Knight Guard of the Tower, inform the Sentinel, and if there are any visiting Sir Knights, invite them to enter.

RECEPTION.

The Neophyte is prepared by being clothed as a Knight of the Sacred Arch by the Captain of the Guard, who makes the alarm at the inner door of 333 333 333. GUARD OF TOWER—

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

MOST WISE.

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

CONDUCTOR opens door—

Who comes here?

CAPTAIN OF GUARD.

A Neophyte who has been duly initiated E. A., passed as F. C., raised to the sublime degree of M. M., received as Discreet Master, assisted as Sublime Master at the obsequies of the illustrious dead, has ascended through the nine arches into the bowels of the earth and discovered the delta of Enoch, by means of which the lost word of M. M. was brought to light, and now desires more light and truth in Masonry, by being created a Knight of the Secret Vault.

CON.

Is this an act of your own free will and accord? * * Is he worthy and well qualified? * * Duly and truly prepared? * * Why does he aspire to this privilege?

C. OF G.

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

CON.

By what right does he expect to receive this degree?

C. OF G.

By benefit of the sacred word of a Knight of the Sacred Arch.

CON.

Give it to me * * * The word being right and the Neophyte being in possession of these necessary qualifications, I will inform the Most Wise of their request.

CON. shuts door and addresses the Most Wise—

Most Wise, the alarm was caused by a Neophyte who has been duly initiated E. A., passed as F. C., raised to the sublime degree of M. M., received as Discreet Master, assisted as Sublime Master at the obsequies of the illustrious dead, has descended through the nine arches into the bowels of the earth and discovered the sacred delta of Enoch, by means of which the lost word of M. M. was brought to light, and now desires more light and truth in Masonry by being created a Knight of the Secret Vault.

MOST WISE.

Is this an act of his own free will and accord? * * * Is he worthy and well qualified? * * * Duly and truly prepared? * * * Why does he aspire to this privilege?

CON.

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

MOST WISE.

By what right does he expect to receive this degree?

CON.

By benefit of the sacred word of a Knight of the Sacred Arch which he has given.

MOST WISE.

He having given the word, and being in possession of these qualifications, it is my order that he be admitted into this Secret Vault, in Ancient and Primitive form.

Music plays; Conductor opens door; Captain of the Guard leads Neophyte into Chapter and places him between the columns. Ode is sung—

FALLEN is thy throne, oh Israel!
 Silence is o'er thy plains;
 Thy dwellings all lie desolate.
 Thy children weep in chains
 Where are the dews that led thee
 On Etham's barren shore?
 The fire from Heaven which led thee.
 Now lights thy path no more.

Lord, thou didst love Jerusalem—
 Once she was all thy own;
 Her love thy fairest heritage,
 Her power thy glory's throne;
 'Till evil came and blighted
 Thy long-loved olive tree;
 And Salem's shrines were lighted
 For other gods than Thee!

"Go,"—said the Lord—"ye conquerors!
 Steep in her blood your swords,
 And raze to earth her battlements,
 For they are not the Lord's!
 'Till Zion's mournful daughter
 O'er kindred bones shall tread,
 And Hinnom's vale of slaughter
 Shall hide but half her dead

MOST WISE.

Sir Knight Captain of the Guard, whom do you conduct?

C. OF G.

A Knight of the Sacred Arch, who desires more light and truth.

MOST WISE, to Neophyte—

Are you an Entered Apprentice? * * Give the G., S. and W. to the Junior Knight Warden. Are you a Fellow Craft? * * Give the G., S. and W. to the Senior Knight Warden. Are you a Master Mason? * * G., S. and W. to the Junior Knight Warden.

Neophyte gives them, and as he pronounces the Word all rush on him with drawn swords. MOST WISE—

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

C. OF G.

I have with the brethren shed tears at the grave of our respectable Master H. A., where the sprig of myrtle was placed.

MOST WISE.

Give the G., S. and W. to the Senior Knight Warden * *
Are you a Sublime Mason?

C. OF G.

I have assisted at the obsequies of the illustrious dead.

MOST WISE.

Give the G., S. and W. to the Junior Knight Warden * *
Are you a Knight of the Sacred Arch?

C. OF G.

I have descended through the nine arches into the bowels of the earth and discovered the sacred delta of Enoch, by means of which the lost word of M. M. was brought to light.

MOST WISE.

Give the G., S. and W. to the Senior Knight Warden * *
We are pleased with your proficiency in the Ancient and Primitive Rite. Retire, my brother, and in due time you shall receive that which you are in search of.

Neophyte is led out by Captain of Guard. MOST WISE—

Sir Knights, do you consent that the Sir Knight be admitted to this degree?

The brethren give consent by sign of the Secret Vault. MOST WISE—

Sir Knights, you will take your stations at the nine arches.

Knight Senior Warden goes to the first arch; Knight Junior Warden goes to the second arch; and the Captain of the Guard, as soon as he enters, goes to the third arch. MOST WISE—

Sir Knight Conductor, admit the Neophyte.

CON. opens door—

It is the order of the Most Wise that the Neophyte be admitted to this Secret Vault.

Neophyte is brought in ORATOR—

Stand in the gate of the Lord's House, and proclaim there this word, and say: Hear the word of the Lord, all ye of Judah, that enter in at the gates to worship the Lord.

Thus saith the Lord of Hosts, the God of Israel: Amend your ways and your doings, and I will cause you to dwell in this place, for if ye thoroughly amend your ways and your doings, if ye thoroughly execute judgment between a man and his neighbor, if ye oppress not the stranger, the fatherless and the widow, and shed not innocent blood in this place; neither walk after other gods to your hurt, then will I cause you to dwell in this place in the land that I gave to your fathers forever and ever.

CON.

Let us advance through the arches.

R. S. W.

Who comes here?

CON.

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

R. S. W.

Give me the name of the first arch.

CON.

DOJ.

R. S. W.

What does it mean?

CON.

First Principle, Unity or Beginning.

Gives E. A. S. R. S. W.—

Pass on to the second arch.

R. J. W.

Who comes here?

CON.

A Knight of the Sacred Arch, etc., etc.

R. J. W.

Give the name of the second arch.

CON.

OAHJ.

R. J. W.

What does it mean?

CON.

Existence.

Gives F. C. S. R. J. W.—

Pass to the third arch.

C. or G.

Who comes here?

CON.

A Knight of the Sacred Arch, etc., etc.

C. or G.

Give me the name of the third arch.

CON.

H.A.J.

C. or G.

What does it mean?

CON.

God.

Gives M. M. S. C. OF G.—

Pass on to the fourth arch.

ORATOR.

Oh Lord God, behold thou hast made the Heaven and Earth by thy great power and stretched out arm, and there is nothing too hard for thee; thou showest loving kindness unto thousands, and recompensest the iniquity of the father into the bosom of the their children after them. The Great, the Mighty God, the Lord of Hosts is his name; Great in council and Mighty in work, for thine eyes are upon all the ways of the sons of men, to give every one according to his ways and according to the fruits of his doing; which hast set signs and wonders in the land of Egypt, even unto this day; and in Israel, and among other men.

R. S. W., at the fourth arch, where he has gone during the above—

Who comes here?

CON.

A Knight of the Sacred Arch, etc., etc.

R. S. W.

Give me the name of the fourth arch.

CON.

LAIELE.

R. S. W.

What does it mean?

CON.

Immortality.

Gives S. M. S. R. S. W.—

Pass on to the fifth arch.

R. J. W.—

Who comes here?

CON.

A Knight of the Sacred Arch, etc., etc.

R. J. W.

Give me the name of the fifth arch.

CON.

HAILE.

R. J. W.

What does it mean?

CON.

Fortitude.

Gives S. of Admiration. R. J. W.—

Pass on.

C. OF G. at sixth arch—

Who comes here?

CON.

A Knight of the Sacred Arch, etc., etc.

C OF G.

Give me the name of the sixth arch.

CON.

BEHOJ.

C. OF C.

What does it mean?

CON

Toleration.

Gives S. of Adoration C OF G —

Pass on.

ORATOR

Blow ye the trumpet in Zion and sound an alarm in my Holy Mountain, let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand. A day of darkness and of gloriousness, a day of clouds and of thick darkness; as the morning spread upon the mountains, a great people and a strong; there hath not been seen ever the like, neither shall be any more after it, even to the year of many generations. A fire devoureth before them, and behind them a flame burneth, the land is as the garden of Eden before them, and behind them a desolate wilderness, yea, and nothing shall escape them.

R. S. W., at the seventh arch, where he has gone during the above

Who comes here?

CON.

A Knight of the Sacred Arch, etc., etc.

R. S. W.

Give me the name of the seventh arch.

CON

IANODA.

R. S. W.

What does it mean?

CON.

Lord, or power.

R. S. W.

Pass on.

R. J. W., at the eighth arch—

Who comes here?

CON

A Knight of the Sacred Arch, etc., etc.

R. J. W.

Give me the name of the eighth arch.

CON.

NANNAHLE.

R. J. W.

What does it mean?

CON.

Mercy.

R. J. W.

Pass on.

C. OF G. at ninth arch—

Who comes here?

CON.

A Knight of the Sacred Arch, etc., etc

C OF G.

Give me the name of the ninth arch

CON.

LEBOJ.

C. OF G

What does it mean?

CON.

Joy.

C. OF G.

Pass on.

CON.

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

He strikes 333 333 333, the MOST WISE demands—

Who approaches this Secret Vault?

C. OF G.

A Knight of the Sacred Arch, who having passed through the preceeding degrees, and given the necessary words of the nine arches, desires further light and truth in Masonry by receiving the degree of Secret Vault.

MOST WISE.

Admit him. * * Sir Knight, before advancing further it is necessary that you assume the obligation which all Knights of the Secret Vault have taken before you, and I reiterate the assurance given you in the previous degrees. Will you proceed? * * To order, Sir Knights. Let the triangle be formed.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Ancient and Primitive Free Masonry, according to the Rite of Memphis, in and for the Continent of America, salutation on all points of the Triangle, respect to the Order

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

I furthermore swear that I will never take up arms against my country, or enter into—either directly or indirectly—any conspiracy or cabal against the same; or come to a knowledge of such intention from any other without communicating it to the proper authority.

I promise an equal regard for my brethren of this Royal Degree, without distinction of riches or poverty, noble or ignoble birth, and to give no other preference but to those who are greatest in virtue; that I will never refuse to acknowledge a brother, who is a good man, in any situation, country or condition in which he may be placed, but support him if he is in want, if I can do it without injury to myself or my family.

I promise to visit my brethren in sickness, and help and assist them with my counsel, my purse and my arm; to give them consolation and assistance, whether in affliction and pain or in the common vicissitudes of life.

I furthermore swear that I will not lay with my brother's wife, nor dishonor his sister, daughter, or any female member of his family, knowing either of them to be such.

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

Sir Knight, you will proceed on your journey.

ORATOR.

Thus saith the Lord, the God of Israel; Behold, I will give this city into the hand of the King of Babylon, and he shall burn it with fire. And thou shalt not escape out of his hand, but shalt surely be taken and delivered into his hand, and thine eyes shall behold the eyes of the King of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

R. S. W.

Most Wise, the Babylonians have broken down the walls of Jerusalem, slain our young men and old men, seized upon our women, and have polluted the House of the Lord; and we fear they will penetrate this Secret Vault and bear off our sacred delta.

MOST WISE, to Neophyte—

Will you risk your life to protect the secrets and treasures you have been entrusted with?

The Neophyte answers, and is hoodwinked.

Arise, priests of the temple, let not the Babylonians desecrate this holy place nor enter within the temple.

A great noise is heard

Who will guard this vault and the sacred delta?

C. OF G., for Neophyte—

I will.

MOST WISE.

Then remain and do so, whilst we endeavor to punish those who should destroy the temple of the Most High.

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

R. S. W., approaching Neophyte—

Where is the sacred delta concealed? Give it to us.

C. OF G., for Neophyte—

I will not betray the trust reposed in me.

R. S. W.

Then you shall die, and your companions we will carry off as slaves to Babylon. Give up the delta!

C. OF G., for Neophyte—

I prefer death to a violation of honor.

R. S. W.

Die then! * * * Now let us carry as slaves to Babylon all the children of Israel, together with the vessels of the temple.

They leave the Neophyte. MOST WISE and others return to him.

What is this! our companion slain! He, like our ancient Grand Master, has lost his life in the defense of truth. Bear hence the body.

He is taken outside of the arches, the ORATOR reading—

Now it came to pass in the seventh month, that Ishmael the son of Nathaniah, the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah. Then rose Ishmael the son of Nathaniah and smote Gedaliah with the sword and slew him.

MOST WISE.

Let the Neophyte approach the Orient. Sir Knight, the degree of Secret Vault is founded on events which occurred at the time of the destruction of the temple by Nebuzaradan. During the reign of Zedekiah, Jerusalem was destroyed, her people driven in chains to Babylon by their conquerors, who carried with them those holy vessels of silver and gold which

had adorned that magnificent temple, erected by our ancient Grand Master, King Solomon, four hundred and seventy years, six months and ten days previous.

After the city was destroyed and the temple demolished, several Knights of the Secret Vault bethought them of the sacred delta. On repairing to the ruins of the temple at midnight, they found the entrance open, and, upon descending, discovered in the cold embrace of death, the body of Gedaliah, —whom you to-day have represented,—covering the secret place where he had concealed the precious emblem. He, like Hiram Abiff, nobly lost his life rather than betray his trust. Thereupon they ~~erased the sacred~~ characters from the delta and broke it in pieces. They then placed the body of Gedaliah by the cube stone, and having performed the rites of sepulture over his inanimate remains, they filled the vault with rubbish, and it was resolved never again to write the name, but to substitute the word which, with the sign and grip, I will now confide to you. * * * You will salute the Junior and Senior Knights Warden.

This is done. MOST WISE strikes 333—

Let the Neophyte approach the altar. To order, Sir Knights. Captain of the Guard, make the usual proclamation.
C. OF G.

To the Glory of the Sublime Architect of the Universe, under the auspices of the Sovereign Sanctuary of Ancient and Primitive Free Masonry, according to the Rite of Memphis, in and for the Continent of America,

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

MOST WISE.

Together, Sir Knights. BATTERY 333 333 333. You will listen to the Knight Orator.

HISTORY.

ORATOR.

Sir Knight, the Ancient and Primitive Rite is a religion that taught the patriarchs of antiquity to render homage to T. S. A. O. T. U. It has for its basis the belief in the existence of God, and the immortality of the soul; for its aim the practice of benevolence and virtue.

It is the fraternal chain that links the brethren together in bonds of Faith in God who redeemeth, of Charity which blesteth, and of Hope in immortality.

These degrees are founded on a knowledge, belief and adoration of the Sacred Word, or name of God, which is the foundation of every branch of masonry and religion, ancient or modern. "In the beginning was the word, and the word was with God, and the word was God." This same word, however mysterious it may appear to the profane, has been understood and held sacred by all masons who have been exalted to the high degrees, throughout the world; the belief in the eternity of God being the foundation of every religion known to the world.

Our ancient Hebrew brethren recognized twelve mysterious or cabalistic names by which they expressed the attributes of Deity, namely; three names of three letters each, *Jod*, *Jao* and *Jah*; three names of five letters each, *Eliah*, *Joheb* and *Jobel*; three names of seven letters each, *Shaddai*, *Adonaih* and *Jakinai*; and three names of nine letters each, *Jehabulum*, *Elehannan* and ***** These letters being combined give the number of signs, and are thus explained, $3 \times 3 = 9$, $3 \times 5 = 15$, $3 \times 7 = 21$, $3 \times 9 = 27$. Then adding 9, 15, 21 and 27 the amount is 72, being the number of the Sanhedrim of Jerusalem.

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

After the death of Enoch the Ineffable Name was pronounced by Methuselah, Lamech and Noah, *JHVA*, (*Ye-haw*) three ages. Reu, Serug, Nahor, Terah, Abraham, Isaac and Judah, *JOVA*, (*Yo-waw*), seven ages. Shem, Araphaxad, Salah, Eber, Peleg and Hezron, *JEVA*, (*Ye-waw*), five ages. Hezron and Ram, *JLVO*, (*Yay-wo*), Aminidab and Nashou,

JEVAH, (*Ye-way*,) Salmon, Obed and Boaz, JOHE, (*Yo-hay*,) and by Jesse and David, JEHOVAH, (*Ye-ho-waw*,) in all nine ages. The true pronunciation of the name was revealed to Enoch, Jacob and Moses, and on that account are not named in this enumeration. The perfect number is thus formed; the sum of the ages of Masonry, 3, 5, 7, and 9, = 24, multiplied by 3 gives the product, 72, to which add the number of corrupted words, 9, the amount is 81, the age of a Knight of the Secret Vault. The mysterious words which you received in the preceeding degrees are all so many corruptions of the true name of God which was engraved on the triangle. Moses did not ask for the true name of God, but for the *true pronunciation* of it, which had been lost through the wickedness of mankind. It was enacted in the Mosaic law, that any one who mentioned the name of Jehovah blasphemously should be stoned to death, and on this account the name has always been called *Shemhampheraush*, the "unutterable name."

This ends all of Masonry connected with the Temple erected by Solomon. At its commencement a brother sealed the truth with his blood; and at its destruction, amidst the wickedness of the people there was still found a brother whose integrity was equal to that of our operative first Grand Master. May you, and all Masons of our Ancient and Primitive Rite emulate their courage in the cause of truth. So shall our beloved institution be honored by the world, and our sanctuary be blessed by heaven; and the light of our truth shine forth as the morning star from the midst of a cloud, — as the sun shining upon the temple of the Most High, — as the rainbow giving light in the bright clouds, — as the flavor of roses in the spring of the year, — as lillies by the water, and as the frankincense tree in summer, — as fire and incense in the censer, and as a vessel of gold set with precious stones. — as a fair olive tree budding forth fruit, and as a cypress which groweth up to the clouds; and when the robes of death are placed upon us, may they prove to be the garments of perfection to the all-seeing eye O. T. S. A. O. T. U., that he may appoint each of us guardians of his resplendent sanctuary of truth, and to an everlasting life, where is love, and peace, and joy unspeakable, in the divine presence of Him who was, who is, and who ever shall be, world without end. Amen.

MOST
RES.
RES.
RES.
RES.
RES.
RES.
RES.
RES.

M

K

R

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M

R.

a

G.

R.

M

R

8. KNIGHT OF THE SWORD

OFFICERS.

MOST WISE, who represents Cyrus, King of Persia.
 RES.. KT.. SENIOR WARDEN, who represents Sissines.
 RES.. KT.. JUNIOR WARDEN, who represents Sathrabuzanes.
 RES.. KT.. ORATOR, who represents Daniel.
 RES.. KT.. CONDUCTOR, who represents Abazar.
 RES.. KT.. CAPTAIN OF THE GUARD, who represents Snabasar.
 RES.. KT.. GUARD OF THE TOWER, who represents Ratim.
 RES.. KT.. ARCHIVIST, who represents Semetius.
 RES.. KT.. TREASURER, who represents Mithridates.
 RES.. KT.. SENTINEL, who represents ———.

OPENING.

MOST WISE.

Respectable Knight Senior Warden, the first duty of a Knight of the Sword?

RESPECTABLE SENIOR WARDEN.

To assure ourselves that we are guarded against the indiscretion of the profane.

MOST WISE.

Let it be done.

R. S. W.

Sir Knight Guard of the Tower, ascertain if we are guarded against the indiscretions of the profane.

G. OF T. opens the door and asks the Sentinel, then closes it, saying—

Respectable Senior Warden, the Chapter is secure.

R. S. W.

The Chapter is secure.

MOST WISE.

Are all present are Knights of the Sword?

R. S. W. strikes 333—

Sir Knights in the South Valley, to order.

All in the South rise. R. J. W. strikes 333.

Sir Knights in the North Valley, to order.

All in the North rise. R. S. W.

Sir Knight Conductor, you will receive the S., G. and W. from the Knights in the South and give it to me.

R. J. W.

Sir Knight Captain of the Guard, you will receive the S., G. and W. from the Knights in the North and give it to me.

* * Respectable Knight Senior Warden, all in the North are Knights of the Sword.

R S W

Most Wise, all present are Knights of the Sword.

MOST WISE.

Respectable Senior Knight Warden, how did you obtain the degree of the Sword?

R. S. W.

By patience and humility.

MOST WISE.

What is your name?

R S W.

Zerrubbabel.

MOST WISE.

Your country?

R. S. W.

Judea. I am of the tribe of Judah.

MOST WISE.

What is your profession?

R. S. W.

Masonry.

MOST WISE.

What edifices do you erect?

R S W.

Temples and Tabernacles.

MOST WISE.

Where do you raise them?

R. S. W.

In our hearts.

MOST WISE.

What is the true appellation of a Knight Mason?

R. S. W.

A Freemason; because after the seventy years of captivity, Cyrus, King of Persia, liberated the posterity of those Masons

who had assisted at the erection and dedication of the first temple and were declared free by King Solomon. On their return from captivity Cyrus exonerated them from all tribute, granted them the privilege of carrying arms and declared them free.

MOST WISE.

Why are the chains of the captives triangular?

R. S. W.

The Assyrians considered that the triangle was understood as an emblem of T. S. A. O. T. U. by their captives; they therefore made their chains triangular, to make their sufferings more severe and mortifying.

MOST WISE.

What were the commands of Cyrus respecting the second temple?

R. S. W.

That it should be an exact counterpart of the first temple.

MOST WISE.

Why were the workmen armed with swords?

R. S. W.

To protect themselves against their enemies who interrupted the rebuilding of the house of the Most High.

MOST WISE.

Give me the S., G. and Word of a Knight of the Sword * * *

To what does the S. allude?

R. S. W.

To the waters of Euphrates.

MOST WISE.

Respectable Senior and Junior Knights Warden, inform the Sir Knights in your respective valleys that I am about to open — Chapter, No. —, on the 8th Degree of Masonry for the diffusion of light and truth.

R. S. W. strikes 333—

Sir Knights in the South Valley, take notice that the Most Wise is about to open — Chapter, No. —, on the 8th Degree of Masonry for the diffusion of light and truth.

R. J. W. strikes 333, and makes like proclamation in the North Valley, when the MOST WISE orders—

To order, Sir Knights; observe the Orient and attend to giving the— '8'. Accordingly, in the name of the S. A. O. T. U., and under the auspices of the Sovereign Sanctuary, I declare — Chapter, No. —, opened on the 8th Degree in Ancient and Primitive form. Sir Knight Orator, attend

to the Sacred Book of Laws. Sir Knight Guard of the Tower inform the Sentinel, and if there are any visiting Sir Knight invite them to enter.

RECEPTION.

The Neophyte is prepared by being clothed as a Knight of the Sacred Vault by the Captain of the Guard, who makes the alarm at the inner door of
22 1 22. GUARD OF TOWER—

Most Potent King Cyrus, there is an alarm.

MOST WISE.

Sir Knight Conductor, ascertain the cause.

CONDUCTOR opens door—

Who comes here?

CAPTAIN OF GUARD.

Zerubbabel, the first among my equals, a Mason of rank, and a captive of Babylon.

CON.

What is your desire?

C. OF G.

An interview with King Cyrus.

CON.

What is your age?

C. OF G.

Seventy years.

CON.

What is the nature of your request?

C. OF G.

To remedy the miserable condition of my brother Masons, who are in captivity.

CON.

Enter, and I will present you to the King and Council.

He is brought in by the Captain of the Guard, and with the Conductor stands in the West CON.—

Most Potent King Cyrus, the alarm was caused by Zerubbabel, who claims to be the first among his equals, a Mason of rank and a captive in Babylon.

MOST WISE

What is his desire?

CON.

An interview with your majesty.

OST WISE.

What is his age?

N.

Seventy years.

OST WISE.

What is the nature of his application?

CON.

To remedy the condition of his brother Masons who are in captivity.

MOST WISE.

Princes and rulers, I have long resolved to liberate the children of Judah, and to that end I will relate to you the particulars of a dream. Interpret the words and assist me with your counsel.

In my sleep I saw a lion ready to spring upon and devour me and at a distance Nebuchadnezzar and Belshazzar my predecessors, chained in the garb of slavery; they were contemplating a halo of glory which Masons show as the name of the G. A. O. T. U., out of which issued the words "Liberty to the captives." You, Daniel, are a wise prophet of Israel, interpret, if thou canst, my dream.

ORATOR.

Blessed be the name of God, forever and ever, for wisdom and might are his, he giveth wisdom unto the wise, and knowledgeto them that know understanding. He revealeth the deep and secret things; he knoweth what is in darkness, and the light dwelleth with him.

Oh, King! forasmuch as thy predecessors appeared to thee, captives and in chains, beneath the sacred emblem of Deity, and a lion was about to devour thee, this is the dream and the interpretation thereof.

Thy predecessors being in chains, sheweth the wrong they have done unto Israel. The lion, is the wrath that will fall upon thee, if thou followest in their footsteps, and the halo of glory, is the reward thou shalt receive hereafter, if thou wilt liberate the captive Jews.

MOST WISE.

The captivity shall be concluded. Zerubbabel, signify the favor you request.

CON. and Neophyte kneel at the Orient—

Most Potent King, grant us our liberty, and permit us to return to Jerusalem, to assist in rebuilding the temple of our Creator.

MOST WISE.

Arise. I have long witnessed the weight of your captivity and am ready to release you on the instant, if you will communicate to me the mysteries of Masonry, for which I have the most profound veneration.

CON.

Most Potent King, your situation renders it impossible for me to entrust you with them, for our Grand Master Solomon taught the craft these principles, that Equality, Fidelity and Brotherly Love were ever to be the criterions among us; your rank, titles and superiority are incompatible with the mysteries of our order, our exterior marks are unknown to you, my engagements with my brethren are inviolable, I dare not reveal our secrets. If my liberty is only to be purchased at the price of my integrity, I prefer captivity.

MOST WISE.

I admire your zeal and constancy. Princes and rulers, this worthy Prince merits liberty for his attachment to his solemn compact. Our Archivist, Semetius, will draw up a royal proclamation, that your people may return unmolested to Jerusalem.

ARCHIVIST reads—

Thus saith Cyrus, King of Persia: The Lord God of Heaven hath given me all the kingdoms of earth, therefore I give to as many of the Jews that dwell in my country, permission to return to their country and rebuild their city, and to build the temple of God in Jerusalem, at the same place where it was before. I also send my Treasurer, Mithridates, and Zerubbabel, the Governor of the Jews, that they may lay the foundations of the temple, and may build it sixty cubits high, and of the same latitude, making three edifices of polished stones, and one of the wood of the country, and the same order extends to the altar whereon they offer sacrifices to God. I give order that the expenses shall be given them out of the tributes due from Samaria; the priests shall also offer their sacrifices according to the law of Moses in Jerusalem, and when they offer them, they shall pray to God for the preservation of the King and his family, that the kingdom of Persia may continue.

By order of CYRUS, King of Persia.

SEMETEUS, Grand Chancellor.

MOST WISE.

Take this epistle, Zerubbabel, and with it I arm you with this sword, as a distinguishing mark above your companions. It is the sword that Nebuchadnezzar received from Jehoiachim, King of Jerusalem, at the time of his captivity; employ it in defence of your country, religion and laws.

I therefore create you a Knight of the Sword, and as a proof of my esteem invest you with this sash. Its color, green, is to remind you of the everlasting friendship that exists between all true Knights of the Sword. Henceforth you are to me, and I will be to you, a brother. Proceed to Judea and rebuild the temple. I appoint you chief over your brethren, with full powers to rule over Judea as a tributary province, and the annual payment shall be made within the porch of the temple, of which you will forward me an exact model; but before you depart, I will entrust you with the necessary signs and passwords, by which you will be enabled to make yourself known to my guards on this side of the river Euphrates. *Strikes 22 1 22.* To order, Sir Knights! let the triangle be formed. Zerubabel approach the altar *.* You will now repeat after me the pledge which all Knights of the Sword have taken before you. OB.:

I, —, do most solemnly promise, on my sacred honor as a true Knight Mason, that I will not reveal the secrets of this degree to any person unlawfully, and that I will endeavor to disseminate the light of our Ancient and Primitive Rite among less informed brethren. Amen!

MOST WISE.

The pledge of honor is most sacred among Knight Masons. I will now invest you with the S., it is *.* and alludes to the waters of Euphrates, over which you must pass to reach Jerusalem. This is the G. and W. *.*, and now, as the representative of Cyrus, King of Persia, I dub and create you a Knight. Arise, Sir Knight of the Sword. Sir Knight, Captain of the Guard, make the proclamation.

C. OF G.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Ancient and Primitive Free Masonry, according to the Rite of Memphis, in and for the Continent of America, salutation on all points of the Triangle, respect to the Order.

I proclaim Brother —dubbed and created a Knight of the Sword in Ancient and Primitive form, and I call upon all present to recognize him as such, and to render him aid and assistance in case of need.

MOST WISE.

Sir Knights, observe the Orient together. *Battery 22 1 22.* Go and salute the Respectable Knights Junior and Senior

Wardens in the Northwest and Southwest of the Chapter, and convince them that you are in possession of the G. and W.
This is done: MOST WISE—

This concludes the Degree of Knight of the Sword.
 Closing ceremony as in Opening.

9. KNIGHT OF JERUSALEM.

The Chapter represents the Sanhedrim of Jerusalem, and the Court of Darius, at Babylon.

OFFICERS.

MOST WISE, who represents Nehemiah.

RES. . KT. . SENIOR WARDEN, who represents Darius, King of Persia.

RES. . KT. . JUNIOR WARDEN, who represents Nehemiah.

RES. . KT. . ORATOR, who represents Ezra.

RES. . KT. . CONDUCTOR, who represents Haggai.

RES. . KT. . CAPTAIN OF THE GUARD, who represents Joshua.

RES. . KT. . GUARD OF THE TOWER, who represents Ananias.

RES. . KT. . ARCHIVIST, who represents ———.

RES. . KT. . TREASURER, who represents ———.

RES. . KT. . SENTINEL, who represents ———.

OPENING.

MOST WISE.

Respectable Knight Senior Warden, the first duty of a Knight of Jerusalem?

R. S. W.

To assure ourselves that we are guarded against the indiscretion of the profane.

MOST WISE.

Let it be done.

R. S. W.

Sir Knight Guard of the Tower, ascertain if we are guarded against the indiscretions of the profane.

G. OF T. opens the door and asks the Sentinel, then closes it, saying—

Respectable Knight Senior Warden, the Chapter is secure.

R. S. W.

Most Wise, the Chapter is secure.

MOST WISE.

Are all present Knights of Jerusalem?

R. S. W. strikes 333—

Sir Knights in the South Valley, to order.

All in the South rise. R. J. W. strikes 333—

Sir Knights in the North Valley, to order.

R. S. W.

Sir Knight Conductor, you will receive the G., S. and W. from the Knights in the South and give it to me.

R. J. W. repeats the above, and when done, reports—

Respectable Knight Senior Warden, all in the North are Knights of Jerusalem.

R. S. W.

Most Wise, all present are Knights of Jerusalem.

MOST WISE

Are you a Knight of Jerusalem?

R. S. W.

I have traveled the road to Babylon.

MOST WISE.

Why?

R. S. W.

The Samaritans having refused the tribute imposed upon them by Cyrus, I was sent to King Darius, his successor, to demand justice and protection.

MOST WISE.

What is your P. W.?

R. S. W.

* * a Hebrew word signifying the 20th day of tenth month, that being the day the Knights of Jerusalem commenced building the second temple.

MOST WISE

What is your S. W.? * * What does it signify?

R. S. W.

It is a Hebrew word, indicating the 23d day of the twelfth month, when the Jews rendered thanks to God for the reconstruction of the temple.

MOST WISE.

Where did you receive the degree of Knight of Jerulem?

R. S. W.

In a Chapter assembled amidst the ruins of the first temple.

MOST WISE.

How did you work?

R. S. W.

With the sword in one hand and the trowel in the other.

MOST WISE

On what plan did you rebuild the temple?

R. S. W.

On that of the first temple.

MOST WISE.

Where did you procure your materials?

R. S. W.

The stones were brought from the quarries of Tyre and the wood from the forest of Lebanon, that the whole building should be an exact copy of the temple of Solomon.

MOST WISE.

What application do you draw from this similitude?

R. S. W.

That the Ancient and Primitive Rite of Freemasonry should permit neither change or alteration in its sublime teachings.

MOST WISE.

What age are you?

R. S. W.

Ten weeks of years.

MOST WISE.

Respectable Senior and Junior Knights Warden, inform the Sir Knights in your respective valleys that I am about to open — Chapter, No. —, on the 9th Degree of Masonry for the diffusion of light and truth.

R. S. W. strikes 333—

Sir Knights in the South Valley, take notice that the Most Wise is about to open — Chapter, No. —, on the 9th Degree of Masonry for the diffusion of light and truth.

R. S. W. strikes 333 and makes like proclamation in the North Valley, when the MOST WISE orders—

To order, Sir Knights; observe the Orient and attend to giving the — 9°. Accordingly, in the name of the S. A. O. T. U., and under the auspices of the Sovereign Sanctuary, I declare — Chapter, No. —, opened on the 9th Degree

in Ancient and Primitive form. Sir Knight Orator, attend to the Sacred Book of Laws. Sir Knight Guard of the Tower, inform the Sentinel, and if there are any visiting Sir Knights, invite them to enter.

RECEPTION.

The Neophyte is prepared by being clothed as a Knight of the Sword by the Captain of the Guard, who makes the alarm at the inner door of
1 22 22. GUARD OF TOWER—

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

CON. opens door—

Who comes here?

C. OF G. speaking for Neophyte—

A Knight of the Sword who has returned from captivity in Babylon, and desires to visit the Sanhedrim and be united to the brethren.

CON.

His name?

C. OF G.

Zerubbabel.

CON.

How does he expect to gain admittance?

C. OF G.

By the S., G. and W. of the degrees of the Ancient and Primitive Rite.

CON.

Give me the S., G. and W. of a Knight of the Sword * * *
You will wait until the Most Wise is informed of your request.

CON. closes door, approaches between the columns and says—

Most Wise, there is without a Knight of the Sword, who has returned from captivity in Babylon, and desires to visit the Sanhedrim and be united to the brethren.

MOST WISE.

His name?

CON.

Zerubbabel.

MOST WISE.

Admit him.

CON. retires and opens door—

Admit Zerubbabel.

Neophyte is brought in. MOST WISE—

In the name of the God of Abraham, of Isaac and of Jacob I welcome you Zerubbabel, to this grand Sanhedrim, and desire you to give an account of your recent deliverance from Babylonish captivity.

CON. speaks for Neophyte—

Most Wise, I procured an audience with Cyrus, King of Persia, who, urged by the entreaties of our brother, Daniel the prophet, had resolved to restore the Jews to liberty, after they had remained seventy years in captivity. He restored me to freedom, armed me with this sword, and honored me by creating me a Knight of the Sword. He also furnished me with credentials by means of which the Holy vessels are to be returned which were taken by Nebuzaradan from the temple of the Most High.

MOST WISE.

Sir Knight, Cyrus, in giving you the title of Knight of the Sword and your liberty, was guided by a noble spirit, but not that Equality which distinguishes our Fraternity. You have merited those distinctions; your bondage has not obliterated from your mind the sentiments of freedom, which belong to true and legitimate Masons. Our intention is to rebuild the temple of the God of our fathers, in despite of our enemies, the Samaritans, and the sword you carry must be used in defending the brethren.

ORATOR.

The Samaritans, our enemies, have prevented us in our noble and glorious work of rebuilding the temple of T. S. A. O. T. U. Cambyzes, the son of Cyrus, has given up the ghost at Damascus, and the Persians have appointed the son of Hystaspes, Darius, to be their king; let us send to him for assistance.

MOST WISE.

Zerubbabel, you are a Prince of the House of Judah, of the blood of David and Solomon, and have been honored with the friendship of Darius, who, when a private man, made a vow to God that if ever he became king, he would send all the Holy vessels from Babylon to Jerusalem. This Sanhedrim now appoint you to return to Babylon and remind the king of his vow. Sir Knight Conductor, you will accompany him.

Conductor leads Neophyte to the passage, where he is seized by the Captain of the Guard and others, who take his sword from him. C. or G.—

Who dares trespass upon the Persian territory?

ON.

I am Zerubbabel, an ambassador from Jerusalem to Darius, your king.

C. OF G.

You are our prisoner, and as such we will conduct you to him.

They conduct him to the West, where the Knight Senior Warden represents Darius. C. OF G.—

King Darius, we bring a prisoner who has intruded upon your territory.

R. S. W.

This is Zerubbabel, my early friend. Release him. Your presence here is most opportune. Be seated amongst our princes and partake of our banquet. Yesterday I found under my pillow these three questions. I promise him whose answer is the most agreeable to truth and the dictates of wisdom, a purple garment, a chain of gold, and a chariot shall be given him; he shall sit next to myself and be called my cousin: "Which is the strongest, Wine, Woman or King?"

C. OF G.

O, ye men! how exceedingly strong is wine! It maketh the mind of the king and of the fatherless child all one; of the bond man and of the free man,—of the poor man and the rich. It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt. It maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents. O, ye men! is not wine the strongest, that enforces to do thus?

ORATOR.

O, ye men! do not men excel in strength, that bear rule over sea and land, and all things in them? But yet the king is more mighty, for he is lord of all these things, and hath dominion over them, and whatsoever he commandeth them they do. If he bid them to make war one against the other, they do it. They slay and are slain, and transgress not the king's commandment; if they get the victory they bring all things to the king. Likewise for those that are no soldiers, but use husbandry, when they have reaped that which they have sown, they tribute to the king; and yet he is but one man. If he command to kill, they kill; if he command to spare, they spare. O, ye men! how should not the king be mightiest, when he is in such sort obeyed?

CON. speaks for Neophyte—

O, ye men ! It is not the great king, nor the multitude of men, neither is it wine that excelleth ; who is it then, that ruleth them, are they not women ? Women have borne the king, and all the people—a man leaveth his father and his country, and cleaveth to his wife:—women have dominion over you ! Many have sinned and perished for women. And now, do you not believe me ? Is not the king great in his power, and do not all nations fear to touch him ? Yet did I not see Apame, daughter of Bartacus, sitting at the king's right hand, and taking the crown from the king's head and setting it upon her own. And if she took any displeasure, the king was fain to flatter her, that she might be reconciled to him again. Women are the strongest !

Yet, O men ! wine is wicked,—the king is wicked,—women are wicked. The children of men are wicked ; but the Truth is strong and endureth forever. There is but one true God. He is the strongest. Blessed be the God of Truth !

ALL say—

Blessed be the God of Truth !

R. S. W.

Zerubbabel, ask what thou wilt and it shall be granted thee, for thou hast been found the wisest.

CON.

Mighty King, the Samaritans refuse to pay the tribute imposed on them by Cyrus, King of Persia, for defraying the expenses of the sacrifices which are offered in the temple which we are about to rebuild. The people of Israel entreat that you will compel the Samaritans to perform their duty.

R. S. W.

Your request is just and equitable : I order that the Samaritans shall immediately pay the tribute imposed on them. I deliver to you my decree for this purpose. Go in peace !

Gives him a letter, and Conductor returns to the Orient. CON. to Most Wise—

I deliver to you the decree of Darius, King of Persia, which we have obtained after defeating our enemies and encountering many dangers in our journey.

Gives the letter to the MOST WISE who reads it—

“ We, Darius, ‘ King of Kings,’ willing to favor and protect our people at Jerusalem, after the example of our illustrious predecessor King Cyrus, do will and ordain, that the Samaritans, against whom complaints have been made, shall punctually pay the

tribute money which they owe for the sacrifices of the temple—otherwise they shall receive the punishment due to their disobedience. Given at Shushan, the palace, this fourth day of the second month, in the year 3534, and of our reign the third, under the seal of our faithful Sandram, Minister of State.

DARIUS."

The people of Jerusalem are under the greatest obligations to you for the zeal and courage displayed by you in surmounting the obstacles which you encountered in your journey; as a reward we shall confer on you the mysteries of the degree of Knight of Jerusalem. Are you willing to take the obligation that binds us all? *.* Strikes 333. To order, Sir Knights! let the triangle be formed. Sir Knight Conductor lead Zerubabel to the altar *.* You will now repeat after me the pledge which all Knights of the Sword have taken before you. OB.:

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Ancient and Primitive Free Masonry according to the Rite of Memphis, in and for the Continent of America, salutation on all points of the Triangle, respect to the order

I, —, promise on God's Holy Book, never to reveal the mysteries of this degree to any person of an inferior degree, or to any person whatever, and that I will obey my superiors in Masonry.

I promise always to do justice to my brethren, and to support this Chapter, its officers and By-Laws; also the laws of the Mystic Temple, Grand Council General, 32d degree, for the State of —; also the constitution, statutes and edicts of the Sovereign Sanctuary of the 33d degree of Ancient and Primitive Rite, for the Continent of America. To all these I promise and swear, so help me God. Amen! Amen! Amen!

I will now invest you with the secrets of this degree *.* Sir Knight, Captain of the Guard, make the proclamation.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Ancient and Primitive Free Masonry, according to the Rite of Memphis, in and for the Continent of America, salutation on all points of the Triangle, respect to the Order

I proclaim Brother — a Knight of Jerusalem, and I call upon all present to acknowledge him as such, and to render him aid and assistance in case of need.

MOST WISE

Together, Sir Knights! Battery 1 22 22.

MOST WISE strikes 1. All are seated—

As you are destined to the re-edification of the Temple, and may be exposed to attack during your work, you will keep this sword in one hand for your defence, and that of your brethren, while with the other you will use the trowel which I now confide you ; but take care never to stain the one or the other by any act of injustice—remembering that the Supreme Judge ever watches over our actions. Go now, and merit by useful works to bear worthily the august title you are invested with, that of Knight of Jerusalem.

Conductor and Captain of the Guard lead Neophyte to the West to cloth covering the floor, all singing the following ode—

Go forth to the Mount—bring the olive-branch home,
And rejoice, for the day of our Freedom is come !
From that time, when the moon upon Ajalon's vale,
Looking motionless down, saw the Kings of the earth
In the presence of God's mighty Champion, grow pale—
Oh never had Judah an hour of such mirth !
Go forth to the Mount—bring the olive-branch home,
And rejoice, for the day of our Freedom is come !

Bring myrtle and palm—bring the boughs of each tree
That is worthy to wave o'er the tents of the Free
From that day, when the foot-steps of Israel shone,
With a light not their own, through the Jordan's deep tide
Whose waters shrunk back as the Ark glided on—
Oh never had Judah an hour of such pride !
Go forth to the Mount—bring the olive-branch home,
And rejoice, for the day of our Freedom is come !

He retains sword in left hand and trowel in right ; with the trowel he raises the four corners of the cloth and throws them in a heap in the centre, discovering the four jewels, viz. square, compass, level and plumb
MOST WISE —

Has the brother labored, and what is the result thereof?

R. S. W.

He has already found the four Masonic instruments, without which all constructions would be irregular. He has also re-established the place destined to receive the Golden Altar of Perfumes.

MOST WISE

Aid him to raise the altar that he may there offer his sacrifice.

The Neophyte raises the Altar and the Vase of Incense, with his trowel he clears away the cloth and finds the delta ; they bid him take it up
R. S. W.—

Most Wise, the Sir Knight has found the sacred delta of Enoch, which has been lost to the craft since the death of Gedaliah at the destruction of the temple by Nebuzaradan.

1080 WISE strikes 333—

To order, Sir Knights. All rise quickly; the right hand to order, the left with sword pointed up. The discovery you have made is a most happy augury for you and for us. Pronounce the name which was once the glory of the temple and of the nation.

The Neophyte pronounces the word, and as he does so the spirits are ignited.

My brother, our misfortunes are at an end, and our success henceforth assured. By this sign of celestial favor, which spread itself over us, let us be firm and unshaken in the practice of those virtues which shall assure us its continuation. You will now listen to the discourse of the Knight Orator.

ORATOR.

Sir Knight, you have retraced an epoch forever memorable to the workmen of the second temple and their successors. Redouble your attention to that which is yet to be made known to you and learn to make of it a just application. The Sublime Architect of the Universe would punish the pride of a rebellious nation without entirely casting them off.

The sacred fire of the temple was hid, but not extinguished. During the captivity it meditated with more fruit than in the past, on the laws and ceremonies; its blindness ceased; it recognized the true cause of its misfortunes, and after seventy years of bondage recovered its liberty.

Zerubbabel, descended from the princes of his nation, had the courage to return at the head of the people of Jerusalem, to re-establish the temple on its foundation. To this end he bore the sword in one hand and the trowel in the other, because he was annoyed by his enemies. Many who were dispersed among the neighboring people, on learning the news of the rebuilding, came to offer their assistance, but they were not admitted till they had given proofs of their zeal and courage in the rigorous trials to which they were submitted. After many trials the workmen succeeded in establishing the temple on its foundations; but it differed from the first, so far as the sentiments it excited were also different. The ancients who had seen the glory and splendor of the first temple shed tears of bitterness; but the Sublime Architect of the Universe consoled them by an event which proved to them that they had found grace in his sight, and that he would again dwell among them. In fact, the new temple was finished, the altar of sacrifice and that of perfumes had been rebuilt and

the people instructed in the laws by Esdres. Nehemiah arranged everything for the solemn dedication of the temple, and knowing that the sacred fire had been hid in a dry deep pit at the destruction of the temple, he sent the priests to search for it. Not finding any fire there, but only thick, muddy water, he, full of confidence, took it and poured it on the altar; it ignited at once and consumed the sacrifices in presence of the people, who gave themselves up to the purest joy at the sight of an event which again raised the glory of the nation.

MOST WISE.

This concludes the Degree of Knight of Jerusalem, and I congratulate you upon your advancement.

Closing ceremony as in Opening.

10. KNIGHT OF THE ORIENT.

OPENING.

MOST WISE.

Respectable Knight Senior Warden, the first duty of a Knight of the Orient?

RESPECTABLE SENIOR WARDEN.

To assure ourselves that we are guarded against the indiscretion of the profane.

MOST WISE.

Let it be done.

R. S. W.

Sir Knight Guard of the Tower, ascertain if we are guarded against the indiscretions of the profane.

G. or T. opens the door and asks the Sentinel, then closes it, saying—

Respectable Senior Warden, the Chapter is secure.

R. S. W.

The Chapter is secure.

MOST WISE.

Are all present Knights of the Orient?

R. S. W. strikes 333—

Sir Knights in the South Valley, to order.

All in the South rise R. J. W. strikes 333.

Sir Knights in the North Valley, to order.

All in the North rise. R. S. W.

Sir Knight Conductor, you will receive the S., G. and W. from the Knights in the South and give it to me,

R. J. W

Sir Knight Captain of the Guard, you will receive the S., G. and W. from the Knights in the North and give it to me.

* * Respectable Knight Senior Warden, all in the North are Knights of the Orient.

R. S. W.

Most Wise, all present are Knights of the Orient.

MOST WISE.

How did you obtain the degree of Knight of the Orient ?

R. S. W.

By sorrow.

MOST WISE.

Why by sorrow ?

R. S. W.

Because the craft was plunged in grief when our chief, Judas Macabeus, was slain and the temple of Zerubbabel profaned, the word was lost, darkness was spread over the earth and the brethren were dispersed.

MOST WISE.

What is the hour ?

R. S. W.

The time is near.

MOST WISE.

What time ?

R. S. W.

Time for regeneration of humanity ; when Ignorance, Superstition and Despotism shall disappear before the pure light of Masonry, and Truth, Science and Virtue shall spread its genial influence throughout the world

MOST WISE.

Respectable Senior and Junior Knights Warden, inform the Sir Knights in your respective valleys that I am about to open — Chapter, No. —, on the 10th Degree of Masonry for the diffusion of light and truth.

R. S. W. strikes 333—

Sir Knights in the South Valley, take notice that the Most Wise is about to open — Chapter, No. —, on the 10th Degree of Masonry for the diffusion of light and truth.

R. J. W. strikes 333, and makes like proclamation in the North Valley, when the MOST WISE orders—

To order, Sir Knights; observe the Orient and attend to giving the—*10* Accordingly, in the name of the S. A. O. T. U., and under the auspices of the Sovereign Sanctuary, I declare — Chapter, No. —, opened on the 10th Degree of Masonry in Ancient and Primitive form. Sir Knight Orator, attend to the Sacred Book of Laws. Sir Knight Guard of the Tower, inform the Sentinel, and if there are any visiting Sir Knights invite them to enter.

RECEPTION.

The Neophyte is prepared by being clothed as a Knight of Jerusalem, by the Captain of the Guard, who makes the alarm of 666666 1 on the inner door.
GUARD OF TOWER—

Most Wise, there is an alarm.

MOST WISE.

Sir Knight Conductor, ascertain the cause.

CONDUCTOR opens door—

Who comes here?

CAPTAIN OF GUARD.

A Neophyte who has received the degree of Knight of Jerusalem, and now desires to receive the degree of Knight of the Orient.

CON.

Is this an act of his own free will and accord? * * Is he duly and truly prepared? * * Worthy and well qualified? * * How does he expect to gain this distinction?

C. OF G.

By benefit of the S. T. and W. of a Knight of Jerusalem.
CON.

Give them * * You will wait until the Most Wise is informed of your request. Closes the door and approaches the altar. Most Wise, the alarm was made by a Neophyte who has received the degree of Knight of Jerusalem, and now desires to receive the degree of Knight of the Orient.

MOST WISE.

Is this an act of his own free will and accord? * * Is he
luly and truly prepared? * * Worthy and well qualified? * *
How does he expect to gain this distinction?

CON.

By benefit of the S., T. and W. of a Knight of Jerusalem.
which he has given.

MOST WISE.

Let him be admitted in Ancient and primitive form.

CON. opens door—

It is the order of the Most Wise that the Neophyte be ad-
mitted in Ancient and Primitive form.

Music plays. Neophyte enters and is placed between the columns. CON.—

Sir Knight, you are received in this degree by sorrow, em-
blematic of the grief we feel for the loss of Judas Macabeus
and the word.

COME not, oh Lord! in the dread robes of splendor
Thou worst on the Mount, in the day of thine ire;
Come veil'd in those shadows, deep, awful, but tender,
Which Mercy flings over thy features of fire.

Lord! thou rememberest the night when the nation
Stood fronting her foe by the red-rolling stream;
On Egypt thy pillar frown'd dark desolation.
While Israel bask'd all the night in its beam

So when the dread clouds of anger enfold thee,
From us, in thy mercy, the dark side remove;
While shrouded in terrors the guilty behold thee,
Oh! turn upon us the mild light of thy Love.

MOST WISE.

Sir Knight, we understand you seek the degree of Knight
of the Orient. Advance and receive your OB.: * * strikes 333.
You will now repeat after me the pledge which all Knights of
the Orient have taken before you.

To the Glory of the Sublime Architect of the Universe. In the
name of the Sovereign Sanctuary of Ancient and Primitive Free
Masonry, according to the Rite of Memphis, in and for the
Continent of America. salutation on all points of the Triangle,
respect to the Order.

I, —, promise most solemnly, on God's Holy Book,
secrecy to this degree, and that I will use my best endeavors
to extend and propagate our Ancient and Primitive Rite, and
disseminate Truth, Science and Virtue, upon my sacred honor,
as a true Freemason. Amen! Amen! Amen!

MOST WISE.

Arise, my brother and Sir Knight. You see us here plunge in grief, for the sorrows endured by Masons; the temple profaned and the word lost. Will you aid us to recover it *
Go then, in charge of our Knight Conductor. Wander through thick darkness, amid the woods and mountains and seek it
Neophyte is hoodwinked and led to ORATOR—

And there came Antiochus, surnamed Epiphanes, son of Antiochus the King, who had been a hostage at Rome, and he reigned in the hundred and thirty-seventh year of the kingdom of the Greeks. He entered proudly into the sanctuary and took away the golden altar and the candlestick of light; also he took the hidden treasures which he found, insomuch that the inhabitants of Jerusalem fled; whereupon the city was made a habitation of strangers. Her sanctuary was laid waste like a wilderness; her feasts were turned into mourning, her Sabbaths into reproach, her honor into contempt. For the king had sent letters unto Jerusalem and the cities of Judah, that they should follow the strange laws of the land, and pollute the sanctuary and the holy people.

Neophyte is led by Conductor to R. S. W.—

Who comes here?

CON.

A wanderer from Jerusalem, seeking the lost treasure of the holy place.

R. S. W.

Alas! the holy place is profaned, the pillars of Wisdom, Strength and Beauty are destroyed. You must wander in darkness, amidst the woods and mountains in search of the word. Pass on.

He is led to R. J. W.—

Who comes here?

CON.

A wanderer, seeking the lost treasures of the holy place.

R. J. W.

Behold, I know that your brother Simon is a man of counsel; he shall be a father to you. As for Judas Macabeus, he hath been mighty and strong, let him be your captain, and fight the battle of the people.

MOST WISE.

Sir Knight, will you, as our ancient brother Judas Macabeus did, defend with your life the honor of our Primitive Rite?

the Sir Knights all leave their stations and sit upon the floor in the Orient, in attitudes of grief, with their heads resting on their hands.

Let the neophyte witness our sorrow. He is brought to light. Receive this sword, Sir Knight, and repeat after me: — I do promise on this sword, symbol of honor, that I will seek for light and truth in our Ancient and Primitive Rite, and will, with the assistance of T. S. A. O. T. U., endeavor to maintain my honor as pure and unsullied as this bright blade, and that I will impart the knowledge of Masonry to all uninstructed Sir Knights of this degree. Amen.

Sir Knight, salute the symbol of honor with a kiss. * * * This sword is emblematical of that sword which Judas Macabeus, in his vision, received from the prophet Jeremiah, when he said unto him, "Take this holy sword, a gift from God, with which thou shalt wound thy adversary." You behold the Sir Knights of this Chapter seated in this humble position grieving for the things that have vanished in the past. The Sanctuary has been polluted, the treasures destroyed, the law of the prophets changed. We no longer demand a life for a life, an eye for an eye, or a tooth for a tooth. Enlightenment dawns upon our minds, and as we progress in Masonry the veil of superstition, despotism, tyranny and sectionalism no longer obscures the vision of our minds. We are taught more rational doctrines, — love, peace and justice to all mankind. Where ignorance, tyranny, hatred, and superstition dwell there is no Masonry. In the Ancient and Primitive Rite we believe that there is no God but God, and all men are his children. Then let us each endeavor to purify our hearts that we may be worthy of that heritage hereafter which our Father who is in heaven has provided for his children. Takes the sword from neophyte. In memory of that good and valorous servant of T. S. A. O. T. U., I now create you a Knight of the Orient. Gives accolade, and will put you in possession of the S., W. and T. * * * Sir Knight Conductor, lead the neophyte to the altar. Sir Knight Captain of the Guard, make the usual proclamation.

Con. leads him to the altar. C or G.—

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Ancient and Primitive Free Masonry, according to the Rite of Memphis, in and for the Continent of America, salutation on all points of the Triangle, respect to the Order

I proclaim Sir Knight —— duly created a Knight of the Orient, and I call upon all present to acknowledge him in his quality as such and to render him aid in case of need.

MOST WISE strikes 333—

To order, Sir Knights, observe the Orient. Battery 66666 1. You will now approach the East and listen to the Sir Knight Orator.

ORATOR.

Sir Knight, there is nothing stable in this world; the most solid monuments, the institutions most revered, are subject to this law. Virtue alone is immortal, and renders the true Mason unshakable in the events of life. In the great revolutions the ordinary man sees only the physical causes which have prepared and produced them; but the sage knows there is a Providence in the secret council of His justice which disposes and directs events for the fulfillment of His designs. The degrees through which you have passed have taught you what the Ancient and Primitive Rite expects from you. They have made you feel the necessity of purging your soul of vice, the passions and prejudices which obscure the intellect and deprive the soul of all its energy. They have been at the same time the means of proving to us your zeal, docility, and love of the Order and of mankind. We have thought you worthy of the recompense which is at our disposition. My brother, are you firmly determined to follow this new path which opens before you? The ordinary man has often virtue on his lips, but the true Mason carries it in his heart. Examine yourself seriously, my brother, and answer.

The Temple of Jerusalem is the grand type of Masonry. The revolutions it has undergone will recall to you those the Masonic Order has suffered at different times. The Masonry instituted by the chiefs of the workmen at the Temple of Solomon, and rebuilt by Zerubbabel, presents but the solid principles and the pure morality which tend to make men better and more useful to others; to teach him his duties and elevate him to the dignity of his existence. So long as it was practiced on this basis the Order was and must be flourishing, and all its members respected. Such was its first state, which is figured to you by the Temple of Jerusalem, which was in its splendor under King Solomon, and was the glory of all nations. But from the time that indolence was introduced into

the Order, that members were admitted little disposed to follow its principles, they neglected the prescribed virtues and introduced the vices which had until then been banished; then was seen a mixture of worthy men,—in manners, knowledge, and benevolence,—with others, who, having but the appearance of those virtues, with the insulting arrogance of vice, gave a mortal blow to the reputation which they had enjoyed. Envy, jealousy and calumny gave rise to powerful enemies; its ceremonies and mysterious practices became suspected and served as a pretext for graver imputations, injustices and persecutions from which it has so often and so severely suffered. Pride, so familiar to the man who has lost sight of all that should humiliate him,—pride to belong to a body which had so long excited the admiration of all who knew it, was the source of all its evils. The vices which resulted therefrom burst on the entire Order; it was persecuted and lost its *eclat*. The second state of our Order is renewed by the improper conduct of many of its members, which is represented to you by the burning and sack of Jerusalem and its temple. But, as in that revolution its foundations were preserved, even so true Masons, yielding for a time to the torrent, have guarded carefully the precious deposit transmitted to them, and when they have seen a multitude of Masons, like the Israelites, repairing their faults, then they have again brought forth those rules in all their primitive splendor. Like Esdras of old, they have made the Masonic fraternity feel the necessity of purging the lodges of innovations which the second state of the Order had introduced. Thus the temple has been re-edified, the sacred word has been again found, and Masonry has resumed its ancient lustre, which will be preserved so long as Masons keep in view the invariable principle on which it is founded. This is the actual state of the Order represented to you by the third epoch of the temple re-established by Zerubbabel. It remains for me to explain the connection of Hiram Abiff with the Order. Hiram, the sublime workman, endowed, according to the holy writings, with intelligence and rare knowledge, surnamed Abiff, which according to some signifies “sent from God,”—this man, revered by Hiram, King of Tyre as a father, esteemed, cherished and honored by Solomon, who was guided by his counsel,—is at once the father and model of true Masons, the particular type of the Order and the three

states of which I have presented you the image. The history of his assassination by three fellowcrafts is an ingenious fiction, favored by the silence of the holy writings; it however veils great truths for the Mason who would instruct himself. Each circumstance of his life, and the mournful event which Masons celebrate in their works, teach the virtues they should practice, of which the example is now before you. Hiram, living respected, cherished and directing all, represents the Order in its primitive state, when it was known only by its good deeds and the admiration it excited. Hiram, in the temple, praying each night when the workmen had retired, teaches Masons that they owe more to the Supreme Being than to the profane. Hiram assassinated by three fellowcrafts who would force from him the Word, indicates the danger of violent passions, which may lead us to the greatest extremes if they are not at once repressed; and the injustice of those, who without taking the trouble to labor themselves, would tear from others their discoveries and partake with them of the fruits thereof. The refusal of Hiram teaches that discretion should ever be the favorite virtue of a Mason. Lastly, his tragical death announces the second state of the Order succumbing through the bad conduct of some of its members, designated by the fellowcrafts, under the characters of avarice, calumny and injustice. Hiram, the particular type of the Masonic Order, and of the three epochs, is to-day presented to you as rising from the dead. Aid us to recall him to life, surrounded by the virtues he practiced, and which conduct to that immortality to which all should aspire who would imitate his truth.

MOST WISE.

This ends the Tenth Degree, or Knight of the Orient.
Closing ceremony as in Opening.

11. KNIGHT OF THE ROSE CROIX.

Three apartments are used. The first is hung with black; the second represents the second degree; the third is hung with red. In the North, East and South are three pillars, on the base of which is inscribed "Faith," "Hope," "Charity."

OPENING.

MOST WISE.

Respectable Knight Senior Warden, the first duty of a Rose Croix Mason?

RESPECTABLE SENIOR WARDEN

Most Wise, it is to see if the Chapter is guarded against all indiscretion.

MOST WISE

See that duty performed.

R. S. W.

Sir Knight Guard of the Tower, ascertain if we are guarded against the indiscretions of the profane.

G. of T. opens the door and asks the Sentinel, then closes it, saying—

Respectable Senior Warden, the vicinity of the Chapter is guarded from the profane.

R. S. W.

Most Wise, the Chapter is guarded.

MOST WISE.

Respectable Knight Senior Warden, what hour is it?

R. S. W.

The hour of a perfect Rose Croix Mason.

MOST WISE.

Are you a Rose Croix Mason?

R. S. W.

I have traveled in humility.

MOST WISE.

To what purpose?

R. S. W.

That I might be exalted to the sublime degree of Rose Croix
MOST WISE.

Where was you made a Rose Croix Mason ?

R. S. W.

Under the rose.

MOST WISE.

Give me the S., G. and W. of a Rose Croix Mason.

R. S. W.

I will with the assistance of the Respectable Knights present.

MOST WISE.

Let it be done.

R. S. W. strikes 1—

Knights in the South Valley, to order ; you will form in single line facing the Orient.

All in the South rise. R. J. W. strikes 1—

Knights in the North Valley, to order ; you will form in single line facing the Orient.

This is done and * * * taken up. MOST WISE—

The * * * is received in Ancient and Primitive form. Sir Knights, join with me in rendering homage to T. S. A. O. T. U., from whom we derive our being.

All kneel facing the Orient.

Deign, Sovereign Master of the Universe, to cast thy love upon this Chapter. Bless it, but rather let it perish than contravene thy Holy Law. Banish from our Ancient and Primitive Rite all that is evil, that we may be solely occupied in fulfilling our mission of perfecting humanity. May we be enabled clearly to distinguish that which is upright from that which is ungodly, and finally, may the sacred bond of our union be cemented by Faith, Hope and Charity ; and to Thee, Eternal, Immortal, Invisible and Holy Grand Master, be honor, praise and glory for evermore.

All say—

Glory to thee, O, Lord ; Glory to thy Name ; Glory to thy Works. Signs and Battery, 777777, are given and the following Ode sung—

Almighty God, whose sovereign power
Sustains thy creatures every hour,
We would invoke thy presence here,
To guide our thoughts, our hearts to cheer.

Bless our solemn mysteries here,
And fill each heart with holy fear ;
Lead us aright to learn thy will.
And every duty to fulfill.

MOST WISE.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Ancient and Primitive Free

Masonry, according to the Rite of Memphis, in and for the Continent of America, salutation on all points of the Triangle, respect to the Order.

I declare the works of — Rose Croix Chapter, No. —, in activity. Sir Knight Orator, unfold the Sacred Book of Laws. Sir Knight Guard of the Tower, inform the Sentinel that the Chapter is open, and if there are any visiting Sir Knights invite them to enter.

RECEPTION.

The Neophyte is prepared by being clothed as a Knight of Jerusalem, by the Captain of the Guard, who makes the alarm of 777777 on the inner door.

GUARD OF TOWER—

Respectable Knight, Senior Warden, there is an alarm at the gate of our Sanctuary.

R. S. W.

Most Wise, there is an alarm at our Sanctuary.

MOST WISE.

Sir Knight Conductor, attend to the alarm.

CONDUCTOR opens door—

Who disturbs our mysteries?

C. OF G.

A neophyte of Memphis, who having received the degree of Knight of the Orient desires to be exalted to the sublime degree of the Rose Croix.

CON.

Why does he aspire to this?

C. OF G.

Since the profanation of the temple of Zerubbabel he has been wandering in darkness, and having lost the word requests your assistance in aiding him to recover it.

CON. closes door, approaches between the columns and says—

Most Wise, the alarm was caused by a neophyte who has received the degree of Knight of the Orient, and now desires to be exalted to the sublime degree of the Rose Croix.

MOST WISE.

Why does he aspire to this?

CON.

Since the profanation of the temple of Zerubbabel he has been wandering in darkness, and having lost the word requests your assistance in aiding him to recover it.

MOST WISE.

Respectable Knight. Senior Warden, do you consent that the neophyte be admitted?

R. S. W.

Most Wise, if he pass the scrutiny of the knights present, and meet with their approval, I consent.

MOST WISE.

Respectable Knight Conductor, cause the neophyte to make seven circuits of our Chapter, giving the signs of Discreet Master, Sublime Master, Knight of the Sacred Arch, Knight of the Secret Vault, Knight of the Sword, Knight of Jerusalem, and Knight of the Orient.

CON.

Respectable Knight Captain of the Guard, it is the order of the Most Wise that the neophyte pass the inspection of the six knights by seven journeys.

Neophyte is led in by the Captain of the Guard, and gives the signs of each degree to each of the three officers commencing with the Junior Warden.

FIRST JOURNEY. R. J. W.—

Brother, the temple of Masonry is demolished, the tools and columns are broken, the blazing star of Truth has disappeared, the light of philosophy is obscured, the darkness of ignorance spreads over the earth. The Word is lost. Disorder reigns amongst us. Solomon erected on Mount Moriah a temple in which to render that homage to the Supreme Architect of the world due him from his intelligent creatures. He received from God in Gabaon that which he was not able to preserve in Zion, even wisdom; and his errors and irregularities giving a taint to his glory, she constantly veiled from him her sacred tabernacle. This example, as striking as that of the conduct of the children of Israel during the forty days that Moses went from them into Sinai, demonstrated the instability and blindness of the man reputed wise, and warns us to be on our guard against ourselves and others. Is it not written—

If any man among you seemeth to be wise, let him become a fool that he may be wise, for the wisdom of this world is foolishness with God. Happy is the man that findeth wisdom, and the man that getteth understanding, for it is better than merchandise of silver and fine gold. She is more precious than rubies; and all the things that thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honor; her ways are ways of pleasantness, and all her paths are peace; she is a tree of life to them that lay hold of her, and happy is every one that retaineth her.

MOST WISE strikes 1. Neophyte in charge of a Conductor stops by pillar of Senior Warden. As the Senior Warden commences his address the Neophyte commences the six last journeys and gives the signs.—**SIXTH JOURNEY.**—R. S. W.—

Brother, corruption has glided among our work ; darkness covers the earth, the pointed cubical stone sweats blood and water, the "word" is lost. The Temple of Jehovah sullied, profaned and forsaken in Zion, that of Ignorance watered with blood of human victims, burning upon its altars the incense due only to the true God, is not the only stain upon the glory of Israel. Despotism has reared her altars, which being arrayed in glittering jewels and riches of the world, dazzle the eyes of the weak-minded man, and superstition opposes itself towards any approach to true wisdom. Be not led astray by false lights,—the vapors that arise from the mire of the earth, gilded by the splendor of the sun, have retired.

MOST WISE strikes 22. **THIRD JOURNEY.**—

Withdraw, ye dark phantoms of superstition, that oppress the freedom of the mind ; withdraw, ye oracles of ignorance and delusion, that would deceive and enchain the intelligence of him who searches after truth. Ye purple-robed kings, ye false prophets, and still falser priests, who debase man by encircling his soul with the adamant chain of despotism, vanish from before the pure spirit of Masonry.

MOST WISE strikes 333. **FOURTH JOURNEY.**—

The great Adonai, who is enthroned in everlasting glory above the sphere of innumerable worlds, will render futile your sacrilegious efforts to enslave the minds of his creatures. The sun of truth will scatter to dim chaos your slavish teachings. True wisdom, which Solomon in all his glory conceived not, shall revisit the earth.

MOST WISE strikes 444. **FIFTH JOURNEY.**

Let us no longer lament over the misfortunes of Eden, nor of Zion ; they will no longer obstruct the efforts of a free and absolute will. The spirit of Evil, who contrived them, will remain a nullity in his abortive empire. Eden, that antique garden, that visible paradise, will be but a weak image of the splendors of the heaven, and the beatitude that the Eternal has created for those who love him.

MOST WISE strikes 5555. **SIXTH JOURNEY.**—

Now we know the wisdom of God, even the hidden wisdom which God ordained before the world to our glory. The princes and rulers of the earth had not the knowledge we possess ;

if they had had it they would never have slain him who proclaimed "Peace on earth, good will towards men."

MOST WISE strikes 656666.—SEVENTH JOURNEY—

The rule of conduct he proclaimed was. "What ye would that others do unto ye, so do ye unto them." It is written: "Eye hath not seen, ear hath not heard, neither hath it entered into the mind of man to conceive those things which God hath prepared for those who love him." We will not despair—we will practice the new law, and guided by its teachings endeavor to recover the sacred word.

MOST WISE strikes 777777. Conductor stops in the west—

Brother, this sublime degree was founded by a philosopher of Egypt named Ormus, who purified the doctrines of the Egyptians by the precepts of the new law of doing unto others whatsoever we would they should do unto us. His disciples united with the Essenes who had founded Lodges or schools of Solomonic science, and traveled from the East to propagate their secret doctrines in the West, where they instructed their pupils in the mysteries of religion and philosophy. Some of the brethren of the Rose Croix attaching themselves to the crusaders in Palestine in the year 1181 communicated their secrets to Garimont, patriarch of Jerusalem, and forming themselves into armed associations for the protection of the pilgrims who visited the Holy City, assumed the title of Knights of Palestine.

Respectable Knight Conductor, you will cause the Neophyte to travel by the North, East, South and West, that he may behold and approve the beauties of Eden, whence the new law is derived, even the law of love.

Music plays. He is conducted by the Conductor, while they sing the following ode:

Darkest shades of night dispelling
Light effulgent fills the mind,
Holy love, within us dwelling,
Boundless love for all mankind.

ORATOR.

Faith is the substance of things hoped for, the evidence of things not seen. Through faith we understand that the world was formed by the word of God. By Faith Enoch was translated, so that he should not see death. By Faith Abraham, when he was tried, assayed to offer up his son Isaac.

FAITH

By Faith our souls are onward led,
By it a steady course we steer;
By Faith our drooping souls are fed,
Revived and strengthened by its cheer.

By Faith we pass this vale of tears,
Safe and secure, though oft distressed,
By Faith disarmed of all our fears,
We go rejoicing to our rest.

He is led to the R. S. W. and to the Pillar of Hope—

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

HOPE.

Sweet Hope thy peaceful influence lend,
No more to grieve for sorrows past;
In all our thoughts, thy influence lend,
That we may safe arrive at last.

Lord, upon thee our hopes we stay,
To lead us on to thy abode;
Assur'd thy love will far o'erpay,
Our hardest toils upon the road.

He is led to the R. J. W. and the Pillar of Charity—

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

CHARITY

Sweet balm of peace—thy fervid glow,
Within our hearts a sacred spark,
Wakes us to feel another's woe,
Revives the soul when all is dark.

To Thee we turn in sorrowing need,
Implo'ring Thy bright influence here,
When sorrows lower we humbly plead
That Thou wilt guide and banish fear.

CON.

Brother WISE, the arduous journey is accomplished.

WISER

Brother — what have you learned on your journey?

CON. causes neophyte to say—

Three virtues, Faith, Hope and Charity to be my guide. Teach me if there be any other to seek and follow.

MOST WISE.

My brother, we must inform you that those three words you have so often heard, have among the Knights of Rose Croix a more extended signification than is generally attached to them. You will observe that the chief virtue of a Mason is Charity—the first law he should obey. The Hope of improving our spiritual condition is an immediate consequence of Charity. Love and Hope united will give Faith in our labors for the promotion of happiness among brethren. Bigots, under the most fearful threats, compel men to believe in them—to have faith in their doctrines, and man becomes a tool in their hands. According to their teachings, Faith consists in believing that which is not always consistent with nature, science and reason. Charity is a virtue; its object is to love and assist our fellow-being, as well as an act of our own free will. Masonic charity teaches the love of all men, without regard to their religion or origin; to be useful, kind and indulgent to every one—to establish enlightenment and union where ignorance and discord prevail. Charity is the love of God and his creatures. To love is to know;—to love and to know God are essentially the same thing. If we know God, it must be as a father; and the idea of a father conveys the idea of kindness, mercy and care for the happiness of his children. In the troubles and perplexities incident to human life, we are bound by our nature to seek for help, hence, we hope in him for our happiness. Have faith in him, and patiently bear that which sometimes to us seems unjust, because we know that a loving father cannot deceive his children. We do therefore proclaim as a duty, Masons must love each other. Their union will cause them to hope for the better condition of humanity; and with faith in their cause, they will ultimately gather all men under their fraternal banner.

It has been said that the degree of Rose Croix has but little to do with Masonry. Those who make such declarations are equally ignorant of the principles therein taught, as they are those of Masonry, for the diligent scholar will find them identical. As Masons we have nothing to do with the dogmas of different religious sects—these are left for individual opinion.

As a fraternity we acknowledge but one Almighty parent; that all men are brothers, having a common origin and a common end. And now, my brother, if it is your intention to follow the new law we have alluded to—that of doing unto others as you would they should do unto you—take in our presence the solemn vow.

Neophyte is led to the altar. MOST WISE—

Let the triangle be formed.

All rise, placing themselves under the sign of the "Good Shepherd."

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Ancient and Primitive Free Masonry, according to the Rite of Memphis, in and for the Continent of America, salutation on all points of the Triangle, respect to the order.

I, —, swear, in the presence of the Sublime Architect of Universe and the brilliant lights of this Ancient Chapter, on the sacred Book of Laws, on the glaive, symbol of honor, and on the myrtle, emblem of initiation, fidelity to the Ancient and Primitive Rite of Memphis, and obedience to its sacred laws. I promise to respect and cause to be respected, so far as in me the power lies, all decrees emanating from the Sovereign Sanctuary, situated in the Valley of New York; also the laws, rules and regulations of the Mystic Temple, Grand Council General, 32d Degree, for the State of —, and to obey all summons sent me from within this Chapter, if within my power. I promise and swear to propagate with zeal the peaceful moral which our sublime institution professes; and to exact no other condition from the candidate admitted for initiation, then probity and knowledge, without distinction of politics or country. I swear that I will not, either directly or indirectly, communicate the secrets or mysteries of the Knights of the Rose Croix to any brother of an inferior degree, nor to any in the world besides, who is not lawfully entitled to the same. I furthermore swear, never to admit into this degree any one who is not a Mason in good standing.

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

And I do finally swear, on my word of honor, always to recognize and obey, as the only legal head of the Ancient and Primitive Rite of Memphis for the Continent of America, the Sovereign Sanctuary of Patriarchs, sitting in the Valley of New York. To all of which I subscribe, under the penalty of being deprived of the true word, suffering, and becoming an object of contempt to my brethren and the world at large, and of being expelled from the order, should I ever violate, in any manner, the laws and rules which have been, are now, or may be hereafter made known to me ; so help me God and keep me steadfast in this my solemn obligation. Amen ! Amen ! Amen !

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

I will now invest you with this black sash, it is the mark of the sorrow we experience for the sufferings of humanity.
Conductor places Neophyte between the columns. MOST WISE—

Respectable Knight Senior Warden, what is the motive of our assembly ?

R. S. W.

We seek the lost word of a Mason !

MOST WISE.

What must be done to regain it ?

R. S. W.

We must embrace the new law, and be convinced of the three virtues which are its pillars, base and principles

MOST WISE.

What are they ?

R. S. W.

Faith, Hope and Charity.

MOST WISE.

How shall we find those pillars ?

R. S. W.

By traveling three days in obscurity.

MOST WISE.

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

Neophyte is hoodwinked. All rise, form at the East and travel South, West and North, during which the ORATOR recites—

Behold, I lay in Zion a chief corner-stone, elect, precious, and he that believeth shall not be confounded. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, and though now for a season ye are in heaviness through manifold

temptations, the trial of your faith being more precious than gold purified with fire, shall result in honors and rewards. Love the brotherhood. Fear God. Honor the Master.

During this the neophyte is led to the second apartment, over rocks and obstructions, with fire and ~~noise~~. CON.—

This sash is not a sufficiently humble decoration to qualify you to find the lost word. You must endure more trials.

Takes off his sash and thrusts him into the second apartment, leaving him alone. ORATOR—

Hear my prayer, oh, Lord, and consider my calling; hold not thy peace at my tears; oh, spare me, that I may recover strength to go hence. Thou hast beset me behind and before; whither shall I flee from thy presence. If I say, surely the darkness shall cover me, the darkness hideth not from thee; the night shineth as the day; the darkness and the light are both alike to thee. Yet I beseech thee, oh Lord, to have compassion on the lowly, even though I walk in the midst of death. Oh, Lord, haste to deliver me, for I am brought very low. Bring my soul out of prison, that I may give thanks to thy holy name. I heard a voice from heaven, saying: Blessed are the dead that die in the Lord, for from henceforth, saith the spirit, they rest from their labors and their works do follow them. I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live, and whosoever believeth in me shall never die.

Neophyte is conducted to the door of the first apartment, the hangings of which have been changed from black to red. The Conductor gives an alarm 777777 on the door. R. J. W., opening door—

Who alarms the Sanctuary?

CON.

A Knight of the Orient, who having penetrated the womb of earth and the abode of sin and death during three days, desires from you the word as his reward.

MOST WISE.

Let him enter.

Neophyte is brought to R. J. W.

Save me, oh, God, by thy name, and judge me by thy strength. Hear my prayer, oh, God, give ear to the words of my mouth. For strangers are risen up against me, and oppressors seek after my soul. Behold, God is my helper. I will praise thy name, oh, Lord, for it is good; for he hath delivered me out of all trouble.

MOST WISE.

Worthy Knight, from whence came you?

NEOPHYTE, prompted by Conductor—

Judea.

MOST WISE.

By what place have you passed?

NEOPHYTE.

Nazareth.

MOST WISE.

Who has conducted you ?

NEOPHYTE.

Raphael.

MOST WISE.

Of what tribe are you ?

NEOPHYTE

Judah.

MOST WISE.

Give me the initials of the four names you have mentioned.

NEOPHYTE.

Justitia Nunc Reget Imperia.

MOST WISE.

Sir Knights, the word is found ; let the neophyte be restored to light. * * Advance, and receive the reward due to your merit. Signs, Words, etc., explained. Sir Knight, Captain of the Guard, you will proclaim the neophyte as a Knight of the Rose Croix.

C. OF G.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Ancient and Primitive Free Masonry, according to the Rite of Memphis, in and for the Continent of America, salutation on all points of the Triangle respect to the order.

In presence of this Chapter of Rose Croix, I now proclaim Sir Knight — admitted, received and constituted, now and forever, a Knight of the Eagle and Pelican, Perfect Mason of Herodim, Knight of Rose Croix, and I call upon all present to recognise him as such, and render him aid in case of need. Join with me in saluting our new made Knight together.

Battery, 777777, given. MOST WISE.

Receive, my brother, the insignia of your grade. The jewel of the Rite is suspended from this collar, and represents on one side a pelican tearing its breast to nourish its young, symbolising our charity towards the needy and defenceless : the other side represents an eagle. You are aware that the eagle was, among the ancient Egyptians, the emblem of wisdom : thus the eagle and pelican represent perfect wisdom united to perfect charity. In the first part of your reception you witnessed our sorrow at the loss of the word. That word

s now recovered, and your white sash symbolises the purity of our intentions. Go, listen to the Orator.

ATOR.

The sign or symbol of the Cross is a natural one. The ancient Romans had ensigns, flags and crosses, gilded and beautified. When a man, in the hour of overwhelming distress, prays his Father to have mercy upon him, he extends his hands heavenwards and makes precisely the same figure. In Egypt, the illiterate gratitude of a superstitious people, while they adored the river on whose inundations the fertility of their provinces depended, could not fail of attaching notions of sanctity and holiness to the crosses which were erected on the banks of the Nile. It was held in the earliest ages, among the Egyptians, Arabians and Indians, as the signification of the life to come,—of eternal life. To us it has become, as in the days of the Egyptians, the symbol of the life to come,—of eternity, and it will serve to remind all true Masons that they must always be ready to give even their lives for the perpetuation and triumph of truth. The Rose which you see on the cross, is the emblem of discretion. Discretion is a necessity. lest those who are opposed to our principles should shut up our temples and disperse our institutions, as they have in former times. The death of one of us would not serve our cause. Martyrdom is fruitless in our days, and is not to be sought after. All we have to do is to enlist good and honest men, so that an army of true and practical Masons shall array themselves against tyrants, impostors and fanatics, and prove to them that their days of successful opposition are gone forever and their only choice is to relinquish their useless weapons and join us. Therefore we must not discuss our principles outside of our temples. We know human nature well enough to be satisfied that secrecy is in itself attraction, and is a means by which we make it impossible for our profane enemies to assail us with their sophistry; for we are always right when we answer them by saying "You speak of what you know not. To argue about Masonry, a man must be a Mason, and once admitted, he must certainly be a bad man if he does not love it with all his heart. But we must be particular in our admissions, especially in this degree. Until then, let us be prudent and act "Sub Rosa."

MOST WISE.

My brother, in the name of this Chapter I sincerely congratulate you upon your admission among us. In your further advancement you will find a more mysterious significance attached to the cross, not revealed in the Chapter, which can only be made known within a Senate of Hermetic Philosophers. Believe me that I am sure your good conduct, zeal, virtue and discretion, will always render you more and more deserving of the honor which you have this day received, and we most heartily and sincerely wish that your life may long be preserved to enable you to continue a useful member of our Ancient and Primitive Rite, and a faithfull and devoted apostle of Truth, Science and Love.

CLOSING.

MOST WISE.

Respectable Knight Senior Warden, whence came you ?

R. S. W.

Judea.

MOST WISE.

What place have you passed ?

R. S. W.

Nazareth.

MOST WISE.

Who conducted you ?

R. S. W.

Raphael.

MOST WISE.

Of what tribe are you ?

R. S. W.

Judah.

MOST WISE.

Collect the initials. * * *. What is the word among us ?

R. S. W.

The sacred word of the Knights of the Rose Croix.

MOST WISE

How did you gain the knowledge of this ?

R. S. W.

By the three theological virtues.

MOST WISE.

What are they ?

R. S. W.

Faith, Hope and Charity.

MOST WISE.

By what further means may I know you to be a Rose Croix Mason?

R. S. W.

By my signs of O. R., of A. and of Heredom.

MOST WISE.

Give them. * * Have you a knowledge of the pelican?

R. S. W.

I have.

MOST WISE.

What does it import?

R. S. W.,

A symbol of our devotion to the Ancient and Primitive Rite, and of perfect humility.

MOST WISE.

Why does the pelican pierce its breast?

R. S. W.

To nourish its young with its blood, thereby denoting that our charity should be dispersed to all people, to preserve them from sin and death.

MOST WISE.

What is the aim of the Knights of the Rose Croix?

R. S. W.

To propagate our Ancient and Primitive Rite, obey the constitution of the Sovereign Sanctuary, and render homage to Deity.

MOST WISE.

It is our duty as men, but most particularly as Masons to do so. Let us assemble around the sacred altar of Masonry to render thanks to him who gave us being.

All form a circle around the altar.

Father of prayer and truth, our thoughts arise to the foot of thy celestial throne. We thank thee for having restored to us the life-giving "word." It hath caused the light to shine in the midst of the darkness of our souls; we thank thee, oh Adonai, and beseech thee to bless us, so that by the aid of thy love we may become worthy of a place in thy everlasting Chapter where sin and death are unknown; and on this sacred Book we vow to extend our beloved Rite, and make it conformable to thy holy laws; we swear under the Rose. Amen! Amen! Amen!

CLOSING ODE — Again 'round our altar assembled we join,
In singing a parting song—ere we resign

The pleasures of social enjoyment and peace,
Where love unrestrained bids all discord cease.

Home, home—sweet, sweet home—
Each brother retires to visit his home;
Home, home—sweet, sweet home—
May ever dear brother find peace at his home.

* Signs. Battery 777777. MOST WISE—

Sir Knights, I declare this Chapter duly closed in the name of the Sovereign Sanctuary of Ancient and Primitive Free Masonry, according to the Rite of Memphis, in and for the Continent of America. Go in peace, and may the spirit of God watch over you.

RITUAL OF DEGREES

OF A

S E N A T E

OF

HERMETIC PHILOSOPHERS.



PRINTED BY AUTHORITY

OF THE

Sovereign Sanctuary, Thirty-third Degree
of Ancient and Primitive Freemasonry
according to the Rite of Memphis,

IN AND FOR THE

CONTINENT OF AMERICA.

SENATE OF HERMETIC PHILOSOPHERS.

EXTRACTS FROM THE CONSTITUTION OF THE RITE.

The Masonic Rite of Memphis is composed of Thirty-three Degrees of Science, divided for instruction into three series.

FIRST SERIES.

This series includes the First Degree to the Eleventh. It teaches morality, gives the explanation of symbols, disposes the beginners to philosophical research, and makes them understand the first part of History.

SECOND SERIES

This series comprises from the Twelfth to the Twentieth Degree. It teaches the Natural Sciences, the Philosophy of History; it also explains the Political Myth of Antiquity. Its object is to stimulate to the research of Causes and Origins, also to develop the Humanitarian and Sympathetic Senses.

THIRD SERIES.

This series comprises the Twenty-first to the Thirtieth Degree, which makes known the completion of the historical portion of the Rite. It occupies itself with High Philosophy. It studies the Religious Myth of the different ages of humanity, and admits the most advanced theosophical labors.

These three series comprise all the Masonic knowledge.

The Masonic Rite of Memphis possesses five decorations, viz

1st.—The Grand Star of Sirius.

2d.—The Decoration of Alidee.

3d.—The Decoration of the Grand Commanders of the Third Series of the Rite.

4th.—The Decoration of the Lybic Chain.

5th.—The Decoration of the Golden Branch of Eluesis.

These five decorations are exclusively the reward for merit, and are

regulated by a programme, deposited in the Grand Chancery of the Rite

The Degrees worked in a SENATE OF HERMETIC PHILOSOPHERS, are as follows :

12th Degree.	 Knight of the Red Eagle.
13th Degree	... Knight of the Temple.
14th Degree	... Knight of the Tabernacle.
15th Degree	... Knight of the Serpent.
16th Degree	... Knight Kadosch.
17th Degree	... Knight of the Royal Mystery.
18th Degree	... Grand Inspector.
19th Degree	... Sage of Truth.
20th Degree	... Hermetic Philosopher.

Which shall not be conferred for less than \$15.

The officers of a Senate consist of :

- 1 Sublime Grand Commander
- 2 Most Learned Senior Knight Interpreter
- 3 Most Learned Junior Knight Interpreter.
- 4 Ill Knight Recorder.
- 5 Ill Knight of Finance.
- 6 Ill Knight Archivist.
- 7 Ill Knight Orator
- 8 Ill Knight Marshal
- 9 Ill Knight of Introduction
- 10 Ill Knight Accompanier.
- 11 Ill Knight Captain of the Guard
- 12 Ill Knight Standard Bearer
- 13 Ill Knight Sword Bearer
- 14 Ill Knight Guardian of the Sanctuary.
- 15 Ill Knight Sentinel.

All of whom (except those numbered 6, 9, 10, 11, 12, 13, 14 and 15) shall be elected by ballot at the regular convention held on the 21st of March in each year, or at the regular convention nearest to that date. The remaining officers shall at the same time be appointed by the Sublime Grand Commander—provided that no member shall be eligible to hold office, or to vote at an election, until all arrearages for dues are first paid: and the officers thus elected shall be installed on the night of election, or as soon thereafter as convenient.

Each member of the Rite of Memphis must wear the Jewel and Insignia of his highest Degree, and white gloves. It is the imperative

of the Knight Guardian of the Sanctuary to refuse admittance to
y brother who is not clothed in his proper regalia.

MASONIC CALENDAR

OF

ANCIENT AND PRIMITIVE FREEMASONRY.

ACCORDING TO THE RITE OF MEMPHIS.

March 1st answers to the 1st day of the Egyptian month Thoth.	
April	Paophi.
May	Athir.
June	Chocac.
July.	Tibi.
August	Mechir.
September	Shamenoth.
October	Pharmathi.
November	Pachon.
December	Pagni.
January	Epophi.
February	Mesori.

The following caption is to be used at the commencement of all
Edicts, Proclamations, Letters Patent, &c., &c., in all degrees of the
Rite

To the glory of the Supreme Architect of the Universe. In
the name of the Sovereign Sanctuary of Ancient and Prim-
itive Freemasonry, according to the Rite of Memphis, in
and for the Continent of America, sitting in the Valley of
New York. Salutation on all points of the Triangle. Re-
spect to the Order.

And must be dated as follows :

Done this first day of the Egyptian month Paophi, year of True Light,
000,000,000, answering to April 1st, 1867—E. V.

SENATE

OF

HERMETIC PHILOSOPHERS,

Twentieth Degree.

OPENING.

S. G. COM.—(*strikes !!!!!-!!!!-! with mallet*). Up and to order, Sir Knights! Most learned Junior Knight-Interpreter,—your duty in this Senate of Hermetic Philosophers?

JUN. KT.—To assist the Sublime Grand Commander and the Most Learned Senior Knight-Interpreter in the opening of the Senate.

S. G. COM.—Your duty, Most Learned Senior Knight-Interpreter, in this Senate of Hermetic Philosophers?

SEN. KT.—To guard our mysteries against all indiscretion.

S. G. COM.—Let it be done.

SEN. KT.—Illustrious Knight-Marshal, you will please ascertain if we are prepared to guard against the indiscretions of the profane.

[*Marshal goes out and knocks on door !!!!!-!!!!-!*]

G. OF S.—Most Learned Senior Knight, there is an alarm at the gate of our Sanctuary.

SEN. KT.—Demand the cause.

G. OF S.—(*Knocks !!!!!-!!!!-!, opens door and says*) Who disturbs the Sanctuary?

KT.-MARSHAL.—(*Outside*) The Knight-Marshal returning.

G. OF S.—Sir Knight, our Marshal, Most Learned Senior Knight-Interpreter.

SEN. KT.—Admit the Knight-Marshal.

[Marshal comes and addresses Sen. Kt.]

Most Learned Senior Knight-Interpreter, the vicinity of our Senate is secure from the prying eyes of the profane ; none can overhear us.

SEN. KT.—Sublime Grand Commander, the vicinity of our Senate is secure from the prying eyes of the profane ; none can overhear our mysteries.

S. G. COM.—Since it is so, satisfy yourself that all present are Hermetic Philosophers.

SEN. KT.—Sir Knight-Marshal, approach the S. W. angle of the Senate, and give me the password of this Grade.

[Marshal does so]

JUN. KT.—Sir Knight of Introduction, approach the N. W. angle of the Senate, and give me the password of this Grade.

[Knight of Introduction does so]

SEN. KT.—You will receive the pass from the Sublime Hermetic Philosophers in the South, Sir Knight-Marshal.

[Marshal does so, and goes up to the S. G. Com]

JUN. KT.—You will receive it from the Hermetic Philosophers in the North, Sir Knight of Introduction.

[Knight of Introduction does so, and goes up to S. G. Com]

S. G. COM.—(*Strikes !!!*) To order, Sublime Hermetic Philosophers !

KT. MARSHAL.—Sublime Grand Commander, all in the South Valley have given the word.

KT. OF IN.—Sublime Grand Commander, all in the North Valley have given the word.

S. G. COM.—Advance, Sir Knights, and communicate the pass to me.

[Kt. Marshal and Kt. of Introduction advance and give the pass to S. G. Com.]

S. G. COM.—(*Strikes ! ; all sit*) Most Learned Junior Knight-Interpreter, at what hour do the labors of the Hermetic Philosophers commence?

JUN. KT.—Sublime Grand Commander, the Work is always going on.

S. G. COM.—Why, Most Learned Junior Knight-Interpreter?

JUN. KT.—Because the Work to which the Hermetic Philosophers are devoted requires the perpetual reaction of man's powers and suffers no interruption but during the moments claimed by the infirmities of created Nature.

S. G. COM.—Most Learned Senior Knight-Interpreter, what are the moments that our traditions allow for the repose of a Hermetic Philosopher?

SEN. KT.—The hours of perfect darkness.

S. G. COM.—At what hour is the Work resumed, Most Learned Junior Knight-Interpreter?

JUN. KT.—At the first appearance of Light.

S. G. COM.—What hour is it, Most Learned Senior Knight-Interpreter?

SEN. KT.—The ORIENT brightens ; it is the hour for labor.

S. G. COM.—As it is the hour for the commencement of our labor, join me, Sir Knights, in prayer to the Supreme Architect of the Universe to bless our Work and make it conformable to his law.

ORIENT.

Jun. Kt.—S. G. C.—Sen.-Kt.

Kts.—Kt. of E.—Kt.-A—Kt.-M—Kts.

Kts.—Kt. of I.—Kt.-C. of G.—Kt.-G. of S.—Kts.

(*All kneel and face the Orient.*)

S. G. COM.—Sovereign Master of Immensity, whose throne is in the Heavens, receive the homage of our admiration and worship. Thou causest the star of the day and the soft messenger of night to mark the seasons and to regulate the labors of mortals. We prostrate ourselves before the majesty and wisdom of Thine eternal laws; we invoke Thy name, for we are Thy children. Bless our work; dispel the darkness of our souls; continue to shield us with Thy protecting hand and to guide us unceasingly towards Good, the Perfection of which resides in Thee.

(*All say:*) Glory to Thee, oh Lord! Glory to Thy name! Glory to Thy works!

[The S. G. C. strikes! and all resume their stations]

S. G. COM.—Your station in the Senate. Illustrious Knight-Guardian of the Sanctuary?

G. OF S.—At the door of the Senate, Sublime Grand Commander; to deliver your orders to the Sentinel who guards our sacred portals. I receive the pass from the Illustrious Knights who enter, after having seen them in proper regalia and duly announced.

S. G. COM.—Sir Knight-Sword-Bearer, your place in the Senate?

SWORD-BEARER.—In the South Valley, near the Learned Senior Knight-Interpreter; and I assist the Knight-Captain of the Guard, and am always ready to protect our mysteries, with the Glaive of Honor, against the profane.

S. G. COM.—Sir Knight-Standard-Bearer, your place?

STAND.-BEARER.—In the North Valley, near the Learned Junior Knight-Interpreter; and I unfold the glorious Standard of our Order, that under its sacred folds the neophyte may, with confidence, invoke the blessing of the Sublime Architect of the Universe, when vowing fidelity to our Venerated Rite.

S. G. COM.—You place in the Senate, Sir Knight-Captain of the Guard?

C. OF G.—Near the Illustrious Knight-Recorder; to see that the Hermetic Philosophers are at their respective posts; and to make the necessary proclamation at the reception of a neophyte.

S. G. COM.—Sir Knight-Accompanier, your place in the Senate?

ACC.—In front of the Illustrious Knight of Eloquence. I accompany the neophyte, who searches for Light, on his various journeys towards Truth.

S. G. COM.—Illustrious Knight of Introduction, your place in the Senate?

KT. OF IN.—In the South Valley, near the Knight of Finance. I prepare the neophyte, whose intelligence urges him to knock for admission into our Temples, there to find the intellectual treasures that the initiates of Memphis delight to study.

S. G. COM.—Illustrious Knight-Marshall, what is your allotted duty for the good of the Senate?

MAR.—Sublime Grand Commander, it is to obey your orders; to make the responses for the neophytes; to cheer them on their arduous journeys, that with my assistance they may reach in safety the perfection of Masonic truth.

S. G. COM.—Illustrious Knight of Eloquence, your station?

KT. OF EL.—On your right hand, Sublime Grand Commander, as the orator of our beloved Masonic rite, to faithfully instruct the brethren that happiness may be attained; and to see that the Sacred Book of Laws is duly opened and surmounted with the Sword of Honor and the Myrtle of Initiation.

S. G. COM.—Your duty, Sir. Knight-Archivist?

ARCH.—To keep a clear copy of the Transactions for the information of the Mystic Temple Grand Council General, 32d Degree, of the State of ———, and the Sovereign Sanctuary; to faithfully preserve the rituals; attach the Seal to all documents of the Senate, and to read the Baluster at the opening of the work.

S. G. COM.—Your duty, Sir Knight of Finance?

KT. OF F.—To receive all funds due this Senate from the Sir Knight-Recorder, giving my receipt for the same, to pay them out upon the order of the Sublime Grand Commander, and to use my influence for the prosperity of our Ancient and Primitive Rite.

S. G. COM.—Your duty, Sir Knight-Recorder?

KT.-REC.—To engrave the proceedings of this Senate; to receive all money due and pay it over to the Illustrious Knight of Finance, taking his receipt therefor.

S. G. COM.—Most Learned Junior Knight-Interpreter, why do you preside in the Northwest of the Senate?

J. KT.—That I may defend the Order against the ignorant who revile it, and to assist the brethern in establishing an equality of love between those whom human weakness has caused to err.

S. G. COM.—Most Learned Senior Knight-Interpreter, why is your place at the Southwest of the Senate?

S. KT.—That I may assist in the Inspection and regulation of the work; aid the Sublime Grand Commander in his duties; return good for evil, that the enemies of the Order may be changed to good and faithful brethren.

S. G. COM.—The Sublime Grand Commander's place?

S. KT.—In the East, to watch the Work, that it be perfectly executed, and fill the Senate with Light and Truth.

S. G. COM.—Thanks, Illustrious Philosophers! Sir Knight of Eloquence, unfold the Sacred Book of Laws upon the Altar of our Masonic vows.

[The Orator opens the Bible and places the Sword and Myrtle on it.]

S. G. COM.—The Illustrious Knights will join in singing the Ode. (*Strikes !!!; all rise.*)

OPENING ODE. TUNE: *Old Hundred.*

WHERE'R THE ORIENT spreads Its Light;
 Where'r Its Brethren feel Its power,
 Let such in Harmony unite;
 With zeal improve each Working Hour.

Let FRIENDSHIP and FRATERNITY
 Their strength'ning influence lend,
 That with such bonded UNION, we
 Ceaseless PROSPERITY may blend.

So, Brothers of the MYSTIC TIE,
 Our COURAGE—STRENGTH—all are as one;
 As tolerant is the UNSEEN EYE,
 With TOLERANCE shall our WORK be done.

Thus to this WORK each faithful heart
 Gives all its intellectual power;
 The labor comes; each bears a part;
 Brothers, it is the WORKING HOUR.

S. G. COM.—To the glory of the Sublime Architect of the Universe, and in the name of the Sovereign Sanctuary of A. & P. Freemasonry according to the Rite of Memphis I declare the work of this Senate of Hermetic Philosophers, 20th Degree of the Ancient and Primitive Rite of Memphis, in activity. Together, Brethren!

[Signs.

Battery.]

Sir Knight Guardian of the Sanctuary, you will please inform the Knight-Sentinel that the Senate is opened, and if there are any visiting Knights, let them enter.

[Guardian does so.]

Sir Knight-Archivist, you will now read the graven tablets of the last meeting.

[Archivist does so.]

CLOSING

S. G. COM.—Sir Knight-Recorder, you will please read the graven tablets of this day's work..

[Knight Recorder reads the minutes.]

S. G. COM.—(*Strikes!*) Sir Knight-Guardian of the Sanctuary, you will now call upon all present that each member may have an opportunity to contribute something for the aid of the unfortunate.

[G of S does so.]

Most Learned Senior and Junior Knight-Interpreters, announce at your respective angles of the Senate that if any Illustrious Knight has a proposition to bring forward for the benefit of this Senate and our Ancient and Primitive Rite, now is the time to speak.

S. KT.—(*Strikes!*) If any Illustrious Knight in the Southwest Valley has anything to propose for the benefit of our Ancient and Primitive Rite, let him now embrace the opportunity

J. KT.—(*Strikes!*) Any Illustrious Knt. in the Northwest Valley, having a proposition for the benefit of our beloved Order or this Senate, the Sublime Grand Commander will be pleased to hear him.

S. G. COM.—Most Learned Senior Knight-Interpreter, at what hour do the Hermetic Philosophers suspend their labors?

S. KT.—When the sun disappears from the azure vault of Heaven.

S. G. COM.—What hour is it, Most Learned Junior Knight Interpreter?

J. KT.—The sun is at its inferior meridian, and it is time for the suspension of our work.

S. G. COM.—As it is the hour of rest and perfect darkness, join me, Sir Knights, Hermetic Philosopher, in

prayer to the Sublime Architect of the Universe, that he may continue to bless us, our labors, and our Venerated Rite.

ALMIGHTY GOD, Father of Immensity, who, with a word, hast created the world, and Whose Look gives Life to everything that breathes, we thank Thee for the favors which Thou hast deigned to shed over us this day. Thine is the Glory of all that has been done. Continue to extend over us Thy Protecting Hand, and to direct us towards the Good whereof all Perfection resides in Thee.

ALL. Glory to Thee, Oh Lord! Glory be to Thy Name! Glory to Thy Works!

[Signs and Battery.]

S. G. COM.—The Illustrious Knights will join in singing the

CLOSING ODE. TUNE—*Boylston.*

THE ORIENT pales Its Light
And darkness gathers 'round,
So let the lonely hours of night
In Faith and Hope abound.

Our labors at a close—
Rest calmly with the night,
And with your soft and sweet repose
Be visions of the Light.

S. G. COM.—In the name O. T. S. A. O. T. U. and under the auspices of the Sovereign Sanctuary, I declare ————— Senate, No. ——— of the State of ————— closed on the 20th Degree, in Ancient and Primitive form.

SIR KNT. O.—Close the Sacred Book of Laws.

SIR KT. G. of the S. inform the Sentinel.

Go in peace, Sir Knights, Hermetic Philosophers, and may the Spirit of God watch over you!

THE END.

KNIGHT OF THE RED EAGLE.

FIRST DEGREE IN THE SENATE

AND THE

TWELFTH DEGREE

OF

ANCIENT AND PRIMITIVE FREEMASONRY

ACCORDING TO THE RITE OF MEMPHIS.

DECORATIONS.—A black sash worn from the left shoulder to the right hip ; on it is an eagle embroidered in red and gold

FURNITURE.—There is a black chamber of reflection, with skulls and emblems of mortality ; a table, stool, lamp, and writing materials ; also, the three questions which the Neophyte must answer and sign. A white robe for the figure of Silence. A scroll, upon which is inscribed "HEAR, SEE, AND BE SILENT !" At the west there are curtains, behind which is a tomb, skull, bones, and winged hour-glass. The Knights wear black robes and swords. Materials for fire. A goblet with a bitter draught at Orator's desk. An altar of three rough stones, on which is a vase of perfumes. Materials for noise. Path of pain. Battery !!!!!

ORIENT.

Sublime Grand Commander.

Knight Orator.

Knight Archivist.

Knight of Finance

Knight Recorder.

Knight Accompanier

(ALTAR) Knight Marshal.

Knight of Introduction

Knight Captain of Guard

Knight Standard Bearer.

Knight Sword Bearer.

Northwest Angle,

Southwest Angle

Junior Knight Interpreter

Senior Knight Interpreter

CHAMBER OF REFLECTION

RUDE ALJAR
TOMB

Guardian of Sanctuary.

Sentinel.

TO OPEN.

S. G. COM.—Most Learned Senior Knight-Interpreter, the first duty of a Knight of the Red Eagle?

SEN. KT.—Sublime Grand Commander, it is to assure ourselves that we are guarded against the indiscretions of the profane.

S. G. COM.—Let it be done.

SEN. KT.—Illustrious Knight-Guardian of the Sanctuary, ascertain if we are guarded against the indiscretions of the profane?

[G. of S. opens door; ascertains from the Sentinel that the Senate is secure; then closes door and addresses the Sen. Knight Interpreter]

G. of S.—Most Learned Senior Knight-Interpreter, the Senate is secure from the prying eyes of the profane; none can overhear our mysteries.

SEN. KT.—Sublime Grand Commander, the Senate is secure.

S. G. COM.—Ascertain if all present are Knights of the Red Eagle.

SEN. KT.—(*strikes!!!*) Illustrious Knights in the South to order!

[All in the South rise]

JUN. KT.—(*strikes!!!*) Illustrious Knights in the North to order!

[All in the North rise.]

SEN. KT.—Illustrious Knight-Marshal, you will perform your duty in Ancient and Primitive form.

JUN. KT.—Illustrious Knight of Introduction, you will perform your duty in Ancient and Primitive form.

KT.-MAR.—Sir Knights in the South, draw swords and give me the S . . . P. W., Sacred W. and G . . . of Knights of the Red Eagle.

KT. OF IN.—Sir Knights in the North, draw swords and give me the S . . . P. W., Sacred W., and G . . . of Knight of the Red Eagle.

[The Knights Marshal and Introduction take up the ——— to the Senior and Junior Knights at the Southwest and Northwest angles of the Senate]

SEN. KT.—Sublime Grand Commander, the Senate is purified in the South.

JUN. KT.—Sublime Grand Commander, the Senate is purified in the North.

S. G. COM.—Most Learned Senior Knight-Interpreter, are you a Knight of the Red Eagle?

SEN. KT.—Sublime Grand Commander, I have renounced the profane world; have penetrated into the bosom of the earth, and the abode of death; and have been purified by water, fire, and air.

S. G. COM.—Most Learned Senior and Junior Knights Interpreters, announce to the Illustrious Knights in the South and in the North, that I am about to declare the labors of ——— Senate No. —, in activity on the Twelfth Degree of Freemasonry, for the propogation of Wisdom, Science, and Truth.

SEN. KT.—(*strikes !!!*) Illustrious Knights in the South take notice that the Sublime Grand Commander is about to declare the labors of ——— Senate No. —, in activity on the Twelfth Degree of Freemasonry, for the propogation of Wisdom, Science, and Truth.

JUN. KT.—(*strikes !!!*) Illustrious Knights in the North take notice that the Sublime Grand Commander is about

to declare the labors of _____ Senate No. _____ in activity on the Twelfth Degree of Freemasonry, for the propagation of Wisdom, Science, and Truth.

S. G. COM.—Observe the ORIENT, Illustrious Knights, and attend to giving the S

[Signs.

Battery.]

In the name O. T. S. A. O. T. U., and under the auspices of the Sovereign Sanctuary of 33d Degree of Ancient and Primitive Freemasonry, according to the Rite of Memphis, in and for the Continent of America, I declare the labors of this Senate in activity, on the Twelfth Degree of Freemasonry (Knight of the Red Eagle.)

Illustrious Knight of Eloquence attend to the Altar and unfold the Sacred Book of Laws.

Illustrious Knight Guardian of the Sanctuary inform the Sentinel, and if there are any Visiting Knights, invite them to participate in our labors.

RECEPTION.

[The Neophyte is clothed as a Knight Rose Croix by the Knight of Introduction, and is conducted to the Chamber of Reflection, and the following questions are given him to answer in writing and sign.]

“WHAT IS THE FIRST GREAT CAUSE?”

“WHAT DOES MAN OWE TO HIS GOD?”

“WHAT DOES HE OWE TO HIS FELLOW MAN?”

S. G. COM.—Sir Knight Marshal, see if there is a Neophyte in the antechamber.

MAR.—Sublime Grand Commander, there is; a Knight

ose Croix, desirous of receiving the degree of Knight of the Red Eagle.

S. G. COM.—Sir Knight Marshal, you will proceed to the Neophyte; see that he conforms to the usual customs of our Ancient and Primitive Rite, and await my further order.

[Marshal retires to chamber.]

Sir Knight of Eloquence, you will now receive the oath of the Knight Proposer. Sir Knight ———, you will advance to the altar of obligation.

[Orator and Proposer advance to the altar.]

ORA.—To the glory of the Sublime Architect of the Universe, and in the presence of the brilliant lights of this Senate, I, ———, swear on the sacred book of laws and on the glaive, symbol of honor, that the Neophyte whom I present for initiation is worthy of that sublime favor; and I will answer for him, body for body! And so may the Sublime Architect of the Universe be my help!

S. G. COM.—In the name O. T. S. A. O. T. U., and the Ancient and Primitive Rite of Memphis, this Senate receives your oath; go, Sir Knight, and may the God of Peace ever protect you.

[The Marshal brings in the Neophytes metals, jewels, &c., and the book with his answers.]

MAR.—Sublime Grand Commander, I bring you the answers of the Neophyte.

[S. G. Com. reads the answers, and orders them to be preserved in the Archives.]

S. G. COM.—Sir Knight Marshal, to you is given the important mission of submitting the Neophyte to the

physical proofs of leading him through the mystic journey, and to see him purified ere he can reach the Temple of Truth. Return to the Neophyte, draw him from the womb of earth, and the shades of night, and let him make the first mystic journey.

[Marshal returns to Neophyte, and says:]

“The Masonic Rite of Memphis has built its Temple in the midst of the desert, so that the profane cannot reach it without being prepared by long travels; more than zeal is required to enter its sanctuary. In the first place a strong will is necessary to find the way, and steady courage to follow to the end. Dost thou feel to have sufficient courage to support the trials which all have undergone who have preceded thee?”

[Neophyte answers.]

[The Marshal calls his attention to the figure of Silence, clothed in white robes, having the two fingers of the right hand on his lips, and bearing a scroll on which is inscribed “Hear, See, and be Silent.” He is hoodwinked and brought in, (Music; Sing ODE);

ODE.

AIR—“*Arch Street.*” 7s.

Free in thought, in action pure,
 Firmly held in Virtue's chain;
 Ever may we rest secure,
 Free from error, guilt, or stain,

 By the water and the fire,
 Cleansed from vile pollution's stain;
 Guarded be each fond desire,
 Faithful may each Knight remain.

 Guarded by a watchful care,
 Firm, reliant and secure;
 Free our precepts to declare,
 Ever be they holy, pure.

He is conducted to the Junior Kt. at the southwest angle, who strikes once with mallet.]

JUN. KT.—Who comes here?

KT. OF IN.—A Knight Rose Croix, who is desirous of receiving the Degree of Knight of the Red Eagle.

JUN. KT.—Has he fulfilled the formalities prescribed by the Statutes of our Ancient and Venerated Rite?

KT. OF IN.—He has.

JUN. KT.—Given up to profound meditation, with mournful objects before thee; thou must have reflected on the vanity of all things in this perishable world. The place in which you were shut up represents the womb of earth, whither all must return. You there found images of death; their aim is to remind man, that to enter among us, he must first become dead to vice; to the errors and prejudices of the vulgar; to be re-born to virtue; and that he should be always ready to sacrifice his life for his brothers. The darkness in which you were plunged; the metals of which you were so carefully deprived, are so many emblems which I invite you to engrave carefully upon your memory, and which will be explained to you, if you persist in being admitted among us. Do you desire to go on? (*Answer.*) Then kneel and implore a blessing of Him who was, who is, and who will be, when time shall be no more.

[Neophyte kneels; S. G. Com. strikes !!! All the Sir Kts. rise.]

ORA.—O! thou Creator and Preserver of all! who dost create light and make darkness, without whom nothing is strong, nothing is perfect, create in this, thy servant, a clean heart, and renew a right spirit within him, the spirit of thy most holy fear, that he may ever faithfully observe the obligations which are now, or shall hereafter, be imposed upon him; defend him from the dangers

that beset his pathway, and bring him to the light and life of the great Lodge above, when he shall have passed through the darkness of his earthly pilgrimage. *Amen.*

(All respond "so mote it be." Music plays. S. G. Com. strikes !
Neophyte rises, Sir Knights sit; Neophyte is led to the Sen.
Kt. Interpreter at the southwest angle.]

[Kt. of Introduction Strikes !]

SEN. KT.—(*Strikes !!*) Who comes here?

KT. OF IN.—A Knight Rose Croix, who is desirous of receiving the degree of Knight of the Red Eagle.

SEN. KT.—Has he fulfilled the formalities prescribed by the Statutes of our Ancient and Venerated Rite?

KT. OF IN.—He has.

SEN. KT.—Dost thou persist in the desire of being initiated into our mysteries?

KT. OF IN.—I do.

SEN. KT.—Dost thou consent to quit the profane world, full of frivolity, and to fulfill the duties which shall be imposed on thee?

KT. OF IN.—I aspire to wisdom, and consent to all, to be initiated.

[Music plays. Neophyte is led to tomb in the recess at the W. and caused to kneel, holding in his hands the emblems of mortality.]

SEN. KT. (*Purifies candidate with water, the bandage is removed from his eyes.*) Consider once again the emblems of mortality which you see before you, and remember that you should always live in such a manner, that you may meet death at any moment, without being tormented by remorse. The purification by water, is of the highest antiquity; it is the origin of the lustral waters of the Greeks; and it teaches, that to be purified, man must rid himself of his evil inclinations.

This symbol (*presents Hour-glass*), is the image of time, which flows with rapidity; always profit by the present time, and never delay when you have the means of doing good! Do you believe in the immortality of the soul? (*Answer.*)

Do you believe that the soul is an analogue or emanation from God? (*Answer.*)

You are right. God is Truth. All that lives must have an affinity with truth. Is the feeling of right and justice born within us? (*Answer.*)

You are right; for that which the heart disapproves, which it regards as bad, cannot be good, and nothing which is bad can be completely in unison with our soul. Courage my son, continue thy journey, and doubt not but that you will reach the end you desire.

[Music plays. He is again blind-folded and led on third journey through fire to Jun. Knight. Kt. of Intro. knocks!!!, the same questions and answers are passed as before.]

JUN. KT.—Who comes here?

KT. OF IN.—A Knight Rose Croix who is desirous of receiving the Degree of Knight of the Red Eagle.

JUN. KT.—Has he fulfilled the formalities prescribed by the statutes of our ancient and venerated rite?

KT. OF IN.—He has.

JUN. KT.—May the flames by which you have been environed awaken in your soul the feelings of gratitude and veneration which you owe to the Supreme Being. May they enkindle in your heart, love of virtue and of your fellow creatures. May you always preserve in your mind that sublime moral, common to all nations, "Do unto others as you would they should do unto you."

[Music Plays. Neophyte is led on fourth journey to Orator, Kt. of Introduction strikes!!!! Kt. of Introduction and Orator pass the same questions and answers as at the N. W.]

ORATOR—(*Strikes!!!!*) Who comes here?

KT. OF IN.—A Knight Rose Croix who is desirous of receiving the Degree of Knight of the Red Eagle.

ORATOR.—Has he complied with the formalities prescribed by our ancient and venerated rite?

KT. OF I.—He has.

ORATOR.—This institution has for its foundation the laws of Nature. It unites the two characters which bring mortals near to the Divinity, which are the culture of Truth and Benevolence. The idea which the profane world has formed of us is false. They have represented us as being united by vague and ridiculous motives. You cannot have thought that futility was the link which for so many ages has united the wisest men among all nations, and in all conditions. They call us enemies of society, and you will find among us the most ardent friends of the country and its firmest supporters. They paint us as a society without religious principles, while religious morality is the foundation of our Order. And if we admit among us honest men of every creed, it is because it does not belong to us to scrutinize the consciences of others, and that we think that the incense of virtue is acceptable to God, howsoever it may be offered to him. The tolerance which we proclaim is not the result of atheism or impiety, but of philosophical charity. They have represented us as a society of gourmands. We will make you acquainted with the draft that serves for our repast. (*Presents cup to candidate.*) This cup is emblematic; the bitterness of this draught is symbolic of the repugnance we feel to confess our faults, and the difficulty of casting off bad habits, once they have been contracted. Follow with courage the path of virtue, and be not deterred by the obstacles which the passions place before you.

Do you consent to continue your route? (*Answer.*)

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Since he persists in his resolution, you will lead him on his last journey, in order that he may achieve his purification. You will then leave him to himself, that the All Powerful, alone, may protect him, and that his will may be accomplished.

[Loud and discordant Music is played Neophyte is led on fifth journey, amidst noise, and over rough roads. At length the noise is succeeded by a profound calm ; they stop at an Altar composed of three Rough Stones, on which is a Vase of Perfume ; Marshall then addresses him .]

Kt. MARSHAL.—The noise, the tumult you have heard depicts the embarrassments which are met by man in ripe age, and to the end of his career. Let us now rest at this ancient altar ; it is formed of three rough unhewn stones. Such altars have ever been the object of particular devotion. A stone sprinkled with a little oil was the first altar that was elevated among our forefathers, to the glory of the Sublime Architect of the Universe. On this is placed a vase ; it contains Perfume.

[Places it to Neophyte's nostrils]

The allegory of the rough stone is of primeval antiquity. It speaks of the antiquity of the world. It very appropriately typifies the soul which is susceptible of good or evil impressions. The perfume is the symbol of our vows, which should ascend toward the Sublime Architect of the Universe, above the sphere of human passions. I will now leave you to yourself. When you have rested, arise and pursue your route alone, and if you have the courage, the Sublime Architect will, I hope, conduct you where you must arrive to receive the Light.

[The Kt. Accompanier addresses the Neophyte.]

Kt. Acc.—Whither are you going ?

KT. MAR.—(*cause Neophyte to say*) In search of Light and Truth.

KT. ACC.—Are you a Rose Croix Mason?

KT. MAR.—I have travelled in humility.

KT. ACC.—To what purpose?

KT. MAR.—That I might be exalted to the Sublime Degree of Rose Croix.

KT. ACC.—Give me the S . . . G. and W . . . of a Rose Croix Mason.

[This is done.]

KT. ACC.—Dost thou know that to enter our Order you must be bound by a terrible oath, which we require of you as a guarantee of your discretion? This oath neither affects the obedience thou owest to the laws of thy country, thy religious belief, nor thy honor.

Its principal points are, 1st, an absolute silence on all thou shalt hear, see, and learn amongst us; 2d, the obligation to practice the virtues which emanate from the Deity, to combat those passions which dishonor and degrade man, to succor thy brothers, though it should cost thee thy fortune and thy life, to be faithful to thy God, and to give the example of obedience to the laws of thy country; 3dly, and lastly, to conform to and obey the general statutes of the Rite of Memphis and the by-laws of this Senate. Dost thou consent? (*Answer.*)

Since thou dost, I will demand for thee the favor of being admitted into the Temple; but reflect beforehand, for once thou enterest there is no return.

[Give him a mallet and direct him to strike thrice on stone.
Candidate strikes ! ! ! on stone.]

JUN. Kt.—Sublime Commander, some one knocks at the Gate of the Temple.

S. G. Com.—Sir Knt. Marshal see who disturbs our mysteries.

KT. MAR.—It is a Knight Rose Croix who is desirous of receiving the Degree of Knt. of the Red Eagle.

S. G. COM.—How has he reached the Peristyle of our Senate, inaccessible to the profane ?

KT. MAR.—Sublime Commander, he has renounced the world, he has penetrated into the bosom of the earth, and the abode of death, he has passed over the paths of life, and having been purified by water, fire and air, he has come forth free from the bonds and prejudice and the stains of vice.

S. G. COM.—To order Sir Knights !

[All rise.]

S. G. COM.—Let the Triangle be formed.

[This is done Music plays]

S. G. COM.—Let the Neophyte enter.

[Neophyte's hoodwink is taken off, and he is brought to the base
[of the Triangle.

S. G. COM.—I must inform you that the first principle of a Knight Mason is to believe in God, and to adore him ; his study is to distinguish the sacred from the profane, the light from the darkness. Is such your conviction ? (*Answer.*)

That belief does honor to your heart and reason. It is the groundwork of true philosophy ; and if some men doubt the existence of God, it is because they fear his justice.

Will you promise to be a true Knight Mason ; to be benevolent and to strictly obey the moral law ? (*Answer.*)

To avoid intemperance and excess ? (*Answer.*)

To be circumspect in your manners and your conduct, affable towards your fellow man ; to cultivate the virtues and to propogate science and the true Light ? (*Answer.*)

Are there any of you, Sir Knights, opposed to the reception of the Neophyte? This silence proves to you the interest you have inspired in the Chapter.

The purifications by which you have passed are all you have to undergo. May they have left no stain upon you, and may all your actions henceforth be directed by that maxim of Divine wisdom, "Do unto others as you would they should do unto you."

Sir Knight of Introduction, lead the Neophyte to the altar.

Dost thou consent to take the obligation we expect from you; the principle points of which were made known to you before entering. (*Answer.*)

[Neophyte kneels, and with his right hand on his left breast, and left hand on the Glaive, takes the following:]

OBLIGATION.

To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Ancient and Primitive Free Masonry, according to the Rite of Memphis, in and for the Continent of America. Salutation on all points of the Triangle. Respect to the Order. I, ———, swear in presence of the S. A. O. T. U. and the brilliant lights of this Senate, on the Sacred Book of Laws, on the Glaive, Symbol of Honor, and on the Myrtle Emblem of Initiation, fidelity to the Masonic Rite of Memphis, and obedience to its sacred laws. I promise to respect and cause to be respected, so far as in me the power lies, all decrees emanating from the Sanctuary of Memphis, situated in the Valley of New York. I promise and swear to propagate with zeal the knowledge and the peaceful moral which our sublime institution professes; and to exact no other condition from the

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candidate admitted for initiation, than probity and knowledge, without distinction of politics or country. I swear that I will not take the least step, with good or bad intent for gain, interest, or honor, to communicate to any person or persons, in the world, not legally entitled to receive them, any secret or secrets, ceremony or ceremonies, appertaining to this Degree or any other Degree, which I may receive in any Chapter, Senate or other bodies, emanating from the Sovereign Sanctuary, situated in the Valley of New York. I promise love and devotion to all my brothers; that I will do all I can to advance their interests; look upon their enemies as mine; their friends as mine; and always warn them of injury, should I know of the same towards them. I swear to obey all summonses sent to me from this Senate, if within my power. To all these do I most solemnly swear under no less penalty than that of having my breast laid open to my heart with my own Glaive, should I wilfully violate this, my solemn obligation. And may the great Adonai be my help!

In token of this obligation being voluntary, salute the Sacred Book of Laws.

[He does so.]

I will now make known to you the S . . . , W . . . and G . . . of Knights of the Red Eagle.

The S . . . is——

The P . . . W . . . is——

The S . . . W . . . is——

and this is the G . . . by which Knights of the Red Eagle make themselves known to each other.

Sir Knight Marshal invest the new made Sir Knight with the insignia of this Degree.

[This is done.]

Sir Knight Captain of the Guard, make the usual proclamation.

[The Captain of the Guard draws his sword, stands in front of Neophyte, gives him the accolade, saying :]

T. T. G. O. T. S. A. O. T. U., in the name of the Sovereign Sanctuary of Ancient and Primitive Freemasonry, according to the Rite of Memphis, arise Knight of the Ancient Order of the Red Eagle, which I now proclaim you, and I call upon all present to recognize you in your quality as such, and to render you aid and protection in case of need.

SUB. G. COM.—Join me Sir Knights in saluting our new made Sir Knight, together.

[Battery !!!!!]

SUB. G. COM.—(*Strikes!*) All sit. Sir Kt. Marshal conduct to the Orient our new Sir Knight.

[This is done.]

I will now explain to you the meaning of the insignia W. and G. of this Degree. Your Black Scarf, on which is embroidered a Double Headed Eagle, is indicative of the aspirations of Truth, to emerge from the darkness of ignorance. It is also an emblem of the bold spirit of enquiry which looks steadily at the truth, as the eagle contemplates the sun with fixed eye. Your Sign alludes to the Glaive of Honor. Honor being the highest attribute of a true Knight Mason. Your P. W. signifies Celestial Day, emblematic of that everlasting day of celestial happiness which a steady adherence to the divine tenets of our institution will insure our immortal souls, when our material parts shall have been consigned to earth.

The S**** W**** is the name of the Tomb you saw in your second journey in this Degree, it represents that Tomb in the Deserts of Lybia where the Knights of the first Crusade sought aid and counsel from the Coptic priests, descendants of the builders of the first Temple, who had carefully preserved the Masonry practised by Solomon of Israel.

The Mark of this Degree is a Triangle, the three equal sides of which indicate Strength, Truth, and Perfection. The Jod in the centre represents the light of T. S. A. O. T. U., by which we are enabled to follow the paths of Justice and Equity.

The G alludes to the five senses with which man is endowed, as is the body with the five natural or outward senses. They are the feelings of humanity, or Human sense; the feelings of goodness and honesty, or the Moral sense; the feeling of truth and justice, or the Intellectual sense; the feeling of the beautiful and sublime, or the Esthetic sense; the feeling of the divine and holy, or the Religious sense. The material senses you have proved to be in full possession of, in the five mystic journeys.

Three of them are most essential to Masons; first, Sight, that he may see the Sign; second, Hearing, that he may be able to hear the Word; third, Feeling, without which we cannot distinguish the Grip.

You were deprived of your jewels and metals to impress upon your mind that to be a true Knight Mason, you must renounce the vice of luxury which only imposes upon the vulgar, and that the virtuous Mason discards both pride and varity.

In exchange for thy admission into our Senate, thou hast given up a part of thy natural liberty. Accomplish strictly the new obligations which are imposed upon thee. The general Statutes govern our Ancient and Ven-

erated Rite. The By-Laws regulate this Senate. Conform thyself to the one and to the other. Thou wouldst be a bad member if thou didst not acknowledge the subordination necessary in all society; and ours would be obliged to exclude thee from its bosom. There is above all, a Law, to which thou hast, in the face of God, promised the most scrupulous observance.

It is the most rigorous secrecy with regard to our Signs, Words, Tokens, and the forms of our association. Free in pronouncing the solemn obligation, under the faith of which we have admitted you, from this day forth you cannot break it. The Eternal whom thou hast invoked as a witness, has ratified it. Beware of the punishment attached to perjury. Thou wouldst not escape the tortures of thy heart; and thou wouldst lose the esteem and confidence of a numerous society, which, in casting thee forth, would declare thee without faith, and without honor!

You will now listen to the "Charge, or History of the Masonic Rite of Memphis."

ORATOR'S DISCOURSE.

KNIGHT OF THE RED EAGLE.

Sir Knight:—The Masonic Rite of Memphis has but one Thought,—to do Good; but one Banner,—that of Humanity; but one Crown,—it is for Virtue. Its origin is lost in the night of time. The most judicious historians assign as its birthplace the Plains of Tartary, and trace it to our day through the sages of India, Persia, Ethiopia and Egypt.

In an immeasurable antiquity, according to Indian monuments, sages sought the light on the banks of the Ganges, and in the countries of lower India. Like us, they worshipped Truth, and propagated it unostentatiously.

Their doctrines were simple and devoid of superstition. They adored an Eternal God! Creator of the world, who preserves its existence, and causes destruction to give birth to reproduction.

This simple Theology of the Brahmins spread throughout Persia. It was cultivated by the Magi. It changed, as everything changes in the world, and was reduced to its primitive simplicity by a second Zoroaster. Its faithful disciples still exist in Ethiopia as well as in India, among nations not now classed in the ranks of civilization. Its votaries assembled in the Isle of Meroe, and gave freedom and happiness to the nations which they governed. Followed by a body of his countrymen, Osiris descended from the mountains of Ethiopia, and by the most glorious conquests, brought Egypt, still barbarous, into subjection to his laws, conferring on them the blessings of civilization. These benefactors of the human race deemed it impossible to present the true light to rude and uncultivated minds. They veiled under emblems which the multitude construed literally, the Truth, which had her devotees in the Temples of Sais, Thebes, Heliopolis, and Memphis. Thus, as in China, Greece, and Ancient Rome, as also among enlightened people of the modern world, there were two religions in Egypt; that of the multitude, which mostly addresses itself to objects of the external world, and that of the enlightened, who, disregarding such objects, or viewing them only as important in an allegorical sense of sublime significance, and covering great moral truths, or great features of nature. Each city of Egypt had its peculiar symbols. Memphis, the eloquent, assumed for herself the "Raven." Thebes, which elevated thought to heaven, decorated her banners with the "Eagle with the eye of Fire." Canapa chose the "Incense Vase," emblematic of Divine worship. The Sphinx, couching at the gate of the Temple, denoted

the Sages that watched over Egypt. These Sages, educated in the solemn mysteries of Heliopolis, Thebes, and Memphis, were the conservators of the Divine Fire. The Sacred Fire of Masonry glowed during a thousand years, and no attempt was made to extinguish or weaken it.

The Archives of the Rite of Memphis can reckon among its votaries, such men as Orpheus, Homer, Pythagoras, Thales, Virgil, Hippocrates, Socrates, Plato and many other great names of Greece, that intellectual daughter of Egypt. Whilst on the banks of the Nile, the august guardians of the Traditions veiled them from contemporary eyes, and communicated them only to the few whom they deemed worthy of initiation; other adepts in the interior of Africa, assembling barbarous nations, polished their manners, propagated knowledge, and, in short, founded our secret mysteries among the burning sands of Nubia and Ethiopia. Meroe on one hand gave light to her Gymnosophists on the banks of the Ganges and the Indies. Zoroaster founded the Magian School in Persia and Media. Orpheus established the mysteries of Samothrace, which were consecrated to the Cabiri, and spread among many nations. Triptolemus gave laws to Greece, and laid down the principles of agricultural knowledge, and founded the Temple of Eluesis. Abaris carried the light into the North. The mysteries of Memphis were instituted everywhere, even among the frozen plains of Scythia.

In the early ages of mankind, all branches of science, and especially the architectural, were entrusted entirely to the Priests, or to such as they might admit by initiation; but religion, as explained by the mysteries, was the grand object,—science a subsidiary one. Such certainly was the case in the Egyptian mysteries; and as those of Eluesis were brought to Greece from Egypt,

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shortly before the departure of the Israelites, there is no reason to suppose that they were founded on different principles.

But after a period of four hundred years, during which Greece had advanced much in civilization, some of the initiated attached themselves more to one branch than to another; while some devoted themselves to religion, others followed up more closely the paths of science; and about the year 1060, B. C., a portion emigrated to Asia Minor, and gave to that country the name of Ionia. Here the Rites received the name of the Dionysian Mysteries and were no longer practiced chiefly for inculcating religion, but as a necessary initiation or purification of the mind, before the candidate could be admitted to the privileges of an Architect;—for building was so peculiarly the object of this association, that its members were in after time known as the Dionysian Artificers. One of their chief cities was Byblos, the Gebal, or Gabbel of the sacred volume, and the Hebrew word Gibblim, translated (*I Kings*, v, 18,) stone-squares; in another place. (*Ezekiel*, xxviii. 9,) rendered, (ancients of Gebal,) which means the inhabitants of or workmen from Gebal, indicates with sufficient precision that the artists sent by Hiram, King of Tyre, to Jerusalem, were a party of these famed artificers.

After the ceremonies of initiation, the candidate was led to the Presiding Priest, and instructed in the mystic science of the institution. Theology, Morals, Philosophy, and Politics being embraced in these instructions. He was baptized and as in the Christian Church received a new name. This was engraved, together with a mystic token or sign, upon a small white stone, which thus prepared was presented to the initiated. He preserved it as a sacred talisman, and carried it with him wherever he went, as a means of recognition, it being

efficacious to procure him relief from distress and security from danger. It was at the same time the emblem of victory over fear, darkness and error, and the means of enjoyment and peace.

St. John, of the Apocalypse, was an initiate of the Cabiria; and alludes to the mystic stone just noticed, when he says: "To him that overcometh will I give to eat of the hidden manna, and will give him a White Stone, and in the stone a new name written, which no man knoweth, saving him that receiveth it." (*Rev. ii. 17.*) The Apostle means to say, as the initiate in the Cabirian mysteries, who with a brave heart and an unfaltering step, passes boldly through the terrible ordeal appointed to try his patience, receives a White Stone, with a new name and a mysterious inscription upon it, which is a powerful resource against misfortune, and gives him immunity from danger; so shall be given to the man who overcometh his passions, and triumphs over vice, security from sin and misery. It will raise him to a divine companionship, in a celestial fraternity, and to a full participation hereafter in the mysterious enjoyments of the Secret Pavilion above. These Rites were spread through all the cities of Syria. Hiram, King of Tyre, was a High Priest of these mysteries.

This institution existed in Judea in the time of Christ, and it is a notable fact that while he denounced in the severest terms, the Pharisees and Sadducees, he did not say a word against the Essenes, the faithful depositaries of the ancient Cabirian Rite. That he was familiar with this Rite was certain, for it cannot be supposed that a mind like his could pass over without due consideration, a society like theirs, admired for amiability and gentleness of manners, and dignified with so many virtues. Besides the moral sentiments, the social maxims, the idea of liberty, fraternity, and equality which distin-

guished the Order, differ in no respect from the teachings of Christians regarding the same things.

Though the Lodges in Judea were chiefly composed of Jews, yet they admitted into their Order men of every religion and every rank of life, and like the Priests of Egypt, the Magi of Persia, the Gymnosophists of India, they united the study of Moral with that of Natural Philosophy. Although patronized by the great and respected by all men for the correctness of their conduct, and the innocence of their lives, they were persecuted by the Romans until the abolition of their Rite, about the middle of the fifth century.

The mysteries of Eluesis were abolished by Valentinien, A. D. 396. Disposessed of the pre-eminence of their worship, the Druids in great numbers took refuge in Britain; others retired among their brethren in the North. Egypt was equally troubled by the Successors of Alexander. The initiated were obliged to hide themselves in the deserts, or to expatriate themselves. Surrounded by barbarians, they felt more than ever the necessity of a rigorous secret. But there were initiates of different degrees; all were not equally instructed; there were no writings; the great part were ignorant of the oral traditions; few could read the hieroglyphics of the institution.

The real secret of Masonic principles, written in Chaldean, is preserved in the Venerated Ark of the Memphis Rite. A part of it is in the Grand Lodge of Scotland, in Edinburgh, and in the Convent of Marmonites on Mount Lebanon. It has come down on the stream of time, pure and unchanged, as it was when from the Temples of Thebes and Eluesis, it excited the veneration of the world.

Whilst the ordinary man is content with the appearance of mystery, and is satisfied with pronouncing some words,

of which he knows not the meaning, the Masonic philosopher roams through antiquity, and ascends to primary causes in the study of our institution. Whatever success may crown his toil, if the lamp of study has guided him through the labyrinth of Ancient Mystery, still eager to learn, he will knock at the gate of our Temples. It is among the successors of the Sages of Memphis that he will come to seek that which he thirsts for.

END OF THE TWELFTH DEGREE.



KNIGHT OF THE TEMPLE:

—BEING THE—

THIRTEENTH DEGREE

—OF—

Ancient and Primitive Freemasonry

—ACCORDING TO THE—

RITE OF MEMPHIS.

~~~~~  
BY AUTHORITY.  
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1867.

KNIGHT OF THE TEMPLE.

THIRTEENTH DEGREE OF THE ANCIENT AND PRIMITIVE RITE
OF FREEMASONRY ACCORDING TO THE RITE OF MEMPHIS.

DECORATIONS.

A red collar, having a square, compass, and the letter "G"
on a delta.

BATTERY!!!!!! !

SUBLIME GRAND COMMANDER.

JUNIOR KNIGHT.

SENIOR KNIGHT.

TO OPEN.

Sublime Grand Commander.—Most Learned Sen. Kt. Interpreter, the first duty of a Knight of the Temple?

Senior Knight.—Sub. G. Commander, it is to assure ourselves that we are guarded against the indiscretions of the profane.

S. G. C.—Let it be done.

S. K.—Illustrious Knight Guardian of the Sanctuary, ascertain if we are guarded against the indiscretions of the profane.

Guardian of Sanc.—(*Opens door, ascertains from the Sentinel that the Senate is secure, closes door, and addresses the Sen. Kt. Interpreter*), Most Learned Sen. Kt. Interpreter, the Senate is secure.

S. K.—Sub. Grand Commander, the Senate is secure.

S. G. C.—Ascertain if all present are Knights of the Temple.

S. K. ! ! !—Illustrious Knts. in the South, to Order !

(All in the South Rise.)

Junior Kt. ! ! !—Illustrious Kts. in the North, to Order !

(All in the North rise.)

S. K.—Illustrious Knight Marshal, give me the S— W— and G. of Knight of the Temple.

(This is done.)

S. K.—Sir Kt. Marshal, you will receive it from the Illustrious Kts. in the South Valley, and communicate it to the Sub. G. Commander.

J. K.—Sir Kt. of Introduction, you will receive it from the Illustrious Kts. in the North Valley, and communicate it to the Sub. G. Commander.

(This is done.)

S. G. C.—The W— is received in the Orient, in Ancient and Primitive form. Most Learned Senior Kt. Interpreter, are you a Knight of the Temple ?

S. K.—I have been tried and proved.

S. G. C.—By what ?

S. K.—By the square and compasses forming angles on my breast, and in darkness.

S. G. C.—Why in darkness ?

S. K.—To prove to me that the secrets of this degree, perceptible to vision, were to be hidden from my sight until the light of my understanding had qualified me to receive them.

S. G. C.—How were you received ?

S. K.—Upon four points of Geometry, formed by the square and compasses, and the letter "G" in the centre.

S. G. C.—Why were you thus received ?

S. K.—Because the compasses are the principal instruments belonging to a Commander of the Temple, and the two points, elevated above the square, denoted that I had arrived at the summit of Operative Masonry, the letter "G" being the initial of Geometry, which also signifies a Mason who is master of his profession.

S. G. C.—How were you then dealt with ?

S. K.—I was conducted three times around the Senate in the usual form, and by the proper steps of advancing to receive the obligation.

S. G. C.—How were you placed ?

S. K.—Upon both knees, with both hands placed upon the sacred book of laws, the glaive, symbol of honor, and the mystic emblem of initiation, my thumbs and fore-fingers forming a triangle.

S. G. C.—Why ?

S. K.—That, as my hands had been instrumental in duly executing the noblest parts of Operative Masonry, they were thus placed to figure to my mind that the compass of God's word was to be the standard of every operation of my future life ; that I might thereby arrive at the summit of Masonry, by passing through the speculative degree of this mortal life to that glorious and celestial Senate where the grand pass word of the Almighty Architect will procure us admission, and with whom Peace, Order, and Harmony eternally reign.

S. G. C.—What do you understand by the letter "G" in this Degree ?

S. K.—The initial of the name of those famous workmen who distinguished themselves in that branch of operative Masonry set apart for furnishing the Porphyry materials.

S. G. C.—Most Learned Senior and Junior Kts. Interpreters, announce to the Illustrious Knights in the South and in the North that I am about to declare the labors of —
— Senate No. — in activity on the Thirteenth Degree of Freemasonry for the propagation of Wisdom, Science, and Truth.

S. K. ! ! !—Illustrious Knights in the S., take notice that the Sub. Grand Commander is about to declare the labors of — Senate No. — in activity on the Thirteenth Degree of Freemasonry for the propagation of Wisdom, Science, and Truth.

(J. K. repeats the order to the S. Valley.)

S. G. C.—Observe the Orient, Illustrious Knights, and attend to giving the

S— BATTERY ! ! ! ! ! ! !

In the name O. T. S. A. O. T. U., and under the auspices of the Sov. Sanc. of the Thirty-third Degree of A. and P. Freemasonry according to the Rite of Memphis, in and for the Continent of America, I declare the labors of this Senate in activity on the Thirteenth Degree of Freemasonry. (*Knight of the Temple.*) Sir Knight of Eloquence, attend to the Altar, and unfold the Sacred Book of Laws! Sir Knight Guardian of the Sanctuary, inform the Sentinel; and if there are any Visiting Knights, invite them to participate in our labors. (!)

RECEPTION.

(*The Neophyte is prepared as a Kt. of the Red Eagle by the Kt. of Introduction, blindfolded and led in silence three times around the □ to the West, facing the East, and received on the Square and Compass by the Kt. Marshal*)

K. Marshal.—Sir Knight of the Red Eagle, you are received into this Senate upon four points of Geometry, formed by the Square and Compasses and the G in the centre, because the compasses are the principal instruments belonging to a Commander of the Temple, and the two points elevated above the square denote that you have arrived at the summit of Operative Masonry. The letter signifies a Mason who is master of his profession.

S. G. C.—Sir Knight, though you have passed regularly through the Symbolic Degrees of the Lodge, and have been elevated to the Sublime Degree of Rose Croix, you have yet much to learn of the mysteries of our Ancient and Primitive Rite. In the Degree of Fellowcraft, the study of Geometry was recommended to your attention. I hope you have made a suitable proficiency therein, as none but those who have done so can possibly be admitted to the participation of our more sublime secrets. In order to render your examination as easy as possible, I will confine it to geometrical interrogations.

What does Geometry treat of?

K. M.—The powers and properties of magnitudes in general, from a point to a line, from a line to a superficies, from a superficies to a solid.

S. G. C.—What is a point?

K. M.—The beginning of all geometrical matter.

S. G. C.—What is a line?

K. M.—A continuation of a point.

S. G. C.—What is a superficies?

K. M.—Length and breadth, without a given thickness.

S. G. C.—What is a right angle?

K. M.—When a straight line standing on another makes the adjacent angles equal to one another, each of the angles is called a right angle; and the straight line which stands on the other is called perpendicular to it.

S. G. C.—What is a solid?

K. M.—Length, breadth and thickness, with a given thickness, which forms a cube and comprehends the whole.

S. G. C.—What are the advantages of Geometry?

K. M.—By this science the architect is enabled to construct his plans and execute his designs; the general to arrange his soldiers; the engineer to mark out grounds for encampment; the geographer to give us the dimensions of the earth and all things therein contained, to delineate the extent of seas, and specify the divisions of empires, kingdoms and provinces. By it also the astronomer is enabled to make his observations, and fix the duration of times and seasons, years and cycles. In fine, Geometry is the foundation of architecture, and the root of mathematics.

S. G. C.—Sir Knight, we are pleased with your proficiency in the Royal Art. The Universe is a masterpiece of geometrical design and construction in its vast regularity and its marvellous equilibrium. The apparent disorders that it presents are but the operation of fixed laws, acting in harmony with each other, and with the constitution of all things, animate and inanimate. The enthusiasm, and the disregard of fleeting and perishing things, which this science inspires, may, however, be carried to excess; and it is necessary to summon the influence of calculation and of prudence, lest we overleap the boundary of reason.

There is another Geometry besides that which relates to lines and angles. It is an Intellectual Geometry,—the first of sciences; for it was necessary to study it to enter the schools of Plato and Socrates. It sees God behind the Circle and the Triangle. This science, by associating Man with Divinity, and exchanging the idea of the Divine greatness and perfection, causes us to think and act accordingly. It was called by Plato “the Science of the Gods;” and by Pythagoras, “Divine Geometry.” It is a guide leading us to virtue by the most sublime of paths. Brother, do you wish to be instructed in our sublime secrets? (*Answer—I do*) Then you will advance to the Altar of Masonry by seven regular steps. Sir Kt. Marshal, you will instruct the Neophyte how to approach the sacred Altar.

(*The Kt. Marshal leads the Neophyte to the A, and causes him to kneel, with both hands on the Book of Laws, Glaive and Myrtle, forming a triangle with his two thumbs and two first fingers.*)

OBLIGATION.

To the glory of the S. A. O. T. U., and under the auspices of the Sov. Sanctuary of Ancient and Primitive Freemasonry according to the Rite of Memphis, in and for the Continent of America: Salutation on all points of the Triangle, Respect to the Order.

I, ———, in the presence of the Sublime Architect of the Universe, and of this august Senate of Kts. of the Temple, Thirteenth Degree of the Rite, on the sacred Book of Laws,—the Glaive, symbol of honor, and on the Myrtle, emblem of initiation,—promise obedience to the Ancient and Primitive Rite of Memphis, and fidelity to its Sacred Laws.

I promise love and devotion to all my brothers, and to keep sacredly secret all the forms of initiation of this Senate, also of any degrees which may hereafter be communicated or confided to me from any person in the world, except it be within the body of a just and lawful Chapter, Senate or Council, working under the Sov. Grand Council

General, Thirty-second Degree of the State of —, and authorized by the Sanctuary of America, situated in the Valley of New York, or to a known brother of the Rite. I swear to use every just and lawful means to spread the Rite, and bring within the folds of our banners good and true Masons, and to propagate with zeal the sacred morals and divine truths which our sublime institution professes. I promise to exact no other condition from the candidate admitted for initiation than probity and honor, without distinction of politics or country. I swear to obey all summonses from this Senate of Hermetic Philosophers, and the statutes of the Grand Council General, Princes of Memphis, Thirty-second Degree of the Rite, if there is any possibility of so doing. And may the great Adonai be my help to keep faithfully this my solemn oath.

Salute the sacred Book of Laws with your lips seven times, thereby proving that your oath is voluntary.

Password is * * * * *

Sacred Word is * * * * *

Sign is * * * * *

Grip is * * * * *

Battery is * * * * *

I now invest you with this collar: its color will remind you that a former Architect chose rather to shed his blood than to reveal its mysteries.

Sir Kts. will form a circle.

(The Sir Kts. form a circle, leaving Neophyte alone in the centre.)

You are placed in the centre, to represent a point within a circle; for, as a point is the smallest portion of geometrical matter, and the circle the largest of any within the plane of its surface, you are thus placed as one of the smallest particles of created matter; and the circle represents the Deity, whose centre is everywhere, and circumference nowhere.

Sir Kt. Captain of the Guard, you will make the usual Proclamation.

C. of G.—In the name of the Sublime Architect of the Universe, I proclaim you duly installed and created a

Knight of the Temple; and I call upon all present to acknowledge you as such, and to render you aid and assistance in case of need. Join me, Sir Kts., in rejoicing over the happy acquisition which this Senate has made. Together, Sir Kts.

(All give the Battery ! ! ! ! ! !)

S. G. C.—You will now make yourself known to the Junior and Senior Kts. in the N. W. and S. W. Angles of the Senate, as a Knight of this Degree, and then return to the Orient for instruction from the Sir Kt. of Eloquence.

(The Kl. Marshal conducts Neophyte to the J. and S. Kts. for examination, and then to the Orient.)

Orator.—Kt. Marshal, what is the meaning of the symbolic point?

K. M.—A symbolic point is an inactive effective disposition, an inclination to the several duties of man, and is the beginning of every active duty. It is also the beginning of every advantage, pleasure, profit or happiness that flows from the observation or performance of such a duty.

O.—What is the meaning of a symbolic right line?

K. M.—A symbolic right line is a duty persisted in with constancy, or any uninterrupted advantage, pleasure, profit or happiness. That which hath no dependence on any other thing to make it perfect in itself is a symbolic right line. Every divine command is a right line, and also the sincerity with which such a command ought to be performed.

O.—What is the meaning of a symbolic right angle?

K. M.—The perfect sincerity of one right line to another is as the line of that angle, the line of duty being radius; an acute angle is imperfect sincerity; an obtuse angle is injustice. Join sincerity perfectly to any duty, and it forms justice, and is equal to an angle of 90 degrees.

O.—What is the meaning of a symbolic perpendicular?

K. M.—In a geometrical sense, that which is upright and erect, leaning neither one way nor another. In a sym-

bolic sense, it conveys the signification of justice, fortitude, prudence and temperance; justice, which leans to no side but that of truth; fortitude, that yields to no adverse attack; prudence, that ever pursues the straight path of integrity and temperance that swerves not for appetite or passion.

O.—What is the meaning of a symbolic solid?

K. M.—A solid has length, breadth, and thickness, and is generated by the flowing of a superficies.

A solid then is the whole system of divine laws as existing in practice; for if every duty in practice and perfection is a superficies, it will follow that when they are all laid on one another, there will be formed a solid; and this solid will be a rectangular triangular pyramid, whose altitude and the length and breadth of its base are all equal. For the length, breadth and height of the whole law in practice must be perfect.

ORATOR'S DISCOURSE.

O.—Among the mathematical sciences, Geometry is the one which has the most special reference to Architecture, and we can therefore understand the whole art of Freemasonry. The whole being of the Order is comprehended in it. Freemasons therefore ought to make themselves intimately acquainted with Geometry. It is not absolutely necessary to be able to delineate Geometrical figures, but it is necessary to be able to deduce all our actions, works, and resolutions from Geometrical principles.

Freemasonry is a science which requires both time and experience, and more time than many brethren can devote to it; the only time in fact they can devote to it being during their hours of recreation. Therefore it is good that it is communicated by degrees, according to the regulations of the Order, or the candidate's power of comprehension.

As in Geometry, so in Masonry, there is no royal road to perfection; a knowledge of its science can only be acquired by long and diligent study. To the candidate who rapidly passes through the degrees, Masonry is as incomprehensible

as was the veiled statue of Isis, and he becomes either a useless drone in our hive, or retires in disgust from all participation in our labors. But the candidate who by slow and painful steps has proceeded through each apartment of our Mystic Temple, from its porch to its Sanctuary, pausing in his progress to admire the beauties and study the uses of each, learning as he advances, line upon line and precept upon precept, is gradually and is almost imperceptibly struck with so much admiration of the institution, so much love of its principles, so much appreciation of its design as a conservation of Divine truth, and an agent of human civilization, that he is inclined at last, on beholding the whole beauty of the finished building, to exclaim as did the wondering Queen of Sheba, "A most excellent Master must have done all this!"

In the degree of Knight of the Red Eagle, it was explained to you that the builders of the Temple of Jerusalem, the Tyrians, the men of Gebal, were a colony of our ancient brethren, who had brought the Arts from Egypt to the shore of Asia Minor. They were famed for their skill in working metals, in hewing timber and stone, in a word for what was solid, great and ornamental in architecture.

They had already built the Temple of Hercules at Tyre, and many magnificent edifices in Asia Minor; and the Israelites, who disregarded mechanical arts, applying themselves to agriculture and the feeding of cattle, had no professed artificers who could undertake the work of the Temple.

Solomon requested Hiram, King of Tyre, to send him men capable of constructing it; also an architect to superintend the work.

This person was found in Hiram Abiff, who was the most accomplished designer and operator on the earth. His abilities were not confined to building only, but extended to all kinds of work in gold, silver, brass or iron. Whether considered as an architect, or designer, he equally excelled.

From his designs and under his direction, all the rich and splendid furniture of the temple and its several appendages were begun, carried on and finished. Solomon, in his zeal to have the Temple finished, convened those masters

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who had distinguished themselves by their genius, capacity and devotion, and formed them into a Lodge to effect it — As these were no longer to be confounded with the rest of the workmen, he commanded that the distinct mark they had worn should be changed, and that they should in future have the right of entrance to the Sanctuary, having previously been placed on the letter "G," and the flaming star, and binding themselves by promises, such as you have entered into. And may you many years enjoy this happiness among us.

CLOSING SAME AS OPENING END OF 13th DEGREE.

KNIGHT OF THE TABERNACLE :

—BEING THE—

FOURTEENTH DEGREE

—OF—

Ancient and Primitive Freemasonry

—ACCORDING TO THE—

RITE OF MEMPHIS.

~~~~~  
BY AUTHORITY.  
~~~~~

1867

KNIGHT OF THE TABERNACLE.

THE FOURTEENTH DEGREE OF ANCIENT AND PRIMITIVE FREEMASONRY ACCORDING TO THE RITE OF MEMPHIS.

The Senate is divided into two apartments, representing the outer and inner courts of the Tabernacle of Moses.

Sub. Grand Commander,	Represents	-	AARON.
Senior Knight,	"	-	ELEAZAR.
Junior Knight,	"	-	ITHAMAR.
Orator,	"	-	MOSES.
Marshal,	"	-	JOSHUA.

STATIONS.

(ORIENT)

SUBIML GRAND COMMANDER.

SENIOR KNIGHT

[Judah]

ORATOR,

[Mannaseh] *Table Ark Seven B C.*

KNIGHT OF FINANCE,

[Zebulon]

STANDARD BEARER,

[Dan]

KNIGHT OF INTRODUCTION,

[Issachar] *2nd part.*

KNIGHT ACCOMPANIER,

[Gad]

JUNIOR KNIGHT

[Reuben]

RECORDER,

[Simeon]

CAPTAIN OF GUARD,

[Naphthali]

MARSHAL,

[Ephraim]

SWORD BEARER,

[Benjamin]

GUARD. OF SANCTUARY

[Asher]

Jewel a Key ;— Collar, Red.

(Curtain)

(Curtain)

ORATOR.

[Altar]

1st part.

MARSHAL.

(The hangings of the First Part are black ; those of the Second Part are red, blue, purple and white.)

TO OPEN.

S. G. C.—Brother Joshua, are we in security?

K. M.—Most E—— Brother Aaron, we are.

S. G. C.—Brother Moses, your duty.

O.—To expound the law.

S. G. C.—Receive the P. W. of this degree and communicate it to me.

(This is done.)

Most Learned Senior Kt. what is the meaning of your P. W?

S. K.—Light and Perfection.

S. G. C.—Are you a Knight of the Tabernacle?

S. K.—I know the ornaments.

S. G. C.—What are those ornaments?

S. K.—The Brazen Sea, the Ark of Alliance, the Cherubims, the table of Shew Bread, the Altar of burnt offerings, and the Candlestick of seven branches.

S. G. C.—How were you received?

S. K.—In darkness, which alludes to the darkness of the Jewish nation prior to the delivery of the two tablets of stone by the Almighty to Moses, which was to bring them to the light of those religious and moral laws, which were ever after to be the standard of their lives and actions.

S. G. C.—Give me the S.

(He does.)

S. G. C.—To what does it refer?

S. K.—To that grand period of time when the Almighty condescended to converse with Moses, at the foot of Mount Horeb, and gave him his commission to go before Pharaoh, and demand the liberation of the Israelites from their Egyptian bondage.

S. G. C.—To whom is this degree dedicated?

S. K.—To Moses, because he presided over that L. which he opened at the foot of Mount Horeb, in the wilderness of Sinai, about two years after the Exode of the Israelites from Egypt, where Aholiab, the curious carver and embroiderer, and Bezaleel, the famous architect, performed their pious work, agreeable to the injunctions of the Almighty; when they were ordered to prepare other sacred utensils

for the Tabernacle; which was first set up in the wilderness, during the forty years pilgrimage, prior to their entrance into the Holy Land.

S. G. C.—To order, Sir Knts, observe the Orient, and attend to giving the S———Accordingly, in the name of the S. A. O. T. U., and under the auspices of the Sovereign Sanctuary, I declare———Senate No.——opened on the fourteenth degree of masonry, in Ancient and Primitive form. Sir Knt. Orator attend to the Sacred Book of Laws. Sir Knt Guard of the Tower, inform the Sentinel, and if there be any visiting Sir Knts, invite them to enter.

[When there is a reception, the Orator takes charge of the Senate, and during the first part presides in the E. of the first apartment.]

RECEPTION

*Neophyte is clothed as a Knight of the Temple, by Knight of In-
troduction, who makes the alarm on inner door ! ! ! ! !*

K. M.—Ill. : Brother Orator, an alarm at the court of the
Tabernacle.

O.—See the cause.

K. M.—(*Opens door.*)—Who comes here?

K. of In.—A Knight of the Temple full of strength and courage, is desirous of receiving the Degree of Knight of the Tabernacle.

K. M.—Enter the outer Court

MUSIC PLAYS. *Kt. of In. brings Neophyte in and places him in the west.*

Sir Kts. in the East of the Senate sing

ODE.

- 1 Let God arise, and scattered,
Let all his enemies be,
And let all those that do him hate
Before his presence flee.
- 2 To God sing, to his name sing praise,
Extol him with your voice,
That rides in heaven by his name JAH
Before his face rejoice.
- 3 The Lord himself did give the Word,
The Word abroad did spread,
Great was the company of them,
The same who published.

O.—Sir Kt. Marshal has the Neophyte faithfully fulfilled the obligations of the preceding degrees?

K M.—He has.

O.—Has he proved himself worthy of the high distinction he now seeks?

K. M.—He has.

O.—Sir Knight, it remains for you to behold the brilliant light which is submitted only to the view of those who have been well tried. The most solemn and religious duties of mankind, in all ages and in all countries have been appropriated to the Priesthood; and this degree being far above all others in sublimity, is reserved for those only who are willing to devote their lives to the propagation of the divine truths therein contained. Are you willing to dedicate yours to this holy mission?

(Neophyte answers.)

Sir Kt. Marshal, you will clothe the Adept in the garb of purity, and cause him to advance to the sacred Altar.

(Marshal places White Robe on Neophyte and places him at A.)

OBLIGATION !

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Ancient and Primitive Free Masonry, according to the Rite of Memphis, in and for the Continent of America. Salutation on all points of the Triangle. Respect to the order.

I, ———, in the presence of the Sublime Architect of the Universe, and these Knight Masons, in addition to all my former obligations, swear on the Sacred Book of Laws, and on the Glaive, symbol of honor, that I will keep inviolably secret, all the signs and mysteries of this degree of Knight of the Tabernacle, from brethren of lower degrees and from the profane.

I solemnly promise obedience to my superior officers, and that I will not make, or allow to be made, any innovation in the doctrine of this Senate or of the Rite. I promise to pursue the paths of piety and virtue, inculcated by our divine institution, or may the punishment of Korah, Dathan, and Abyram overtake me, and the earth open and swallow me ; and may the Great Adonai be my help.

All say.—So mote it be.

O.—This degree is founded on many remarkable circumstances which occurred near Mount Horeb, where Moses received the Divine command to lead forth the Israelites from Egypt. This mountain was remarkable for SEVEN memorable transactions. First, the Burning Bush ; second, the striking of the rock with the rod of Moses ; third, the lifting of Moses' hands by Aaron and Hur, which caused the slaughter of the Amalekites ; fourth, the delivery of the Law ; fifth, the forty days abstinence of Moses ; sixth, the Erection of the Tabernacle ; and seventh the punishment of Korah, Dathan, and Abyram for disobedience.

The Tabernacle constructed on the plan of the Egyptian Temples. It is true, that strictly speaking, it ought not to be looked upon as a piece of architecture, being only a large Tent. But by reflecting on it more closely we shall perceive that the Tabernacle had a great relation with architecture. In the government of the Hebrews, the Supreme Being was equally their God and their King.

The Tabernacle was created to answer the double purpose of a Temple and a palace; many symbols were represented on the Tabernacle and the Temple; Moses placed in the former two cherubims, or sphinxes, as well as ornaments. And decorations of flower-work, and figures of cherubims were embroidered on the Veil of the Holy of Holies, on the hangings of the Sanctuary, and probably the curtains also. It is evident, therefore, that Moses never intended to prohibit the use of symbols; nor was such a thing understood by the Jews in any age.

Here Moses opened his holy $\square$ about two years after the exode of the children of Israel from Egypt into the wilderness of Sinai. Here the Almighty delivered to him the Decalogue, with the forms of the Tabernacle and the Ark; and here he dictated those peculiar forms of civil and religious policy, which, by separating his people from all other nations, consecrated Israel a chosen vessel for his service.

Over this $\square$ presided Moses, the great and inspired Law-giver; Aholiab, the curious carver and embroiderer; and Bezaleel, the famous architect. Until Korah, Dathan and Abyram raised up a sedition against Moses and Aaron, saying unto the children of Israel, "Ye take too much upon you seeing all the congregation are holy, every one of them, and the Lord is among them. Wherefore then lift ye up yourselves above the congregation of the Lord."

And the Lord spake unto Moses, saying, "Speak unto the congregation, saying, get you up from about the Tabernacle of Korah, Dathan and Abyram."

And Moses said, "Hereby ye shall know that the Lord hath sent me to do all these works, for I have not done them of mine own mind."

"If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me."

"But if the Lord make a new thing and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord."

And it came to pass, as he had made an end of speak-

ing all these words, that the ground clave asunder that was under them.

And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

And thus Aaron was now no longer to have the priesthood, by the favor of Moses, but by the public judgment of God!

Sir Knight, your zeal having led you to persevere with the firmness of a true Mason, we will now proceed to your proclamation as a Knight of the Tabernacle; a ceremony which, from time immemorial, has always taken place in the Eastern part of the Tabernacle. Prior to this, it has been deemed a mark of respect, and it must not be omitted on the present occasion to meditate for a few moments on the important regeneration of truth, which Ignorance and Falsehood would conceal from us.

(All kneel on left knee, resting head on right hand; Marshal places cloak over Neophyte)

Music plays. Sir Knights sing

ODE.

Within the congregation,
Bless God with one accord,
From Israel's fountain do ye bless,
And praise the mighty Lord.

(During the above the black curtains are removed with the chair of the Orator; the Sir Knights change robes to white, having their red collars on—done quickly and silently. Marshal takes off the cloak from the Neophyte, when he sees the □ changed, the Senior and Junior Knights and the High Priest standing in the East, all the rest kneeling, and all exclaim:)

“Jezrahiah, the Lord arises!”

(The High Priest arises and says:)

“Jehudiah, the praise of the Lord!”

(*Gives sign of this degree,—it is answered by the Knights with the sign of the 6th degree.*)

S. G. C.—The original number was fifteen, formed into three Lodges, with five each, and dedicated to Aaron, who was the first High Priest, who presided over the first Sacred Lodge held in the Tabernacle of the Wilderness.

Having taken upon yourselves the solemn obligation of this degree, I will now invest you with the words and tokens.

(*Signs, Words, Grips, Battery, &c.*)

I invest you with this Red Ribbon to remind you of the ardor with which you should endeavor to destroy vice.—The key of your office will admit you to the knowledge of the sacred treasures contained in the Tabernacle.

This symbol is intended to impress upon your mind the importance of these secrets, which have been transmitted through thirty centuries, amidst bitter persecutions, for the benefit of the Sons of Light, as we have thus received them, untarnished by the touch of profane curiosity, and unimpaired by the revolution of time and empires. Let us deliver them in all their purity and perfection to succeeding brethren, confident that they will never be divulged to such as are unworthy.

Under the banners of the twelve Tribes of the chosen people, I will proclaim your titles.

Sir Knights, let the Banners form a Sacred Arch over the head of the newly-initiated.

(*Arch is formed by the Twelve Banners.*)

And now in the name of the Great Architect of the Universe, I proclaim you duly created a Knight of the Tabernacle, and I call upon all present to acknowledge you as such, and to render you aid and assistance in case of need.

Join me, Sir Knights, in rejoicing over the happy acquisition which this Senate and the Rite have made. Together, Sir Knights.

(*All give the battery.*)

And now let the Ark of the Sacred Traditions be safely deposited in its appointed resting place.

(Four Levites take up the Ark; a procession is formed, headed by the Knight Marshal; they go around the Lodge room three times, and chant the)

ODE.

With their prince, little Benjamin,
Princes and council there
Of Judah were, there Zebulon,
And Napthali's princes there.

Thy God commands thy strength, make strong
What thou wroughts for us. Lord,
For thy house at Jerusalem
Kings shall the gifts afford.

To him that rides on heaven of heavens,
Which he of old did found,
Lo! he sends out his voice, a voice
In might that doth abound.

Strength unto God do ye ascribe,
For his excellency
Is over Israel; His strength
Is in the clouds most high.

S. G. C.—Most Learned Senior Knight explain to me the proper position, color, and meaning of your banner.

S. K.—Towards the rising of the Sun in the East, it is Red, the color of Judah, which signifies "praise of the Lord;" Judah, thou art he whom thy brethren shall praise, thy hand shall be on the neck of thine enemies, thy fathers' children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up. He stooped down, he couched down as a lion, who shall rouse him up; the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and to him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine and his clothes in the blood of grapes; his eyes shall be red with wine and his teeth white with milk.

S. G. C.—Explain yours Most Learned Junior Knight.

J. K.—The station of Reuben is on the South; the color of Reuben is Red, signifying the vision of the son. Reuben, thou art my first-born, my might and the beginning of my strength, the excellence, and the excellence of power, unstable as water, thou shalt not excel because thou wentest up to thy father's couch.

S. G. C.—Your Station, and the explanation of your banner Sir Knt. Marshal?

K. M.—On the West; the Banner of Ephraim is Green, its emblem the Ox, signifying he that beareth fruit. The blessings of thy father have prevailed above the blessings of my progenitors. Unto the utmost bound of the everlasting hills they shall be on the head of him who was separated from his brethren.

S. G. C.—Explain yours, Sir Knt. Standard Bearer?

S. B.—My Station is on the North; my Banner is green, the color of Dan, signifying judgment, or he that judges. Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way—an adder in the path—that biteth the horses' heels, so that the rider shall fall backward.

S. G. C.—Yours, Sir Knt. Orator?

O.—Pink, the color of Manasseh, signifying forgetfulness, or he that is forgotten. Joseph is a fruitful bough; even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him, but his bough abode in strength, and the arms of his hands were made strong by the mighty God of Jacob.

S. G. C.—Yours, Sir Knt. Recorder?

K. R.—Yellow, the color of Simeon, meaning he is that is heard. Simeon and Levi are brethren, instruments of cruelty are in their habitations, in their anger they slew a man, and in their self will they digg'd down a wall. I will divide them in Jacob and scatter them in Israel.

S. G. C.—Yours, Sir Knt. of Finance.

K. of F.—Purple, the color of Zebulon, signifying habitation. Zebulon shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.

S. G. C.—Yours, Sir Knt of Introduction?

K. of I.—Blue, the color of Issachar, signifying reward or recompense. Issachar is a strong ass, crouching down between two burdens, and he saw that rest was good, and the land that it was pleasant, and bowed his shoulder to bear and become a servant unto tribute.

S. G. C.—Yours, Sir Knt. Accompanier?

K. A.—White, the color of Gad, signifying a troop or band. Gad, a troop shall overcome him, but he shall overcome at last.

S. G. C.—Yours Sir Knt. Captain of the Guard?

C. of G.—Pink, the color of Napthali. He that struggles or fights. Napthali is a hind let loose; he giveth goodly words.

S. G. C.—Yours, Sir Knt. Sword Bearer?

S. B.—Green, the color of Benjamin, signifying son of the right hand. Benjamin shall devour as a wolf, in the morning he shall devour the prey, and at night he shall divide the spoil.

S. G. C.—Yours, Sir Knt. Guardian of the Sanctuary?

G. of S.—Blue, the color of Asher, signifying happiness. Out of Asher his bread shall be fat, and he shall yield royal dainties.

S. G. C.—Let us deposit the Ark within the Tabernacle.

(This is done)

CHARGE

S. G. C.—Sir Knt, Bezaleel and Aholiab were not only the most skillful at the building of the Tabernacle, but the most zealous for their work; we are therefore not prepared to see a miracle in this particular. But we are prepared to see something greater which is, that God claims for his own, as his gift, the wisdom which he had put into them, what we might call the natural genius or talent, whereby they had been enabled to acquire that master-skill in arts, which they were required to exercise in his service. We believe that these endowments were given to them originally by God, and that the circumstances of life which gave

them the opportunity of making these acquirements in Egypt were determined by him with a view to his ultimate employment in his service. We see that the services of other persons, similarly qualified, were required in the same ground, although Bezaleel and Aholiab were the chiefs. It is observed that God chose one out of the lowest tribe, (for so they accounted Dan,) as well as one out of the chief, (which was that of Judah,) that Bezaleel might not be lifted with vain conceit, for great and small are equal before God. And this circumstance should be indelibly engraved upon our hearts, that we may ever remember that the great human family are all children of the S. A. O. T. U., and we should yield obedience to his sacred laws.

The Jewish system of masonry, or religion, was made up chiefly of ceremonies, types and figures, denoting intellectual things, and moral duties. This mode of teaching morality was necessary at that early period of the world, and why, because not one person in ten thousand beside the Priesthood could read. The people were not then able to exhibit thoughts by writing; hence, the necessity arose of teaching by signs and symbols, that where these struck the eye they should raise corresponding ideas in the mind, and thus convey moral truths and duties by the sight, and by the operation of tools and mechanical instruments.

Every doctrine and ceremony have their mystical references. Every landmark its legitimate explanations. But there are often more important antitypes than those which are commonly assigned, and though they do not appear on the surface, are nevertheless worthy of our serious consideration. Hence arises, (in these times of scientific and philosophical research,) the necessity of maintaining Free-masonry in its proper rank, by investigating the tendency of its numerous details, that we may correctly ascertain whether their import be uniform, and their typical references valuable.

KNIGHT OF THE SERPENT.

Fifteenth Degree.

ANCIENT AND PRIMITIVE FREEMASONRY,

ACCORDING TO THE RITE OF MEMPHIS.

The Senate in this degree is termed a Council, and the place of meeting represents the Court of Sinai

OFFICERS.

SUB. G. COMMANDER, represents Moses and is styled Most Powerful
SEN Kt Eleazar, son of Aaron, and styled Grand Pontiff
JUN Kt Joshua, and styled Commander of the Host
ORATOR Ithamar, son of Aaron
KT. MARSHAL is styled Kt Examiner
KT. OF INTRODUCTION is styled Kt. Conductor
KT ACCOMPANIER is styled Captain of Guard

STATION.

ORIENT

Sublime Grand Commander

Senior Knight.

Orator.

Knight of Introduction.

Knight Accompanier.

Junior Knight

Knight Marshal

Captain of Guard.

The Senate is divided in two parts. The First Part, the exterior, and the Second Part the interior of the Tabernacle of Moses, which is adorned with the banners of Israel as in the Fourteenth Degree.

OPENING.

S. G. COM.—Sir Knight Grand Pontiff: what is now the hour?

SEN. KT. IN.—Most Powerful: it is one hour past meridian.

S. G. COM.—It is time then to attend to the wants of our brethren. Sir Knight Captain of the Host: you will first ascertain if the Guards are at their posts, and our Council secure from intrusion.

JUN. KT.—Sir Knight Marshal: you will ascertain if the guards are at their posts, and our Council secure from intrusion.

[He ascertains by inspection and reports.]

KT. MAR.—Sir Knight Captain of the Host: the guards are at their posts, and our Council is secure from intrusion.

JUN. KT.—Most Powerful: the guards are at their posts and the Council is secure from intrusion.

S. G. COM.—Sir Knight Captain of the Host: you will ascertain if all present are Knights of the Brazen Serpent.

JUN. KT.—Sir Knight Marshal: you will ascertain if all present are Knights of the Brazen Serpent.

[Kt. Mar. receives the P. W., from each one present.]

KT. MAR.—Sir Knight Captain of the Host: all present have communicated to me the P. W. of the Knights of the Brazen Serpent, and I avouch for them.

JUN. KT.—Advance and communicate it to me.

[He does so.]

JUN. KT.—Most Powerful: all present have given the Pass Word of Knights of the Brazen Serpent and are avouched for as such.

S. G. COM.—!!!!!!

[All rise.]

It is mete and proper to invoke a blessing from the

Almighty Architect of the Universe upon our present Assembly. Give attention, Sir Knights, while our Sir Knight Orator performs that important duty.

[All kneel facing the Orient.]

PRAYER, BY ORATOR.

Almighty Lord God, whose never failing providence orders all things, both in heaven and upon earth, we humbly beseech Thee to put away from us all hurtful things; give us Faith to trust in Thy infinite wisdom and goodness, and do Thou subdue the evils by which we are surrounded. Give us, we beseech Thee, a confiding Faith in Thy Divine Providence; may we never waver or be cast down; and when overwhelmed with the evils that surround us, do Thou in mercy stretch forth thine Almighty arm and scatter the evils which beset us, and restore Thy chosen ones to health and happiness here and hereafter. *Amen.*

(*All respond:*) Glory to Thee, Oh Lord! Glory to Thy Name! Glory to Thy Works!

[Sir Knights smg.]

THE ODE.

- 1 God be merciful unto us and bless us;
and show us the light of Thy countenance, and be merciful unto us.
- 2 That thy way may be known on earth;
thy saving health among all nations.
- 3 O! let the nations rejoice and be glad;
for Thou shalt judge the folk righteously, and govern the nations upon earth.
- 4 Let the people praise Thee, O God;
yes, let all the people praise Thee.
- 5 Then shall the earth bring forth her increase;
and God, even our own God, shall give us his blessing.
- 6 Adonai shall bless us;
and all the ends of the world shall bless him.

S. G. Com.—Sir Knights: observe the Orient and attend to giving the signs.

[Battery ! ! ! ! ! ! ! !]

I declare this Council of Knights of the Order of the Brazen Serpent, duly open for the dispatch of business. Sir Knight Captain of the Host: you will give your orders accordingly.

JUN. KT.—Sir Knight Guardian of the Sanctuary: you will inform the Sentinel that the Council of the Knights of the Brazen Serpent is open for the dispatch of business, and attend to the altar.

[He does so.]

G. of S.—Sir Knight Captain of the Host: your orders have been obeyed.

JUN. KT.—Most Powerful: the Council is secure and ready for the dispatch of business.

S. G. Com.—(*Strikes !*)

RECEPTION.

[The Neophyte is prepared as a Knight of the Tabernacle, and led into first apartment by the Knight of Introduction, when he is accosted by the Knight Examiner or Marshal]

KT. MAR.—Stand; who seeks to pass?

KT. OF IN.—Friends.

KT. MAR.—Halt and communicate the Pass Word.

KT. OF IN.—We have been wandering in the wilderness for many days and have it not.

KT. MAR.—Guards: assist me to secure these spies and convey them to the Tent of our Most Powerful Grand Master.

[The Neophyte is immediately hoodwinked and a chain put upon him, and he is, with the Kt of In, marched about the room in a serpentine course, finally he is halted at the Tent of M. P. Grand Master, and the Knight Marshal gives the Battery ! ! ! ! ! ! ! !]

JUN. KT.—Who comes here?

KT. MAR.—Two prisoners, who have been captured as spies by the guards.

JUN. KT.—Who are they?

KT. MAR.—They claim to be friends and brethren, who have been wandering in the wilderness.

JUN. KT.—What seek ye?

KT. OF IN.—Liberty and Protection.

JUN. KT.—You must wait until the Most Powerful is apprised of your presence and desires. Guards: you will see that they do not escape.

[The Neophyte and Kt. of In. are marched outside the Council Chamber where the hoodwink is removed, and they are kept guarded.]

JUN. KT.—Most Powerful: there are without a detachment of the Guards, who have in charge two prisoners whom they have arrested as spies.

S. G. COM.—Who are they?

JUN. KT.—They profess to be friends and brethren, who have been wandering in the wilderness for many days, and as such claim our protection.

S. G. COM.—Let them be admitted to our presence!

[Music plays. The curtain is drawn aside, the Kt. of In. and Neophyte are admitted under guard, and are marched to the Council consisting of the representatives of MOSES, ELIAZER and JOSHUA.]

S. G. COM.—Strangers: from whence came you?

KT. OF IN.—From wandering in the wilderness where we have been lost for many days, encountering many evils and privations, and having escaped the dangerous serpents which infest the wilderness; seeking the camp of safety, we were surprised by your guards, arrested as spies and loaded with chains, and have by them been brought before you.

S. G. COM.—Are you not spies of the Amorites?

KT. OF IN.—We are not, but of your brethren, and seek your protection.

S. G. COM.—By what means can you satisfy us of the truthfulness of your declarations?

[Neophyte and Kt. of In. give the signs of the various degrees,
Knight of Rose Croix and Tabernacle]

S. G. C.—What is now your desire?

KT. OF IN.—To be restored to liberty and enrollment under the banners of the order of Knights of the Brazen Serpent.

S. G. COM.—Should we grant you the favor you ask, do you promise fealty and obedience in the future?

[Both answer]

S. G. COM.—Before granting you these favors, it will be necessary for you to enter with us into a covenant vow ; one which will not conflict with your duties as men or Brethren. Do you consent to our terms?

[Both answer]

Guards : remove those chains.

[This is done]

Sir Kt. Grand Pontiff: you will lead them to our Sacred Altar, and there receive their solemn vows.

To order, Sir Knights, and let the Triangle be formed !!!

[This is done, and the Neophyte led to the altar, still under guard, and kneels. The G. Pontiff, or Sen Knight, administers the]

OBLIGATION.

To the glory of the S. A. O. T. U. and under the auspices of the Sov. Sanctuary of Ancient and Primitive

Free Masonry, according to the Rite of Memphis, in and for the Continent of America, Salutation on all points of the Triangle, Respect to the Order :

I, ——— of my own free will and accord, hereby and hereon, most solemnly and sincerely promise and vow that I will forever conceal and never will reveal any of the secrets or mysteries of the Order of Knights of the Brazen Serpent, to any person whatsoever, except to him or them unto whom the same do of right belong, that is to say, to a regular Knight of the Order, or to one who has been duly elected to be received as such, and not unto him or them except in such form and manner or at such time or place as the Rules of the Order of the Brazen Serpent may warrant.

I furthermore promise and vow, that I will always remain faithful to promote the interests and purposes of the Order of Knights of the Brazen Serpent, to defend their rights and maintain perpetual allegiance to them so long as I do live, and I will succor and defend each and every Knight of the Order of the Brazen Serpent, when assailed by an enemy, sickness or distress, I knowing them to be such, and they applying to me in a proper manner, or on my discovering the same by any other reliable means whatever, I finding them worthy.

To all of these my covenant vows I do promise to faithfully perform, the Almighty Adonai being my helper, under no less a penalty than that of being stung in my heart by the most venomous serpent, and thus die a fearful death, should I ever violate, in whole or in part, this my solemn covenant vow.

SEN. KT.—My Brethren and Sir Knights : your induction into the body of a Council of Knights of the Order of the Brazen Serpent, is an illustration of the condition to which the children of Israel were reduced by their persistent deviation from the teachings of their fathers,

and the revealed Will of God, who brought many afflictions upon them because they forsook His divine law.

While journeying through the wilderness, many left the camp of safety and were lost; others profaned the privileges God had vouchsafed to grant unto them, for the correction of which, his powerful arm was frequently required for their subjugation and restoration. Prominent among these was the infesting their tents with poisonous serpents, who bit the transgressors so that many died.

To appease or subvert the evils produced by disobedience, Moses, at God's command, caused a Brazen Serpent to be made and set up on a cross or T and so that all who were bitten might look upon the Brazen Serpent and, by Faith, be healed. Of this we have an account in the Book of Numbers, to which I would call your especial attention. Sir Kt. Orator: you will read from the Sacred Book of Laws.

[Orator reads from 21st Chap. of Numbers, 6, 7, 8 and 9 verses.]

[The Travellers are conducted from the altar to the Orient. while passing, the following Ode is sung.]

MUSIC—Brattle Street.

While Thee we seek, protecting Power
Be our vain wishes still'd.
And may this consecrated hour
With better hopes be filled.

In each event of life, how clear
Thy ruling hand we see!
Each blessing to our souls most dear,
Because conferred by Thee

My lifted eyes without a tear
The brazen form shall see,
My steadfast heart shall know no fear,
That heart will rest on Thee

S. G. Com.—The Knights of the Order of the Brazen Serpent, have certain means of recognition, whereby one Sir Knight may know another wherever they may meet. They have a SALUTATION SIGN, SIGN OF RECOGNITION, TOKEN, PASS WORD, and SACRED WORD.

THE SALUTATION SIGN, is to be given to the Most Powerful Grand Master upon entering or retiring from a Council of Sir Knights of the Order of the Brazen Serpent, and is given thus * * *

THE SIGN OF RECOGNITION, is to be used when undergoing an examination, and while we cannot too earnestly impress upon your mind the necessity for your becoming familiar with it, we must at the same time warn you against a too free an exhibition of it, lest a knowledge of it becomes imparted to those who are not legally entitled to receive it; it is given thus * * *

THE TOKEN OR GRIP, is an essential in your investiture as it will serve to aid you in finding companionship among courteous Sir Knights wherever you may meet them; it is necessary you should be very cautious in its use; it is given thus * * *

THE PASS WORD, is the name of the Sir Knight who founded the Order of the Brazen Serpent; it can only be properly given in Latin. It is required to be given when a Council of Knights of the Order of the Brazen Serpent is about to be opened; it is * * *

THE SACRED WORD, is only used in connection with the Sign of Recognition, and, as you will perceive, refers to the exodus of the descendants of Abraham from Egyptian bondage. The particular events of which you have already been informed, are recorded in the Book of Numbers, which I would commend to your observation and study.

This ends the Degree of Knight of the Serpent, with

the exception of the Orator's Charge, which you will listen to.

[The Neophyte is seated.]

ORATOR'S CHARGE.

Sir Knight: your advancement thus far in Masonry, has taught you that in our Ancient and Primitive Rite, the Legends of Antiquity, which had their origin on the banks of the Nile, were by our Primitive Brethren disregarded, and viewed only as myths, veiling from vulgar minds, important truths. In the earliest ages, amongst rude and uncivilized men, the Serpent or Dragon, was regarded as sacred; according to the writers of Antiquity, the very foundation of Greece, that intellectual daughter of Egypt, was cemented by the blood of the Dragon or Serpent, when Cadmus, having slain him and plucked his teeth and sown them, there sprang forth from these seeds, armed warriors, from whom were afterwards to be born the sages and heroes of antiquity. This, perchance, may refer mythologically to the advent of the ophitic worship into Greece, for we notice that after his death, Cadmus, like Thoth among the Egyptians, was transformed into a snake and adored under that form; still further, when the country began to be reduced to some order, Draco, that is the dragon, was first monarch at Athens. In short, the histographers and logographers are replete with anecdote and illustrations of the worship as it then existed, depicting in their sober sincerity the same state of things which prevailed, even with the savage tribes of Africa; describing their serpents as the guardians or palladiums of the cities, and as beings revered with every expression of abject submission. Their entire mythology abounds with similar allusions and circumstances, wherein the serpent personates a

most important character. Again, the adventures of Hercules in his childhood, the death of Laocoon, the gaolers in the garden of Hesperides, and the thousand fabulous grottos defended by the snake in some one of his varied forms, are illustrations familiar to all. As to the Latin nation, religion had become so modified up to the period of their settlement, that their mythology embodies fewer circumstances expressive of its ophitic origin than other nations springing more directly from the orientals; still they appropriated much from the neighboring Greeks and Egyptians.

The rapid extension of Roman and Grecian power and with it, an intercourse with the then known world, afforded but so many facilities for the propagation of their religious ideas; and, although these seldom enforced the unwilling acceptance of opinions and beliefs upon their conquered nations, still, these must have resulted from the mere communication a reciprocal influence, as might be surmised, in favor of the mightier minds. Thus the Muscovite and Pole finally adopted the most debased form of worship, adoring the serpent as a household divinity, like the lares and penates of the classic world, decreeing it a penalty of death to injure one, however venomous in its character, and surrendering up to them the unrestrained freedom of their hearths. Almost all the vipers obtained their protection and reverence in an equal degree. But of the divisions of Europe, Scandinavia, embracing the Swedes, Fins, Norwegians, Danes, &c., is particularly rich in the mysteries and legends of this character. Its mythology abounds in allusions to, and its fables are filled with exploits of, the serpent. Lok, the genius of evils, is styled the father of the great serpent, the standards of many exhibit the same emblem, and the few hieroglyphic remains that have been discovered, bear witness of the prominent character it

assumed in their belief. The only difference to be remarked, is the variation in the form of the reptile which now assumed the most monstrous and terrific powers, breathing flames and pestilence from its distended jaws, and expressing revenge and utter slaughter in its looks. This fanciful form became a particular favorite with the earlier Christian writers, whence have resulted the heroic legends of St. Patrick, St. Michael, St. George, and St. Margaret, and the extraordinary wonders depicted in the stories of the Middle Ages. That such was the policy of the founders of most religions is not a matter of astonishment, since to the uneducated mind the awful and sublime are to be represented less in things invisible than in natural forms exaggerated into terrors, in physical events partaking of the purely tragic character; in appeals, in short, rather to the eye than to the subtle essence of the mind. Thus it seems to them that God rather afflicts nations with his wrath, than seeks to raise up prophets in their midst to instruct and forewarn them.

At length, we enter into Gaul and Britain with the worship which, like the symbolical representation of the Chinese, had literally encircled the earth. The Druid worship, so famous in antiquity, was an offspring of the ophitic creed; the same familiar snake was adored not only as a symbol of light and life, but independently, in its own animal nature, as serpent. So close, indeed, are the affinities of their gods and goddesses, so perfect the exposition of that creed, that many incline to the opinion that the intercourse between these isles and the ancient world was far more intimate than we are accustomed to think.

Their divinities are variously pictured under the form of the snake, whilst still further to increase and cement the connection of ideas, "draig" signifies both serpent and

a supreme god. Their many fables, among others that of "Uther Pendragon," contain explicit and conclusive evidence of their worship, with its ambiguous reference to the "gliding king" pursuing the "fair one," even as in the garden of Eden the treacherous angel followed the credulous Eve. The same peculiarity to which we have referred in other nations, that of attributing healing powers to the serpent, is abundantly manifested among the Druids.

As the Druid religion was established in Ireland and Gaul, there, no less than in England, were examples afforded of the old creed. The story of St. Patrick banishing the toads and serpents from Ireland has, with a great deal of ingenuity, been referred to his opposition to the existing faith and his determination to eradicate its pernicious doctrines from the minds of the people; the ruling divinities in both countries are presented armed with the caduceus of Mercury, or associated in some distinct manner with the serpent, either as a symbol or attribute; the same low superstitions and their resultant cruelties and barbarism are reproduced.

The cycle is thus completed, but much remains untold, were it but the theory of the origin of the serpent worship, or its practice as it exists in our own times. We have only to recall the numerous current stories of the fascination of the snake, its mesmeric and medicinal powers, the wondrous accounts of the ubiquitous sea-serpent that startle the world so frequently, and tales of a similar character, to understand that the old belief is not entirely dead nor the old terror entirely cast aside. The whole subject affords us a fine illustration of credulity, whether indulged by minds sottish and brutal, or active and refined. Unfortunately, in all religions, the element of fear has entered too largely; and to repent, in order to be saved, is a precept more attentively followed

than to do, in order to have done. And so of old, it hung like a dark mist over the intellectual sight of the world, at the dawn of science. But the sun rose at last, blood-stained, it is true, and the glorious prospects began to be revealed. Far back lay the mountains clad in purple and gloom, around all flashed a golden light, whilst forward the unfathomable vistas of space were opened, glittering with worlds through all immensity. And that sun was the light of knowledge, and those growing mountain tops the past, and the golden glow and heat the present, and the future lies with those worlds dimly seen and known. For the past there is charity, for the present there is hope, for the future there is faith.

This ends the fifteenth Degree, Knight of the Serpent.

CLOSING.

S. G. COM.—Sir Knight Grand Pontiff: what is now the hour?

SEN. KT.—The sixth hour past meridian.

S. G. COM.—If no further business demands our attention it is time to close our labors.

!!!!!!-!!!-

[All rise and sing Ode]

S. G. COM.—Sir Knight Captain of the Host: you will inform the Captain of the Guard, that we are about to close this Council of Knights of the Order of the Brazen Serpent, direct him to inform the Sentinel of our intention.

JUN. KT.—Sir Knight Captain of the Guard: you will inform the Sentinel that the Most Powerful is about to close this Council of Knights of the Order of the Brazen

Serpent. Direct him to take due notice and be governed accordingly.

[He does so, and reports]

KT. MAR.—Sir Knight Captain of the Host : your order has been obeyed.

JUN. KT.—Most Powerful : the Sentinel has been informed of your intention, and the Sir Knights await your further pleasure.

S. G. COM.—Attention Sir Knights : observe the Orient.

[S !!! and battery]

!!!!-!!!!

S. G. COM.—I declare this Council of Knights of the Order of the Brazen Serpent duly closed.

Sir Kt. Orator : attend to the altar and close the Sacred Volume. And now, Sir Knights, may we all depart in peace, with the blessing of Adonai upon us.

END OF FIFTEENTH DEGREE.

KNIGHT KADOSH,

SIXTEENTH DECREE,

ANCIENT AND PRIMITIVE FREEMASONRY,

RITE OF MEMPHIS.

Three apartments are used. The first is Black, and dimly lighted; there is an altar on which is a skull and the Sacred Book.

The second apartment is Red, in which there is a Tomb on which is a Knight representing J. D. M.; in the North is the Mystic Ladder, on the uprights of which are the words "Oheb Eloim," and "Oheb Keroba."

NAMES ON THE STEPS OF FIRST SUPPORTER.

- 1 Tsedakah
- 2 Schor Laban
- 3 Mathoc
- 4 Emounah
- 5 Amal Sagghi
- 6 Sabbal
- 7 Gheimoul Benah Thebunah

NAMES ON THE STEPS OF SECOND SUPPORTER.

7. Astronomy
6. Music
5. Geometry
4. Arithmetic
3. Logic
2. Rhetoric
1. Grammar

The third apartment is styled Areopagus, and is decorated with the Banner of the Rite; near the Orient there is placed a King's Crown, and a Triple Tiara, the altar is in the centre, all the Knights wear black gowns and swords.

Battery !!-!!-!!

T O O P E N.

SUBLIME G. COM.—(!!-!!-!!) Most learned Senior Knight-Interpreter: the first duty of a Knight Kadosh?

SEN. KT.—Sublime Grand Commander: it is to assure

ourselves that we are guarded against the indiscretions of the profane.

S. G. COM.—Let it be done.

SEN. KT.—Illustrious Knight Guardian of the Sanctuary : ascertain if we are guarded against the indiscretions of the profane.

[G of S opens door : ascertains from the Sentinel that the Senate is secure, then closes door, and addresses the Sen. Knight-Interpreter.]

G. OF S.—Most Learned Senior Knight-Interpreter : the Areopagus is secure from the prying eyes of the profane ; none can overhear our mysteries.

SEN. KT.—Sublime Grand Commander : the Areopagus is secure.

S. G. COM.—Ascertain if all present are Knights Kadosh.

SEN K.—(*strikes !!!*) Illustrious Knights in the South : to order !

[All in the South rise.]

JUN. KT.—(*strikes !!!*) Illustrious Knights in the North : to order !

[All in the North rise.]

SEN. KT.—Sir Kt. Marshal : advance, and give me the word of a Knight Kadosh.

JUN. KT.—Sir Kt. of Introduction : advance and give me the word of a Knight Kadosh.

[This is done.]

SEN. KT.—Sir Kt. Marshal : you will receive the word from the Kts. in the S., and communicate it to the Sub. G. Com.

JUN. KT.—Sir Kt. of Introduction : you will receive

the word from the Knights in the N., and communicate it to the Sub. G. Com.

[This is done]

SUB. G. COM.—Sir Knights: the word is received in the Orient in A and P. Form. Most learned Sen. Knight Interpreter: are you a Knight Kadosh?

SEN. KT.—I am, Sub. G. Com.

SUB. G. COM.—What is your age?

SEN. KT.—One hundred years.

SUB. G. COM.—What do you mean by Kadosh?

SEN. KT.—Holiness of Life.

SUB. G. COM.—Give the sign ———. Why do you place the right hand on the heart?

SEN. KT.—To acknowledge my confidence in God.

SUB. G. COM.—Why do you place the right hand on your knee?

SEN. KT.—To prove that a Knight Kadosh should kneel with reverence to T. S. A. O. T. U.

SUB. G. COM.—What is your P. W.?

SEN. KT.—K—— E, E—— N——.

SUB. G. COM.—What do you mean by E——?

SEN. KT.—Strength of God.

SUB. G. COM.—What do you mean by K——?

SEN. KT.—Lord.

SUB. G. COM.—Have you a Sacred Word?

SEN. KT.—I have two.

SUB. G. COM.—Give them.

SEN. KT.—M—— M——.

SUB. G. COM.—N———M. M———S. What do you mean by the first?

SEN. KT.—Consolation from God.

SUB. G. COM.—And the second?

SEN. KT.—Vengeance on the murderers.

SUB. G. COM.—What is your Grand Word?

SEN. KT.—N———M. A———I,

SUB. G. COM.—What does it signify ?

SEN. KT.—Vengeance, Lord.

SUB. G. COM.—What is the aim of a Knight Kadosh ?

SEN. KT.—To dispel ignorance, punish crime, and war against superstition, despotism and tyranny.

SUB. G. COM.—When do the Knights Kadosh celebrate their mysteries ?

SEN. KT.—From the rising to the setting of the sun.

SUB. G. COM.—What time is it ?

SEN. KT.—Sunrise.

SUB. G. COM.—That being the time for the commencement of our labor, join with me, Sir Knights, in imploring a blessing from the All Powerful !

[All kneel facing the Orient.]

PRAYER.

Supreme intelligence, source of all happiness, Father of Life and Nature ! whose hand guides the Universe, and controls the celestial powers, to whose laws the stars are submissive, and at whose command the seasons return, All Powerful Creator, look with benignant love, we beseech Thee, upon us, and all Knights Kadosh. Enable us to pursue the paths of justice and truth so that our hearts may become pure and unspotted, and we be the better enabled, by a purified life, to maintain, within and without our Temples, the dignity and purity of Knights Kadosh ; for the honor and glory of thy name, the benefit of our Ancient and Primitive Rite, and the prosperity of humanity !

All respond—Glory to Thee, O Lord ; glory to Thy works ; glory to Thy name.

[S. G. Com. resumes his station. Strikes ! All rise.]

Observe the Orient, Sir Knights, and attend to the
S

[S Battery !!-!!-!!]

In T. N. O. T. S. A. O. T. U. and under the auspices of the Sov. Sanctuary of A. and P. Freemasonry, according to the Rite of Memphis, I declare Senate No — opened on the Sixteenth Degree, Knight Kadosh, in ancient and primitive form.

Sir Knight Orator: unfold the Sacred Book of Laws. Sir Knight Guardian of the Sanctuary: inform the Sentinel, and if there are any visiting Sir Knights invite them to enter.

[S. G. Com. strikes !]

RECEPTION.

[The Neophyte is prepared as a Kt. of the Temple, by the Kt. of In., who knocks on the door, by the Battery !!-!!-!!!]

G. of S.—Sub. G. Commander: an alarm.

S. G. COM.—Sir Kt. Marshal: demand the cause.

[Kt. Marshal goes to inner door, opens it, and asks:]

KT. MAR.—Who disturbs this Areopagus of Knights Kadosh?

KT. OF IN.—A Knight of the Serpent, desirous of receiving the Degree of Kt. Kadosh.

KT. MAR.—Are you a Knight of the Serpent?

KT. OF IN.—I am.

KT. MAR.—Give me the S— W— and token of a Kt. of the Serpent?

[This is done.]

You will await the orders of the Sublime Grand Commander.

[Closes door and approaches the centre of the Senate, saying:]

Sublime Grand Commander: there is in the Perystyle of our Areopagus, a Knight of the Serpent, desirous of receiving the Degree of Knight Kadosh.

S. G. COM.—If he has confidence to attempt the ordeal, you will conduct him to the Black Chamber.

[Kt. Marshal retires to Neophyte.]

KT. MAR.—It is the order of the Sublime Grand Commander, that if the Neophyte has confidence to attempt the ordeal, that he be admitted to the Black Chamber.

[Neophyte is led into first apartment, by the Kt. Marshal and Kt. of Introduction]

KT. MAR.—Here there is none to aid you; he that enters here leaves hope behind; the Knight Kadosh is not the ignorant sluggard who reverences superstition; he is brave, just and good, true to his country and its laws; enjoys thankfully the blessings emanating from Deity, and endures misfortunes patiently. Take this skull, and in solitude, reflect in profound obscurity; banish from your mind the frivolities of this life, in order to commence a new existence.

[He is left alone, the following ODE is sung by the Knights.]

God of our fathers, by whose hand
Thy people still are blessed;
Be with us through our pilgrimage,
Conduct us to our rest.

Through each perplexing path of life,
Our wandering footsteps guide;
Give us each day our daily bread,
And help for us provide.

Oh, spread thy sheltering wings,
"Till all our trials cease;
And at Jehovah's blessed abode,
Our souls arrive in peace.

[The Orator approaches the Neophyte.]

KT. ORA.—Sir Knight: long before the First Crusades, there existed concealed in the caverns, woods and mountains of the Holy Land, certain solitaires, named Knights of the Dawn and of Palestine, who were descended from the builders of the Ancient Temple, they had religiously preserved its plans and measurements.

Wandering ever since the dispersion of the tribes, they languished in fear and obscurity, nourishing the hope of one day, re-erecting the fallen columns of the Ancient Edifice, and of resuming in the New City, the station and the patrimony of their ancestors.

Fear of the Saracens, who were as cruel as they were formidable, compelled them to live isolated from the world, and to impose on themselves, the strictest observance of their hereditary ceremonies, and availing themselves of every idea of wisdom and philosophy that might conduct to the realization of their hopes, they kept alive their aspirations.

On learning of the Crusade, which was determined on at the Council held at Clermont, in Auvergne, November the 18th, A. D. 1095, by Pope Urban the Second, the Solitaires, or Coptic Priests, were transported with joy, and gave utterance to their feelings in songs of happiness on the arrival of the Crusaders; the Anchorites mingled in their ranks, and abjuring the outward observance of their creed, yet cherishing it in their hearts, they nourished in secret the hope of rebuilding to the Glory of the Sublime Architect, a new Temple.

Such is the foundation of our traditional Mysteries of Kadosh, and its connection with Ancient Masonry.

The Knights of Palestine had for their avowed purpose the reconstruction of the Temple. Our modern Knights Kadosh, more enlightened than their predecessors, desire to erect a Temple, devoted to Truth and Intelligence, Wisdom and Virtue; to abjure vice, superstition, despotism and tyranny; to cultivate knowledge, that we may increase the power of our intellect, the range of our enjoyment, as rational and social beings, and our power to benefit and enlighten our fellow men.

It is my duty to inform you that the duty of a Knight Kadosh is to consecrate our labors to T. S. A. O. T. U. Virtue is pleasing to Him, and we believe that we glorify Him when we teach, practice, and develop those virtues he has implanted in the human breast, by destroying vice, ignorance, and superstition.

Ignorance is one of the first evils the Knight Kadosh should war against.

Misery is the product of ignorance, and he who possesses knowledge can extricate himself from difficulties. To attack ignorance is, therefore, to relieve misery.

Vice is the first-born of ignorance, and a violation of the moral and divine law; therefore, when we instruct the ignorant, we afford them incentives to virtue; we seek to accomplish our objects by researches into the great principles which govern man on this Terrestrial Ladder, where the S. A. has placed him. To enter the Areopagus of the Kadosh you must pledge your honor to aid in the inculcation of those principles which are in harmony with the progress of science and the wants of humanity.

Knowing perfectly our objects, do you still desire to be admitted among us? Answer understandingly; for the Ancient and Primitive Rite desires none to enrol themselves under its banners unwillingly. Will you proceed?

[Neophyte answers; Orator leaves him, and Sublime Grand Commander approaches him; a drawn sword in his hand.]

S. G. COM.—Sir Knight: since you have resolved to penetrate our greater Mysteries, place that skull upon the Sacred Book of Laws; kneel and repeat your O.B.:

T.: T.: G.: O.: T.: S.: A.: O.: T.: U.:

In the name of the Sovereign Sanctuary of Ancient and Primitive Freemasonry, according to the Rite of Memphis, in and for the Continent of America. Salutation on all points of the Triangle. Respect to the Order.

I,—, do solemnly swear to keep secret the mysteries of the Knights Kadosh, and that I will use my best endeavours to protect Virtue, disseminate Truth, and eradicate Ignorance, upon my word of honor. *Amen.*

You are now bound to us by the sacred pledge of honor. I now leave you to prepare for further advancement.

[The Sub G Com leaves him, after a pause the Marshal approaches Neophyte]

KT. MAR.—Sir Knight: follow me.

[Music plays; Kt Marshal leads Neophyte into the second apartment and conducts him seven times around]

JUN. KT.—Judge not thy brethren hastily, whatever their apparent faults; in the vicissitudes of life, the just man is often exposed to the severest trials, he that would not violate truth must avoid all injustice.

ORATOR.—Endeavor each day to add to thy knowledge. Slothfulness is fatal to all enterprise, while labor accomplishes all it undertakes. Forget not that the most perfect man is he who labors for his brethren.

SEN. KT.—Meekness of conduct should characterize a

true Knight Kadosh, thereby proving his respect to our laws, and reverence to the first great cause.

JUN. KT.—Masonry is Fidelity, Truth and Virtue ; its worship, God ; its mysteries, Light and Reason.

ORATOR.—By perseverance only can we accomplish great objects ; pause not in your efforts of enlightening and benefiting mankind.

SEN. KT.—The Kadosh bears the burden of the trials he has to undergo with patience, being ever prepared to fight the good fight against sin and death.

JUN. KT.—Let prudence direct your actions, generosity adorn, and intelligence enlighten them.

[Neophyte stops in the W.]

S. COM.—Sir Knight: the Kadosh Templar wars against the tyranny and despotism which destroyed our Grand Master J—— D—— M—— ; will you swear upon the tomb of that martyr to fight against ignorance and tyranny ?

[Answer.]

Then kneel at the tomb of this noble victim, and repeat after me :

I, ——, swear upon this tomb, to oppose despotism and tyranny, whenever it shall attempt to oppress my brethren, or encroach upon the freedom of the people.
Amen.

[The Knight on the tomb clasps his arms around the Neophyte saying

KT.—May the excruciating torments of remorse prey on your soul, should you break your solemn oath.

[All kneel and say Amen, Amen, Amen.]

S. G. COM.—Lead the Neophyte to the Mystic Ladder.

[This is done.]

The Ladder is one of the most ancient portions of initiation used in the Eleusinian and Egyptian Mysteries, and its steps represent the progress of the arts and sciences, and the Justice, Labor, Meekness, Fidelity, Perseverance, Patience, Generosity and Intelligence that should distinguish Knights Kadosh from other men.

Sir Knight Marshal: let the Neophyte pass over the Mystic Steps.

[Neophyte mounts first step]

Sir Knight: you perceive that the two uprights have engraved upon them the Hebrew words "Oheb Eloim," which signify Loving God, and "Oheb Keroba," Loving his Neighbor; the first step bears the word "Tsedakah," meaning Justice, which is the foundation on which a Knight Kadosh must base all his actions.

[Neophyte mounts second step]

The second step bears the words "Shor Laban," signifying White Ox, and means Labor, which leads to success.

[Neophyte mounts third step]

The third step bears the word "Mathoc," which signifies the meekness we should exercise towards those Knights Kadosh who have deviated from the paths of rectitude and honor.

[Neophyte mounts fourth step]

The fourth step bears the word "Emunah," signifying Fidelity. Fidelity is the brightest jewel of a Knight Kadosh, constantly reminding him of the duty he owes to mankind and to the principles of our beloved Rite.

[Neophyte mounts the fifth step]

The fifth step bears the name of "Amal-Sagghi," signifying Great Labor, by the exercise of which only can we strengthen our hands and exclude the slaves of prejudice and error from our Temples.

[Neophyte mounts the sixth step.]

The sixth step bears the name of "Sabbal," signifying Burden or Patience. We must with patience bear the burden of calumny, that fanaticism, superstition and ignorance is ever prone to heap upon the virtuous.

[Neophyte mounts seventh step]

The seventh step bears on it the words "Ghemul," "Binah," "Thebunah," signifying Generosity, Intelligence and Prudence, which is the last step or Perfection of a Knight Kadosh.

A Generous man should sacrifice everything for the benefit of humanity.

By Intelligence we direct those faculties with which God has endowed us, in order to promote wisdom and happiness.

Prudence is the Queen of Virtues, by the exercise of which we contribute to the success of all our undertakings.

On the reverse side, the steps bear the names of those arts and sciences which as a fellow-craft you were enjoined to cultivate, that you might become a well informed student in the Masonic art; for education expands the intellect and prevents us becoming the dupes and slaves of superstition and tyranny.

Sir Knight : a competent acquaintance with the liberal sciences elevates the mind, and carry us to the very steps of the Throne of Light and Truth.

[The Ladder is lowered, and the Neophyte finds himself on the floor]

S. G. COM.—Thus falls man from the pinnacle of fame into the bosom of his mother earth. Cherish, then, the instruction that has been imparted to you, ever remembering that a single breath may bring you down to a common level.

Retire, and prepare for further instruction.

[Neophyte is led out by Marshal, and with his head and face covered he is led to third apartment. Marshal knocks
!!!!]

SEN. KT.—Who alarms the Areopagus?

MAR.—A Knight desirous of finishing his probation.

SEN. KT.—Let him enter.

[Music plays He is brought in. The Knights now wear their cowls]

S. G. COM.—Sir Knight Marshal: whom do you conduct?

MAR.—A man, divested of prejudice and superstition, who is desirous of assisting as a Knight Kadosh in the propagation of the principles of our Ancient and Primitive Rite, Truth, Justice and Toleration.

SUB G. COM.—Sir Knight Marshal: is he so confident in his resolutions to love the brotherhood, to practice justice, help the weak, assist the poor, enlighten the ignorant, to punish crime, and to destroy tyranny and superstition, that he dares venture amongst us?

ST. KT. MAR.—He is; and as a proof of the liberality of his views, he has taken, on the tomb of our murdered Grand Master, J. D. M., the solemn oath, which justifies my introducing him to your presence.

SUB. G. COM.—Since he has taken the oath, let him behold the members of this Areopagus. Uncover his face.

[This is done]

Stranger: you have desired to seek a knowledge of this

the most important degree of our Rite. You will be required to take an oath more solemn than has yet been propounded to you. If you are faint-hearted, you may retire; be warned, however, for once you have been enrolled as a Knight Kadosh, there is no retreat.

Sir Knights: shall he who stands before you be received as a member of this Areopagus? Let the ballots be cast.

[Knight Marshal prepares and passes the ballot, each Knight votes in silence and without moving from his seat.]

SUB. G. COM.—(*Examines the ballot.*) Sir Knights: the ballot is objectionable to the reception of the stranger.

JUN. KT.—I object to his admission, believing that he is not sufficiently liberal in his opinions to become a worthy member of this Areopagus.

SUB. G. COM.—On what grounds do you base your belief?

JUN. KT.—He has advanced too rapidly in Masonry to comprehend the aim of our A. and P. Rite. I believe that he is intolerant in politics and religion; and that he owes his progress more to unwise friendship of the brethren than to his knowledge of the degrees through which he has passed.

SUB. G. COM.—Stranger: this is a serious accusation; and we must reject you unless you answer satisfactorily our interrogatories:

Do you believe that truth and honor are necessary qualifications of a true Mason?

Do you believe that Masons should be liberal in their opinions, whether political or religious, and that they should oppose tyranny and superstition?

Do you believe that Masons should propagate justice and peace, science and morality?

Do you believe that a man should offer his homage to

Deity, according to the dictates of the reason God has endowed him with?

[Neophyte having answered affirmatively]

SUB. G. COM.—Knights: do you deem the Neophyte worthy to become a Knight Kadosh?

[The Knights answer:]

We do not wage war against those murderers who destroyed the Knights Templars, and our Grand Master J. D. M., but against the intolerance, ignorance and bigotry, which assail reason, truth and intelligence. The sword and dagger of the Kadosh Templar, are but symbols of our weapons; wisdom, intelligence and intellectuality, by which we hope to secure to humanity the blessings of Liberty, Equality and Fraternity. If you still persist in aiding us to establish peace and good will upon earth, kneel and take your final ob——. To order, Knights.

[Neophyte kneels. Knights draw their swords and present them to his heart. Sub. G. Com. takes the skull in his hand.]

This is the end of all human greatness—humility, pride, honor, glory and fame! To this common end must we come at last. Then, while life exists, let us employ it for the good of our brother man.

[Gives it to Neophyte.]

On this emblem of mortality, and on the Sacred Book of Laws, I swear never to relax my exertions in the propagation of the A. and P. Rite. I will defend its principles against all whom the sun enlightens, or the earth supports, and I will not fight with a Knight Kadosh, or reveal our mysteries. I promise that I will

never refuse the hand of fraternity to a Knight Kadosh, or fail to support him when called to do so.

To this I solemnly pledge my sacred honor. *Amen.*

[Sub. G. Com. takes up the crown and gives it to Neophyte.]

Arise, Sir Knight, take this crown—emblem of tyranny ; it represents the crown of Philip the Fourth, called (Le Bel) King of France, the tyrant who destroyed the Templars and usurped the power of the people ; cast it beneath your feet and repeat after me—DOWN WITH TYRANNY !

[He does so. All raise their swords, saying : Down with Tyranny. Sub. G. Com. takes up the tiara and gives it to Neophyte.]

Take this tiara, emblem of superstition and imposture ; it represents the tiara of that cruel, cowardly, deceitful, and godless monster, Bertrand d'Argout, afterwards Pope Clement the Fifth, the perjured accomplice of Philip, by whose machinations our Grand Master, J——D——M——, was basely murdered ; cast it at your feet and repeat after me—Down with imposture and superstition.

[He does so. All raise their swords, saying : Down with imposture and superstition.]

I will now confide to you the S——G—— and W——s of a Knight Kadosh. To gain these secrets you have given us a claim upon you that can never be relinquished. Your actions from this time forth are bound to our will. Remember the oaths you have taken ; dare not to break them. Dread our power ; you know not its extent. Thousands of engines, which our Areopagus can put in motion from this time forth surround you, ready to destroy or succour you !

[S——G——W——'s are given ; Let the proclamation be made.]

[Knight Marshal leads him between the columns. Captain of Guard, laying his sword on Neophyte's head]

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Ancient and Primitive Freemasonry, according to the Rite of Memphis, in and for the continent of America. Salutation on all points of the Triangle. Respect to the Order.

I proclaim Sir Knight ——— duly created a Kadosh Templar in A. and P. Form ; and I call upon all true Knights Kadosh to punish him if he proves false, and to help, aid and assist him, even at the risk of their lives, whilst he remains true to his vows.

All exclaim : We swear to do so !

SUB. G. COM.—You will now listen to the History of this Degree.

[He is led to Orator and seated]

ORATOR.—From the Era of the Crusades may be traced the introduction into Europe of Masonry, and other branches of knowledge, which largely contributed to introduce into society order and improvement.

Few expeditions are more extraordinary than those undertaken by the Crusaders, for the recovery of Jerusalem, from the Turks. The name of Crusader or Croises, is derived from the cross which they wore on their persons, in gold, silk or cloth. In the first Crusade all were red ; in the third, the French alone preserved that color. Green crosses were adopted by the Flemings, and white by the English. Each company, likewise, bore a standard, on which was a cross.

When Omar, the successor of Mahomet, conquered Syria and Palestine, Jerusalem was regarded as an Holy City, and was by him embellished with a magnificent Mosque, built of marble, its interior being adorned with

an immense number of lamps of gold and of silver. During the Eleventh Century, Pilgrims to the Holy Sepulchre visited Jerusalem in great numbers, and received a partial protection from the Caliphs, because they derived a revenue from them.

But a new and ferocious race, the Seljouks, or Turks, conquered the Arabians in the year 1055, and embraced Mohammedanism; they oppressed the Pilgrims, and heaped such brutal treatment upon them that it excited a general feeling of horror.

A pilgrim named Coucoupetre, a native of Amiens, in Picardy, who is known to moderns as Peter the Hermit, was so incensed at the cruelties of the Turks, and related them so vividly to Pope Urban the Second, to whom he brought letters from the Patriarch of Jerusalem, that Urban exhorted the Christian warriors to take arms against the Mussulmans, at a Council, held at Placentia, on the 1st of March, 1095, which was attended by 200 bishops, 4,000 of the clergy, and 30,000 laity. Peter, meanwhile, was earnestly preaching war against the Turks in every part of France.

Pope Urban summoned a second Council to meet at Clermont, the capital of Augvergne, on the 18th day of November, 1095, to deliberate on the affairs of the East; this was the most important event ever witnessed by the Western Church. It was attended by 14 Archbishops, 225 Bishops, 90 Abbots, several thousand Knights, and a multitude of people; this Council lasted seven days.

Peter the Hermit, excited his hearers to frenzy, by his relation of the atrocities of the Turks, and the horrible sufferings of the Christians, advised them to take the road to Jerusalem, and assured them of imperishable glory in the Kingdom of Heaven. The whole assembly, as if impelled by inspiration, exclaimed with one voice: "It is the will of God." Three great armies marched

for the Holy City, led by Peter the Hermit, Walter the Moneyless, Godfrey de Bouillon, Robert, Duke of Normandy, Hugues, Count of Vermandois, (brother to Philip the First of France), Raymond Dupuy and other renowned warriors. They defeated the troops of Sultan Solzman, in two pitched battles, captured Nice and Antioch, and, arriving at Jerusalem, laid siege to that city, which, after forty days, was captured by storm, and the warriors of the Cross, walked with naked feet in solemn procession to the Holy Sepulchre, where they gave thanks for so great a victory. This occurred on the 5th day of July, 1099.

The Second Crusade was undertaken in 1147, armed with the authority of Pope Eugene the Third; its principal leaders were Conrad the Third, Emperor of Germany, and Louis the Seventh of France, who met with such severe reverses, that King Louis returned to France in July, 1149, overwhelmed with grief for the loss of so many brave warriors of Gaul, who had left their bones to whiten on the Plains of Syria.

The Third Crusade was occasioned in 1190, by the astounding intelligence of the fatal battle of Tiberiade, gained over the Christians by the great Salah-Deen, or as he was called by the Crusaders, Saladin, on the 2d of July, 1187, in which the King of Jerusalem, the Count of Edessa, and the Prince of Tyre were made prisoners, and the Knights of the Temple and of St. John almost destroyed; this was followed immediately by the news of the loss of Jerusalem.

The great Barons of England, France and Aquitaine, attended a Conference near Gisors, when Richard Cœur de Lion received from the Archbishop of Tyre the White Cross, and Phillipe Augustus, King of France, the Red Cross; they, with Frederick Barbarossa, resolved to retrieve the honor of the Christian arms. They were re-

enforced by the fleets of Genoa, Venice and Pisa, and with the hardy warriors of Flanders and Denmark.

The fleets of Richard and Augustus captured the City of Acre, and the Turks were compelled to pay a fee of 200,000 pieces of gold, to release 100 nobles and 1,500 inferior captives, and to restore the wood of the true Cross.

In consequence of a delay in the execution of the treaty, 3,000 Turks were beheaded almost in sight of Saladin, by the orders of King Richard.

Ascalon fell into the hands of the Crusaders, after the memorable battle of that name, in which 40,000 Saracens perished, and a truce was established for the space of three years, three month, three weeks, three days and three hours, during which the Pilgrims were permitted to visit Jerusalem unmolested. Saladin died soon after this truce, and Richard departed for England, when he was treacherously imprisoned by order of Leopold, Duke of Austria.

The Fourth Crusade was commanded by Baldwin, Count of Flanders, in 1202, when Constantinople was captured, but little or nothing was effected to recover the Holy Land.

The Fifth Crusade, headed by Simon de Montfort, in 1207, made an ignominious return.

The Sixth and Seventh Crusades were undertaken by Louis the Ninth of France, commonly known as St. Louis; the first in 1249, which he headed, having a fleet of 1,800 vessels, and an army of 50,000 men; the only trophy of his expedition was the capture of Damietta. Advancing along the banks of the Nile, his army was harrassed by the Egyptians and Arabs of the desert, and being reduced by sickness and famine, was obliged to surrender. Louis was loaded with chains, but was released on condition of paying a vast ransom in gold.

In the Seventh Crusade, in 1270, St. Louis, accompanied by his three sons, invaded Africa, with the intention of punishing the King of Tunis for interrupting the passage of the Mediterranean, or to convert him to the Christian faith; his army, however, sickening under the burning sun, was reduced to a small number, and the king died in his tent, on the 25th of August, 1270; his brother Charles, King of Sicily, arriving soon after, saved the remainder of the Crusaders from destruction.

The son of Louis, Philip the Hardy, defeated the Moors, and compelled them to pay 210,000 ounces of gold to the French, and a double tribute for fifteen years, and to permit the Christians to preach in their dominions; these conditions being subscribed to, the honor of the Crusaders was saved, and they returned to Europe.

The establishment of the Knights Templars, and the Knights Hospitallers, owe their foundation entirely to the French; the Orders were instituted by Raymond Dupuy, a native of Dauphiny, (the first Grand Master,) Huguet de Payens, Godfrey de Bouillon, and other Knights and Monks, who consecrated themselves to the service of the sick and wounded, in the year 1118.

Shortly after the foundation of the Order, Baldwin, afterwards King of Jerusalem, conferred on them a house, said to be situated on the site of King Solomon's Temple; hence they derived their name of Knights of the Temple or Templars.

During the Crusades, from 1095 until 1270, a period of one hundred and seventy-five years, the Order of the Templars increased rapidly in numbers, wealth and power, and they were renowned for their indomitable prowess against the enemies of Christendom.

The war with the Saracens was fiercely contested, and these Knights often penetrated far into the country, away from any support, and exposed to constant peril,

frequently sought and obtained aid from the Coptic Priests, whom the oppressions and persecutions of the Saracens, their conquerors, compelled to live retired and to worship in secret. Time flowed on; the wars of the Crusades were long, toilsome and bloody. The Knights became more intimately connected with the Coptic Priests, and by them were initiated into the Doctrines and "Mysteries" practiced by "The Widow's Children," and introduced to a knowledge of the S. A. O. T. U., as taught by the ancient Egyptian Priests, who taught "one living God, Creator of light and darkness."

The Knights thus admitted and initiated into the Mysteries of Antiquity, upon their return to Europe, communicated the Doctrines and Legends to their companion Knights, who, grateful for the knowledge thus vouchsafed to them, devoted themselves zealously to the propagation of the principles of the Ancient and Primitive Rite.

Grateful for their admission to the Mystic Temple, they petitioned Pope Eugene the Second, to confirm the privileges of the Order, and allow them to retain, specially, the title of Knight Templars; and this Pontiff, believing the denomination only had reference to the Temple of Jerusalem, granted their request; and from this period they have been known as Knight Templars, or Knights of Kadosh, holy and purified.

It is related that eighty-one "Children of the Widow," travelling in Europe, A. D. 1150, under the guidance of Garimont, Patriarch of Jerusalem, visited the Bishop of Upsdal, who gave them a most cordial welcome. The Knights initiated him into the confraternity, and confided to him the documents and archives of our laws, and the ritual of our Mystic Rite. By him the priceless relics were preserved.

"The Knights of the Temple received from the bishop

the deposit formerly to him confided ; and by this means the Templars became the conservators of the Mysteries, Rites and Ceremonies brought from the East by the Free-Masons—Priests of the True light.”

The Knight Templars entirely devoted to the sciences and doctrines brought from the country of Thebes, were anxious to commemorate and perpetuate this introduction to the end of time. The Scotch followed their example and established the three grades of St. Andrew, and adopted the allegorical legends of the Order.

“The Scottish Knights had commenced to excavate a large plot of ground in Jerusalem, for the purpose of there erecting a Temple, near the site of the ancient edifice, built by King Solomon, and over the place of the Sanctum Sanctorum. In the course of their labors they came upon three large stones, which appeared to have formed a portion of the foundation of the first temple ; their monumental form invited a closer examination, which was amply repaid by the discovery of the sacred name, within the ovals traced upon the last one. This was also the type of the Mysteries of the Templars, the Holy Word lost when H. A. was assassinated, as related in the Symbolic Degrees. This word, the Knights preserved on the foundation stones of their own temple.”

The works were commenced on St. Andrew's Day, and thus originated the general title of Knights of St. Andrew, and the Degrees of Apprentice, F. Craft, and Master, worked under the title of *Petit Arch*, *Grand Arch*, and *Scottish Master*, for as the Knights in obedience to their vows were compelled to make pilgrimages and journeys into foreign and distant countries, they established these grades as a means of mutual recognition and assistance.

Besides the war in Asia against the Saracens, the Templars were engaged in a long and arduous struggle against “The Old Man of the Mountain,” descended

from the family of the Arsades, and whose rule extended over about a dozen large cities besides Tyre. This prince was the High Priest of a religion which some persons have pretended to recognise as the ancient one of Egypt; he, by the prestige of his power and genius, reduced his Neophytes to a state of blind and implicit obedience; and young people imbrued with his doctrines astonished the world by their courage and devotion.

Eventually, however, the Knight Templars attached the domains of the Old Man of the Mountain to their own by right of conquest, and, remembering the fidelity and bravery of his disciples, admitted them into their own order; and some maintain that the Templars even adopted a portion of their peculiar tenets.

The Grand Master of the Templars distinguished himself by his exploits against the Saracens, accumulated vast riches, and by his virtues and bravery acquired a reputation which awakened the envy and aroused the jealousy of the Princes of Europe, and finally led to the dissolution of the order, which at the time of this deplorable event, numbered more than 40,000 Knights and possessed 9,000 princely estates.

The light which they had brought from the East and diffused over Europe quickened the venom of fanaticism and fear in the reigning despots, and finally they succumbed to these tyrannical powers.

Pope Clement the Fifth, and Philip Le Bel, King of France, finding the already great power of the Templars was increasing daily; and entertaining a natural dread of doctrines and mysteries which nullified their absolutism, made so many experts in civil liberty and was inculcating the propriety of individual judgment against the unintelligent obedience exacted by church and state, entered into a conspiracy for their destruction, from which they hoped to gain a threefold advantage, namely,

obtain possession of their immense wealth, perpetuate fanaticism and protect imposture.

It is said that Bertrand of Goth could only obtain the triple crown, by consenting to the extermination of the Templars; and contemporary history paints this Prelate in the most repulsive colors.

The manner of the attack upon the Templars, commenced in the following manner :

The Prior of the Templars at Montfaugon had been condemned to imprisonment by the Grand Master, for heresy and immorality, and he was thrown into a dungeon with another prisoner, Noffo Dei, a Florentine Templar, who had apostatized from the Order; they agreed to obtain their deliverance by denouncing the Templars, and sent word to the king that they had a revelation to make which would be more useful to him than the acquisition of a kingdom.

Philip, overjoyed at this circumstance, eagerly made use of it for the destruction of the Order. The apostates concocted an address to Enguerrand de Marigny, the Minister of Finance, and following up this first accusation, placed in the king's hands the denunciation he had himself dictated, and which contained the most infamous charges, the falsity and grossness of which have been exposed by contemporary historians.

"The Emperor Frederick II., grandson of Frederick Barbarossa, after his return from Syria, A. D. 1230, opposed with all his might the excesses and abuses of the Ecclesiastical power, and particularly that of Gregory the Ninth, by whom he had been excommunicated, previous to his departure for Palestine; and indeed it was owing to this Pontiff's intriguing and tampering with the fidelity of Frederick's arm, that the object of the war was not obtained.

"Frederick, in revenge, upon his return to Europe, be-

sieged the Pope in Rome, ravaged the adjacent provinces, and then concluded a peace, which the deadly animosity of the Holy Father prevented from being of long continuance ; for the Prelate, bitterly galled, and with pride touched to the core at seeing his Apostolic thunderbolts only amuse and excite Frederick to attack, and oppose the abuses of the clergy, by satires and lampoons, which he caused to be published in Germany, France and Italy, died of grief and baffled malice."

Now, the accusation that we have spoken of against the Knight Templars, was founded on a report of deeds alleged to have occurred eighty years before ; and the history of the time, instead of supporting the charge, shows how despotism, fanaticism and avarice, can distort facts and make them subservient to their Machavellian policy.

Pope Clement, King Philip and the Grand Master of the Knights of Malta, an order better known as Knights of St. John of Jerusalem, each gave publicity to this accusation, with such comments and coloring as suited their individual views.

Jacques de Molai, Grand Master of the Templars, was at this time in Cyprus, where the General Convocation of the Knights was usually held, but yielding to the solicitations and advice of Clement, he travelled to Paris, where he had no sooner arrived than he was arrested and thrown into the Bastile, by order of Philip, who in one day, October 13th, 1307, had caused every French Knight Templar to be cast into prison.

At the king's instigation proceedings were immediately commenced, and the prosecution entrusted to the violent and vindictive William of Mogaret, and Father Imbert, a Dominican Monk, a Member of the Inquisition ; it being deemed expedient to make heresy a principal feature in the charges.

Following out the conspiracy, and in accordance with their secret understanding, the Pope pretended to be highly incensed against Philip, and wrote several angry letters "demanding to know the authors of such accusations; that he believed the Grand Master of the Templars innocent, and that persecutions commenced against an Order so rich and powerful, had their origin in jealousy; that in fact, they were Military Priests, existing only by Papal authority, and were, as a Religious Order, only amenable to Rome."

After much simulated opposition, Philip acknowledged this Priestly right, and as a reward for his filial submission, was delegated as the agent to bring the Templars to justice, and was comforted and strengthened by a Papal Bull, published expressly for that effect.

"Our dearly beloved son, Philip Le Bel," it commenced, "has not caused the arrest of the Knight Templars by any greed of wealth, but by a veritable zeal for religion; and is far from intending to appropriate any of their possessions."

Clement sent Legates to Paris, and came himself to France, to judge these already condemned victims of cupidity and fraud.

It must be remembered, that in the Thirteenth and Fourteenth Centuries, scarcely any in France, except the clergy, could read or write, and since the decadence of the Empire, ignorance had spread her foul veil over the whole of Europe.

With a knowledge of such all-pervading ignorance, we cannot be astonished at the influence of the church party, nor at the colossal power acquired by the Priesthood.

At the commencement of the proceedings, Jaques de Molai, and three of the first dignitaries of the Order, were arraigned before Clement the Fifth, at Poitiers, and

he confided the prosecution to two Cardinals, the Archbishop of Sens and some other Prelates.

One of the first questions put to De Molai was, "Have you no writing to produce in defence of your community?" to which he replied, "Documents and evidence could be obtained, that his greatest earthly ambition was to make the innocence of his people apparent; but, that he was a Knight whose learning was his least boast, and he therefore prayed for a council or a clerk to assist him in his work." As the trial was but a mockery, not public, and the heresy of the Order being a foregone conclusion, he was refused either counsellor or advocate, and thus, little stood in the way to prevent this sacrifice of principle to expediency.

It has been said that in our own day extortion, violence and bribery have sometimes been enlisted to oppose the march of justice; and that the excesses, dissipations and malignancy of Philip, are not without modern parallels. It is also asserted that the premature death of Philip alone saved France from the abyss into which his conduct was forcing her. No class of society, no institution was safe from his persecution and extortion, and a general revolt was fast becoming imminent, when he died. Still, there was one exception. The Knights of St. John of Jerusalem lent its entire influence to the king, in order to increase their own wealth and power, and this is the reason that the Grand Master of St. John appears so conspicuously in the destruction of the Templars, whose possessions were afterwards divided between the Order of Malta and Philip.

The Templars struggled vainly against the regal and papal power, and Clement, without loss of time, assembled a general council, composed of more than three hundred priests, in Dauphiny. This council, hesitating upon the "Proposition to suppress the Order of Knight

Templars," objected that it would be contrary to law and justice to do so without hearing them freely in their defence, and confronting them openly with their accusers, which was what the Knights petitioned.

Clement V., who assisted in person at this council, exasperated at this most unexpected opposition to his will, with much excitement exclaimed : " If the absence of a trifling formality prevents the Council from passing judgment on the accused, we will ourselves do it, in the plenitude of our pontifical power."

Disappointed in the action of the Council, the holy father summoned a secret Consistory, composed of cardinals and bishops, who were convinced by the strength of his *private* arguments of the necessity of the suppression of the Order of Knight Templars.

The sentence says : " The Knights not having been convicted in strict form of law, but condemned by the Pope, in virtue of his Apostolic authority, the holy father would himself be answerable for the custody of their persons and the proper disposition of their wealth."

During four years that this sacrilegious persecution lasted, many of the Knights were subjected to the most excruciating tortures for the purpose of extorting confessions which would aid in condemning the society, but few failed to maintain their innocence, to those, who on the rack were weak enough to acknowledge the charges, life was granted, and a pension allowed. To those of stronger nerve, though not greater innocence, who persisted in the purity of the institution, the Infernal " Question " was again applied, and many of the Knights who would have courted death and suffering in honorable warfare, quailed at the sight of the horrible apparatus for inducing an avowal of guilt; and with quivering nerves and maddening brain acknowledged deeds they had neither dreamt nor heard of until mentioned in the

confessions they signed ; for be it remembered, that even in the accusations, the special crimes charged were not named to the prisoners, and yet in spite of all that cruelty could invent, or malignity inflict, the constancy of a greater part of these martyrs remained unshaken. Even those whose firmness had given way under their agonies, retracted their confessions at the approach of death, and in sincere repentance declared the allegations untrue and extorted from them under the excruciating tortures of the rack.

The reverend fathers, bishops, instruments of St. Peter and of King Philip Le Bel, decided, in a Provincial Grand Council, that those Templars who " falsied their confessions " should be treated as recusants. A few days after this decision, according to the barbarous jurisprudence of the time, fifty-nine of these gentlemen were condemned and burnt.

The Bishop of Lodève, describes these unfortunates as they appeared in their last moments : " Their eyes fixed towards heaven, as if imploring from above the strength to support the agony of the flames which licked their limbs and encircled their bodies, they repudiated the crimes attributed to them, and prayed for firmness to maintain the truth and innocence of themselves and brothers. '

Notwithstanding the unanimity of their statements—a glorious proof of the falseness of the accusations—Philip, Clement, and the Grand Master of Malta, confirmed the decree against the Templars ; condemned Jaques de Molai to the flames, and, according to many historians, confiscated the property of six thousand of the Knights in one day.

Jacques de Molai, as he approached the pile, and was about to assume the crown of martyrdom, harangued the populace and predicted the day and hour of the death of

Philip and Clement. He cited those, his implacable enemies, accusers and judges, to meet him before the tribunal of God, in a year and a day from that time, and then and there to render an account of their judgment.

De Molai was executed March 11th, 1314, and the finger of the Great Eternal, as in the day of the impious King of Babylon, pointed in answer to the appeal of the Grand Master. Clement and Philip both died before the end of April, 1314, and as history is silent as to the manner of their death, the enemies of the Knight Templars have endeavored to make it appear that they were poisoned by the surviving members.

The day following the death of Molai, Sir Knight of Aumont and seven other Templars, gathered the ashes of the pile, as is related by the brothers Suedois. Fifteen days only elapsed when the apostate Knight, Squin de Florian, was assassinated. The Pope beatified him, and caused him to be interred at Avignon. The Templars found means to remove the body and deposited that of De Molai in its place.

Bocace, the Bishop of Lodève, Bertot, and a host of contemporary and succeeding writers have spoken highly of the heroic virtues of these martyrs to truth, honor and innocence. Each and every one was steadfast to keep his obligation. No Iscariot, even under the torture, developed the Mysteries or betrayed the Doctrines they had brought from the East. May we always show the same fidelity.

During his life this worthy Grand Master had established four Grand Temples in Europe—North, South, East and West, to wit: Stockholm, Paris, Naples and Edinburgh.

After the disasters just related, many of the Knights quitted their native land, and by their escape and concealment were enabled to preserve our institutions and

rites, and maintain the purity of our ancient Doctrines and Tenets of which we are so justly proud.

The whole science of Ancient Free Masonry is contained in the four following classes :

First, the Study of Nature in its elements and its results ; Astronomy and Chemistry, which leads to a direct demonstration of a S. A. O. T. U., and a knowledge of the ancient science of the Egyptian Magi, preserved to posterity by adoption into our order.

Secondly, the Mosaic institutions, as pourtrayed in the Holy Bible, and the Mysteries of Antiquity.

Thirdly, the Evangelical Doctrines, the Natural Sciences, Philosophy and History.

Fourthly, the institution of the Order of Knights Templars, which completes the historical portion of our teachings.

Our "work" is High Philosophy and a study of the Religious Myths of the different ages of humanity. All the degrees and all the dogmas admitted in certain rites foreign to the above classification, are but innovations, and, as a general rule, have done our sacred institution much harm by "the difficulties they have occasioned among the workmen," causing endless discussions and quarrels, and seriously threatening the welfare of our Rite.

It is only by the aid of history and the sciences above indicated that our brothers can seize the true spirit of our institution.

CLOSING, SAME AS OPENING.

KNIGHT OF THE ROYAL MYSTERY.

—BEING THE—

SEVENTEENTH DEGREE

—OF—

Ancient and Primitive Freemasonry

—ACCORDING TO THE—

RITE OF MEMPHIS.

~~~~~  
BY AUTHORITY.

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1868.