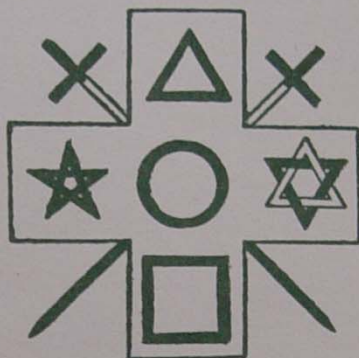


COLLECTANEA



*Manual of the Degrees of the
Antient & Primitive Rite of Masonry
(Part 1: 4°–17°)*

Arturo de Hoyos, Knight Grand Cross
Grand Archivist

VOLUME 19, PART 1

Privately Printed by the Grand College of Rites
of the United States of America

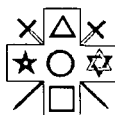
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Arturo de Hoyos, Knight Grand Cross
Grand Archivist, Grand College of Rites, USA



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S.K. WILLIAM H. KOON, II, KGC

Grand Chancellor

2005

MASONIC HISTORY OF S.K. WILLIAM H. KOON, II, KGC

William H Koon, II was born in Lima, Ohio on March 12, 1949 to William H and Vivian A Koon. He is a graduate of Bath High School, and attended the Ohio State University for 3 years in Lima. He and his wife Elizabeth reside less than a mile from the family farm where he grew up near Columbus Grove, Ohio. They have a son, William Steven Winebrenner, a daughter, Andrea Leigh Gillespie, a son-in-law, Adam J Gillespie, and two grandsons, Kade and Silas. S K Koon is the President of Lord's Enterprises, Inc. and Republic Mills, Inc., both family agribusinesses, involved in farming, grain, and manufacturing. He is involved in many professional and civic organizations, both locally, and statewide.

Masonically, Bill is a Senior DeMolay of Fidelity Chapter in Lima, and holds the Chevalier, Cross of Honor, Active Legion of Honor, and is an Active Member of the Supreme Council of DeMolay International. He was raised a Master Mason in 1970 in Ada Lodge No. 344, and later demitted to Rufus Putnam Lodge No. 364 in Columbus Grove, where he served 3 years as Worshipful Master. Bill is a plural member of Ft. Amanda Lodge No. 706 in Lima, OH. He is a Past High Priest of Lima Chapter No. 49 RAM, and Past Illustrious Master of Lima Council No. 20 R&SM. He was Knighted in Shawnee Commandery No. 14 by his father on March 13, 1971, and was elected Eminent Commander in 1980. He has served as their Drill Captain since 1985 and has competed in 7 Triennial Drill Competitions, twice as a Captain. In addition, he is a member and Charter Commander of St. George Commandery No. 76 (Ohio's holding Commandery), Ivanhoe Commandery No. 54, Van Wert, OH, St. Bernard Commandery No. 41, Denver, CO, Blaney Commandery No. 5, Tremont, IL, and Frankfort Commandery No. 4, Frankfort, KY.

Sir Knight Koon was appointed Grand Sentinel by Sir Knight Frank W. Crane, REGC in 1987. He was elected Right Eminent Grand Commander of the Grand Commandery of Knights Templar of Ohio on September 13, 1996.

Sir Knight Koon has served the grand Encampment of Knights Templar of the USA, as Co-Chairman of the Committee on Drill Regulations during 1994-1997 Triennium, and was a member of the Easter Sunrise Breakfast Committee from 1991-1994. He served 8 years as the personal Aide to S.K. Ned E. Dull, MEPGM of the Grand Encampment, and has been the Affinity Coordinator for the Knights Templar Eye Foundation Mastercard program from 1991-1999. S.K. Koon was invested with the rank and dignity of Knight Commander of the Temple by the Grand Encampment in 1992, and is currently the Co-Deputy for the Ohio KCT Program. He was appointed Department

Commander of the East Central Department of the Grand Encampment of Knights Templar of the USA at the 60th Triennial in St. Louis, on August 13, 1997. He was elected Right Eminent Grand Captain General at the 61st Triennial in Nashville, on August 15, 2000, and invested with the Grand Cross Templar upon his installation into that office.

Illustrious Brother Koon is a member of the Ancient Accepted Scottish Rite, Valley of Toledo and Dayton, and received the Thirty-Third Degree from the Supreme Council Ancient Accepted Scottish Rite, NMJ, in Grand Rapids on September 23, 1997. He is the Vice-Chairman of the Board of Trustees for the Valley of Toledo.

He is a member of numerous appendant organizations including, Zenobia Temple AAONMS, their Crusader Unit, and Lima Shrine Club, Grove Chapter No. 527 OES, Lima Shrine No. 20, White Shrine of Jerusalem, Past Sovereign of Buckeye Council No. 92 AMD, Charter Member Shawnee Council No. 355 AMD, Awarded Red Branch of Eri by the Grand Council AMD, Grand College of Rites, Charter Sovereign and current Recorder of Charlemagne Conclave, Red Cross of Constantine in Lima, OH, Dual Member of Holy Grail Conclave, Red Cross of Constantine in Dayton, OH, Honorary Member of St. Leonard Conclave, Red Cross of Constantine in Jackson, MS, Preceptor of Prince of Peace Tabernacle X, Royal Order of Scotland, Charter Chief Adept, IX° Grade, Ohio College MSRICF, Honorary Member of Illinois College, Indiana College, Wisconsin College, and New Jersey College MSRICF, Centennial College of Denver, CO, and Blackstone College of Findlay, OH, Sovereign York Rite College of North America, Order of the Purple Cross of York, Irish Council Knight Masons of the USA, Kincora Council Knight Masons of the USA, Past Grand Tall of Ohio Northern Forest No. 188 Tall Cedars of Lebanon, High Twelve International Club No. 590, Pilgrim Priory of St. Thomas of Acon, and Daniel Boone Chapter of National Sojourners.

Bill has served and is in service on a national basis to numerous Appendant Orders. He is the Grand Tyler of the Grand Council of Allied Masonic Degrees of the USA, Grand Herald 1999-2000 and Intendant General at Large 2002-2003 of the UGIC, Red Cross of Constantine, Grand Seventh Pillar of the Grand College of America, Holy Royal Arch Knight Templar Priests, Senior Deputy Supreme Magus of the High Council MSRICF, and KGC, and Most Eminent Supreme Grand Master of the Royal Society of Knights Occidental, Grand Commander Occidental.

On February 11, 2005, Bill was Elected and Installed as Grand Chancellor of the Grand College of Rites, and invested with the Rank and Dignity of Knight Grand Cross immediately after his installation.

(Updated, March 6, 2005)

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MANUAL

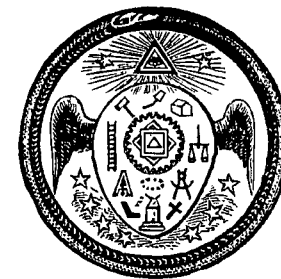
OF THE

DEGREES OF THE

ANTIENT & PRIMITIVE RITE

OF MASONRY.

Issued by the Sovereign Sanctuary, 33rd Degree,
in and for Great Britain and Ireland.



 Great circumspection must be observed in
the use of this Book; and care taken that it does
not pass into unauthorised hands.

1881.

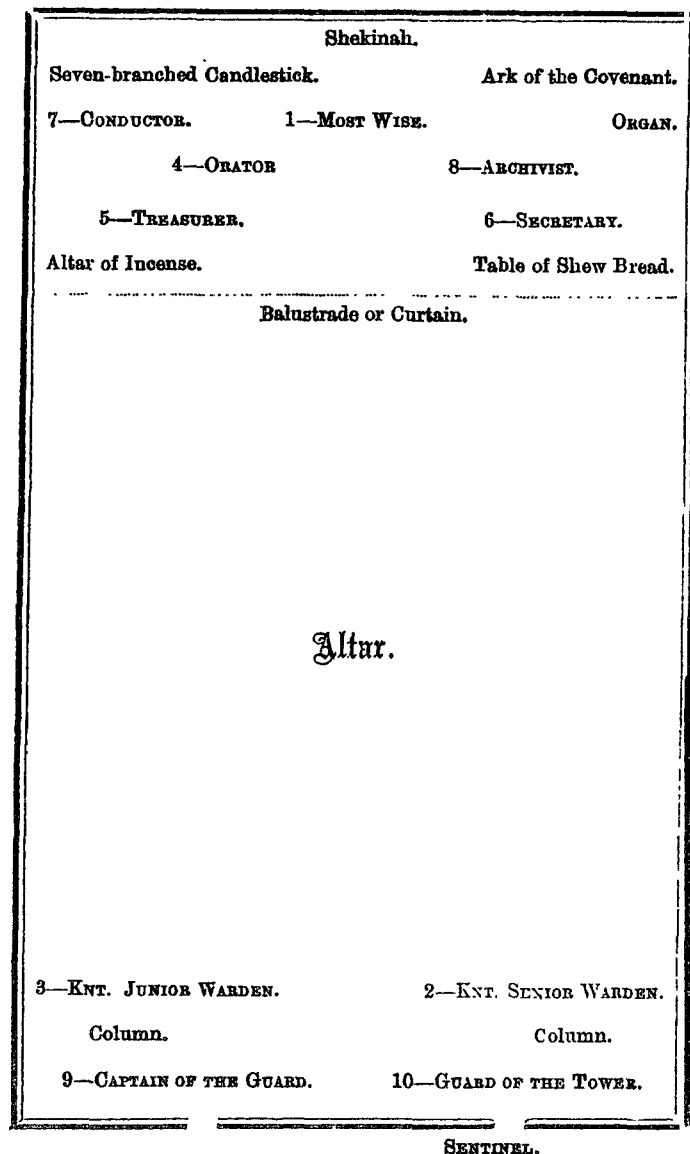
ANTIENT & PRIMITIVE RITE.

SERIES 1.

C H A P T E R.

CLASS II.

COLLEGE.



DISCREET MASTER.

First Degree of the Chapter and Fourth Degree of Antient and Primitive Masonry.

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 North-west and South west angles of the Chapter. The hangings are white, purple, scarlet and blue.

The sash is white, embroidered with black. The Jewel—an ivory key, with the letter Z in the middle; some Chapters use a Star of five points.

The Most Wise, represents King Solomon. The ILLUSTRIOUS..KNT..SENIOR WARDEN, Hiram, King of Tyre, ILLUSTRIOUS..KNT..JUNIOR WARDEN, Zarbud, RES..KNT..ORATOR, Zadok, RES..KNT..TREASURER, Adoniram, RES..KNT..CONDUCTOR, Stolkin, RES..KNT..ARCHIVIST, Jehoshaphat, RES..KNT..CAPTAIN OF THE GUARD, Benaiah, RES..KNT..GUARD OF THE TOWER, Zobah, RES..KNT..SENTINEL, Ahishar.

OPENING.

MOST WISE.—Strikes 333. Principal Officers rise.

Illustrious Knight Senior Warden, convince yourself that all present are Discreet Master Masons.

SENIOR WARDEN.—Strikes 333.

Sir Knights in the South Valley to order.

All in the South rise.

JUNIOR WARDEN.—Strikes 333.

Sir Knights in the North Valley to order.

All in the North rise.

SENIOR WARDEN.—

Respectable Knight Conductor, you will receive the pass-word of Discreet Master from the Knights in the South and give it to me. This is done.

JUNIOR WARDEN.—

Respectable Knight Captain of the Guard, you will receive the pass-word of Sublime Master from the Knights in the North and give it to me. This is done.

SENIOR WARDEN.—

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

JUNIOR WARDEN.—

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

MOST WISE.—

Illustrious Knight Senior Warden, are you a Discreet Master?

SENIOR WARDEN.—

I am, prove me.

MOST WISE.—

How will you be proved?

SENIOR WARDEN.—

By my signs, token and words.

MOST WISE.—

Give me a sign.

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

MOST WISE.—

What does the first signify?

SENIOR WARDEN.—

Silence.

MOST WISE.—

And the second?

JUNIOR WARDEN.—

Secrecy.

MOST WISE.—

Give the token to the Illustrious Knight Junior Warden. Done.

What does that symbolize?

SENIOR WARDEN.—

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 journies 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?

Senior Warden gives the first part, M. W. the second.

MOST WISE.—

What do you understand by the first part?

SENIOR WARDEN.—

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

MOST WISE.—

And the second?

SENIOR WARDEN.—

Zalmonah.—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?

SENIOR WARDEN.—

I have three.

MOST WISE.—

Give them to me.

Senior Warden gives 1st; M. W. 2nd; S. W. 3rd.

MOST WISE.—

What do you mean by the first?

SENIOR WARDEN.—

The first principle, unity, or the beginning.

MOST WISE.—

What do you mean by ?

SENIOR WARDEN.—

Lord, or power.

MOST WISE.—

What do you mean by ?

SENIOR WARDEN.—

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, in Egypt.

MOST WISE.—Strikes 333. Repeated by the Two Wardens.

To order, Sir Knights; observe the Orient and attend to giving the S. *4* Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary, I declare Chapter, No.—, opened on the Fourth Degree in Antient and Primitive form, for the diffusion of Light and Truth. Respectable Knight Orator, attend to the Sacred Book of Laws. Respectable 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.—

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

CONDUCTOR.—Opens the door—

Who comes here?

CAPTAIN OF GUARD.—

A Neophyte, who has been duly initiated in the degree of E. A., passed as F. C., and raised to the sublime degree of M. M., desires more light and truth in Masonry by being received into the degree of Discreet Master.

CONDUCTOR.—Questions, and is answered affirmatively.

Brother, 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?

CAPTAIN OF GUARD.—

He has shed tears with the brethren at the grave of our respectable G. M., H. A., where the sprig of myrtle was placed.

CONDUCTOR.—

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

CAPTAIN OF GUARD.—

By benefit of the pass-word.

CONDUCTOR.—

Has he the pass-word?

CAPTAIN OF GUARD.—

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

CONDUCTOR.—

Give it. Done. The pass word being right, and the Neophyte in possession of these qualifications, I will inform the Most Wise of his request.

CONDUCTOR.—Closes the door and says.—

Most Wise, the alarm was given by a Neophyte, Bro. A. B., who has been duly initiated in the Degree of E. A., passed as F. C., and raised to the Sublime

Degree of M. M., and is now desirous of more light and truth in Masonry by being received into the degree of Discreet Master.

MOST WISE.—

Why does he aspire to this privilege?

CONDUCTOR.—

He has shed tears with the brethren at the grave of our respectable G. M., H. A., where the sprig of myrtle was placed.

MOST WISE.—

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

CONDUCTOR.—

By benefit of the pass-word.

MOST WISE.—

Has he the pass-word?

CONDUCTOR.—

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

MOST WISE.—

Give it. Done. The pass-word being right, and the Neophyte in possession of the necessary qualifications, it is my order that he be received in this Chapter, as a Discreet Master, in Antient and Primitive form.

CONDUCTOR.—Opens door and says—

It is the order of the Most Wise that the Neophyte be received in this Chapter, as a Discreet Master, in Antient 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 Antient and Primitive Rite the secrets of nature and the principles of life are revealed; therefore your 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—or it is chanted.

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 the name of the Lord.

Blessed be the name of the Lord from this time forth and for evermore. From the rising of the sun until 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.

Thy name, O Lord, endureth for ever, and Thy memorial O Lord, 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. All rise.

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 though he has learned to labour, he is yet blind; shall he behold the resplendent emblem of Deity?

SENIOR WARDEN.—

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? Replies. 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 honour, or your ideas of Masonry, for the Antient and Primitive Rite of Masonry performs that which it professes, and respects the opinions of all good men. Will you proceed or retire? Replies. You will then advance to the sacred altar of Freemasonry and take the OB.:

To the Glory of the Sublime Architect of the Universe.
In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, salutation on all points of the Triangle. Respect to the Order.

I, A. B., do most 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. That I will attend all summonses of this Chapter, and conform myself to its laws and regulations, upon my honour as a true Freemason. 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; they are now gathered to a focus; and represent the light of the ALL-SEEING EYE, the omnipresence of JEHOVAH, whose mystic name it behoves us to know. That name can be learned only by him who knows himself, and hence the emblem of the circle, which encloses the triangle of duty which we owe to self, to others, and to God.

Most Wise strikes 666666-1

GUARD OF TOWER.—To Senior Warden.

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

SENIOR WARDEN.—Strikes 1.

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

MOST WISE.—

What tidings?

SENIOR WARDEN.—

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 repair in charge of our Respectable Knight Orator and the Knights Wardens to the place where the sacred ashes are deposited; and it is my order that the honour of conveying them to the Holy Place be conferred on our newly 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 memory 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 the balustrade with drawn sword. All form a semi-circle around the urn for the following—

ORATOR.—

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 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 that we have lost. Gives urn to neophyte. Brother, on you, who have come to aid us on this memorable occasion, we confer the honour of bearing these ashes to their sepulchre.

Brother, prove yourself worthy of a happy immortality; be zealous in soul and spirit; with all the power, all the perfection of which you are capable by nature, make yourself acceptable to your God and your country, in one word, for good according to natural laws. It is necessary that you thoroughly understand yourself, in order that you may perfectly comprehend the action of your inmost thoughts; to learn what you are, that you may know what you are. You are created for virtue; accomplish then your high destiny, in purity of heart and mind.—Know thyself.

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

Brother, learn to know yourself; your soul; search in the plenitude of your heart, and intelligence, and you will find the spirit of divinity; for the divine nature is the grand principle of intelligent beings; this nature is an interior reason, a sort of intimate revelation of high destiny, by which man conceives himself as the image of the divine intelligence upon earth; this sublime idea enables the Mason to see God as a father, and man as a brother.

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

The 3rd verse of the ode is sung.

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

During which, all return to the first apartment, the curtains of which have been removed, and as the Neophyte approaches the balustrade the guard interposes.

CAPTAIN OF GUARD.—

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

CONDUCTOR.—

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

CAPTAIN OF GUARD.—

Pass on to the Sanctum Sanctorum.

Neophyte is led to the Orient.

MOST WISE.—

Here, my brother, in the midst of the emblems of our desire for society, the light of knowledge, the sense of beauty, and the adaptation of man to God, let us deposit the sacred heart of our deceased and Venerable Master, to remind us forever, that, though 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.

PRAYER.

Oh God, we pray Thee, Thou Sublime 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, may link ourselves unto Thee, and become fit for the immortality which 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 the brother is crowned, who fulfils his duty and loves truth.

Crowns the urn and says.—

Glory and peace unto Hiram.

All repeat the same; or Chant it.

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 fidelity and discretion; the gloves are emblematical of the candour of all Discreet Masters, among whom, at your own solicitation, you are now enrolled. I give you rank among the Levites, to be a faithful guardian of the Sanctum Sanctorum, and have placed you amongst the seven who have been elected to supply the place of our Grand 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, tokens and words of this Degree. This is the sign of silence, with which you salute the Presiding Officer; who represents, in this degree, our ancient Grand Master, King Solomon; the words are , and the token is given thus—. Respectable Knight Conductor, introduce the newly made Discreet Master to the Illustrious 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. Strikes 333. All seated.

Neophyte is led to the Knight Junior Warden.

JUNIOR WARDEN.—

Who comes here?

CONDUCTOR.—

A Neophyte who has received the fourth degree of Masonry.

JUNIOR WARDEN.—

Are you a Discreet Master?

CONDUCTOR.—

I am, prove me.

JUNIOR WARDEN.—

How will you be proved?

CONDUCTOR.—

By my signs, tokens and words.

JUNIOR WARDEN.—

Give me a sign.

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

JUNIOR WARDEN.—

What does the first signify? CON.—Silence.

And the second? CON.—Secrecy.

Give me a token. Done.

What does that symbolize?

CONDUCTOR.—

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

JUNIOR WARDEN.—

What is your pass-word?

Conductor gives the first part, J. W. the second.

JUNIOR WARDEN.—

What do you understand by the first part?

CONDUCTOR.—

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

JUNIOR WARDEN —

And the second?

CONDUCTOR.—

Zalmonah.—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.

JUNIOR WARDEN.—

Have you a sacred word?

CONDUCTOR.—

I have three.

JUNIOR WARDEN.—

Give them to me.

Conductor gives 1st. J. W. 2nd. Con. 3rd.

JUNIOR WARDEN.—

What do you mean by ?

CONDUCTOR.—

The first principle, unity, or the beginning.

JUNIOR WARDEN.—

What do you mean by ?

CONDUCTOR.—

Lord, or power.

JUNIOR WARDEN.—

What do you mean by ?

CONDUCTOR.—

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 in Egypt.

JUNIOR WARDEN.—

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

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

MOST WISE.—Strikes 333. All rise.

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

CAPTAIN OF GUARD.—

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, salutation on all points of the Triangle. Respect to the Order.

I proclaim Bro. received as a Discreet Master in Antient 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 66666-1. Go, my brother, to our Respectable Knight Orator and listen to the lecture on this degree.

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

HISTORY.

My Brother, Masonry was founded in those dark and remote ages when men and civilization were yet in their infancy, and the arts and sciences had shed but few and imperfect rays. Mutual wants and necessities impelled our primeval brethren to seek for mutual aid and assistance; diversity of talent, inclinations and pursuits, rendered each one 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 which is 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 the cere-

monies of religion, and the science of astronomy; the measurement of land and the division and marking of their property gave rise to geometry, and these sciences to the institution into whose mysteries you now desire to be received.

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 appearance of the planetary system, day and night, the seasons in their succession, the animal frame, the vegetation of plants, all afford subject of astonishment, of which the greatest is 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 have held the sciences of astronomy and geometry in such repute as to even consider them 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 co-existent with 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 principles 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 cognisable 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 Antient and Primitive Masonry being of still higher importance, as containing the real secrets and principles 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 to 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 Gomel; from which we understand, by—Glory, God; by Grandeur, the man who may be great by Perfection; and Gomel, is 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 represent 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, and decorated with a golden crown 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. The 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. 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; they further symbolise the four elements.

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, of the tribe of Dan, and the most learned of the people. The Israelites testified so much ardour for the works, and offered with so much zeal to carry on the same, that Moses proclaimed by sound of trumpet that he wanted no more. They worked after the model which God had given 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 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, for it was a symbol of the divine presence, but in our Antient 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.

This, my brother, concludes the Fourth Degree of Masonry.

Most Wise strikes 1, and Neophyte is conducted to his seat.

CLOSING SAME AS OPENING.

SUBLIME MASTER.

5th Degree.

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. The Sash is Crimson with gold edgings. The Jewel, three interlaced triangles.

OPENING.

MOST WISE.—Strikes 333. Principal Officers rise.

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

SENIOR WARDEN.—Strikes 333.

Sir Knights in the South Valley to order.

All in the South rise.

JUNIOR WARDEN.—Strikes 333.

Sir Knights in the North Valley to order.

All in the North rise.

SENIOR WARDEN.—

Respectable Knight Conductor, you will receive the pass-word of Sublime Master from the Knights in the South and give it to me This is done.

JUNIOR WARDEN.—

Respectable 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.

SENIOR WARDEN.—

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

JUNIOR WARDEN.—

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

MOST WISE.—

Illustrious Knight Senior Warden, are you a Sublime Master Mason?

SENIOR WARDEN.—

I am, prove me.

MOST WISE.—

How will you be proved?

SENIOR WARDEN.—

By my signs, tokens and words.

MOST WISE.—

How many signs have you?

SENIOR WARDEN.—

Two; the signs of salutation and of admiration.

MOST WISE.—

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

SENIOR WARDEN.—

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?

SENIOR WARDEN.—

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 tokens. Done.

What does the first signify? s. w.—Promise.

And the second? s. w.—Alliance.

And the third? s. w.—Perfection.

What are your sacred words?

SENIOR WARDEN.—

E. J. E. which signify Fortitude, Toleration 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, of which three are elucidated in the degree of Discreet Master, will you explain the names and meanings of the other three?

SENIOR WARDEN.—

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 Knight of the Sacred Arch?

SENIOR WARDEN.—

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 colours?

SENIOR WARDEN.—

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 Antient and Primitive Rite.

MOST WISE.—

What is your name?

SENIOR WARDEN.—

J. which translated signifies, Son of God.

MOST WISE.—Strikes 333. Repeated by the two Wardens.

To order, Sir Knights; observe the Orient and attend to giving the S.*5* Accordingly, in the name of T. S. A. O. T. U., and under the auspices of the Sovereign Sanctuary, I declare Chapter,

No. —, opened on the Fifth Degree in Antient and Primitive form, for the diffusion of Light and Truth. Respectable Knight Orator, attend to the Sacred Book of Laws. Respectable 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 S.W.

SENIOR WARDEN.—

Who dares to 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 too vigilant.

SENIOR WARDEN.—Goes to door and drags Neophyte in.

An eavesdropper, let him be put to death!

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.

SENIOR WARDEN.—

I am satisfied, Most Excellent King Solomon; I shall rejoice if he convinces 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.—For Neophyte, and pointing 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 succour you.

MOST WISE.—

Was it not idle curiosity that prompted you to this?

CAPTAIN OF GUARD.—

Most Excellent King Solomon, it was not.

MOST WISE.—

Respectable Knight 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.

CAPTAIN OF GUARD.—

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.

MOST WISE.—

Brother Johaben, the motive which induced you to intrude upon our privacy has met with our favorable consideration ; a laudable curiosity, which has truth and honour for its object, 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 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

the God of Israel. 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 honours and appropriate ceremonies, the remains of him who lost his life in defence 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 honourable degree of Sublime Master and of being a witness to the alliance between us, on condition that you assume an oath of fidelity.

Will you do so and proceed ? Replies. You will then stand erect at the altar, your hands resting upon the Sacred Book of Laws, the glaive, symbol of honour, and the myrtle, emblem of initiation, and repeat your O.B. :

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, salutation on all points of the Triangle. Respect to the Order.

I, A. B., 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. 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.—

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

CONDUCTOR.—

Brethren, you will form in procession on the North side 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.—

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

SENIOR WARDEN.—

Respect for the dead, because the body is the dwelling and sanctuary of the soul; for T.S.A.O.T.U. made man in his own image, and 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, represents the vivifying principle of life that pervades all nature, and the urn implies the intellectual treasure, or immortal soul, which the body of man contains.

MOST WISE.—

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

SENIOR WARDEN.—

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.—

Respectable Knight Orator, let the eulogy be pronounced.

ORATOR.—

As the acacia bends before the tempest, and falls into the waters which murmur at its feet, even so has fallen our beloved Grand Master,—the Widow's Son has for ever 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.—So mote it be.

MOST WISE —

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

This is done, and the 3rd verse is 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 now invest you with the Insignia of your degree.
This is done.

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

As we are taught in Masonry to protect ourselves, our family and our neighbours, the grip of this degree is used as a sign of protection amongst 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,—It 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,—It alludes to the sign given at the tomb of our venerated Grand Master, H. A.

You name is Johaben, or Son of God ; your P. W. is, and your sacred words are signifying Fortitude, Toleration and Immortality, and allude to the fortitude you exhibited when arrested as a coward, the toleration inscribed on the banners of our Antient 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, tokens and words of a Sublime Master. Strikes 333. All seated.

This is done as in the last degree, in the words at Opening.

MOST WISE.—Strikes 333. All rise.

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

CAPTAIN OF GUARD.—

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland, salutation on all points of the Triangle. Respect to the Order.

I proclaim Brother received as a Sublime Master in Antient and Primitive form, and I call upon all present to recognise him as such and to render him aid and assistance in case of need.

MOST WISE.—

Sir Knights observe the Orient. Together.
Battery 88888888-1.

Go, my Brother, to the Respectable Knight Orator and listen to the lecture of the degree.

Strikes 1. All seated.

Neophyte is conducted to Orator.

HISTORY.

My brother, in the Fifth Degree of the Antient 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 manifested. 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, tending to 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 then to renew his youth in spite of the constant decay, variations and changes of the material form 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 spiritual 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.

This 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 favourite 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 enjoys His prodigious perfections. Thus closes this degree.

CLOSING SAME AS OPENING.

KNIGHT OF THE SACRED ARCH.

6th Degree.

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 are 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, Jaho, 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.

The Sash is purple with gold fringe. The Jewel, two triangles of gold intersected, with a triple tau at the foot. Or, a golden triangle, with a trap-door leading to a vault, on the reverse.

OPENING.

MOST WISE.—Strikes 333. Officers rise.

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

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?

SENIOR WARDEN.—

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.

SENIOR WARDEN.—Strikes 333.—

Sir Knights in the South Valley, to order.

All in the South rise.

JUNIOR WARDEN.—Strikes 333.

Sir Knights in the North Valley to order.

All in the North rise.

SENIOR WARDEN.—

Respectable Knight Conductor, you will receive the pass-word of the Sacred Arch from the Knights in the South and give it to me. This is done.

JUNIOR WARDEN.—

Respectable Knight Captain of the Guard, you will receive the pass-word of the Sacred Arch from the Knights in the North and give it to me. This is done.

SENIOR WARDEN.—

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

JUNIOR WARDEN.—

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

MOST WISE.—

Illustrious Knight Senior Warden, are you a Knight of the Sacred Arch.

SENIOR WARDEN.—

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?

SENIOR WARDEN.—

I have.

MOST WISE.—

Will you give it to me?

SENIOR WARDEN.—

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

MOST WISE.—

What is that Antient and Primitive form?

SENIOR WARDEN.—

On the Triple Triangle, and the word syllabled at low breath.

MOST WISE.—Strikes 333.—

To order, Sir Knights.

All rise and form in groups, (the Most Wise and K. Senior Warden at the altar,) and give the word.

MOST WISE.—Strikes 1.—

How did you gain admission to this Sacred Arch?

SENIOR WARDEN.—

By three times three alarms.

MOST WISE.—

To what do they allude?

SENIOR WARDEN.—

To the nine Arches of the Sacred Vault of Enoch.

MOST WISE.—

Have you a sacred word?

SENIOR WARDEN.—

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.

SENIOR WARDEN.—

Jah, Elhannan, Jobel.

MOST WISE.—

What do those names signify?

SENIOR WARDEN.—

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?

SENIOR WARDEN.—

I have. It is adouble 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?

SENIOR WARDEN.—

I have.

MOST WISE.—

Give them. This is done.

MOST WISE.—Strikes 333. Repeated by the two Wardens.

To order, Sir Knights; observe the Orient and attend to giving the S. *6* Accordingly, in the name of T. S. A. O. T. U., and under the auspices of the Sovereign Sanctuary, I declare Chapter, No.—, opened on the 6th Degree in Antient and Primitive form, for the diffusion of light and truth. Respectable Knight Orator, attend to the Sacred Book of Laws. Respectable 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.—

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

CONDUCTOR.—Opens the door.—

Who comes here?

CAPTAIN OF GUARD.—

Three Neophytes who have been duly initiated in the degree of E. A., passed as F. C., raised to the sublime degree of M. M., received as Discreet Masters, assisted as Sublime Masters, and now desire more

light and truth in Masonry, by being admitted to this sublime degree of the Sacred Arch.

CONDUCTOR.—Questions, and is answered affirmatively.

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?

CAPTAIN OF GUARD.—

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

CONDUCTOR.—

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

CAPTAIN OF GUARD.—

By benefit of the words of a Sublime Master.

CONDUCTOR.—

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

CONDUCTOR.—Shuts door and says.—

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

MOST WISE.—

Why do they aspire to this privilege?

CONDUCTOR.—

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?

CONDUCTOR.—

By benefit of the words of a Sublime Master.

MOST WISE.—

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

Music plays: Conductor opens door; Captain of Guard leads Neophytes into the Chapter.

CONDUCTOR.—

Brethren, on being admitted to 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.

PRAYER.

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 undertaking, that they may neither proceed therein lightly, nor recede from it dishonourably; but pursue it steadily, ever remembering the intention, which is the acquisition of true wisdom and understanding, by searching out Thy great and glorious works, for promoting Thy honour and glory, for the benefit of the human race, the prosperity of our Antient and Primitive Rite, and their own eternal welfare. Amen.

ALL.—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 Sacred Arch; before you can advance further, I must ask 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? Replies. You will then take the OB.:

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, salutation on all points of the Triangle. Respect to the Order.

I, A.B., swear, in the presence of T. S. A. O. T. U., and the brilliant lights of this Antient Chapter, on the sacred book of laws, and on the glaive, symbol of honour, fidelity to the Celestial Empire of the Antient 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 the Antient 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 Mystic Temple, Princes of Memphis, 32d Degree, for the Province of , if within my power; I promise and swear to obey the constitutions, edicts, general statutes and ordinances emanating from the Sovereign Sanctuary of Patriarchs in and for Great Britain and Ireland.

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 Antient 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.

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 honour 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 leveller 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 T. S. A. O. T. U. welcome us into his Celestial Chapter, where peace, knowledge and the fulness of all that is good eternally reign!

Brethren, in the degrees of Discreet and Sublime Master the six initials of the Shekinah were partly explained to you; in this degree you will be further enlightened as to the remaining three, and their significance will be made manifest.

In your progress it is possible that you will make further discoveries; you will, in company with the Respectable 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 labour.

Supply the brothers with the necessary implements of labour. Done. Now depart, and the God of Abraham, Isaac, and Jacob be with you.

ORATOR.—Or chant.

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

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

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

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

They now arrive at the second apartment.

CONDUCTOR.—

Let us remove these stones.

CAPTAIN OF GUARD.—

Agreed. This stone gives a hollow sound. Can you raise it, Brother? They do so.

CONDUCTOR.—

Let us carry up this stone, on the sides of which are engraven figures to us unknown.

CAPTAIN OF GUARD.—

Agreed. They return to the East.

ORATOR.—Or chant.

Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is high as Heaven, what canst thou do? Deeper than hell; what canst thou know?

CONDUCTOR.—

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 labour, your discovery is of the greatest importance, it is no less than the sacred symbol of the Sacred Arch Masons, which since the death of our operative Grand Master we were unable to use. Return and make further search, They do so.

ORATOR.—Or chant.

O Lord, let Thy work appear unto Thy servants, and Thy glory unto their children.

And let the beauty of the Lord our God be upon us and establish Thou the work of our hands upon us, yea, the work of our hands.

They arrive at the arches. Symphony.

CONDUCTOR.—

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

CAPTAIN OF GUARD.—For Neophyte.

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

CONDUCTOR.—

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

CAPTAIN OF GUARD.—

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

CONDUCTOR.—

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

CAPTAIN OF GUARD.—

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

CONDUCTOR.—

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

CAPTAIN OF GUARD.—Speaking for Neophyte.—

I am fatigued; let one of my companions descend.

CONDUCTOR.—

Agreed. The second brother descends.

CAPTAIN OF GUARD.—

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

CONDUCTOR.—

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

CAPTAIN OF GUARD.—

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

CONDUCTOR.—

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.

CAPTAIN OF GUARD.—

A sixth arch bears on it Joheb.

CONDUCTOR.—

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

CAPTAIN OF GUARD.—

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

CONDUCTOR.—

Agreed. The third brother descends.

CAPTAIN OF GUARD.—

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

CONDUCTOR.—

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

CAPTAIN OF GUARD.—

The eighth arch bears on it Elhannan,

CONDUCTOR.—

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

CAPTAIN OF GUARD.—

A ninth arch bears on its keystone the word Jobel.

CONDUCTOR.—

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 and give the token and answer.

CONDUCTOR.—

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.

SENIOR WARDEN.—Or chant.

Mark the perfect man, and behold the upright ; for the end of that man is peace.

Behold, God will not cast away a perfect man, neither will He help the evil doers.

MOST WISE.—

Companions, what is this ? A delta ! This must be the sacred symbol of the Patriarch Enoch, concealed before the flood ; your discovery is indeed important.

SENIOR WARDEN.—Or chant.

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. I will first invest you with the Insignia of the degree.

This is done and secrets explained.

You have already been instructed upon six initials of the Shekinah, and will now have discovered that the remaining three are Jah, God ; Elhannan, Mercy ; Jobel, Joy.

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 profound object of 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 honour, the place in creation, wherein T. S. A. O. T. U. has been pleased to place him.

The second part is a representation of the hieroglyphic upon one side of that 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 Hierosolymae, Temple of Jerusalem ; and Thesaurus a treasure, or the place in which the treasure is deposited. 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 in the true interpretation of this symbol, which is the Key of Knowledge, or the intellectual search into the physical mysteries, and obtaining the revelation of truth.

Amongst our Egyptian brethren it was named the Nilometer, and was used to measure the waters of the Nile at their annual overflowing. As the Crux Ansata it was an emblem of eternal life.

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 passes by symbols from superstition to science, and leads us to the light of truth.

You also perceive 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.—Gives explanation.

The ancient Masons made use of marks and symbols to distinguish their work, and all our most sacred emblems have been thus employed in buildings in Egypt, India and other Oriental countries, erected by these incomparable architects. The Secretary will record any mark you may have selected as a Craft Mason, which may be of any form except the equilateral triangle or Master's emblem; for the Jewel interred with the body of our Master Hiram was a triangle with the sacred name of Jehovah in the centre.

You are now 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 yourself into a body of Masons in other countries, which vary 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.

On entering a Lodge in England, it is necessary to salute the presiding officer, and you would know by looking at the tracing-board in the East, in what degree. The words and tokens in America are the same as with us, but there are some variations in the

substituted secrets of a M. M.

In France and other countries where the French and Scottish Rites are practiced, the grip of E. A. is made by giving T.R. on the F. J. of the I. F., the S. W. is B. and the P. W., T. C., the name of the son of Lamech. Battery 22-1. Age 3 years. S. as here.

The Grip of F. C. is made by 3. R. on the F. J. of the I. F., and 2 on the F. J. of the M. F. Battery 22-1-22. Age 5 years. S. as here.

The Grip of M. M. as here. S. as here. S. of A., R.B.H. to the H., as in the S.A. Degree, saying "To me, children of the widow." S. of H., as here. Battery 22-1-22-1-22-1. Age, seven years and more.

P. W.—Scottish Rite, T. C., French Rite, G. S. W.—Scottish Rite, M., French Rite, as that of our M.M.

In some countries the lost secrets are given at the close of the Master's degree.

You see, Brother, that the Antient and Primitive Rite of Masonry is the true Rite, of which all others are but branches. In our Chapters, Senates, and Councils true Masonic History is explained, leading step by step to Truth, Light and Knowledge.

Go salute the Illustrious Knights, Junior and Senior Wardens, and satisfy them that you are in possession of the secrets of a Knight of the Sacred Arch.

This is done, as in the fourth degree, and in the words of the Opening of the grade.

MOST WISE.—

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

CAPTAIN OF GUARD.—

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the triangle. Respect to the Order.

I proclaim Brother received as a Knight of the Sacred Arch in Antient and Primitive form, and I call upon all present to recognize him as such, and render him aid and assistance in case of need.

MOST WISE.—

Sir Knights observe the Orient. Together 333-333-333. You will now listen to the Respectable Knight Orator.

Strikes 1, and all are seated.

HISTORY.

Brother, the antique legends of Masonry, which date back fifty centuries, have descended to us, fortified by unquestionable authenticity, through the Patriarchs of our Antient and Primitive Rite, Priests of the Most High God, who officiated in the Temples of Israel and of Judah and as 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. These legends inform us that the Patriarch Enoch was born in the year of the world six hundred and twenty two, according to Jewish chronology, that he lived three hundred and sixty-five years, and that he walked with God, and that he was not, for God took him. Filled with the love and fear of T. S. A. O. T. U., Enoch strove to direct the minds of men in the paths of honour, 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. Allusions to our traditional history is found in the Cabalistical Book of Enoch, which was brought from Abyssinia, and translated from Coptic into English during the present century. Enoch, overwhelmed with grief on account of the wickedness of mankind, supplicated God to bring them

into the paths of Light and Truth, that they might know, fear and love the holy name of Deity.

While thus pondering how to rescue the human race from their sins and the punishment due to their crimes, he 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 thee !" 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 pronunciation 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, 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 travelled in search of the mountain he saw in his dream. Wayworn and weary, he rested in the land of Canaan, then already populous with the descendants of Adam. With the assistance of his son, Mathuselah, 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 labour being completed he made two deltas of purest gold, engraving upon each two of the mys-

terious 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 labour 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 huge, unhewn stone, to the glory of 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 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 his glorious temple; it was in later days named Zion, 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 Mathuselah, the delta which he retained, with strict charge to give it to his grandson Noah; this was accomplished according to his desire. After this, Noah entered the ark with his three sons and their families, and were, by Divine will, preserved from the deluge that destroyed the rest of the human race.

Mizraim, the grandson of Ham, led colonies into Egypt, and laid the foundation of that Kingdom. The colonists carried with them the sacred delta of the Patriarch Enoch, and confided it 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, 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 great king who would erect a magnificent temple, to the glory of T. S. A. O. T. U., and whose renown would penetrate to the remotest parts of the earth; and he charged the priests to transmit his instructions that when this great king should arise, they would give into his keeping the sacred delta of the Patriarch Enoch.

This prophecy was fulfilled in the person of Solomon, during the reign of Hiram of Tyre, who initiated him into the Mysteries which had spread from Egypt, and gave him the sacred delta which Solomon caused to be suspended in the East of his hall of audience. It is a symbol of divine truth.

From the time of Enoch, the true pronunciation 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 caused 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 God said unto Moses, I AM THAT I AM; and he said, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

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

I am Jehovah, and I appeared unto Abraham, unto Isaac and unto Jacob, by name of El Shaddai, but by my name Jehovah was I not known to them.

Moses revealed the sacred name to Aaron, to Joshua the son of Nun, and afterwards it was communicated to the high priests and the seventy elders. The word being composed of consonants only, the pronunciation was lost, except to the few favoured by the Almighty.

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. Our Masonic traditions say that Benaiah, the Captain of the Guard; Stolkin, who discovered the sprig of acacia at the temporary grave of H. A.; and Johaben, a favourite officer, whom you have had the honour 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, those important objects by which we have been enabled to recover the lost word of a Master Mason.

Tito Zadoc, the high priest, was raised to this degree after the death of H. A., to honour the great servant of the Most High, who was the most powerful king then on earth, whose wisdom far exceeded that of all men, and set above the great and learned Hiram, King of Tyre. The rest who were admitted to this degree obtained admission into the obelisk without attendance, but into the Sanctum Sanctorum or Holy of

Holies, only with permission and in the 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 priest. 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 in this solemn and secret spot the obligation of this degree was taken in the presence of the high priests, and kings of Jerusalem and Tyre.

The Tyrian Architects, or men of Gebal, employed at Jerusalem were the successors of the Dionysian Artificers, who at a remote period had brought the arts from Egypt to the shores of Asia Minor. They were initiates of the Mysteries of Dionysos and famed for their skill in working metals, timber and stone, and in whatever was great and ornamental in architecture. They had already erected the Temple of Hercules in Tyre and many magnificent buildings in Asia Minor.

The Israelites being shepherds and tillers of the ground were under the necessity of employing these Dionysiacs, and an hundred thousand brethren were united in Jerusalem to labour in their Symbolical Lodges for the glory of T. S. A. O. T. U. Upon them Solomon heaped well deserved benefits and descended in peace to the tomb, after having enjoyed, during a long course of years, unequalled felicity.

From the day when the inspired Solomon had built his Temple, the Masonic Science extended its beneficent rays from the Nile to the Jordan; the people

joyfully united in sweet and cordial fraternity ; the sacred fire burned in Chaldea, its pacific torch enlightened all Judea ; in short peace reigned in all the East until the infamous Cambyzes carried sword and fire into Egypt and made of it a theatre of devastation and death. In this frightful overthrow civilization was arrested at a blow, but though our Sublime Institution slumbered it was not extinguished. After a short time we hear of it as a secret school embracing two classes or orders divided into degrees, operative or handicraft and speculative or contemplative, having signs and words some of which are known to be identical with modern Freemasonry ; intimate with Egyptian lore but transmitting it orally, possessing the names of the angels and a symbolical and cabalistical interpretation of Scripture the relics of which are found in our Colleges and Chapters ; the dual doctrine of good and evil, and a sublime Spiritual Philosophy.

My Brother thus ends the history of Knights of the Sacred Arch.

CLOSING SAME AS OPENING.

KNIGHT OF THE SECRET VAULT. *7th Degree.*

The Sash is crimson with a gold fringe. The Jewel is a golden compass open on the quarter circle.

The MOST WISE, represents Gedaliah. The ILLUSTRIOUS KT.: SENIOR WARDEN, Seraiah. The ILLUSTRIOUS KT.: JUNIOR WARDEN, Zephaniah. The RES.: KT.: ORATOR, Jeremiah. The RES.: KT.: CONDUCTOR, Shealtiel. The RES.: KT.: CAPTAIN OF THE GUARD, Iddo. The RES.: KT.: GUARD OF THE TOWER, Jozedek.

OPENING.

MOST WISE.—Strikes 333-333-333. Officers rise.—

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

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 ?

SENIOR WARDEN.—

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.

SENIOR WARDEN.—Strikes 333—

Sir Knights in the South Valley to order.
All in the South rise.

JUNIOR WARDEN.—Strikes 333—

Sir Knights in the North Valley to order.
All in the North rise.

SENIOR WARDEN.—

Respectable Knight Conductor, you will receive the pass-word of the Secret Vault from the Knights in the South and give it to me. This is done.

JUNIOR WARDEN.—

Respectable Knight Captain of the Guard, you will receive the pass-word of the Secret Vault from the Knights in the North and give it to me. This is done.

SENIOR WARDEN.—

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

JUNIOR WARDEN.—

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

MOST WISE.—

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

SENIOR WARDEN.—

The signet was made known to me.

MOST WISE.—

What is that signet?

SENIOR WARDEN.—

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

MOST WISE.—

What do those characters express?

SENIOR WARDEN.—

The lost word of a Master Mason.

MOST WISE.—Strikes 333. Repeated by the two Wardens.

To order, Sir Knights; observe the Orient and attend to giving the S. *7* Accordingly, in the name of T. S. A. O. T. U., and under the auspices of the Sovereign Sanctuary, I declare Chapter, No. —, opened on the 7th Degree in Antient and Primitive form, for the diffusion of light and truth. Respectable Knight Orator, attend to the Sacred Book of Laws. Respectable 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.—

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

CONDUCTOR.—Opens door and says.—

Who comes here?

CAPTAIN OF GUARD.—

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

CONDUCTOR.—Questions and is answered affirmatively.

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?

CAPTAIN OF GUARD.—

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

CONDUCTOR.—

By what right does he expect to receive this degree?

CAPTAIN OF GUARD.—

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

CONDUCTOR.—

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

CONDUCTOR—Closes door and says,—

Most Wise, the alarm was caused by a Neophyte who has been duly initiated into the degree of E. A., passed as F. C., raised to the Sublime Degree of M. M., received as Discreet Master, assisted as Sublime Master, has descended through the nine arches into the bowels of the earth and discovered the sacred delta of Enoch, by means of which the lost word of a 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.—

Why does he aspire to this privilege?

CONDUCTOR.—

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?

CONDUCTOR.—

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 the necessary qualifications, it is my order that he be admitted into this Secret Vault, in Antient 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 fed thee
On Elim'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.—

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

CAPTAIN OF GUARD.—

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

MOST WISE.—To Neophyte, who answers affirmatively.

Are you an Entered Apprentice? Give the S. T. and W. to the Illustrious Knight Junior Warden. Are you a Fellow Craft? Give the S. T. and W. to the Illustrious Knight Senior Warden. Are you a Master Mason? Give the S. T. and W. to the Illustrious Knight Junior 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 enjoined 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?

CAPTAIN OF GUARD.—

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 S. T. and W. to the Illustrious Knight Senior Warden. Done.

Are you a Sublime Master Mason?

CAPTAIN OF GUARD.—

I have assisted at the obsequies of the illustrious dead.

MOST WISE.—

Give the S. T. and W. to the Illustrious Knight Junior Warden. Done.

Are you a Knight of the Sacred Arch?

CAPTAIN OF GUARD.—

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 a M. M. was brought to light.

MOST WISE.—

Give the S. T. and W. to the Illustrious Knight Senior Warden. Done. We are pleased with your proficiency in the Antient 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 the Captain of the Guard.

MOST WISE.—

Sir Knights, do you consent that the Neophyte 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.—

Respectable Knight Conductor, admit the Neophyte. CONDUCTOR.—Opens door—

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

CONDUCTOR.—

Let us advance through the arches.

SENIOR WARDEN.—

Who comes here?

CONDUCTOR.—

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

SENIOR WARDEN.—

Give me the name of the first arch.

CONDUCTOR.—

DoJ.

SENIOR WARDEN.—

What does it mean?

CONDUCTOR.—

First Principle, Unity, or Beginning. Gives E. A. S.

SENIOR WARDEN.—

Pass on to the second arch.

JUNIOR WARDEN—

Who comes here?

CONDUCTOR.—

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

JUNIOR WARDEN.—

Give me the name of the second arch.

CONDUCTOR.—

OH AJ.

JUNIOR WARDEN.—

What does it mean?

CONDUCTOR.—

Existence. Gives F.C.S.

JUNIOR WARDEN.—

Pass on to the third arch.

CAPTAIN OF GUARD.—

Who comes here?

CONDUCTOR.—

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

CAPTAIN OF GUARD.—

Give me the name of the third arch.

CONDUCTOR.—

H AJ.

CAPTAIN OF GUARD.—

What does it mean?

CONDUCTOR.—

God. Gives M. M. S.

CAPTAIN OF GUARD.—

Pass on to the fourth arch.

SENIOR WARDEN.—At the fourth arch, where he has gone—

Who comes here?

CONDUCTOR.—

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

SENIOR WARDEN.—

Give me the name of the fourth arch.

CONDUCTOR.—

LAIELE.

SENIOR WARDEN.—

What does it mean?

CONDUCTOR.—

Immortality. Gives S. M. S.

SENIOR WARDEN.—

Pass on to the fifth arch.

JUNIOR WARDEN.—At the fifth arch.—

Who comes here?

CONDUCTOR.—

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

JUNIOR WARDEN.—

Give me the name of the fifth arch.

CONDUCTOR.—

HAILE.

JUNIOR WARDEN.—

What does it mean?

CONDUCTOR.—

Fortitude. Gives S. of Admiration.

JUNIOR WARDEN.—

Pass on.

CAPTAIN OF GUARD.—At the sixth Arch—

Who comes here?

CONDUCTOR.—

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

CAPTAIN OF GUARD.—

Give me the name of the sixth arch.

CONDUCTOR.—

BEHOJ.

CAPTAIN OF GUARD.—

What does it mean?

CONDUCTOR.—

Toleration. Gives sign of Adoration.

CAPTAIN OF GUARD.—

Pass on.

SENIOR WARDEN.—At the seventh arch, where he has gone—

Who comes here?

CONDUCTOR.—

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

SENIOR WARDEN.—

Give me the name of the seventh arch.

CONDUCTOR.—

IANODA.

SENIOR WARDEN.—

What does it mean?

CONDUCTOR.—

Lord, or power.

SENIOR WARDEN.—

Pass on.

JUNIOR WARDEN.—At the eighth arch.

Who comes here?

CONDUCTOR.—

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

JUNIOR WARDEN.—

Give me the name of the eighth arch.

CONDUCTOR.—

NANNAHLE.

JUNIOR WARDEN.—

What does it mean?

CONDUCTOR.—

Mercy.

JUNIOR WARDEN.—

Pass on.

CAPTAIN OF GUARD.—At the ninth arch.—

Who comes here?

CONDUCTOR.—

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

CAPTAIN OF GUARD.—

Give me the name of the ninth arch.

CONDUCTOR.—

LEBOJ.

CAPTAIN OF GUARD.—

What does it mean?

CONDUCTOR.—

Joy.

CAPTAIN OF GUARD.—

Pass on.

CONDUCTOR.—

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

He strikes 333-333-333.

MOST WISE.—Demands—

Who approaches this Secret Vault?

CAPTAIN OF GUARD.—

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

MOST WISE.—

Admit him. Done. 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? Replies. 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 Antient and Primitive Masonry, in and for Great Britain and Ireland, salutation on all points of the Triangle. Respect to the Order.

I, A. B., swear that I will not unlawfully reveal any of the mysteries of this degree of Secret Vault, or 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 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 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.

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 no less a penalty than that of a Master Mason three times repeated. Amen. Amen. Amen.

Sir Knight, you will proceed on your journey.

ORATOR.—Or chant.

Thus saith the Lord; 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 to thee mouth to mouth, and thou shalt go to Babylon.

Music, descriptive of tumult, repeated at short intervals.

SENIOR WARDEN.—

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?

CAPTAIN OF GUARD.—For Neophyte—

I will.

MOST WISE.—

Then remain and do so, whilst we endeavour to

punish those who would destroy the temple of the Most High.

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

SENIOR WARDEN.—Approaching Neophyte.

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

CAPTAIN OF GUARD.—For Neophyte—

I will not betray the trust reposed in me.

SENIOR WARDEN.—

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

CAPTAIN OF GUARD.—For Neophyte—

I prefer death to a violation of honour.

SENIOR WARDEN.—

Die then! He is struck and falls. Now let us carry to Babylon as slaves all the children of Israel, together with the vessels of the temple.

They leave the Neophyte.

MOST WISE.—Returns to him with others—

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

He is taken outside the arches.

ORATOR—

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, and there they did eat bread in Mizpah. Then arose Ishmael the son of Nathaniah and smote Gedaliah, the son of Ahikam the son of Shaphan, with the sword and slew him.

MOST WISE.—

Let the Neophyte approach the Orient. Done. Sir Knight, the degree of Secret Vault is founded on events which occurred 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 before.

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 the body of Gedaliah,—whom you have represented,— in the cold embrace of death, covering the secret place where he had concealed the precious emblem. He, like Hiram Abiff, nobly lost his life rather than betray his trust. They then placed the body 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, after investing you with the insignia of your grade.

Invests and gives the secrets.

Go salute the Illustrious Knights Junior and Senior Warden.

This is done, as in the fourth degree.

MOST WISE.—Strikes 333—

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

CAPTAIN OF GUARD.—

To the Glory of the Sublime Architect of the Universe, In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, salutation on all points of the Triangle. Respect to the Order.

I proclaim Brother received as a Knight of the Secret Vault, in Antient and Primitive form, and I call upon all present to recognise him as such and to render him aid and assistance in case of need.

MOST WISE.—

Sir Knights observe the Orient. Together. Battery 333—333—333. You will now listen to the Respectable Knight Orator.

HISTORY.

Sir Knight, the Antient and Primitive Rite is the system 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 blesseth, 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 recognised 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, *Jahbulaum*, *Elehannan* and *Yod-he-vo-he*. These letters being combined give the numerical 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:

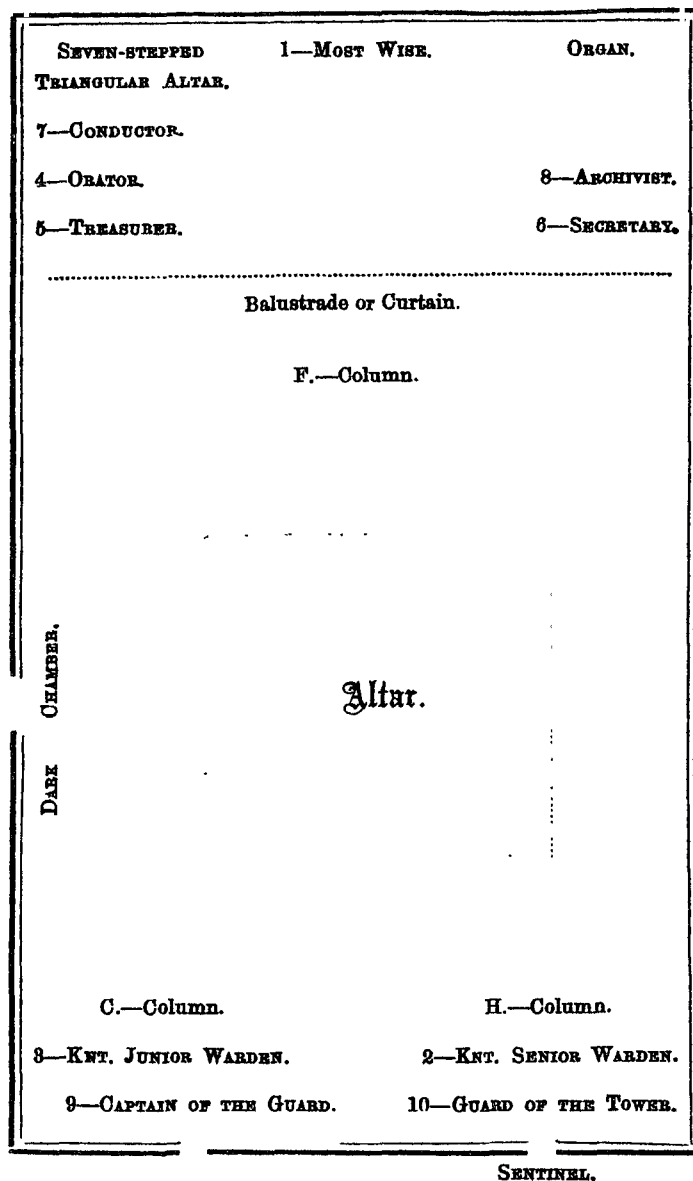
After the death of Enoch the Ineffable Name was pronounced by Mathuselah, Lamech and Noah, *ЮНА*, (*Ye-haw*,) three ages. Reu, Serug, Nahor, Terah, Abraham, Isaac and Judah, *ЮВА*, (*Yo-waw*,) seven ages. Shem, Araphaxad, Salah, Eber, Peleg and Hezron, *ЈЕВА*, (*Ye-waw*,) five ages. Hezron and Ram, *ЈЕВО*, (*Yay-wo*,) Aminadab and Nahasson, *ЈЕВАН*, (*Ye-way*,) Salmon, Obed and Boaz, *ЈОНЕ*, (*Yo-hay*,) and by Jesse and David, *ЈЕХОВАН*, (*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 previous 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 Grand Master. May you, and all Masons of our Antient and Primitive Rite emulate their courage in the cause of truth. So shall our beloved institution be honoured 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 flavour of roses in the spring of the year,—as lilies 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 of 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.

CLOSING SAME AS OPENING.

CLASS III.

CHAPTER.



KNIGHT OF THE SWORD.

8th Degree.

The Sash is water green with emblems of mortality in gold and the letters L.D.P. The Jewel is a sabre.

The MOST WISE, represents Cyrus, King of Persia. The Kt.: SENIOR WARDEN, Sissines. The Kt.: JUNIOR WARDEN, Sathrabuzanes. The Kt.: ORATOR, Daniel. The Kt.: TREASURER, Mithridates. The Kt.: CONDUCTOR, Abazar. The Kt.: ARCHIVIST, Semetius. The Kt.: CAPTAIN OF GUARD, Snabasar. The Kt.: GUARD OF THE TOWER, Ratim.

OPENING.

MOST WISE.—Strikes 333. Officers rise.

Illustrious Knight Senior Warden, what is the first duty of a Knight of the Sword?

SENIOR WARDEN.—

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

MOST WISE.—

Let it be done.

SENIOR WARDEN.—

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

GUARD OF TOWER.—Opens door, asks Sentinel, and closes it, saying—

Illustrious Knight Senior Warden, the Chapter is secure.

SENIOR WARDEN.—

The Chapter is secure.

MOST WISE.—

See if all present are Knights of the Sword?

SENIOR WARDEN.—Strikes 333.

Sir Knights in the South Valley, to order.

All in the South rise.

JUNIOR WARDEN.—Strikes 333.

Sir Knights in the North Valley, to order.

All in the North rise.

SENIOR WARDEN.—

Respectable Knight Conductor, you will receive the S., T. and W. from the Knights in the South and give it to me. Done.

JUNIOR WARDEN.—

Respectable Knight Captain of the Guard, you will receive the S., T. and W. from the Knights in the North and give it to me. Done, and then J.W. reports.

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

SENIOR WARDEN.—

Most Wise, all present are Knights of the Sword.

MOST WISE.—

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

SENIOR WARDEN.—

By patience and humility.

MOST WISE.—

What is your name?

SENIOR WARDEN.—

Zerubbabel.

MOST WISE.—

Your country?

SENIOR WARDEN.—

Judea. I am of the tribe of Judah.

MOST WISE.—

What is your profession?

SENIOR WARDEN.—

Masonry.

MOST WISE.—

What edifices do you erect?

SENIOR WARDEN.—

Temples and Tabernacles.

MOST WISE.—

Where do you raise them?

SENIOR WARDEN.—

In the heart.

MOST WISE.—

What is the true appellation of a Knight Mason?

SENIOR WARDEN.—

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 who 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 also declared them free.

MOST WISE.—

Why are the chains of the captives triangular?

SENIOR WARDEN.—

The Assyrians considered that the triangle was understood by their captives as an emblem of T. S. A. O. T. U., 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?

SENIOR WARDEN.—

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

MOST WISE.—

Why were the workmen armed with swords?

SENIOR WARDEN.—

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

MOST WISE.—

Give me the S., T. and W. of a Knight of the Sword.
Done. To what does the Sign allude?

SENIOR WARDEN.—

To the waters of the Euphrates.

MOST WISE.—Strikes 333. Repeated by the two wardens.

To order, Sir Knights; observe the Orient and attend to giving the S. *8* Accordingly, in the name of T. S. A. O. T. U., and under the auspices of the Sovereign Sanctuary, I declare Chapter, No. —, opened on the 8th Degree, in Antient and Primitive form, for the diffusion of light and truth. Respectable Knight Orator, attend to the Sacred Book of Laws. Respectable Knight Guard of the Tower, inform the Sentinel, and if there are any visiting Sir Knights, invite them to enter. Strikes 1. All seated.

RECEPTION.

The Neophyte is prepared by being clothed as a Knight of the Secret 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.—

Respectable Knight Conductor, ascertain the cause.

CONDUCTOR.—Opens door, and says—

Who comes here?

CAPTAIN OF GUARD.—

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

CONDUCTOR.—

What is your desire?

CAPTAIN OF GUARD.—

An interview with King Cyrus.

CONDUCTOR.—

What is your age?

CAPTAIN OF GUARD.—

Seventy years.

CONDUCTOR.—

What is the nature of your request?

CAPTAIN OF GUARD.—

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

CONDUCTOR.—

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.

CONDUCTOR.—

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?

CONDUCTOR.—

An interview with your majesty.

MOST WISE.—

What is his age?

CONDUCTOR.—

Seventy years.

MOST WISE.—

What is the nature of his application?

CONDUCTOR.—

To remedy the condition of his Brothers, 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 the Masons show as the name of T. S. A. O. T. U., out of it issued the words "Liberty to the captives." Thou, Daniel, O! wise Master of the Astrologers, 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 knowledge to 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, indicates 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 favour which you have to request.

CONDUCTOR.—Kneeling at the Orient, with Neophyte.

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 if you will communicate to me your mysteries, for which I have the most profound veneration.

CONDUCTOR.—

Most Potent King, your situation renders it impossible for me to entrust you with them, for our Grand Master Solomon taught our order 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, 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. Zerubbabel; 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 the earth, therefore I give to the Jews that dwell in my country, permission to return to their country and rebuild their city, and the temple of God in Jerusalem, at the 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.

SEMETIUS, Grand Chancellor.

MOST WISE.—

Take this epistle, Zerubbabel, and with it I arm you with this sword, as a mark distinguishing you 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 colour, 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. Before you depart I will entrust you with the necessary signs and pass-words, by which you will be enabled to make yourself known to my guards on this side of the river Euphrates. Strikes 333. To order, Sir Knights! let the triangle be formed. Zerubbabel approach the altar. You will now repeat after me the pledge which all knights of the Sword have taken before you.

I, A. B., do most solemnly promise, on my sacred honour as a true Knight, that I will not reveal the secrets of this degree to any person unlawfully, and that I will endeavour to disseminate light and truth amongst less informed brethren. Amen.

MOST WISE.—

This pledge of honour is most sacred among Knights of the Sword. I will now invest you with the Insignia, and make known to you the Sign. It bears allusion to the waters of the Euphrates, over which you must pass to reach Jerusalem. This is the T. and Word. And now, as the representative of Cyrus, King of Persia, I dub and create you a Knight.

Arise, Sir Knight of the Sword. Respectable Knight Captain of the Guard, make the proclamation.

CAPTAIN OF GUARD.—

To the Glory of the Sublime Architect of the universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I proclaim Sir Knight _____, received as a Knight of the Sword, in Antient 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. Strikes 1. All seated.

You will now listen to the discourse of the Respectable Knight Orator.

HISTORY.

It is the mission of the Knights of the Sword, to deliver our brethren from misery; to labour constantly for the general good of humanity, and to combat the vices and passions which degrade it. To seek, in the visible marvels of the universe, a knowledge of T. S. A. O. T. U. and His perfections. To be always docile to the voice of nature, which is that of reason and conscience; to practice virtue, flee vice and study to preserve a conscience void of offence.

Our order is an institution based entirely upon charity and love; amongst the virtues which it teaches one ought to rank in the first place the abnegation of self and devotion to the general wellbeing. As an institution of the highest antiquity our order has been the asylum of the most illustrious men in every age. Its dogmas, which repose on the most sure principles of fraternity, have excited the admiration of men in all ages; and it is equally evident that the truths which it enfolds have arrived to us, unmodified in tra-

versing the different phases of the civilization of nations.

The true brethren of all periods have had but one aim, and have laboured for the accomplishment of a single mission. This aim, this mission, is the study of that wisdom which enables us to discern truth. Our labour is that of developing reason and intelligence, and thus to cultivate the beneficent qualities of the human heart and the repression of its vices. In all times our brethren have been distinguished by their extensive tolerance. They admit without distinction all men of elevated soul, of gentle manners, and of recognised probity, whatever their religious opinions may be. In the interior of our Temples are found neither Israelites nor Mussulmen, Jews nor Christians, Catholics nor Protestants; there are only Brothers working in common to enlighten each other, and thus reach a higher state of moral perfection.

That Divine Being, T. S. A. O. T. U., who receives the vows of the initiates, hears only words of peace and concord; the accents of hearts elevated to him, praying that our fraternal bonds may be strengthened. Our rule is to remain a neutral and impassible witness of all political dissensions, and never to seek to arm the plebeian against the patrician. My Brother, adore thy God, cherish thy country, support the feeble, console the unfortunate; be ever indulgent to thy kind and severe only to thyself. Son, respect and honour thy father, love tenderly the mother who bore thee in her bosom. Father, make of thy sons honourable and useful citizens; let their infantine prayers mount upwards to the Supreme Being, in accents imploring Him to sweeten the sufferings which humanity endures; educate them so that in future their country can count upon their ability, intellect and arms.

This concludes the instruction of the degree of Knight of the Sword.

CLOSING SAME AS OPENING.

KNIGHT OF JERUSALEM.

9th Degree.

The Chapter represents the Sanhedrim of Jerusalem; and the Court of Darius at Babylon. The sash is sky blue with a fringe of gold. The Jewel is a medal of gold, on one side a hand holding a balance in equilibrium, on the reverse a two edged sword and two stars.

The MOST WISE, represents Nehemiah. The Kt.: SENIOR WARDEN, Darius, King of Persia. The Kt.: JUNIOR WARDEN, Ezra. The Kt.: ORATOR, Haggai. The Kt.: CONDUCTOR, Joshua. The Kt.: CAPTAIN OF THE GUARD, Ananias.

OPENING.

MOST WISE.—Strikes 333. Officers rise.

Illustrious Knight Senior Warden, what is the first duty of a Knight of Jerusalem?

SENIOR WARDEN.—

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

MOST WISE.—

Let it be done.

SENIOR WARDEN.—

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

GUARD OF TOWER.—Opens door, asks Sentinel, and closes, it, saying—

Illustrious Knight Senior Warden, the Chapter is secure.

SENIOR WARDEN.—

Most Wise, the Chapter is secure.

MOST WISE.—

See if all present are Knights of Jerusalem?

SENIOR WARDEN.—Strikes 333.

Sir Knights in the South Valley, to order.
All in the South rise.

JUNIOR WARDEN.—Strikes 333.

Sir Knights in the North Valley, to order.
All in the North rise.

SENIOR WARDEN.—

Respectable Knight Conductor, you will receive the S., T. and W. from the Knights in the South, and give it to me. Done.

JUNIOR WARDEN.—

Respectable Knight Captain of the Guard, you will receive the S., T. and Word from the Knights in the North, and give it to me. Done, and then J.W. reports—

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

SENIOR WARDEN.—

Most Wise, all present are Knights of Jerusalem.

MOST WISE.—

Are you a Knight of Jerusalem?

SENIOR WARDEN.—

I have travelled the road to Babylon.

MOST WISE.—

What is your Pass-word and its signification?

SENIOR WARDEN.—Gives it—

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

MOST WISE.—

What is your Sacred word?

SENIOR WARDEN.—Gives it.

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 Jerusalem?

SENIOR WARDEN.—

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

MOST WISE.—

How did you work?

SENIOR WARDEN.—

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

MOST WISE.—

On what plan did you rebuild the temple?

SENIOR WARDEN.—

On the plan of the first temple.

MOST WISE.—

Where did you procure your materials?

SENIOR WARDEN.—

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?

SENIOR WARDEN.—

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

MOST WISE.—

What age are you?

SENIOR WARDEN.—

Ten weeks of years.

MOST WISE.—Strikes 333. Repeated by the two Wardens.

To order, Sir Knights; observe the Orient and attend to giving the S. *9* Accordingly, in the name

of T. S. A. O. T. U., and under the auspices of the Sovereign Sanctuary, I declare Chapter, No. —, opened on the 9th Degree, in Antient and Primitive form, for the diffusion of light and truth. Respectable Knight Orator, attend to the Sacred Book of Laws. Respectable 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.

CONDUCTOR.—Opens door and says—

Who comes here ?

CAPTAIN OF GUARD.—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.

CONDUCTOR.—

His name ?

CAPTAIN OF GUARD.—

Zerubbabel.

CONDUCTOR.—

How does he expect to gain admittance ?

CAPTAIN OF GUARD.—

By the aid of a S., T. and W.

CONDUCTOR.—

Give me the S., T. and W. of a Knight of the Sword.

Done. You will wait until the Most Wise is informed of your request.

CONDUCTOR.—Closes door and says, between the columns—

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.—

What is his name ?

CONDUCTOR.—

Zerubbabel.

MOST WISE.—

Admit him.

Conductor opens door, and brings in the Neophyte.

MOST WISE.—

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

CONDUCTOR.—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, and honoured 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, in giving you the title of Knight of the Sword and your liberty, Cyrus was guided by a noble spirit, but not that spirit of 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 Darius, the son of Hystaspes, 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 honoured 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 Sandedrim now appoints you to return to Babylon and remind the king of his vow. Respectable 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.

CAPTAIN OF GUARD.—

Who dares trespass upon the Persian territory?

CONDUCTOR.—

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

CAPTAIN OF GUARD.—

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.

CAPTAIN OF GUARD.—

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

SENIOR WARDEN.—

It 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 me and be called my cousin: "Which is the strongest, Wine, Woman or the King?"

CAPTAIN OF GUARD.—

O, ye men, how exceedingly strong is wine! it causeth all men to err that drink it! It maketh the mind of the king and of the fatherless child all one; the bondman and of the free man, of the poor 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. And when they are in their cups, they forget their love both to friends and brethren and a little after draw out swords, but when they are from the wine they remember not what they have done. 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 again that which they have sown, they give 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?

CONDUCTOR.—Speaking 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 or hath the lordship over them, are they not women? Women have borne the king, and all the people that bear rule by sea or land. A man leaveth his father and his country, and cleaveth to

his wife ;—women have dominion over you ! Many also have perished, have erred and sinned for women. And now, do you not believe me ? Is not the king great in his power ? Do not all regions fear to touch him ? Yet did I see Apame, daughter of the admirable Bartacus, sitting at the king's right hand, and taking the crown from the king's head and setting it upon her own, she also struck the king with the left hand. 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. All 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.—Blessed be the God of Truth !

SENIOR WARDEN.—

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

CONDUCTOR.—

Mighty King, the Samaritans refuse to pay the tribute imposed upon 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.

SENIOR WARDEN.—

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

Gives him a letter, and Conductor returns to the Orient.

CONDUCTOR.—To Most Wise—

I deliver 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.

MOST WISE.—Reads it—

“ We, Darius, ‘ King of Kings,’ willing to favour 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 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 rank of a Knight of Jerusalem. Are you willing to take the obligation that unites us all ? Replies. Strikes 333. To order, Sir Knights ! let the triangle be formed. Respectable Knight Conductor lead Zerubbabel to the altar. Done. You will now repeat after me the pledge which all Knights of Jerusalem have taken before you.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B., 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 Laws. To all I promise and swear, so help me God. Amen. Amen. Amen.

I will now invest you with the Insignia and secrets of this degree. This is done. Respectable 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 Antient and
Primitive Masonry in and for Great Britain and Ireland.
Salutation on all points of the Triangle. Respect to the
Order.

I proclaim Sir Knight received as a Knight of Jerusalem, in Antient and Primitive form, and I call upon all present to recognise him as such, and to render him aid and assistance in case of need.

MOST WISE.—

Sir Knights, observe the Orient. Together. Battery,
1-22-22.

Strikes 1. All are seated.

MOST WISE.—

As you are destined to labour for 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 own defence and that of your brethren, while with the other you will use the trowel which I now confide to you; but take care never to stain one or the other by an 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 Guard lead Neophyte to the West. All sing 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 footsteps of Israel shone

With a light not their own, through the Jordan's deep tide,
Whose waters shrank 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 floor cloth
and throws them in a heap in the centre, discovering
the four jewels, viz: square, compass, level, and plumb.

SENIOR WARDEN.—

Most Wise, our Brother, during his labour 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.

SENIOR WARDEN.—

Most Wise, the Sir Knight has found the sacred Delta of Enoch, which has been lost to the craft since the destruction of the Temple by Nebuzaradan.

MOST 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 favour, which has 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 Respectable Knight Orator.

HISTORY.

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 a just application of it. T. S. A. O. T. U. 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 their captivity, the nation meditated more fruitfully than in the past, on their laws and ceremonies; its blindness ceased; it recognized the true cause of its misfortunes, and after seventy years of bondage recovered its liberty.

In this captivity the people had an opportunity of studying the pure spiritual religion of the children of Japhet, which, in Persia, had abandoned entirely all sensuous representations, such as they had beheld in Egypt to the worship of Osiris, and among the neighbouring Canaanitish nations to El and Bel. The Zoroastrian faith said to them: Be good, gentle, humane and charitable; love your kind, console the afflicted, pardon those who have given you offence. Daniel had been promoted to the office of chief of the Magi, Astrologers and Soothsayers. Ezra re-edited the Jewish Scriptures, and there is no doubt that a contact with the faith of Cyrus modified that proneness to idolatry which had, hitherto, oppressed the people. From this time, the nation began to look forward to the coming of a Messiah, who would again restore the glory of the kingdom.

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 old 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 neighbouring people, on learning the news of the re-building, came to offer their assistance, but were not admitted until they had given proofs of their zeal and courage, by rigorous trials to which they were submitted. After many difficulties the workmen succeeded in establishing the temple on its foundations; but it differed from the first, so far as the sentiments excited were also different. The ancients who had seen the glory and splendour of the first Temple shed tears of bitterness; but T. S. A. O. T. U. 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. The new temple was finished, the Altar of Sacrifice and that of Perfumes rebuilt and the people instructed in the laws by Esdras. 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.

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

CLOSING SAME AS OPENING.

KNIGHT OF THE ORIENT.

10th Degree.

The Sash is black, edged with red. The Jewel, a medal, partly of gold and partly of silver, in form of a heptagon, on one side, at the angles, are engraved B. D. S. P. H. G. F. (beauty, divinity, sageness, power, honour glory, force); in the centre is a Lamb, in silver, resting upon a book from which hangs seven seals each bearing one of the letters. On the other face are two crossed swords, the points upwards, poising a balance in its equilibrium.

MOST WISE.—Strikes 333. Officers rise.

Illustrious Knight Senior Warden, what is the first duty of a Knight of the Orient.

SENIOR WARDEN.—

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

MOST WISE.—

Let it be done.

SENIOR WARDEN.—

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

GUARD OF TOWER.—Opens door, asks Sentinel, and closes it, saying—

Illustrious Knight Senior Warden, the Chapter is secure.

SENIOR WARDEN.—

The Chapter is secure.

MOST WISE.—

See if all present are Knights of the Orient.

SENIOR WARDEN.—Strikes 333.

Sir Knights in the South Valley, to order.

All in the South rise.

JUNIOR WARDEN.—Strikes 333.

Sir Knights in the North Valley, to order.

All in the North rise.

SENIOR WARDEN.—

Respectable Knight Conductor, you will receive the S., T. and W. from the Knights in the South and give it to me. Done.

JUNIOR WARDEN.—

Respectable Knight Captain of the Guard, you will receive the S., T. and W. from the Knights in the North and give it to me. This is done and the J.W reports.

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

SENIOR WARDEN.—

Most Wise, all present are Knights of the Orient.

MOST WISE.—

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

SENIOR WARDEN.—

By sorrow.

MOST WISE.—

Why by sorrow?

SENIOR WARDEN.—

Because the craft was plunged in grief when Judas Maccabeus, our chief, 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?

SENIOR WARDEN.—

The time is near.

MOST WISE.—

What time?

SENIOR WARDEN.—

The time for the 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.—Strikes 333. Repeated by the two Wardens.

To order Sir Knights ; observe the Orient and attend to giving the S. *10* Accordingly, in the name of T. 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 Antient and Primitive form, for the diffusion of light and truth. Respectable Knight Orator, attend to the Sacred Book of Laws. Respectable Knight Guard of the Tower, inform the Sentinel, and if there be 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.—

Respectable Knight Conductor, ascertain the cause.

CONDUCTOR.—Opens door and says—

Who comes here?

CAPTAIN OF GUARD.—

It is a Knight of Jerusalem, who desires to be received a Knight of the Orient.

CONDUCTOR.—Questions, and is answered affirmatively.

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?

CAPTAIN OF GUARD.—

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

CONDUCTOR.—

Give them. Done. 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 Knight of Jerusalem, who desires to be received a Knight of the Orient.

MOST WISE.—

How does he expect to gain this distinction?

CONDUCTOR.—

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

MOST WISE.—

Let him be admitted in Antient and Primitive form.

CONDUCTOR.—Opens door, and says—

It is the order of the Most Wise, that the Neophyte be admitted in Antient and Primitive form.

Music plays. Neophyte enters and is placed between the columns. Mournful symphony.

CONDUCTOR.—

Sir Knight, you are received in this degree with marks of sorrow, emblematical of the grief we feel for the loss of Judas Maccabeus and of the word.

The brethren sing the following Ode.—

Come not, oh Lord ! in the dread robes of splendour,
Thou wor'st 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 frowned dark desolation,
While Israel basked 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 that you seek the degree of Knight of the Orient. Advance and take your O.B.:. 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 Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B., promise most solemnly, on God's Holy Book, secrecy to this degree, and that I will use my best endeavours to extend and to propagate our Antient and Primitive Rite, and disseminate Truth, Science and Virtue; upon my sacred honour, as a true Freemason. Amen! Amen! Amen!

MOST WISE.—

Arise, my Brother and Sir Knight. You behold us plunged in grief, for the sorrows endured by Masons; the temple is profaned and the word lost. Will you aid us to recover it. Replies. Go then, in charge of our Respectable Knight Conductor. Wander through thick darkness, amid the woods and mountains and seek it.

Strikes 1. All seated. Neophyte is hoodwinked and led to—

ORATOR.—

And there came Antiochus, out of a wicked root, 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. And 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 honour 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—

SENIOR WARDEN.—

Who comes here?

CONDUCTOR.—

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

SENIOR WARDEN.—

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 round whilst the following is read.

ORATOR.—

“And Mattathias cried throughout the City with a loud voice, saying. Whoever is zealous of the law and maintaineth the covenant let him follow me. Then there came unto him a company of the Assideana, who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

“So they went forth with all their power, and came and pitched by Emmaus, in the plain country. And Judas Maccabeus, with nine others, or thereabouts, withdrew himself into the wilderness, and lived in the mountains.

“And as they were at Jerusalem, there appeared before them on horseback, one in white clothing, shaking his armour of gold.

Neophyte stops before the Junior Warden.

JUNIOR WARDEN.—

Who comes here?

CONDUCTOR.—

A wanderer seeking the lost treasures of the Holy Place.

JUNIOR WARDEN.—

Behold, I know that your brother Simon is a man of counsel, give ear unto him always ; he shall be a father to you. As for Judas Maccabeus, he hath been mighty and strong even from his youth up, let him be your captain, and fight the battle of the people.

MOST WISE.—

Sir Knight, will you, after the example of our ancient brother, Judas Maccabeus, defend with your life the honour of our Antient and Primitive Rite ?

Neophyte signifies his assent.

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

Let the Neophyte witness our sorrow. He is brought to light. Receive this sword, Sir Knight, and repeat after me.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B., do promise on this sword, symbol of honour, that I will seek for light and truth in our Antient and Primitive Rite, and will, with the assistance of T. S. A. O. T. U., endeavour to maintain my honour 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 this symbol of honour with a kiss. Does so. This sword is emblematical of that sword which Judas Maccabeus, 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 Knights of this Chapter, seated in this humble position, and 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 us, the veil of superstition, despotism, tyranny and sectionalism, no longer obscures the freedom of our minds. We are taught more rational doctrines,—love, peace and justice to all mankind. Where ignorance, tyranny, hatred, and superstition dwell, there can be no fraternity. We believe that there is no God but God, and that all men are his children. Then let us each endeavour 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.

I will now invest you with the Insignia. Done.

In memory of that good and valorous servant of T. S. A. O. T. U., I create you a Knight of the Orient. Gives accolade. I will now put you in possession of the S. T. and W. Done.

Respectable Knight Captain of the Guard, make the usual proclamation.

CAPTAIN OF GUARD.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I proclaim Sir Knight received as a Knight of the Orient, in Antient and Primitive form, and I call upon all present to recognise him as such, and to render him aid and assistance in case of need.

MOST WISE.—

Sir Knights, observe the Orient. Together. Battery 66666—1.

You will now listen to the discourse of the Respectable Knight Orator.

HISTORY.

Sir Knight, there is nothing stable in this world; the most solid monuments, the most revered institutions, are subject to this law. Virtue alone is immortal, and renders the true Mason unassailable in all the events of life. In 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 fulfilment of His designs. The degrees through which you have passed have taught you what the Antient and Primitive Rite expects from you. They have made you feel the necessity of purging your soul of vice, and, the passions and prejudices which obscure the intellect and deprive the soul of all its energy. They have at the same time proved 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 changes which 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 man 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 practised on this basis, the Order necessarily flourished, and all its members were respected. Such was its first state, which is figured to you by the Temple of Jerusalem, which was

in its splendour under King Solomon, and was the glory of all nations. But from the time that indolence was introduced into the Order, and members admitted who were little disposed to follow its principles, and neglected the prescribed virtues, and introduced vices which had until then been banished; then was seen an unstable 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 Masonry 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 prestige. The second and degenerate state of our Order, renewed by the improper conduct of many of its members, 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 splendour. 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 glory, which will be preserved so long as Masons keep in

view the invariable principles 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 honoured 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 of the three states of which I have presented to you the picture. The history of his assassination by three fellowcrafts is an ingenious fiction, favoured 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, teaches 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 labour 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 favourite 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 which he practised, and which will conduct to that immortality to which all should aspire who would imitate his fidelity to truth and honour.

This ends the Tenth Degree, or Knight of the Orient.

CLOSING SAME AS OPENING.

KNIGHT OF THE ROSE CROIX.

11th Degree.

Three apartments are used. The first is hung with black; the second represents Hades; the third is hung with red. In the North, East and South are three pillars, on the bases of which are inscribed, "Faith," "Hope," "Charity." In the third, the furniture, and the emblems are changed, and in the East is an altar of seven steps lighted by 33 lights which are arranged in triangle.

In the first apartment the clothing is black; in the third a white sash and red collar, richly embroidered. The sword and belt are red. The jewel is a crowned compass placed over a pelican, feeding its young with its blood.

The French Knights wear on the left leg, a garter, embroidered with "Virtute et Silentio." On the reverse of the quarter circle of the jewel is engraved the characteristic name.

To call the Chapter to order strike 333. To seat, 1. Alarm, . Battery, various in the different degrees.

OPENING.

MOST WISE.— Strikes 333. Officers rise.

Sir Knights, assist me to open this Chapter of Rose Croix. Illustrious Knight Senior Warden, what is the first duty of a Rose Croix Mason?

SENIOR WARDEN.—

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

MOST WISE.—

See that duty performed.

SENIOR WARDEN.—

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

GUARD OF TOWER.—Opens the door to enquire, and closes it, saying—

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

SENIOR WARDEN.—

Mose Wise, the Chapter is guarded.

MOST WISE.—

Illustrious Knight Senior Warden, what hour is it?

SENIOR WARDEN.—

The hour when the light of truth departed and the blazing star disappeared; the implements of masonry are broken; the cubic stone sweats blood and water, and the word is lost to mankind.

MOST WISE.—

Are you a Rose Croix Mason?

SENIOR WARDEN.—

I have travelled in humility.

MOST WISE.—

For what purpose?

SENIOR WARDEN.—

That I might be exalted to the sublime degree of Knight of the Rose Croix, and recover the word.

MOST WISE.—

Where were you made a Rose Croix Mason?

SENIOR WARDEN.—

It is under the rose.

MOST WISE.—

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

SENIOR WARDEN.—

I will, with the assistance of the Knights present.

MOST WISE.—

Let it be done.

SENIOR WARDEN.—Strikes 333.

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

All in the South rise.

JUNIOR WARDEN.—Strikes 333.

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

This is done, and the Word is taken up.

MOST WISE.—

The Word is received in Antient 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.

PRAYER.

Deign, Sovereign Master of the Universe, to cast the rays of Thy love upon this Chapter. Bless it, but rather let it perish than contravene Thy Holy Law. Banish from our Antient 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 ever cemented by Faith, Hope and Charity; and to Thee, Eternal, Immortal, Invisible and Holy Grand Master, be honour, praise and glory for evermore.

ALL.—Glory to Thee, O Lord. Glory to Thy Name. Glory to Thy Works.

Signs, and Battery, 7777777, are given.

The following Ode is 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 Antient and
Primitive Masonry, in and for Great Britain and Ireland.
Salutation on all points of the Triangle. Respect to the
Order.

I declare the labours of Rose Croix Chapter,
No. —, in activity, for the diffusion of light and
truth. Respectable Knight Orator, unfold the
Sacred Book of Laws. Respectable Knight Guard of
the Tower, inform the Sentinel that the Chapter is
open, and if there be any visiting Knights invite them
to enter.

Then, if distinguished Brethren are announced.

MOST WISE.—Strikes 333.

Arise to order. Entrance of the Temple; open
for the admission of our brothers; venerated East,
bestow thy most brilliant rays. Let the Stars in sacred
number and mysterious order meet them. Let the
glorious folds of our banner be unrolled; let harmony
celebrate their entrance and let our brothers enter
the Temple of Truth with their due honours.

This done, and Visitors admitted, the Most Wise says—

Your presence, my Brothers, fills us with pleasure
and we trust you will come often to our Temple of
Truth to aid us in those labours which have no other
aim than the good of humanity. You understand, as
we do, that Masonry embraces,—fraternity, tolerance
and goodwill to all mankind; devotion to our sublime

institution, and the sincere and religious worship of T. S. A. O. T. U. It is thus, my Brothers, that we lead Freemasonry back to primitive truth, and to its benevolent and civilizing spirit. To attain this desirable end we must be faithful observers of that wise arrangement which banishes from our Temple and our meetings, all subjects of frivolity or pleasure, in order that we may cultivate Masonry with the aim of doing good, and not as a subject of sterile amusement.

Be assured that we desire you often to participate in our labours, and to contribute by your light to our happiness and enjoyment.

Battery is given by all. Strikes 1. All seated.

RECEPTION.

The Neophyte is first received in the Chamber of Reflection, which is lighted by a taper, and furnished with a chair and table, a skull and a religious book; here he signs the declaration of fealty.

The Neophyte is prepared by being clothed as a Knight of Jerusalem, by the Captain of the Guard, who makes the alarm of 7777777, on the inner door.

The room is darkened, the Knights are clothed in black, and appear in sorrow on low seats, the right hand on the heart, and the left supporting the cheek. The altar, a double cube, is spotted with blood, and covered with black, with the tools of Masonry upon it, broken and in disorder, and the columns thrown down. On the black floor cloth is painted 3 squares, which contain 3 circles and 3 triangles, also seven circles within each other, round which the Neophyte travels seven times.

GUARD OF TOWER.—

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

SENIOR WARDEN.—

Most Wise, there is an alarm at the gate of our Sanctuary.

MOST WISE.—

Sir Knight Conductor, attend to the alarm.

CONDUCTOR.—Opens door and says.—

Who disturbs our mysteries?

CAPTAIN OF GUARD.—

It is a true and worthy Neophyte, who having received the degree of Knight of the Orient, desires to be exalted to the sublime degree of the Rose Croix.

CONDUCTOR.—

Why does he aspire to this?

CAPTAIN OF GUARD.—

Since the profanation of the Temple of Zerubbabel he has been wandering in darkness, amid the woods and mountains, in the dark, desolate wilderness of ignorance and superstition, and having lost the word requests your assistance to aid him in recovering it.

CONDUCTOR.—Closes door, and says, between the columns—

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?

CONDUCTOR.—

Since the profanation of the temple of Zerubbabel he has been wandering in darkness, amid the woods and mountains, in the dark, desolate wilderness of ignorance and superstition, and having lost the word requests your assistance to aid him in recovering it.

MOST WISE.—

Illustrious Knight Senior Warden, do you consent that the Neophyte be admitted?

SENIOR WARDEN.—

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

MOST WISE.—

Respectable Knight Conductor, let the Neophyte be admitted and cause him 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.

Neophyte is led into the Chapter, the Members appear in sorrow. Mournful Symphony.

CONDUCTOR.—

Respectable Knight Captain of the Guard, it is the order of the Most Wise that the Neophyte pass the inspection of the Sir Knights by seven journeys.

Neophyte is led round, and gives the signs of each degree to each of the three Officers, commencing with the Junior Warden. Most Wise strikes 1. As the Junior Warden commences his address the Neophyte commences the seven journeys and gives the signs as before directed. The room increases a little in light each journey.

JUNIOR WARDEN.—First journey.

Brother, you come amongst us at a time, alas! when we are overwhelmed with grief and the deepest sorrow; consternation now spreads horror over our brows, the sacred depository of our traditions has perished. You behold the ruins which have escaped of a great wreck and of a universal catastrophe, 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 is spread 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 T. S. A. O. T. U., which is due to 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 the blindness of the man reputed wise, and warns us to be on our guard against ourselves and others.

The Most Wise strikes 22. Neophyte, in charge of Conductor, stops by pillar of Senior Warden.

SENIOR WARDEN.—Second journey.

Brother, the motives which unite us is a mystery of grief and sadness; science has flown towards the heavens, corruption hath glided among our work; darkness covers the earth, the 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, and burning upon its altar incense due only to the true God, is not the only stain upon the glory of his people. 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, until the vapours that arise from the mire of the earth, gilded by the splendour of the sun, have retired.

Most Wise strikes 333.—Third journey.

JUNIOR WARDEN.—

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 444.—Fourth journey.

SENIOR WARDEN.—

The great Adonai, who is enthroned in everlasting glory, above innumerable spheres, 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, and all nations shall rejoice in the sublime brilliancy of the light.

Most Wise strikes 55555.—Fifth journey.

JUNIOR WARDEN.—

Let us no longer lament over the misfortunes of Eden, nor of Zion; they will fail, longer, to 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 splendours of heaven, and the beatitude that the Eternal hath created for those who love Him.

Most Wise strikes 66666.—Sixth journey.

SENIOR WARDEN.—

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, they would never have slain him, who proclaimed, "Peace on earth, goodwill towards men." Love the Brotherhood. Fear God. Honour the Master.

Most Wise strikes 77777.—Seventh journey.

JUNIOR WARDEN.—

The rule of conduct he proclaimed was, "What ye would that others do unto you, 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, endeavour to recover the sacred word.

Conductor stops in the west, at the 7th round.

MOST WISE.—

Brother, the seven journeys which you have travelled represent the seven grand properties of eternal nature, which are the foundation of the many mystic and occult meanings ascribed to the septenary, and of which they are but the faint reiteration, and from among these let me particularly call your attention to the seven periods of the world's existence, which is shortly to close to us in death, when time will be swallowed up in eternity, of which these seven properties are the emblems.

Respectable Knight Orator, what remains to be done.

ORATOR.—

To respect the decrees of the great Creator and Father of all, and bow before Him in humility and sincerity, while with perseverance, self denial, and diligent labour, we endeavour to regain the lost word.

MOST WISE.—

Yea, verily, that shall be our aim.

Respectable Knight Conductor, you will cause the Neophyte to travel 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 led round to the Pillar of Faith in the East, 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 worlds were framed by the word God. By Faith, Enoch was translated, that he should not see death. By Faith, Abraham, when he as tried, assayed to offer up his son Isaac.

And what shall I more say ? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha, and of David also, and of Samuel, and of the Prophets ; who through Faith subdued kingdoms, wrought righteousness, obtained promises, and stopped the mouth of lions.

CONDUCTOR.—

Have Faith that in the antiquity and holiness of Masonry is found the deposit of all truth useful to man.

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 tread 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 Pillar of Hope, in the South.

SENIOR WARDEN.—

Hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. For we are saved by Hope ; but Hope that is seen is not hope, for what a man seeth, why doth he then hope for ? But if we hope for that we see not, then do we with patience wait for it.

But let us who are of the day be sober, putting on the breastplate of Faith and love, and for an helmet the Hope of salvation.

CONDUCTOR.—

Hope is the staff of man with which to travel the rude and grievous voyage of life ; a sage to conduct us, a friend to console us.

HOPE. Sweet Hope by thy pure influence led,
To grieve no more for sorrows past ;
O'er all our thoughts, thy brightness shed.
Till 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'er pay,
Our hardest toils upon the road.

He is led to the Pillar of Charity, in the North.

JUNIOR WARDEN.—

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,—doth not behave itself unseemly ; seeketh not her own ; is not easily provoked ; thinketh no evil ; rejoiceth not in iniquity but in truth ; beareth all things ; believeth all things ; hopeth all things ; endureth all things ; Charity never faileth.

MOST WISE.—

And now abideth Faith, Hope, Charity, these three ; but the greatest of these is CHARITY.

CONDUCTOR.—

Do not to another that which thou wouldst not wish should be done unto thee : behold justice ; do for mankind that which thou wouldst wish done unto thee ; behold 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,
Imploring Thy bright influence here,
When sorrows lour we humbly plead,
That thou wilt guide and banish fear.

CONDUCTOR.—

Most Wise, the allegorical journeys are accomplished.

MOST WISE.—

Brother, what have you learned on your journeys?

CONDUCTOR.—Causés Neophyte to say—

I have sought in and about for the Lost Word, but have only discovered three virtues, Faith, Hope, and Charity, to be my guide. Teach me if there be any others to seek and follow.

MOST WISE.—

My brother, we must inform you that those three words which you have so often heard, have among the Knights 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 which 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 labours 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-beings, 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 seems to us unjust, because we know that a loving father cannot deceive his children. We do therefore proclaim as a duty that 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 little to do with Masonry. Those who make such a declaration are equally ignorant of the principles therein taught, as they are of those of Masoury, 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, and 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 law we have alluded to,—that of doing unto others as you would they should do unto you,—take in our presence the solemn vow of our order, and aid us to find the lost word.

Neophyte is led to the Altar.

MOST WISE.—Strikes 333. All rise.

Let the Triangle be formed.

All, placing themselves under the sign of the "Good Shepherd," form the Triangle at the Altar.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A. B., swear, in the presence of T. S. A. O. T. U. and the brilliant lights of this Antient Chapter, on the

sacred Book of Laws, on the glaive, symbol of honour, and on the myrtle, emblem of initiation, fidelity to the Celestial Empire of the Antient and Primitive Rite of Masonry, 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 under which this Chapter holds, and which I recognise as the only legal head of the Rite ; also the laws, rules and regulations of the Mystic Temple, Princes of Memphis, 32nd Degree, for the Province of , and to obey all laws, and answer and obey all summonses sent me from this Chapter, if within my power. I promise and 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 peaceful morals and sublime truths which our 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, and that I will not recognise or hold Masonic intercourse with any person claiming to be of the Antient and Primitive Rite, unless he be recognised as such by the Sovereign Sanctuary of Great Britain and Ireland.

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 opinions, will defend and protect their rights, even should their views be in opposition to my own, and to take as the only standard rule of my conduct towards my brethren, the law of doing unto others as I would be done by.

To all of which I subscribe, under the penalty of being deprived of the True Word, of 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 !

MOST WISE.—

Now, my brother, kiss this sword three times ; it is the symbol of honour, and 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 ; as also an emblem of your own sincere repentance for those errors which produce them. It is the badge of all those who are in search of the Lost Word, and a mark of their continued mourning till it is recovered.

Conductor places Neophyte between the columns.

MOST WISE.—

Illustrious Knight Senior Warden, what is the motive of our assembling ?

SENIOR WARDEN.—

Alas ! because the darkness of ignorance and superstition has covered the face of nature, the light of truth is obscured, the blazing star has disappeared, our implements are broken, and the true word is lost ; but we hope by perseverance, patient labour, and wisdom, to regain the lost word which will restore all things.

MOST WISE.—

What must be done to regain it ?

SENIOR WARDEN.—

We must embrace the law of love, and be convinced of the three virtues, Faith, Hope and Charity, which are its pillars, base and principles.

MOST WISE.—

How shall we be fortified by those three virtues ?

SENIOR WARDEN.—

By travelling three days in the most profound obscurity, in anguish and great tribulation.

MOST WISE.—

Let us then, beloved brethren, undertake this grievous journey, and travel in obscurity from the East to the South, from the South to the West, from the West to the North.

Neophyte has a veil thrown over his head, and receives the golden branch. All rise, form at the East and travel South, West and North, in three rounds, led by the M. W., arms crossed on the breast. Music,—Funeral March.

ORATOR.—Or Chant.

But some man will say, how are the dead raised up, and with what body do they come ? Thou fool, that which thou sowest is not quickened except it die.

It is sown a natural body, it is raised a spiritual, body. For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death ! where is thy sting, O grave ! where is thy victory.

At the end of the 1st round the Most Wise and all the Officers, except the Orator, withdraw to the main apartment, the rest of the Knights follow at the 2nd round, at the end of the 3rd round the Conductor gives an alarm at the entrance.

GUARD OF TOWER.—

You cannot enter here unless you give us the word.

CONDUCTOR.—

We cannot, we are travelling in search of it, by the light of the new covenant and the assistance of Faith, Hope and Charity.

GUARD OF TOWER.—Examining Neophyte.

This attire is incompatible with that humility, which should mark those who truly seek the lost word. Go clothe yourself in sackcloth, and humble yourself in dust and ashes.

CONDUCTOR.—Covering Neophyte with Sackcloth.

Your black sash is not sufficiently humble to qualify you to find the Lost Word. You must undergo further trials ; and pass through the fire of tribulation, and the valley of death, to the mansions of bliss ; but be of good cheer, armed with the virtues you have already acquired, Faith will support you when tempted to despair, Hope will cheer you on your road, and Charity will sustain you in every trial.

During this the Neophyte is led, over various obstructions of rocks and fire, to the door of the Second Apartment, or Dark Chamber. It is made as awe inspiring as possible ; and hung with black. At one end is a S. covered with a sheet and having on its head a King's crown ; emblems of mortality lie about, which are dimly visible by aid of a small lamp lighted with spirits of wine. The hangings may also be painted with premonitory emblems.

He then directs him to enter the Apartment and perambulate it three times in solemn meditation, and pray to T. S. A. O. T. U. to send him guidance.

ORATOR.—Or the brethren chant.

“How excellent is Thy loving kindness, O God ! therefore the children of men put their trust under the shadow of Thy wings.

“Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me ; Thy rod and Thy staff they comfort me.

“For Thou wilt not leave my soul in hell ; neither wilt Thou suffer Thine holy one to see corruption.”

Conductor, who represents the angel Raphael, clothes himself in white, and slips noiselessly into the room to the Neophyte, saying :

CONDUCTOR.—

I come to conduct you through the depths of darkness and the valley of the shadow of death, and to assist you to regain the lost word, that you may finally arrive at life, light and immortality.

Takes Neophyte by the hand and conducts him, unprepared, out of the room.

Neophyte is conducted to the door of the third apartment, the hangings of which are red. The Conductor gives an alarm 7777777 on the door.

The Knights are in their most brilliant costume. The room is most brilliantly lighted and perfumed and the floor sprinkled with roses. In the East is a triangular altar of seven steps, lighted by 33 lights; it is covered with a white cloth, and contains a goblet of wine, a tray of biscuits and a salt dish. An incense vase burns thereon. On the seven steps of the altar are Initials, but some Chapters have a ladder for that purpose, placed upon the floor.

JUNIOR WARDEN.—Opening door—

Who alarms the Sanctuary?

CONDUCTOR.—

I bring with me a Knight of the Orient, who having sojourned in the womb of the earth, and the abode of sin and death during three days, desires from you the Word as his reward.

JUNIOR WARDEN.—

Worthy Raphael, let him enter.

Neophyte is brought in, and conducted to the S. W.

SENIOR WARDEN.—

How came you hither?

CONDUCTOR.—For Neophyte.

Through the darkness and dangers of the tomb, the valley of the shadow of death, and the fire of great tribulation.

He is conducted to the Most Wise, Places branch on altar.

MOST WISE.—

What, in these dangerous trials, have you found to be the first virtue that leads from earth to heaven?

NEOPHYTE.—Faith.

MOST WISE.—

What supported you in your tribulations?

NEOPHYTE.—Hope.

MOST WISE.—

What have you learned to be the most perfect of all the virtues?

NEOPHYTE.—Charity.

MOST WISE.—

Worthy Knight, whence come you?

NEOPHYTE.—Prompted by Conductor—Judea.

MOST WISE.—

By what place have you passed?

NEOPHYTE.—Nazareth.

MOST WISE.—

Who 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.—Gives them. * * * *

MOST WISE.—

What do they signify?

NEOPHYTE.—Prompted.

Justitia Nunc Regit Imperia.

MOST WISE.—

Justice Now Rules Imperially!

Sir Knights, the Word is found ! That symbol of perfection, the cubic stone, no longer sweats blood and water, our implements of labour are restored, the blazing star has re-appeared, the sun of truth has arisen to dispel the darkness of ignorance and superstition. Let the Neophyte be restored to perfect light.

Strikes 333. All rise. Veil removed.

ANTHEM. Grateful notes and numbers bring,
While the Creator's power we sing,
Nature's great and glorious King.
Be thy glorious name adored ;
While in pristine youth restored,
All Thy gifts to earth are seen !
Hail celestial goodness hail !
All Thy works Thy praise declare,
In Earth, in Water, Fire and Air.

Advance and receive the reward due to your merit.

Receive, my brother, the insignia of your grade. In sign of adoption I invest you with this vestment, sacred to us. Collar and Sash. It confers the right to a seat amongst us, and you ought never to present yourself in the Temple of Truth, without being clothed with it.

I give you this Sword, forget not that it is the symbol of honour and that we are the evangelists of sympathy.

This silver ring bears the letters I. A. A. T., (ignis, aer, aqua, terra,) ; the initials of the four generative elements of the ancients, and which will be more fully explained to you hereafter.

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. The eagle was amongst the ancient Egyptians, the emblem of wisdom ; thus the eagle and pelican represent perfect wisdom united to perfect charity.

I will now explain to you the secrets of the Order of Knights of the Rose Croix.

This is done. Strikes 1. All seated.

MOST WISE.—

It now remains to reveal to you, more amply, the mystic doctrines of the new grade which you have obtained ; for the eyes of one newly initiated are too feeble to sustain the brilliancy of the Masonic light, if exposed without due preparation, and it is for this reason that numerous steps go to the formation of the symbolic ladder of our venerated institution. Moses, trembling, vanquished before the fires of Sinai, nor daring to pierce the burning bush which separated him from the Great Jehovah, is a palpable emblem of the profane who comes to seek truth in our Temples ; he can only acquire it by constancy in all the trials to which he is exposed, and by a living faith in our sublime institution. A man destitute of faith is only wise according to the world ; remember that Pythagoras, the greatest of the Grecian Philosophers, who was instructed in the wisdom of Egypt, exacted of his disciples a long novitiate of which silence and faith were the basis :—"The Master has said it," was the all-sufficient answer to certain Sophists, or great professors of the art of doubting, which is not knowledge but the negation of it.

Release yourself from material trammels, if you wish to pursue gloriously your Masonic career. Study our symbols ; allegory is the voice of wisdom ; purify your heart ; spread in the world the words of wisdom ; teach mankind to perfect the useful arts ; to love each other ; and to guide those who wander from the sentiments of virtue ; instruct the ignorant and solace those who suffer.

At the beginning and before the establishment of societies, man, born pure, seemed to have by instinct or divine intuition, the most noble virtues and generous inspirations ; goodness was natural to him, and, as evil did not exist, he could not comprehend it.

Love of his kind and charity, that sweet and pure ray of the uncreated power, was the only motive of his actions.

He lived in others more than in himself, and he reduced everything to a single word—Love. In his fellowman he saw but a brother with whom he shared without hesitation. This happy time, the golden age, has passed away, but the power of recalling it is the mission of Masonry.

And, what in effect, is more divine than the morality of Masonry? What more sublime than this Charity, which is its soul? To love man as oneself, to love them in God and for God, without reserve or exception; to love even our own enemies, forget injuries, pardon offences, overcome evil with good; to rejoice with those who are in joy, and grieve with those who suffer; enlighten those who are in darkness; reclaim in secret those who err; assist the unfortunate; to judge not rashly lest we judge ourselves; to consider our talents as lent for the use of the T. S. A. O. T. U., in the economy of his providence; to fulfil from conscientious principle all the duties which our position imposes upon us; never to seek our own interest, but to sacrifice it for the general good; to respect God in those whom he has established for our governance. Behold, Knight, in this description, that which Masonry prescribes to us, in regard to men and society; and that which the true Mason realises every day by his conduct; good, sensible, affable, compassionate, generous, merciful and clement; a faithful subject, a sincere friend, worthy husband, good father, tender son, careful and vigilant master, full of charity and regard for all; he foresees all wants, fulfils all laws, satisfies all beneficial needs, follows all honest desires, and surrenders himself to good works and benevolence. Bound to all men by his bonds of fraternity, he will fly on their behalf to the ends of the earth, and, new apostle, he will carry, if he can, truth, justice and peace to all hearts. If we

had a world of true Masons the earth would be the sojourn of innocence and happiness. Be then charitable, for we are the image of God upon earth.

Our sublime institution is not less worthy of our admiration and homage than the virtues which it inspires in us. To self love it opposes the renunciation of our own will and the hatred of all unruly desires; to our pride the knowledge of our nothingness, producing sentiments of profound humility; to cupidity, the spirit of liberality; to luxury mortification; to a lively desire for sensual good, the desire of celestial and spiritual good; to sallies of humour, sweetness and patience; everything in short that tends to the use of all good things with moderation and wisdom, in order that we may be pure and able to defend ourselves from even the thought of evil.

The more we study Masonry, the more we discover in it those characteristics of true wisdom which arrest, enchant and penetrate the heart with love and the mind with admiration. Tell me, I pray you, of an excess which it blames not; an evil under its eyes which it attempts not to remedy; an uncurbed passion; a disorder without condemnation; a good work without recompense! What admirable wisdom in the maxims of our order, in the love which rules it, in the friendship which sanctifies it, in the worldliness which it modifies, in the talents which it ennobles, in the self-love which it corrects; in the prosperity of which it shows the quicksands; in adversity of which it assuages the heaviness, in the duties of which it inspires us with the love. Even in death it modifies in us the fear of it, awakens the desire for it, and assuages its horrors. Forget not then, Brother Knights, that pain and pleasure pass away as a shadow, life runs down in an instant; nothing in itself, its value depends upon its employment. Our ceremonies assure you that the **Mason** arrives at complete initiation only through the gate of death.

Do not think that a single being is placed upon earth by chance, merely to live, suffer and die. No! human life has an aim, an end, a moral object; man ought to use life for the benefit of the living, nor take a single step on the road to the grave without finding some duty to fulfil. Mark then your passage upon earth by some work worthy to remain in the memory of men. Let us make it our glory to each bear our stone to the erection of our admirable edifice; let us apply all the strength of our soul to render ourselves worthy of our noble task.

It is customary, my Brother, upon entering this order, for each Knight to select a Characteristic name, as for example, Prudence, Courage, Devotion, Fidelity, Loyalty, Sincerity, Truth, Patience, Constancy, Firmness, Equanimity, Benevolence, Frankness, Compassion, Valour, or the like, by which he is ever afterwards known. You will now select your name, using your own pleasure and discretion in doing so.

The Neophyte in selecting his name takes, if possible, one not already assumed by another; to ascertain which reference is made to the Register of Characteristics. If he desires to select a name which some other Knight bears, an adjective should be added to distinguish him; as if there should be a Knight styled "Eques a Sinceritate," or "ab excellentia," the new Knight should be called "Eques a sinceritate vera," or "excellencia eximica" &c. When the Neophyte has selected his Characteristic the M. W. descends from the throne, sword in hand and laying the blade on the head of the candidate, who is kneeling, addresses him thus.

MOST WISE.—Strikes 333. All rise.

A. B., Knight of (or, Eques a—, or, ab—, when the characteristic begins with a vowel,) by virtue of the power vested in me, I admit, receive and constitute you, now and for ever, a Knight of the Eagle and Pelican, Perfect Mason of Herodim, Knight of the Rose Croix. Arise Sir Knight A. B.

I now, lastly, present you with this Rose as a symbol of the secrecy in which you are to shroud our mysteries. An ancient Latin couplet of our architectural brethren, which we may appositely apply to our own Temple, says:

Ut Rosa flos florum,
Sic est domus ista domorum.

As the Rose is the flower of flowers,
So this house is the house of houses.

In all ages the Rose has held the position of the queen of flowers. As it is remarkable for the beauty of its bud, so it teaches us that those who are developing into manhood, should seek to diffuse moral and religious fragrance around them. As it is found equally in the palace of the sovereign and the garden of the poor man, so we learn that the daily life of all grades should be beautiful. As the flower is remarkable for its fragrance, and even its faded leaves send forth a sweet odour, so man should live to good purposes in this world; and if he lives for God, in death he will show that the memory of the just is blessed.

Only the actions of the just
Smell sweet, and blossom in their dust.

Respectable Knight Captain of the Guard you will proclaim the Neophyte as a Knight of the Rose Croix.

CAPTAIN OF THE GUARD.—

To the Glory of the Sublime Architect of the Universe.
In the name of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

In presence of this Chapter of Rose Croix, I proclaim
Sir Knight admitted and constituted, now and
for ever, a Knight of the Eagle and Pelican, Perfect
Mason of Herodim, Knight of the Rose Croix, and I call

upon all present to recognise him in his quality as such, and to render him aid and assistance in case of need,

MOST WISE.—

Join with me in saluting our new made Knight. Together. Battery, 7777777. Strikes 1. All seated.

You will now take your seat and listen to the Respectable Knight Orator.

HISTORY.

I have now to inform you, my brethren, that the Order of the Rose Croix is of the highest antiquity, and has a double origin assigned to it, the one historic and the other philosophic. It was founded by Ormus, who was a Serapian Priest at Memphis, and a friend of the Christian Apostles. Converted by St. Mark in the year 46, he reformed the doctrines and ceremonies of the Egyptians by the recognition of the law of the Apostles. His disciples united with the Essenes, who had founded Lodges or Schools of Solomonian science, and travelled from the East to propagate their secret doctrines in the West, where they instructed their pupils in the mysteries of religion and philosophy. The Society, thus became divided into two sects, or orders, known as conservators of the Mosaic secrets, and conservators of the Hermetic secrets, or the doctrines of the Egyptian Thoth.

The Rosicrucians of the twelfth century, were Hermetic philosophers, who derived from an anterior association which came from the East, with the mission of propagating the secret sciences in the West. Three of them founded in Britain a philosophical seminary, where they taught the sublime sciences. Of these

some joined the Crusaders to fight in Palestine, side by side, with those valiant Maccabees, and became known as Knights of Palestine and Knights of the Rose Croix, forming themselves into armed associations for the protection of pilgrims who visited the Holy City ; there they cultivated our mysteries and entrusted them to Guarimont, Patriarch of Jerusalem, and Hugh de Payens in the year 1118.

In Germany, it is related that one Christian Rosy Cross was born in 1387, and making a voyage to the Holy Land he had at Damascus some conferences with wise Chaldeans from whom he learned the occult sciences ; after which he perfected himself in the Lodges of Egypt, Lybia and Constantinople. Returning to Germany, he established an order, of which the substance descended to the Freemasons of Britain and Germany, by different channels.

The Rosicrucian branch of the Masonic tree consisted primarily of three classes ; and promotion from one class to another was only accorded to merit. Candidates for the first class were required to possess a veritable knowledge and approved morality, and to have rendered services to humanity. The aim of the sublime institution was to place enlightened men under shelter from vulgar error during their philosophical studies, and to inspire them with strong desires for their moral perfection, for benevolence, love of labour, and the practice of all those virtues which give to man, delicate and generous sentiments and the love of humanity. The Neophyte was admitted to the second class when he possessed that happy disposition which warms the soul with enthusiasm ; a true Knight in defence of the weak and oppressed, and comprehending that ardent philosophy which has produced those revered men, whose passage on earth was marked by

great benefits. The entry to the third class was accorded only to those few, who, to wisdom of spirit, added morality of heart, nobility of soul, constancy and firmness of character, which are virtues worthy of heaven and the love and admiration of the brethren.

The Mystic Cross attaches to the ancient Masonic worship, and formed a part of its symbolism, the knowledge of which was a part of the secret instruction. This sign or symbol 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 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 institution, as they have done 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. Hence, let us be prudent and act "Sub Rosa."

My Brother, in the name of this Chapter I sincerely congratulate you upon your admission to this exalted degree, which is termed the *Ne plus ultra* of Symbolical Masonry in some foreign systems, as for instance the French Rite. In your further advancement you will find a more mysterious significance attached to the cross, as also to the letters , which comprehend secrets of Rosicrucian science, and can only be made known in a Senate of Knight Hermetic Philosophers. In some Chapters, these words are interpreted, in a sectarian and erroneous spirit, by the words Jesus Nazarenus Rex Judaeorum, but Masonry, my Brother, is universal and not sectarian, and therefore the Antient and Primitive Rite assigns to these letters and symbols their primitive meaning. Believe me that I am sure your good conduct, zeal, virtue and discretion, will always render you more and more deserving of the honour 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 Antient and Primitive Rite, and a faithful and devoted apostle of Truth, Science and Love.

MYSTIC POINT.

The room being silently prepared during the address. Most Wise, strikes 333. All assemble round the altar.

ORATOR.—Anthem.

“Behold how good and how pleasant it is for brethren to dwell together in unity ! It is like the precious ointment upon the head, that ran down upon the beard; even Aaron’s beard : that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion : for there the Lord commanded the blessing, even life for evermore.”

MOST WISE.—

Let us now unite in admitting to the living circle of our hearts the Brother who has this day entered our ancient Order. Let us invite him, according to Oriental custom, to break bread and eat salt with us, pledging our fidelity and our friendship in this goblet of fraternal affection.

Let all eat of that bread and drink of that cup which contains the elements of that word which is at once both the bond of our fraternal pledge and the eternal truth of nature’s mysteries.

The Orator passes the bread and salt, and the M. W. breaks a piece of biscuit and dips in salt with the next Knight, who does the same with his next.

MOST WISE.—

Lift up your thoughts to Him who is the Creator of life, and partake of these His creatures with reverent and thankful hearts.

The Orator now passes the goblet to the M. W. and he passes the loving cup round in the same way, each Knight giving the Word to his next; and the mixture is consumed.

MOST WISE.—

Lift up your thoughts to Him who is the Preserver of life and partake of these His creatures with reverent and thankful hearts.

They all now form the “living circle” and admit the Neophyte thereto, and remain in that position whilst the M. W. congratulates as follows.—

MOST WISE.—

Sir Knights, we rejoice in having once again united in this feast of fraternal affection ; let us treasure up the sacred doctrines of our Order in the safe repository of our hearts.

I now request the Respectable Knight Orator to remove the Word that it be not exposed to the eyes of the profane, but consumed according to ancient custom.

This is done, the Orator drops the ashes into the goblet saying,—All is consumed.

All retire silently to their stalls.

MOST WISE.—

Lift up your thoughts to Him who in his own good time will recall the life he gave, and bow before Him with reverent and thankful hearts.

ORATOR.—

Gloria in Excelsis Deo. In terra pax ; hominibus bona voluntas.

M. W. strikes 1. All seated

CLOSING.

MOST WISE.—Strikes 333. All rise.

Illustrious Knight Senior Warden, what is the hour ?

SENIOR WARDEN.—

It is the hour when the blazing star has reappeared in all its splendour ; when our implements of labour have been renewed ; the light restored to our eyes, and the clouds of darkness dissipated ; the cubic stone no longer sweats blood and water, and the lost word is found.

MOST WISE.—

What is the word among us ?

SENIOR WARDEN.—Gives it.

The sacred word of the Knights of the Rose Croix.

MOST WISE.—

How did you gain the knowledge of this ?

SENIOR WARDEN.—

By the three theological virtues.

MOST WISE.—

What are they ?

SENIOR WARDEN.—

Faith, Hope and Charity.

MOST WISE.—

By what further means may I know you to be a Rose Croix Mason ?

SENIOR WARDEN.—

By my signs of O., of R., of A., and of Herodim.

MOST WISE.—

Give them. Done. Have you a knowledge of the pelican ?

SENIOR WARDEN.—

I have.

MOST WISE.—

What does it import ?

SENIOR WARDEN.—

It is a symbol of our devotion to the Antient and Primitive Rite, and of perfect humility.

MOST WISE.—

What is signified by the pelican piercing its breast ?

SENIOR WARDEN.—

To nourish its young with its blood, thereby denoting that our charity should be dispersed to all people, in order to preserve them from sin and death.

MOST WISE.—

What is the aim of the Knights of the Rose Croix ?

SENIOR WARDEN.—

To propagate our Antient and Primitive Rite, obey its laws, and render homage to Deity.

MOST WISE.—

It is our duty as men, but more 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.

PRAYER.

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 has caused the light to shine in the midst of the darkness of our souls. We thank Thee, O 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. Amen ! Amen ! Amen !

All sing the following 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.

All give the Signs. Battery, 7777777.

MOST WISE.—

Sir Knights, in the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, I declare this Chapter duly closed. Go in peace and may the spirit of God watch over you.

CLOSING ODE.

So mote it be, with us, when life shall end.
 And from the East the Lord of Light shall bend,
 And we, our six days' labour fully done,
 Shall claim our wages at the Master's throne.

So mote it be with us : we are but weak ;
 Our days are few ; our trials who can speak ?
 But sweet is our communion while we live,
 And rich rewards the Master deigns to give.

Let us toil cheerfully, and die in hope ;
 The wall in wonderous grandeur riseth up ;
 They who come after, will the work complete,
 And they, and we, receive the wages meet.
 So mote it be.

The Knights depart orderly, two and two, led by the
 Most Wise.

N.B.—The ceremonials may be shortened by the
 omission of Odes and some of the Scripture readings ;
 at the discretion of the Most Wise.

ANTIENT & PRIMITIVE RITE.

SENATE.

CLASS IV.

SENATE.

1.—SUB. GD. COMR.

ORGAN.

4.—KNIGHT OF ELOQUENCE.

8.—KNIGHT ARCHIVIST.

5.—KNIGHT OF FINANCE.

6.—KNIGHT RECORDER.

9.—KT. OF INT.

7.—KNIGHT MARSHAL.

Altar.

11.—KT. STD. BR.

12.—KT. SWD. BR.

8.—JR. KT. INT

2.—SEN. KT. INT.

10.—KT. CAPT. OF GC

RUDE ALTAR.

13.—KT. GD. OF SANC.

14.—SENTINEL.

KNIGHT OF THE RED EAGLE.

*First Degree of the Senate, and
Twelfth Degree of Antient
and Primitive Masonry.*

DECORATIONS.—A black sash worn from the left shoulder to right hip ; on it is an eagle in red and gold. Jewel, a red eagle. There is a black Chamber of Reflection in the west, 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 robed figure of Silence. A scroll upon which is inscribed " HEAR, SEE, AND BE SILENT ! " At the west of the Chamber of Reflection 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.

OPENING.

SUBLIME GRAND COMMANDER.—Strikes 333. Officers rise.

Most Learned Senior Knight Interpreter, the first duty of a Knight of the Red Eagle ?

SENIOR KNIGHT.—

Sublime Grand Commander, it is to assure ourselves that we are guarded against the indiscretions of the profane.

SUBLIME GRAND COMMANDER.—

Let it be done.

SENIOR KNIGHT.—

Illustrious Knight Guardian of the Sanctuary, ascertain if we are guarded against the indiscretions of the profane ?

Guardian of Sanctuary opens the door ; ascertains from the Sentinel that the Senate is secure ; then closes the door and addresses the Senior Knight Interpreter.

GUARDIAN OF SANCTUARY.—

Most Learned Senior Knight Interpreter, the Senate is secure from the prying eyes of the profane ; none can overhear our mysteries.

SENIOR KNIGHT.—

Sublime Grand Commander, the Senate is secure.

SUBLIME GRAND COMMANDER.—

Ascertain if all present are Knights of the Red Eagle.

SENIOR KNIGHT.— Strikes 333.

Illustrious Knights in the South, to Order.

All in the South rise.

JUNIOR KNIGHT.— Strikes 333.

Illustrious Knights in the North, to order.

All in the North rise.

SENIOR KNIGHT.—

Illustrious Knight Marshal, you will perform your duty in Antient and Primitive form.

JUNIOR KNIGHT.—

Illustrious Knight of Introduction, you will perform your duty in Antient and Primitive form.

KNIGHT MARSHAL.—

Illustrious Knights in the South, draw swords and give me the S., T., P.W., and W. of Knights of the Red Eagle.

KNIGHT OF INTRODUCTION.—

Illustrious Knights in the North, draw swords and give me the S., T., P.W., and W. of Knights of the Red Eagle.

The Knights Marshal and Introduction take up the secrets to the Senior and Junior Knight at the Southwest and Northwest angles of the Senate.

SENIOR KNIGHT.—

Sublime Grand Commander, the Senate is purified in the South.

JUNIOR KNIGHT.—

Sublime Grand Commander, the Senate is purified in the North.

SUBLIME GRAND COMMANDER.—

Most Learned Senior Knight Interpreter, are you a Knight of the Red Eagle ?

SENIOR KNIGHT.—

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.

SUBLIME GRAND COMMANDER.—

To order, Illustrious Knights, observe the Orient and attend to giving the S. *12°. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, I declare the labours of this Senate in activity, on the Twelfth Degree of Masonry, that of Knight of the Red Eagle ; for the propogation of Wisdom, Science and Truth. 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 labours.

RECEPTION.

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 GREAT FIRST CAUSE?"

"WHAT DOES MAN OWE TO HIS GOD?"

"WHAT DOES HE OWE TO HIS FELLOW MAN?"

SUBLIME GRAND COMMANDER.—

Illustrious Knight Marshal, see if there is a Neophyte in the antechamber.

KNIGHT MARSHAL.—

Sublime Grand Commander, there is a Knight Rose Croix, desirous of receiving the degree of Knight of the Red Eagle.

SUBLIME GRAND COMMANDER.—

Illustrious Knight Marshal, you will proceed to the Neophyte; see that he conforms to the usual customs of our Antient and Primitive Rite; and await my further orders.

Marshal retires to the chamber.

Illustrious Knight of Eloquence, you will now receive the oath of the Knight Proposer. Illustrious Knight, you will advance to the altar of obligation.

O.B. Orator and Proposer advance to the altar.

In the presence of the brilliant lights of this Senate, I, A.B., swear on the sacred book of laws and on the glaive, symbol of honour, that I believe the Neophyte whom I present for initiation is worthy of that favour, and I will answer for him body for body. And so may T. S. A. O. T. U. be my help.

SUBLIME GRAND COMMANDER.—

In the name of T. S. A. O. T. U., and of the Antient and Primitive Rite of Masonry, this Senate receives your oath; go, Illustrious Knight, and may the God of Peace ever protect you.

The Marshal brings in the Neophyte's metals, jewels, &c., and the book with his answers.

KNIGHT MARSHAL.—

Sublime Grand Commander, I bring you the answers of the Neophyte.

Sublime Grand Commander reads the answers, and orders them to be preserved in the Archives.

SUBLIME GRAND COMMANDER.—

Illustrious Knight Marshal, to you is given the important mission of submitting the Neophyte to the necessary physical proofs of his fortitude and fidelity by 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:—

Our Order 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 and constancy to support the trials which all have undergone who have preceded thee?

NEOPHYTE.—

I do; for I believe that among you are preserved many great virtues, and that the growth of ages has added to your store of learning.

KNIGHT MARSHAL.—

The road to learning is long and painful, and the life of men but short. Remember that what the heart conceives is seldom accomplished. Our aim is to be good, our desire to be humble. Wealth, honour, and power we leave to the worldling; pleasure and indolence to the vicious; while we press forward in pursuit of wisdom.

The Marshal calls his attention to the figure of Silence' clothed in white robes, having two fingers of the right hand on the lips, and bearing a scroll on which is inscribed "Hear, See, and be Silent." He is hoodwinked and brought in. Music and Ode.

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 by each fond desire,
 Faithful may each Knight remain.

Under heaven's protecting care,
 Firm, reliant and secure :
 Our holy mysteries we share,
 Only with the wise and pure.

He is conducted to the Junior Knight at the southwest.

JUNIOR KNIGHT.—Strikes 1.

Who comes here ?

KNIGHT OF INTRODUCTION.—

A Knight Rose Croix, who is desirous of receiving the degree of Knight of the Red Eagle.

JUNIOR KNIGHT.—

Has he fulfilled the formalities prescribed by the Statutes of our Antient and Venerated Rite ?

KNIGHT OF INTRODUCTION.—

He has.

JUNIOR KNIGHT.—To Neophyte.

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 thou wert shut up represents the womb of earth, whither all must return ; fear not to enter therein, for in thy material form is enshrined the principle of immortality. Thou foundest there images of death ; their aim is to remind man, that to enter amongst 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 brethren. The darkness in which thou wert plunged, the metals of which thou wert so carefully deprived, are so many emblems which we desire to impress carefully upon your

memory, and which will be further explained to you if you persist in being admitted amongst us. Dost thou still desire to go on ? Answer. Then kneel while we implore the blessing of Him who was, who is, and who will be when time shall be no more.

Neophyte kneels. Sublime Grand Commander strikes 333. All the Sir Knights rise.

PRAYER.

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. Sublime Grand Commander strikes 1. Neophyte rises ; Sir Knights sit. Neophyte is led to the Senior Knight Interpreter at the southwest angle.

SENIOR KNIGHT.—Strikes 22.—

Who comes here ?

KNIGHT OF INTRODUCTION.—

A Knight Rose Croix, who is desirous of receiving the degree of Knight of the Red Eagle.

SENIOR KNIGHT.—

Has he fulfilled the formalities prescribed by the Statutes of our Antient and Venerated Rite ?

KNIGHT OF INTRODUCTION.—

He has.

SENIOR KNIGHT.—

Dost thou persist in the desire of being initiated into our mysteries ?

Neophyte answers—I do.

SENIOR KNIGHT.—

Dost thou consent to quit the profane world, full of frivolity, and to fulfil the duties which shall be imposed on thee?

NEOPHYTE.—Prompted.—

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.

Senior Knight purifies candidate with water, the bandage is removed from his eyes.

SENIOR KNIGHT.—

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 (an hour glass), is the image of time, which flows with rapidity; always profit by the present time, and never delay when thou hast the means of doing good! Dost thou believe in the immortality of the soul? Answer, affirmatively.

Dost thou believe that the soul is an analogue or emanation from God? Answer, affirmatively.

Thou art right. God is truth. All that lives must have an affinity with truth. Is the feeling of right and justice born within us? Answer, affirmatively.

Thou art 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 thou wilt reach the end of thy desires.

Music plays. He is again blind-folded and led on the third journey, through fire, to Junior Knight. Knight of Introduction knocks 333; the same questions and answers are passed as before.

JUNIOR KNIGHT.—Strikes 333.—

Who comes here?

KNIGHT OF INTRODUCTION.—

A Knight Rose Croix who is desirous of receiving the Degree of Knight of the Red Eagle.

JUNIOR KNIGHT.—

Has he fulfilled the formalities prescribed by the Statutes of our Antient and Venerated Rite?

KNIGHT OF INTRODUCTION.—

He has.

JUNIOR KNIGHT.—

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, for the wrath of God consumeth only the wicked and impenitent man. 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; Knight of Introduction strikes 4444, and he and Orator pass the same questions and answers as at the north-west.

KNIGHT OF ELOQUENCE.—Strikes 4444.—

Who comes here?

KNIGHT OF INTRODUCTION.—

A Knight Rose Croix who is desirous of receiving the Degree of Knight of the Red Eagle.

KNIGHT OF ELOQUENCE.—

Has he complied with the formalities prescribed by our Antient and Venerated Rite.

KNIGHT OF INTRODUCTION.—

He has.

KNIGHT OF ELOQUENCE.—

This institution has for its foundation the laws of nature. It unites the two characteristics which bring mortals near to the Divinity,—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 the link which for so many ages has united the wisest men among all nations, and in all conditions was so. They call us enemies to society, and yet you will find amongst us the most ardent friends and firmest supporters of the institutions of our country. They paint us as a society without religious principles, while religious morality is the foundation of our Order. And if we admit amongst us honest men of every creed, it is because it does not belong to us to scrutinise 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 draught that serves for our repast. Presents cup to candidate. This cup is emblematic ; the bitterness of the draught is symbolic of the repugnance we feel in confessing our faults, and the difficulty of casting off bad habits, when once contracted. Follow with courage the path of virtue, and be not deterred by the obstacles which your passions may place before you. Do you consent to continue your route ? Answer.

Since the Neophyte 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 alone, to the protection of the All-Powerful, 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 ; Marshal then addresses him.

KNIGHT MARSHAL.—

The noise and tumult you have heard depicts the embarrassments which man encounters from ripe age 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 T.G.O.T.S.A.O.T.U. This vase contains Perfume. Places it to Neophyte's nostrils.

The allegory of the rough stone is one of primeval ages. It speaks of the antiquity of the world, and very appropriately typifies the soul, which is susceptible of good or evil impressions. This perfume is the symbol of our vows, which should ascend toward T. S.A.O.T.U., above the discord of human passions. I will now leave you to yourself : when you have rested, if you have the courage, arise and pursue your route alone ; and may T.S.A. conduct you where you must arrive to receive the Light.

CAPTAIN OF GUARD.—Addressing Neophyte.

Whither are you going ?

NEOPHYTE.—Prompted by Marshal.

In search of Light and Truth.

CAPTAIN OF GUARD.—

Dost thou know that to enter our Order it is necessary to be bound by a terrible oath, which we require of you as a guarantee of discretion ? This oath neither affects the obedience thou owest to the laws of thy country, thy religious belief, nor thy honour. Its principal points are, 1st, absolute silence on all thou shalt hear, see, and learn amongst us ; 2nd, the obligation to practice the virtues which emanate from the Diety ; to combat those passions which

dishonour and degrade man ; to succour thy brethren, though it should cost thee thy fortune and thy life ; to be faithful to thy God ; and to set an example of obedience to the laws of thy country ; and lastly, to conform to and obey the general statutes of the Antient and Primitive Rite of Masonry and the by-laws of this Senate. Dost thou consent ? Answer.

Since thou dost, I will demand for thee the favour of being admitted into the Temple ; but reflect beforehand, for once thou enterest there is no return.

Gives him a mallet and directs him to strike 333 on stone. Candidate does so.

JUNIOR KNIGHT.—

Sublime Grand Commander, some one knocks at the gate of the Temple.

SUBLIME GRAND COMMANDER.—

Illustrious Knight Marshal see who disturbs our mysteries.

KNIGHT MARSHAL.—

It is a Knight Rose Croix who is desirous of receiving the Degree of Knight of the Red Eagle.

SUBLIME GRAND COMMANDER.—

How has he reached the Peristyle of our Senate ; inaccessible to the profane ?

KNIGHT MARSHAL.—

Sublime Grand Commander, he has renounced the world ; penetrated into the bosom of the earth, and the abode of death ; passed over the paths of life ; and having been purified by earth, water, fire and air, he has come forth free from the bonds of prejudice and the stains of vice.

SUBLIME GRAND COMMANDER.—Strikes 333. All rise.

To order Illustrious Knights.

SUBLIME GRAND COMMANDER.—

Let the triangle be formed. This is done.
Music.

SUBLIME GRAND COMMANDER.—

Let the Neophyte enter.

Neophyte's hoodwink is taken off, and he is brought to the base of the Triangle.

SUBLIME GRAND COMMANDER.—

My brother, the trials through which you have passed were ordained to test your patience and perseverance. In ancient times the knowledge of the Most High was not revealed without due preparation. The initiation of the Aspirant was preceded by four purifications, as well as by signal proofs of morality, prudence and zeal, and thus prepared, he became a fit candidate.

I must inform you that the first principle of a Knight Mason is to believe in, and to adore God ; his study is to distinguish the sacred from the profane, the light from the darkness. Is such your conviction ?

Answer, affirmatively.

That belief does honour to your heart and reason ; and is the groundwork of true philosophy. Will you promise to be a true Knight Mason ; to be benevolent, and to strictly obey the moral law ? Answers.

To avoid intemperance and excess ? Answers.

To be circumspect in your manners and your conduct, affable towards your fellow man ; to cultivate the virtues and to propagate science and the true Light ?

Answer.

Are there any of you, Illustrious Knights, opposed to the reception of the Neophyte ? This silence proves to you the interest which you have inspired in the Chapter.

The purifications through which you have now passed are all you have to undergo. May all your actions henceforth be directed by that maxim of Divine Wisdom, "Do unto others as you would they should do unto you."

Illustrious Knight of Introduction, lead the Neophyte to the altar.

Dost thou consent to take an O.B.; the principle points of which were made known to you before entering. Answers affirmatively.

Neophyte kneels and with his right hand on his left breast, and his left hand on the Glaive, takes the following O.B.:

To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A. B., promise in presence of T.S.A.O.T.U. and the brilliant Lights of this Senate, on the Sacred Book of Laws, on the Glaive, Symbol of Honour, and on the Myrtle, Emblem of Initiation, fidelity to the Antient and Primitive Rite of Masonry, 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, in and for Great Britain and Ireland. I promise that I will not take the least step, with good or bad intent, for gain, interest or honour, 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. 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 promise to obey all summonses sent to me from this Senate, if within my power. To all these I do 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!

SUBLIME GRAND COMMANDER.—

In token of this obligation being voluntary, salute the Sacred Book of Laws. He does so.

Illustrious Knight Marshal, invest the new made Knight with the insignia of this Degree. This is done.

I will now make known to you the S., T. and P.W. The S. is ., and this the T. by which Knights of the Red Eagle make themselves known to each other. The P.W. is . The S.W. is .

Illustrious Knight Captain of the Guard, make the usual proclamation.

Captain of Guard draws his sword, stands in front of Neophyte, gives him the accolade, saying:

To the glory of the Sublime Architect of the Universe; in the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

Arise, Knight of the Antient order of the Red Eagle, which I now proclaim you, and I call upon all present to recognise you in your quality as such, and to render you aid and protection in case of need.

SUBLIME GRAND COMMANDER.—

Join me, Illustrious Knights, in saluting our new made Knight. Together. Battery.

SUBLIME GRAND COMMANDER.—Strikes 1. All sit.

Illustrious Knight Marshal, conduct to the Orient our new Knight. This is done.

I will now explain to you the meaning of the Insignia, S., T. and W. 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 Honour, that virtue being the highest attribute of a true Knight Mason.

The Token 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 feeling 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 Æsthetic 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.

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 a Tomb in the deserts of Lybia, where the Knights of the first Crusade sought aid and counsel from the Coptic priests, who had carefully preserved the Masonry practised by Solomon of Israel and his contemporaries.

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 vanity.

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 Antient and Venerated Rite. The Bye-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 have to exclude thee from its bosom. There is above all one point 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, Tokens, Words, and the forms of our association. Free in pronouncing the solemn obligation, under the faith of which we have admitted thee, from this day forth thou canst not break it. The Eternal whom thou hast evoked 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 honour.

DISCOURSE.

The dogma of the Antient and Primitive Rite of Masonry 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 the birthplace of its philosophy, the Plains of Tartary, and trace it to our day through the sages of India, Persia, Babylon, 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 spread throughout Egypt, India and 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 civilisation. Its votaries assembled in the Isle of Meroe, and gave freedom and happiness to the nations which they governed. 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, Memphis and Heliopolis. 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 its thoughts to heaven, decorated her banner with the "Eagle with the eye of Fire." Canopus chose the "Incense Vase," emblematic of Divine worship. The Sphynx, couching at the gates of the Temple, denoted the Sages that watched over Egypt. These Sages, educated in the solemn mysteries of Heliopolis, Memphis and Thebes, were the conservators of the Divine Fire. The Sacred Fire of Masonry glowed a thousand years, and no effectual attempt was made to extinguish or weaken it.

On the banks of the Nile, whilst 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, instituted our secret mysteries among the burn-

ing 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, and his followers conquered Scythic and Semitic Babylon. 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 Eleusis. Abaris carried the light into the North. The mysteries of Memphis were introduced 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 Eleusis were brought to Greece from Egypt 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 civilisation, some of the initiated attached themselves more to one branch than 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 that country the name of Ionia. Here the Rites received the name of Dionysian Mysteries, from a representation of the death and revival of Bacchus or Dionysos, and were no longer practised 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 (1 Kings v. 18) stone-squares, is in another place (Ezekiel xxviii. 9) rendered, ancients of Gebal, which means the inhabitants of, or workmen from, Gebal, and 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 baptised, 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 Cabiri, and alluded 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 over-

cometh his passions and triumphs over vice, security from sin and misery. It will raise him to a divine companionship in 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 in Syria, and 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 Saducees, he did not say a word against the Essenes, the faithful depositaries of the ancient Cabirian Rite. That he was familiar with this Rite is 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 distinguished 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 patronised 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.

After the building of the Temple at Jerusalem, Freemasonry was preserved as the result of Roman laws and institutions under the incorporation of Numa Pompilius, 728 years before the common era, and maintained its Rites, especially in Britain, until its amalgamation with the Hermetic Societies of recent

times, who thus employed Masonry as subsidiary to their own development.

The real secret of Masonic principles is preserved in our Venerated Ark. A part of it is in the Grand Lodges of London, Edinburgh, and also in the Convent of Maronites, 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 Eleusis, 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.

CLOSING SAME AS OPENING.

KNIGHT OF THE TEMPLE.

13th Degree.

DECORATION.—A red sash, with a square, compass, and the letter "G" on a delta, which forms the jewel.

OPENING.

SUBLIME GRAND COMMANDER.—Strikes 333.

Most Learned Senior Knight Interpreter, the first duty of a Knight of the Temple?

SENIOR KNIGHT.—

Sublime Grand Commander, it is to assure ourselves that we are guarded against the indiscretions of the profane.

SUBLIME GRAND COMMANDER.—

Let it be done.

SENIOR KNIGHT.—

Illustrious Knight Guardian of the Sanctuary, ascertain if we are guarded against the indiscretions of the profane.

GUARDIAN OF SANCTUARY.—

Opens door, ascertains from the Sentinel that the Senate is secure, closes door.

Most Learned Senior Knight Interpreter, the Senate is secure.

SENIOR KNIGHT.—

Sublime Grand Commander, the Senate is secure.

SUBLIME GRAND COMMANDER.—

Ascertain if all present are Knights of the Temple.

SENIOR KNIGHT.—Strikes 333.

Illustrious Knights in the South, to Order.

All in the South rise.

JUNIOR KNIGHT.—Strikes 333.

Illustrious Knights in the North, to Order.

All in the North rise.

SENIOR KNIGHT.—

Illustrious Knight Marshal, give me the S., T. and W. of a Knight of the Temple. This is done.

SENIOR KNIGHT.—

Illustrious Knight Marshal, you will receive it from the Illustrious Knights in the South Valley, and communicate it to the Sublime Grand Commander.

JUNIOR KNIGHT.—

Illustrious Knight of Introduction, you will receive it from the Illustrious Knights in the North Valley, and communicate it to the Sublime Grand Commander. This is done.

SUBLIME GRAND COMMANDER.—

The word is received in the Orient, in Antient and Primitive form. Strikes 333.

To Order, Illustrious Knights, observe the Orient, and attend to giving the S. *13*. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, I declare the labours of this Senate in activity on the Thirteenth Degree of Masonry, Knight of the Temple, for the propagation of Wisdom, Science and Truth. Illustrious Knight of Eloquence, attend at 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 labours.

RECEPTION.

The Neophyte is prepared as a Knight of the Red Eagle by the Knight of Introduction, blindfolded, and led in silence three times around the Senate to the West, faces the East and is received on the Square and Compass by the Knight Marshal.

KNIGHT MARSHAL.—

Illustrious Knight of the Red Eagle, you are received into this Senate upon four points of Geometry, formed by the Square and Compasses with the G in the centre, because the Compasses are the principal instruments belonging to a Knight of the Temple, and the two points elevated above the Square denote that you have already arrived at the summit of Operative Masonry, whilst the letter G signifies a Mason who is master of his profession, and indicates that you are now entering upon Moral or Spiritual Geometry.

Neophyte is questioned on geometry from the Lectures.

SUBLIME GRAND COMMANDER.—

Illustrious 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 Antient and Primitive Rite. 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 exploring the qualities of the Divine greatness and perfection, causes us to think and act virtuously. 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 paths. Brother, do you wish to be instructed in our sublime secrets? Answer. Then you will advance to the Altar of Masonry. Illustrious Knight Marshal, you will instruct the Neophyte how to approach the Sacred Altar of our common faith.

The Knight Marshal leads the Neophyte to the Altar, 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. S.G.C. strikes 333. All rise.

To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B., in the presence of the Sublime Architect of the Universe, and of this august Senate, on the sacred Book of Laws, the Sword, symbol of honour, and the Myrtle, emblem of initiation, do promise to keep sacredly secret all the forms of initiation of this Degree; 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 Senate, or to a known brother of the Rite. And may the great Adonai be my help to keep faithfully this my solemn obligation.

SUBLIME GRAND COMMANDER.—

Salute the sacred Book of Laws with your lips seven times, thereby proving that your oath is voluntary. This is done.

I now invest you with this sash; its colour, red, will remind you rather to shed your blood than to reveal the mysteries of the Degree.

The Sign is , the Token is .
The Password is , the Sacred Word is .

The Illustrious Knights will form a circle round the Neophyte. This is done.

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 to represent one of the smallest particles of created matter; and the circle represents the Diety, whose centre is everywhere, and circumference nowhere, and from whom all things proceed.

Illustrious Knight Captain of the Guard, you will make the usual Proclamation.

CAPTAIN OF GUARD.—He gives the Acclade saying:—

To the Glory of the Sublime Architect of the Universe.—
In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

Arise, Knight of the Temple, which I now proclaim you, and I call upon all present to recognise you, in your quality, as such, and to render you aid and assistance in case of need.

SUBLIME GRAND COMMANDER.—

Join me, Illustrious Knights in saluting our new made Knight. Together.

All give the Battery-7777777.

SUBLIME GRAND COMMANDER.—

You will now make yourself known to the Illustrious Junior and Senior Knights Interpreter 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 Illustrious Knight of Eloquence.

The Knight Marshal conducts Neophyte to the Junior and Senior Knights for examination, and then to the Orient. The following questions are put by the Orator and answered by the Marshal.

Q.—Illustrious Knight Marshal, what is the meaning of the symbolic point?

A.—A symbolic point is an effective disposition, in inaction; it is 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 observance or performance of such a duty.

Q.—What is the meaning of a symbolic right line?

A.—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, as is also the sincerity with which such a command ought to be performed.

Q.—What is the meaning of a symbolic right angle?

A.—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.

Q.—What is the meaning of a symbolic perpendicular?

A.—In a geometrical sense, it is that which is upright and erect, leaning neither one way nor another. In a symbolic 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.

Q.—What is the meaning of a symbolic solid?

A.—A solid has length, breadth, and thickness, and is generated by the flowing of a superficies. A symbolic solid, then, is the whole system of divine laws as existing in practice. 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.

DISCOURSE.

Among the mathematical sciences, Geometry is the one which has the most special reference to Architecture, and we can therefore understand that 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, whilst the members of a Senate of Hermetic Philosophers should study our Moral Geometry to be able to deduce all their actions from Geometrical principles, and to purify by it the Temple of the body.

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 statute of Isis, and he becomes either a useless drone in our hive, or retires in disgust from all participation

in our labours. But the candidate, who, by slow and painful steps, proceeds 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 struck with so much admiration of the institution, so much love of its principles, so much appreciation of its design—as a conservator 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!”

The vast and stupendous planetary system, the work of T.S.A.O.T.U., is a masterpiece of the utmost sublimity, by reason of the regularity of the vast whole, which sustains passing accidents without apparent disorder, and still more so by reason of the marvellous equilibrium which runs through all parts, great and small, animate and inanimate. The proceedings of the Science of Geometry are of rigorous exactitude, and conducted with mathematical certainty, and therefore a type of that intellectual Geometry, upon which a man of well organised thought, who reasons with justice, founds a plan of conduct by exact and certain theories; he takes this intellectual Geometry for the rule of all his actions, for his own good and that of others in the accomplishment of his different duties with punctuality, order, and harmony, such as the great Creator has imprinted upon the great world, of which man is a miniature copy.

CLOSING SAME AS OPENING.

KNIGHT OF THE TABERNACLE.

14th Degree.

DECORATIONS.—The sash is red; the jewel, a key. The Senate is divided into two apartments, representing the outer and inner courts of the Tabernacle of Moses. The hangings of the Outer Court are black, those of the Inner are red, purple, blue and white. The Inner Court is lighted by a Candlestick of seven branches having seven lights in each. In the east is a radiated glory with the Ineffable Name in the centre; on the right and left of it is a transparency of the Sun and Moon, and before these the altar of sacrifice, and the altar of incense. The Grand Commander represents Aaron; the Senior Knight, Eleazar; the Junior Knight, Ithamar; the Orator, Moses; the Marshal, Joshua; the Knight of Introduction, Bezaleel, the son of Uri; the Captain of Guard, Aholiab, the son of Ahishamac. Each of the twelve principal Officers has charge of one of the banners of the twelve tribes, commencing with Judah, in charge of the Senior Knight.

OPENING.

SUBLIME GRAND COMMANDER.—Strikes 333.

Brother Joshua, before we open this Council of the Hierarchy, see that we are in security?

KNIGHT MARSHAL.—Ascertains and reports.

Most Excellent Brother Aaron, we are.

SUBLIME GRAND COMMANDER.—

Brother Moses, what is your duty?

KNIGHT OF ELOQUENCE.—

To expound the law, and see that it is obeyed.

SUBLIME GRAND COMMANDER.—

Receive the password of this degree and communicate it to me. This is done.

Most Learned Senior Knight Interpreter, what is the meaning of your password?

SENIOR KNIGHT.—

Light and perfection.

SUBLIME GRAND COMMANDER.—

Are you a Knight of the Tabernacle?

SENIOR KNIGHT.—

I know the ornaments.

SUBLIME GRAND COMMANDER.—

What are those ornaments?

SENIOR KNIGHT.—

The Brazen Sea, the Ark of Alliance, the Cherubim, the table of Shew-bread, the Altar of burnt offerings, and the Candlestick of seven branches.

SUBLIME GRAND COMMANDER.—

How were you received?

SENIOR KNIGHT.—

In darkness, which alludes to the darkness of the Jewish nation prior to the delivery of the tables of stone by the Almighty to Moses.

SUBLIME GRAND COMMANDER.—

Give me the Sign. Done.

SUBLIME GRAND COMMANDER.—

To what does it refer?

SENIOR KNIGHT.—

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.

SUBLIME GRAND COMMANDER.—Strikes 333.

To order, Illustrious Knights, observe the Orient, and attend to giving the S. *14*. Accordingly, in

the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, I declare the labours of this Senate in activity on the fourteenth degree of Masonry, Knight of the Tabernacle, for the propagation of wisdom, science, and truth. Illustrious Knight of Eloquence, attend at the Altar and unfold the Sacred Book of Laws. Illustrious Knight Guardian of the Sanctuary, inform the Sentinel, and if there be any visiting Sir Knights, invite them to participate in our labours.

RECEPTION.

During reception the Orator takes charge of the Senate, and presides in the East of the first apartment. The Knights each wear a black cloak. Neophyte is clothed as a Knight of the Temple, by the Knight of Introduction, who strikes 666666, on the inner door.

CAPTAIN OF GUARD.—(Aholiab.)—

Illustrious Knight of Eloquence, there is an alarm at the Outer Court of the Tabernacle.

KNIGHT OF ELOQUENCE.—(Moses.)—

See the cause.

KNIGHT MARSHAL.—Opens the door.

Who comes here?

KNIGHT OF INTRODUCTION.—(Bezaleel.)—

A Knight of the Temple, full of strength and courage, is desirous of receiving the degree of Knight of the Tabernacle.

KNIGHT MARSHAL.—(Joshua.)—

Enter the Outer Court.

Music. Knight of Introduction brings Neophyte in and places him in the West.

KNIGHT OF ELOQUENCE.—

Illustrious Knight Marshal, has this Neophyte faithfully fulfilled the obligations of the preceding degrees?

KNIGHT MARSHAL.—

He has.

KNIGHT OF ELOQUENCE.—

Has he proved himself worthy of the high distinction which he now seeks?

KNIGHT MARSHAL.—

He has.

KNIGHT OF ELOQUENCE.—

Illustrious 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 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? Answers.

Illustrious Knight Marshal, you will clothe the Adept in the garb of purity, and cause him to advance to the sacred Altar. Strikes 333. All rise.

Marshal clothes him in a White Robe and places him before the Altar.

To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B., in the presence of the Sublime Architect of the Universe, and these Knight Masons, in addition to all my former obligations, do swear on the sacred Book of Laws, on the Sword, symbol of honour, and on the Myrtle, emblem of initiation, that I will keep inviolably secret, all the signs and mysteries of this degree of the Knight of the Tabernacle, from brethren of lower degrees and from the profane. I promise to pursue the paths of piety and virtue, inculcated by our divine institution, or may the punishment of Korah, Dathan, and Abiram overtake me, and

the earth open and swallow me; and may the Great Adonai be my help.

ALL.

So mote it be.

KNIGHT OF ELOQUENCE.—

This degree is founded on many remarkable circumstances which took place near Mount Horeb, where Moses received the divine command to lead forth the Israelites, from Egypt. This mountain was remarkable for SEVEN memorable occurrences. First, that of 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 led to 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 Abiram for disobedience. This Tabernacle was erected for the use of the people during their forty years' pilgrimage, prior to their entrance into the holy land. Over it presided, Moses the inspired law giver, Aholiab the curious carver and embroiderer, and Bezaleel the famous architect.

The Tabernacle was constructed on the plan of the Egyptian Temples. It is true that, strictly speaking, it ought not be termed a piece of architecture, being only a large Tent. But by reflecting on it more closely we shall perceive that the Tabernacle had great affinity to architectural structures. 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 therein: there were two cherubim, or sphynxes, decorations of flower work, and figures of cherubim were embroidered on the veil of the Holy of Holies, and the hangings of the Sanctuary; 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.

Korah, Dathan and Abiram 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 Abiram." And Moses said, "Hereby ye shall know that the Lord hath sent me to do 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 speaking 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 favour of Moses, but by the public judgment of God.

Illustrious Knight, your zeal having led you to persevere with the firmness of a true mason, we will now proceed to your reception as a Knight of the Tabernacle; a ceremony which, from time immemorial, has always taken place in the Eastern part. Prior to this, it has been deemed a mark of respect; and we must not omit on the present occasion to meditate for a few moments on that regeneration of Truth, which Ignorance and Falsehood would deprive us of.

All kneel on left knee, resting head on right hand. Marshal throws a black cloak over the Neophyte. Music. The following Ode is sung.—

Within the congregation,
Bless God with one accord,
From Israel's mountains do ye bless,
And praise the mighty Lord.

During this the black curtains are removed and the Orator's chair; the Knights silently change their robes to white, but wearing their red ribbons. The Marshal then removes the cloak of the Neophyte. The Senior and Junior Knights stand in the East, as also the High Priest, and the rest kneeling, exclaim:—

ALL—"Jezrahiah, the Lord arises!"

SUBLIME GRAND COMMANDER.—High Priest. (Aaron.)—

"Jehudiah, the praise of the Lord!"

Gives sign of 14°, which all answer with that of the 6°.

What is the hour?

KNIGHT OF INTRODUCTION.—(Bezaleel.)—

It is the moment when the Artists come hither to sacrifice. I bring with me an approved brother, who has promised to devote his life to the propagation of divine truth.

SUBLIME GRAND COMMANDER.—

Let us then begin our sacrifices.

The two altars are kindled by Aspirant and Introducer.

SUBLIME GRAND COMMANDER.—Taking trowel and vessel of oil.

As Eleazer and Ithamar was anointed by Aaron with the holy oil; so in like manner I anoint thy right ear, right eye, and right thumb, in token that thou art separated from the vanities of the world, and set apart as a well-doer in this tabernacle of clay; to be raised up hereafter, as a brilliant monument of God's Glory, to the house not made with hands, eternal in the heavens. Even as the Tabernacle of Moses was a type of the more glorious Temple of Solomon, so is this frail body of the glorified body which shall be hereafter.

I invest you with this Red Ribbon to remind you of the ardour with which you should endeavour to de-

stroy vice. This 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 the symbolic secrets, which have been transmitted through thirty centuries, amid bitter persecutions, for the benefit of the Sons of Light, 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.

The original number of this rank was fifteen, who were formed into three Lodges, of five each, and these were dedicated to Aaron, the first High Priest, who presided over the sacred lodge, held in the Tabernacle of the wilderness.

Having taken the solemn obligation of this degree, I will now intrust you with the words and tokens.

This is done.

Under the banners of the twelve tribes of the chosen people, I will now proclaim your title.

Illustrious Knights, let the Banners form a Sacred Arch over the head of the newly-initiated. Kneels.

Illustrious Knight Captain of the Guard, make the usual proclamation.

CAPTAIN OF GUARD.—Gives the accolade, saying—

To the Glory of the Sublime Architect of the Universe.
In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland.
Salutation on all points of the Triangle. Respect to the Order.

Arise, Illustrious Knight of the Tabernacle, which I now proclaim you, and I call upon all present to recognise you in your quality, as such, and to render you aid and protection in case of need.

SUBLIME GRAND COMMANDER.—

Join me, Illustrious Knights, in saluting our new made Knight. Together. All give Battery.

SUBLIME GRAND COMMANDER.—

Let us now safely deposit the Ark of the Sacred traditions in its appointed resting place.

Four Levites take up the ark ; a procession is headed by the Knight Marshal, and proceeds thrice round the room, whilst the ode is chanted.

Let God arise, and scattered

Let all his enemies be,
And let all those that do him hate,

Before his presence flee.
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.

The Lord himself did give the Word,
The Word abroad did spread ;
Great was the company of them,
Who the same published.

The Ark is placed behind the throne, and under the Shekinah. Sublime Grand Commander strikes 1, and all are seated.

SUBLIME GRAND COMMANDER.—

Most Learned Senior Knight Interpreter, explain to me the colour, and meaning of your banner.

SENIOR KNIGHT.—

It is Red, the colour 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 father's 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 crouched 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.

SUBLIME GRAND COMMANDER.—

Explain yours, Most Learned Junior Knight Interpreter.

JUNIOR KNIGHT.—

The colour of Reuben is Red, signifying the vision of the son. Reuben, thou art my first-born, my might, and the beginning of my strength, and the excellence of power, but unstable as water, thou shalt not excel because thou wentest up to thy father's couch.

SUBLIME GRAND COMMANDER.—

The explanation of your banner, Illustrious Knight Marshal ?

KNIGHT MARSHAL.—

The banner of Ephraim is Green, its emblem the Ox, signifying, he that beareth fruit. The blessings of thy father have prevailed above my progenitors. Unto the utmost bounds of the everlasting hills they shall be on the head of him who was separated from his brethren.

SUBLIME GRAND COMMANDER.—

Explain yours, Illustrious Knight Standard Bearer.

STANDARD BEARER.—

My Banner is Green, the colour 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 backwards.

SUBLIME GRAND COMMANDER.—

Yours, Illustrious Knight of Eloquence.

KNIGHT OF ELOQUENCE.—

Pink, the colour of Mannasseh, 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

bow abode in strength, and the arms of his hands were made strong by the mighty God of Jacob.

SUBLIME GRAND COMMANDER.—

Yours, Illustrious Knight Recorder ?

KNIGHT RECORDER.—

Yellow is the colour of Simeon, meaning he 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 digged down a wall. I will divide them in Jacob and scatter them in Israel.

SUBLIME GRAND COMMANDER.—

Yours, Illustrious Knight of Finance.

KNIGHT OF FINANCE.—

Purple, the colour of Zebulon, signifying habitation. Zebulon shall dwell at the haven of the sea ; and he shall be for a haven of ships ; and his border shall be unto Sidon.

SUBLIME GRAND COMMANDER.—

Yours, Illustrious Knight of Introduction ?

KNIGHT OF INTRODUCTION.—

Blue, the colour of Issachar, signifying reward or recompense. Issachar is as 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 became a servant unto tribute.

SUBLIME GRAND COMMANDER.—

Yours, Illustrious Knight Archivist ?

KNIGHT ARCHIVIST.—

White, the colour of Gad, signifying a troop or band. Gad, a troop shall overcome him, but he shall overcome at last.

SUBLIME GRAND COMMANDER.—

Yours, Illustrious Knight Captain of the Guard ?

CAPTAIN OF GUARD.—

Pink, the colour of Napthali ; he that struggles or

fighth. Napthali is a hind let loose ; he giveth goodly words.

SUBLIME GRAND COMMANDER.—

Yours, Illustrious Knight Sword Bearer ?

SWORD BEARER.—

Green, the colour of Benjamin, signifying, son of the right hand. Benjamin shall raven as a wolf ; in the morning he shall devour the prey, and at night he shall divide the spoil.

SUBLIME GRAND COMMANDER.—

Yours, Illustrious Knight Guardian of the Sanctuary ?

GUARDIAN OF SANCTUARY.—

Blue, the colour of Asher, signifying happiness. Out of Asher his bread shall be fat, and he shall yield royal dainties.

SUBLIME GRAND COMMANDER.—

What other signification is assigned to these banners ?

GUARDIAN OF SANCTUARY.—

They further represent the twelve signs of the Zodiac, but the explanations vary. We assign to Aries, Judah ; Taurus, Issachar ; Gemini, Ephraim ; Cancer, Benjamin ; Leo, Zebulon ; Scorpio, Dan ; Libra, Napthali ; Virgo, Asher ; Saggiarius, Mannasseh ; Capricornus, Gad ; Aquarius, Reuben ; Pisces, Simeon.

Moreover, the colours of these banners are thus interpreted : Red, is a symbol of divine love, of virtue and war ; Flame colour, of zeal, love, charity, and regeneration ; Green, of youth, beauty, hope, creation, and immortality ; Yellow, or Gold, of wisdom, council, constancy, and divine love ; Purple, of love, truth, royalty, dignity of demeanour, and divine goodness ; Blue is symbolical of eternity, friendship and fidelity ; it represents divine truth ; White is the symbol of immortality, purity, innocence, peace, chastity, and of

divine wisdom ; its opposite—Black—is emblem of humility and sorrow, and the two represent the good and evil principles, symbolised by the White Dove and Black Raven.

DISCOURSE.

Illustrious Knight, we learn from the sacred witness that Bezaleel and Aholiab were not only the most skilful at the building of the Tabernacle, but the most zealous in the work ; but 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 may call the natural genius or talent, whereby they were enabled to acquire that masterskill in arts which they exercised 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 their ultimate employment in his service.

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 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 Freemasonry 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.

Every symbol in the Tabernacle of Moses had its appropriate signification, which was carried into the Temple of Solomon. Both consisted of three parts: emblematical of the Terrestrial, Celestial, and Angelical worlds, namely—the Court, the Holy Place, and the Sanctum Sanctorum, the first contained the altar, which was of earthy matter, exposed to the air in an uncovered place, having on it a continual fire and surrounded with water, the which constitute the four elements of the terrestrial world. The second was in the middle, and represented the firmament, and contained the golden altar, the table, and candlestick. The third was the dwelling place of the most High, who, by the medium of angels, condescended to communicate with man. These three divisions are, moreover, the same in the modern churches of Christendom, which were erected by the Freemasons. The High Priest Josephus observes that the twelve stones of the Ephod, and the twelve loaves on the table, represent the twelve signs of the Zodiac, and equally the twelve months of the year. The seven lamps referred to the planets, and the seventy branches of the candlestick secretly indicated the Decani, or seventy divisions of the planets. The veils composed of white linen, purple, blue, and scarlet, typified the four elements, earth, sea, air, and fire, as also the Ephod of four divisions. Two parts of the Tabernacle represented sea and land, and the third heaven. The gold referred to the splendour which enlightens all things. Freemasonry, my Brother, was in all times the most noble and salutary of

institutions, and from the most remote ages there was imprinted on art much concealed grandeur.

This celebrated Temple was the symbolical image of the universe, and resembled in its dispositions the ancient mysterious temples of Egypt and Greece. A numerical system laid at the root of the worship of the Great King; numbers above all appear to dominate in the construction of the great world. The most holy place formed a cube corresponding to the number four, by which number the ancients represented nature, the length of the edifice was three units of the breadth, and represented the simple trinity; in doubling the units, the trinity doubles, and in multiplying the number by themselves the trinity triples. All the dispositions of the interior of the temple attach symbolically to the same system. The starry vault, or firmament, was sustained by twelve columns, which figure the twelve months of the year; the cornice which crowns it represents the Zodiac, and the twelve signs were represented by allegorical figures, so well executed that they seemed animated. Lastly, all parts of the temple corresponded to those of nature, the different emblems indicating the harmony of the whole world.

The most fabulous accounts exist of the wealth of the arrangements. The throne was placed in the east upon seven steps, representing the seven periods of creation, and seven virtues: love of God, and men, patience, vigilance, justice, strength and temperance; virtues indispensable to man for the acquisition of science and the knowledge of all things. The throne was gold, its feet were of emeralds and rubies, mixed with pearls, the size of an ostrich's egg. At the right was the statue of Jehovah, 40 feet high, containing a thousand talents of gold, holding in the hand a golden sceptre, enriched with diamonds. At the left was a female statue of silver, containing a thousand talents, and holding a serpent-staff. The sides of the throne had representations of fruits and flowers in

precious stones. The first step of the throne represented vines charged with grapes, all composed of precious stones wrought so as to represent the delicate shades of different fruits. The trees contained small birds of rich plumage. On each side of the second step were two golden lions of natural grandeur and terrible aspect. When the great Solomon placed his foot upon the first step, the birds extended their wings with a slight warble, and upon the third, the two lions placed their paws; and when Solomon attained this step a celestial harmony was heard. At the fourth, the sounds became more grave and solemn. At the fifth, harmonious voices addressed Solomon in these terms: "Son of David, Master of Light, seek to know the benefits which the great Jehovah has spread over thee." At the sixth, all the Patriarchs united in prayer. At the seventh, the birds still continued to flutter until Solomon seated himself upon the throne. Then, by secret mechanical means, healthy perfumes were spread around. Before the throne were two columns, and a tripod of spirits of wine, of which the blue and white flames resembled the wan light of a pale meteor. When a profane approached the throne, the lions made a frightful roaring, and beat their flanks with their tails, the birds bristled their plumes, and a troupe of demons, starting from several secret places, set up an horrible howling. And now of this glorious temple, the creation of divine genius, what remains to day? Nothing but the historic remembrance; but God who governs all things, has willed that this vast monument, erected to his glory, should be perpetuated in the hearts of the children of light.

Jewish Cabalism made an important part of the occult studies of philosophers, with the value of sacred names; extend your researches, and become a useful member of our Rite.

CLOSING SAME AS OPENING.

KNIGHT OF THE SERPENT.

15th Degree.

The Senate is divided in two parts, and represents the Court of Sinai. 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. In the East is a transparency of the Burning Bush, with the Ineffable name in the centre. The hangings may be red and blue.

The sash is red, the jewel is a Tau cross with a serpent of bronze entwined thereon.

The Sublime Grand Commander represents Moses, and is styled, Most Powerful; the Senior Knight Interpreter, Eleazer, the son of Aaron, and styled, Grand Pontiff; the Junior Knight Interpreter, Joshua, and is styled, Commander of the Host; the Knight of Eloquence, Ithamar, son of Aaron; the Knight Marshal is styled, Examiner; the Knight of Introduction, Conductor; the Knight Accompanior, Captain of the Guard.

OPENING.

SUBLIME GRAND COMMANDER.—Strikes 333. Officers rise.

Grand Pontiff, what is now the hour?

SENIOR KNIGHT INTERPRETER.—

Most Powerful, it is one hour past meridian.

SUBLIME GRAND COMMANDER.—

It is time then to attend to the wants of our brethren. Illustrious Knight Captain of the Host, you will first ascertain if the Guards are at their posts, and our Council secure from intrusion.

JUNIOR KNIGHT.—

Illustrious Knight Marshal, you will ascertain if the Guards are at their posts, and if we are secure from intrusion.

He ascertains by inspection and reports.

KNIGHT MARSHAL.—

Illustrious Knight Captain of the Host, the guards are at their posts, and we are secure from intrusion.

JUNIOR KNIGHT.—

Most Powerful, the Guards are at their posts and we are secure from intrusion.

SUBLIME GRAND COMMANDER.—

Illustrious Knight Captain of the Host, you will ascertain if all present are Knights of the Brazen Serpent.

JUNIOR KNIGHT.—

Illustrious Knight Marshal, you will ascertain if all present are Knights of the Brazen Serpent.

Knight Marshal receives the P.W. from each one present.

KNIGHT MARSHAL.—

Illustrious 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.

JUNIOR KNIGHT.—

Advance and communicate it to me.

He does so.

JUNIOR KNIGHT.—

Most Powerful, all present have given the Pass Word of Knights of the Brazen Serpent, and are avouched for as such.

SUBLIME GRAND COMMANDER.—Strikes 333. All rise.

It is mete and proper to invoke a blessing from T.S.A.O.T.U. upon our present Assembly. Give attention, Illustrious Knights, while our Illustrious Knight of Eloquence performs that important duty.

All kneel facing the Orient.

PRAYER.

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.—

Glory to Thee, Oh Lord! Glory to Thy Name!
Glory to Thy Works!

Knights sing 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;
Yea, 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.

SUBLIME GRAND COMMANDER.—Strikes 333.

Illustrious Knights, observe the Orient and attend to giving the S. *15*. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry, in and

for Great Britain and Ireland, I declare the labours of this Senate in activity on the Fifteenth Degree of Masonry, Knight of the Brazen Serpent, for the propagation of Wisdom, Science and Truth. Illustrious Knight of Eloquence, attend at 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 enter.

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.

KNIGHT MARSHAL.—

Stand, who seeks to pass ?

KNIGHT OF INTRODUCTION.—

Friends.

KNIGHT MARSHAL.—

Halt and communicate the Pass Word.

KNIGHT OF INTRODUCTION.—

We have been wandering in the wilderness for many days and have it not.

KNIGHT MARSHAL.—

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 Knight of Introduction, marched about the room in a serpentine course, finally he is halted at the Tent of Most Powerful Grand Master, and the Knight Marshal gives the Battery 55555-333-1.

JUNIOR KNIGHT.—

Who comes here ?

KNIGHT MARSHAL.—

Two prisoners, who have been captured as spies by the guards.

JUNIOR KNIGHT.—

Who are they ?

KNIGHT MARSHAL.—

They claim to be friends and brethren, who have been wandering in the wilderness.

JUNIOR KNIGHT.—

What seek ye ?

KNIGHT OF INTRODUCTION.—

Liberty and Protection.

JUNIOR KNIGHT.—

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 Knight of Introduction are marched outside the Council Chamber where the hoodwink is removed, and they are kept guarded.

JUNIOR KNIGHT.—

Most Powerful, there are without a detachment of the Guards, who have in charge two prisoners whom they have arrested as spies.

SUBLIME GRAND COMMANDER.—

Who are they ?

JUNIOR KNIGHT.—

They profess to be friends and brethren, who have been wandering in the wilderness for many days, and as such claim our protection.

SUBLIME GRAND COMMANDER.—

Let them be admitted to our presence.

Music. The curtain is drawn aside, the Knight of Introduction and Neophyte are admitted under guard, and are marched to the Council consisting of the representatives of MOSES, ELEAZER and JOSHUA.

SUBLIME GRAND COMMANDER.—

Strangers, from whence came you ?

KNIGHT OF INTRODUCTION.—

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; in 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.

SUBLIME GRAND COMMANDER.—

Are you not spies of the Amorites?

KNIGHT OF INTRODUCTION.—

We are not, but of your brethren, and seek your protection.

SUBLIME GRAND COMMANDER.—

By what means can you satisfy us of the truthfulness of your declarations?

Neophyte and Knight of Introduction give the signs of the various degrees, Knights of Rose Croix and Tabernacle.

SUBLIME GRAND COMMANDER.—

What is now your desire?

KNIGHT OF INTRODUCTION.—

To be restored to liberty, with enrollment under the banners of the order of Knights of the Brazen Serpent.

SUBLIME GRAND COMMANDER.—

Should we grant you the favour you ask, do you promise fealty and obedience in the future?

Both answer.

SUBLIME GRAND COMMANDER.—

Before we can grant you these favours, 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 this?

Both answer.

Guards, remove those chains. This is done.

Illustrious Knight Grand Pontiff, you will lead them to our Sacred Altar, and there receive their solemn vows.

To order, Illustrious Knights, and let the Triangle be formed. Strikes 333.

This is done, and the Neophyte is led to the altar, still under guard, and kneels. The Grand Pontiff, or Senior Knight, administers the O.B.

To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and

Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B., of my own free will and accord, hereby and hereon, most solemnly and sincerely promise and vow that I will for ever conceal and never reveal any of the secrets or mysteries of the Order of the 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 succour 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. All of these, my covenant vows, I do promise to faithfully perform, the Almighty Adonai being my helper, under no less 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.

Salutes the Book.

SENIOR KNIGHT.—

My Brethren and Illustrious Knights, your induction into the body of a Council of Knights of the Order of the Brazen Serpent, is intended to impress upon you the necessity of remaining faithful to the teachings of our venerated Rite; as it 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 that 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 trials was that their tents were infested with poisonous serpents, which bit the transgressors so that many died; upon which the people went to Moses saying:—We have sinned, for we have spoken against the Lord and against thee; and Moses prayed for the people.

To appease or subvert the evils produced by disobedience, Moses, at God's commands, caused a Brazen Serpent to be made and set up on a cross, or T, that all who were bitten might look upon the Brazen Serpent and, by Faith, be healed. Everyone who looked upon it, was directed to pronounce the word *hatathi*, I have sinned. And it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived. Of this we have an account in the Book of Numbers, to which I would call your especial attention. Numbers xxi. 6—9.

The Travellers are conducted from the altar to the Orient; while passing, the following Ode is sung.

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 is 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 shall rest on Thee.

SUBLIME GRAND COMMANDER.—

I will now invest you with the insignia of your degree; which you will perceive alludes symbolically to the circumstances upon which the order is founded.

The Knights of the Order of the Brazen Serpent, have certain means of recognition, whereby one 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 Illustrious 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 too free an exhibition of it, lest a knowledge of it becomes imparted to those who are not legally entitled to it; it is given thus by placing the first finger and thumb together.

The Token or Grip, is an essential in your investiture as it will serve to aid you in finding companionship among courteous Knights wherever you may meet them; it is necessary you should be cautious in its use; it is given thus

The Pass Word, is the name of the Illustrious Knight, who, in the time of the Crusades, founded the Order of the Brazen Serpent, for the relief of pilgrims to Jerusalem; 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 are recorded in the Book of Numbers, which I would commend to your observation and study.

Illustrious Knight Captain of the Guard, make the usual proclamation?

CAPTAIN OF GUARD.—Gives the Acolade saying:—

To the Glory of the Sublime Architect of the Universe.
In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland.
Salutation on all points of the Triangle. Respect to the Order.

Arise, Knight of the Brazen Serpent, which I now proclaim you, and I call upon all present to recognise you in your capacity as such and render you aid and protection in case of need.

SUBLIME GRAND COMMANDER.—

Join me, Illustrious Knights, in saluting our new made Knight. Together. Battery is given.

This ends the Degree of Knight of the Brazen Serpent, with the exception of the Charge, to which you will listen. Strikes 1. All seated.

DISCOURSE.

Illustrious Knight, your advancement thus far in Masonry, has taught you that in our Antient and Primitive Rite the letter of the legends of antiquity, were by our Primitive Brethren disregarded and viewed only as myths, veiling from vulgar minds, important truths. It is needless to dwell on the myth of the Serpent tempter of Eve, which the old Hermetic philosophers viewed as a symbolical image of sensuality. 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 symbolism into Greece, and the application of the serpent to represent the Priesthood of antiquity, who were told to be wise as serpents and harmless as doves; 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 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 similiar 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 gardens 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 neighbouring 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, there must have resulted from the mere communication a reciprocal influence, as might be surmised, in favour of the mightier minds. Thus the Muscovite and Pole finally adopted a 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 of the vipers obtained 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 mysterious legends of this character. Its mythology abounds in allusions to, and its fables are filled with exploits of, the serpent. Lok, the genius of evil, 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 favourite 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 in his wrath, than seeks to raise up prophets in their midst to instruct and forewarn them.

The Indian Christna is fabled to have destroyed an immense serpent with a hundred heads, which infested the waters of the Yamuna, and is interpreted as symbolical of the destruction of evil influences. In America, the most ancient inhabitants, the Toltecs, erected an immense serpentine mound of that reptile in the act of vomiting the cosmic egg, an hieroglyphical symbol, common to them and the Egyptians, and denoting the birth of all created matter, from the universal Spirit or Kneph.

At length, we enter into Gaul and Britain with this worship, which, like the symbolical representation of the Chinese, showing a dragon, vomiting a flood after a fleeing man, had literally encircled the earth. The Druid worship, so famous in antiquity, was an offspring of the ophitic symbols; the same familiar snake was adored not only as a symbol of light and life, but independently, in its own animal nature, as a 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 "Uter 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 represented as 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. Remains of the Druidical faith yet linger in Britain and Ireland, and were derived from the same centre as our own Oriental Rite.

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 wonderful accounts of the ubiquitous sea-serpent that startle the world so frequently, and tales of a similar character, to understand that the old idea is not entirely dead nor the old terror entirely cast aside. In alchemical language the term serpent, and green lion, was used to denote the seed or first principle of all matter. These philosophers still further embellished their work with serpent myths, symbols and fables, as we have here given them. But the fact is, that the original hero of all these dragon stories, was Osiris or Mythras, destroying Typhon or Ahrimanes. In the Ritual of the Egyptian Book of the Dead, the good God-Man, Hesi, is symbolically and physically, light, and the Sun; whilst similarly, the evil principle is darkness, and the great dragon, Apophos, fighting

for the destruction of man's divine soul. The 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 gold, around all flashed a golden light, whilst beyond the unfathomable vistas of space were opened, glittering with worlds through all immensity. And that sun was the light of knowledge, and those glowing 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.

SUBLIME GRAND COMMANDER.—

Illustrious Knight Grand Pontiff, what is now the hour?

SENIOR KNIGHT.—

The sixth hour past meridian.

SUBLIME GRAND COMMANDER.—

If no further business demands our attention it is time to close our labours.

Strikes 333. All rise and sing Ode.

SUBLIME GRAND COMMANDER.—

Illustrious 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.

JUNIOR KNIGHT.—

Illustrious 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.

KNIGHT MARSHAL.—

Illustrious Knight Captain of the Host, your order has been obeyed.

JUNIOR KNIGHT.—

Most Powerful, the Sentinel has been informed of your intention, and the Illustrious Knights await your further pleasure.

SUBLIME GRAND COMMANDER.—Strikes 333.

Attention, Illustrious Knights ; observe the Orient, and attend to giving the S. *15*. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary, I declare this Council of Knights of the Order of the Brazen Serpent duly closed.

Illustrious Knight of Eloquence, attend at the altar and close the Sacred Volume. And now, Illustrious Knights, depart in peace, and may the blessing of Adonai be upon us.

KNIGHT SAGE OF TRUTH.

16th Degree.

The Senate should be hung with black, having a bramier of spirits to light it in the centre. The officers should be clothed in black gowns. The sash is black. The jewel is a flat circular ring, having on one side the names of the twelve Egyptian Months and on the other the twelve signs of the Zodiac.

OPENING.

SUBLIME GRAND COMMANDER.—Strikes 333.

Most Learned Senior Knight Interpreter, the first duty of an Illustrious Knight Sage of Truth ?

SENIOR KNIGHT.—

To guard our mysteries from the profane.

SUBLIME GRAND COMMANDER.—

Let it be done.

SENIOR KNIGHT.—

Illustrious Knight Guardian of the Sanctuary, ascertain if we are secure.

Guardian of Sanctuary opens door and ascertains closing door reports to Senior Knight, who says—

SENIOR KNIGHT.—

Sublime Grand Commander, we are in security.

SUBLIME GRAND COMMANDER.—

Are you an Illustrious Knight Sage of Truth ?

SENIOR KNIGHT.—

I have been enlightened.

SUBLIME GRAND COMMANDER.—

To what purpose?

SENIOR KNIGHT.—

That I might benefit humanity.

SUBLIME GRAND COMMANDER.—

What is your P.W. Gives it. What does it denote?

SENIOR KNIGHT.—

One who knows the written law.

SUBLIME GRAND COMMANDER.—Strikes 333.

To order, Illustrious Knights. Observe the Orient and attend to giving the S.*16*. Accordingly, in the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, I declare the labours of this Senate in activity on the Sixteenth Degree of Masonry, Knight Sage of Truth, for the propagation of Wisdom, Science, and Truth. Illustrious Knight of Eloquence, attend at 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 labours.

RECEPTION.

The Senate should be in darkness, the Planispheres on the floor, a brazier with spirits is placed ready to be ignited when required. The Neophyte is prepared in the last degree by the Knight of Introduction, who makes the alarm on the inner door of the Senate by the Battery.

GUARDIAN OF SANCTUARY.—

Sublime Grand Commander, there is an alarm at the gate of our Sanctuary.

SUBLIME GRAND COMMANDER.—

Illustrious Knight Marshal, demand the cause.

KNIGHT MARSHAL.—Goes to inner door, opens it and asks:

Who disturbs this Senate?

KNIGHT OF INTRODUCTION.—

One to whom the sacred mysteries have been revealed in the several grades which this Senate has thought him worthy to be invested with, and now desires to make further progress in our Antient and Primitive Rite.

KNIGHT MARSHAL.—

What proof of his worthiness to receive promotion can he give to this Senate?

KNIGHT OF INTRODUCTION.—

He is a Knight of the Serpent, and as such, is willing to give signs, which will prove him in possession of the fifteenth Degree of the Rite.

KNIGHT MARSHAL.—

Give the Signs. This is done.

KNIGHT MARSHAL.—

You will await the orders of the Sublime Grand Commander.

Closes door and approaches the centre of the Senate.

Sublime Grand Commander, there is in the Peristyle of the Senate, a Neophyte, to whom the sacred mysteries of our Rite have been revealed in the several grades which this Senate has thought him worthy to be invested with; he now desires to make further progress in our Antient and Primitive Rite.

SUBLIME GRAND COMMANDER.—

What proof of his worthiness to receive promotion can he give to this Senate?

KNIGHT MARSHAL.—

He is a Knight of the Serpent, and as such has given the Sign, Token, and Sacred Word, of the fifteenth Degree of the Rite.

SUBLIME GRAND COMMANDER.—

Illustrious Knight Marshal, it is my order that he be admitted. Opens door.

KNIGHT MARSHAL.—

Illustrious Knight of Introduction, admit the Neophyte.

Music. The Knight of Introduction brings the Neophyte in and places him between the columns.

ODE.

Almighty God, as on thy shrine,
The mystic Myrtle branch we twine ;
Emblem of Light's eternal ray,
And Truth that fadeth not away.
Father, we feel the emblem true ;
Thy mercy is Eternal too.
This Sprig's a type of Thee above,
Eternal life, and peace and love.

KNIGHT MARSHAL.—

Here is ignored the frivolous distinctions of birth and fortune, of opinion and belief. The only superiority acknowledged is that of talent, and that must be accompanied with modesty.

SENIOR KNIGHT.—

Frail man, in life thou art the slave of necessity, the sport of events ; console thyself, death awaits thee, and in the bosom of the earth is repose. Listen to the voice of Nature which cries to thee : All men are equal, all are members of one family ; be tolerant, just and good, and thou wilt be happy. Let all thy actions be directed to utility and goodness, judge them beforehand, and if any which thou meditates be of doubtful character, abstain therefrom.

MARSHAL.—Leads Neophyte once round to Junior Knight.

Be the father of the poor ; each sigh thy hardness of heart draws forth will increase the curse that falls upon thy head. True liberality does not consist in the gift, but in the manner in which it is made.

JUNIOR KNIGHT.—

Death is not so terrible as it is said to be ; from a distance it is imperfectly comprehended. It is a spectre whose terrors vanish as we approach it. Death is sleep ; man passes from life to death as he passes from nothing into life ; his last sigh is the termination of movement and sensation. Forget not thy soul is

immaterial, and cannot perish like the body, which dissolves itself into its component elements. Beware of staining it with vice ! The wicked undergo punishment without cessation. No Lethean waters can extinguish the fires of remorse.

KNIGHT MARSHAL.—Leading Neophyte to Orator.

The moral law is universal, let its sacred text be graven on the hearts of men ; whosoever transgresses it shall be unfailingly punished.

KNIGHT OF ELOQUENCE.—

If thou fearest to be told of thy faults come not among us. Truth is God. Adore the Supreme Being, who created the Universe. Practice virtue, it is the charm of existence ; it consists in mutual benefits. The just man, strong in his approving conscience, is beyond the reach of misfortune and persecution ; trust in the justice of the Supreme Being. Know that thy felicity is inseparable from that of thy fellow beings ; do unto them as thou wouldst wish them to do unto thee ; let thy devotion to humanity involve, if necessary, even the sacrifice of thy life ? Remember unceasingly that thy happiness is of thy own creation, and that thy place is at the head of all created beings. Hate superstition ; adore God, who, in creating thee a being, free, intelligent and capable of virtue has made thee the arbiter of thine own destiny.

Marshal leads Neophyte to the West between the columns.

KNIGHT OF ELOQUENCE.—

“In the beginning, God created the heavens and the earth, and the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters ; and God said, Let there be light, and there was light.”

The spirits are ignited.

SUBLIME GRAND COMMANDER.—

My Brother, in the previous degree you were tried by the four elements, of which our bodies are formed. Earth is the basis of all matter, from it man was

formed and to it he must again return ; water is the active menstrum of the world, without it the blood would not flow in our veins, nor sap in those of the vegetable world ; fire is one of the constituent elements of all beings, and according to the presence of holy *lux*, all things wither or flourish. Man's body is formed from the elementary, his soul from the etherial, and his spirit from the celestial world.

Illustrious Knight Marshal lead to the Altar our brother, that he may renew his oath of fidelity to our Antient and Primitive Rite.

Neophyte is led to the Altar ; he stands with his left hand thereon, and his right forefinger pointing to heaven.

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I hereby renew all my previous bonds, under penalty of being held in scorn and disgust as a false Mason and a perjured man.

SUBLIME GRAND COMMANDER.—

I now invest you with the insignia, and will explain to you the secrets of an Illustrious Knight of this degree. This is done.

SUBLIME GRAND COMMANDER.—

Illustrious Knight Captain of the Guard, make the usual proclamation.

CAPTAIN OF GUARD.—Gives the accolade, saying—

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

Arise, Illustrious Knight Sage of Truth, which I now proclaim you, and I call upon all present to recognise you in your quality, as such, and to render you aid and protection in case of need.

SUBLIME GRAND COMMANDER.—

Join me, Illustrious Knights, in saluting our now made Knight. Together. Battery is given.

You will now make yourself known to the Senior and Junior Knights.

Neophyte is led to the Senior and Junior Knights, gives the Word, and returns to the Orient.

SUBLIME GRAND COMMANDER.—

The ancient initiates have transmitted the science of calculation and measurement, so closely connected with Geometry, and which has been so frequently pointed out as a necessary study. It begins with the knowledge of figures, the key to which we derive from the Egyptians. This Key consists of a perfect square divided into four square parts by a perpendicular line, and a horizontal one ; then by two diagonal lines from angle to angle, by which the square is divided into triangles. Here we find the cyphers from one to ten. The ONE is a perpendicular line. The two is formed by the two horizontal lines, and one of the diagonal. The THREE is formed by the two horizontal lines of the great square, and by the right half of the diagonal ones. The FOUR is formed by the right perpendicular side of the great square, half the diagonal and half the central horizontal lines. The FIVE is formed by the north-east half of the diagonal line, the right side of the central horizontal, the lower half of the right hand perpendicular of the great square, and the right hand side of the lower horizontal side of the square. The SIX is formed by a line extending from the right superior angle to the left inferior one, thence horizontally to the right inferior angle, thence diagonally to the centre. The SEVEN is formed by a line drawn horizontally from the summit of the middle, perpendicularly to the right superior angle, thence horizontally to the left inferior angle. The EIGHT is formed by two diagonal lines, making a cross of St. Andrew, and uniting them above and

below by two horizontal lines. The NINE is formed by a line drawn perpendicularly upwards from the centre of the square, thence horizontally to the right superior angle, thence diagonally to the left inferior angle. The AUGHT is the square itself. The ancient figures were angular ; but as nations became refined they gave their characters a more agreeable form, curving the lines, which were originally straight ; and thus formed what we improperly denominate Arabic characters. Geometrical studies led our forefathers to that of the inhabitable world, and they soon learned to fathom the ocean of immensity, and to pierce the azure vault. Man devoted himself to mathematics ; a noble science, known then but to the initiates of the Order. This science almost enabled him to develop the organization of nature, noting the Solar and Lunar causes, the Astral periods, and the changes of the seasons. The ancient astronomical system is represented by the square ; the four compartments of which are the four presumed regions of the world. By observing the sun's course, the four cardinal points were fixed East, West, North and South. The four squares served as angles of division for the seasons, making ninety-one days for each nearly, or three hundred and sixty-four days for the whole, one or two days being added at determined periods.

The Magi studied every department of nature with attention, with a view to arrive at a knowledge of its essence. The immensity of the aerial fluid filled those fires, which they regarded as so many small Suns, and afterwards as Stars. The power of the atmosphere upon all things, and the harmony of the organic laws, caused them to admire the wonders of nature ; and sharpened their energies to inquire, and to discover the vivifying principle, the soul of the Universe.

They recognized by their work, the Deity, as the

sole origin of organization ; the husband and wife and first principle of all things. They adored the Supreme Being in all the productions of the earth. They concealed their discoveries from the people, and gave fictitious significance to those emblems which they made known to the public. They decomposed light and air and matter ; salt, sulphur and mercury appeared to be its constituent elements. The first was the spirit, the second the basis, and the third the soul ; the last was the woman, wife, queen, moon, the first the man, husband, king, sun. Man has within him a microcosmical sun and moon, that has sympathy with the celestial bodies, which affect it, and in the centre thereof shines the divine light. These three substances were figured as a triangle, which form became, for this reason, more intimately blended with their religious worship, as an emblem of God, the great motive, whom the Hebrews named Jehovah. or the soul of nature. The Triangle was placed in the centre of divers circles and squares, to denote the vivifying principle which stretched its ramifications over all things. The Magi foretold eclipses and comets, thereby extending the influence of religious ideas, and leading to those of a metaphysical nature. The several planets, which are represented as making their course round the common centre, announce the antiquity of those great personages who were said to govern the earth, and were deified by admiring mortals.

Apollo, the God of Light, was synonymous with the sun ; this deity also presided over the arts and sciences of antiquity. The Moon represented the Goddess Diana, the sister of Apollo ; she was the nocturnal luminary, or light of the second order. Mars presided over the battles, and was styled the God of Heroes and Patriots. Mercury, the interpreter of Divine Light, was also the patron deity of Eloquence and Virtue. Jupiter was chief among the

Gods, and the personification of divine intelligence and power. Venus, the Goddess of Beauty, and the Mother of Love, are names which the genius of Greece and Rome have transmitted imperishably, in a language which will be preserved by the polished and the educated of mankind through all time. So, also, these classic pages preserve the renown of the God, who, personating Time, was said to have devoured his children, even as time consumes all to whom it gives birth—Saturn.

The two semi-circles are emblematical of Divinity and Nature, which to the true Mason are synonymous terms; everything in nature being governed by fixed laws, and consequently, periodical in its movements, announces the existence of a Grand Master, who attracts our veneration, and convinces us that nothing can be superior to Him. The Flaming Star is a symbol of Divine Providence, of that great and good Being whom Masons adore as the Sublime Architect of the Universe.

DISCOURSE.

The teachings of this degree, my brother, are of the highest antiquity. There was in the ancient city of Hipparenum, a celebrated school, worthy of the concentration of all human virtues, forming Chapters, which heaven designed to become the instructors of the world. But it was particularly in Media that the Magi celebrated their mysteries and doctrines, which spread through the world those floods of light and truth which T.S.A.O.T.U. had placed in the hearts of the learned Hierophants of Egypt.

Plato attributes to the word Magi a mystic meaning, which signifies "the most perfect culture of all things." The principle object of this degree is to

render man perfect, and to draw him nearer to the Divinity, from whom he emanated; that is to say, his re-habilitation and re-integration in his primitive rights and rank. There is within us two natures, the animal and the angel, and our labour is to combat the one that the other may denominate, until that moment, when disengaged of its heavy envelope, it shall take flight to better and higher regions. It is perhaps in this sense that the universal dogma of the redemption of mankind should be explained. In the mysteries of this degree it was said that when man, by a new and exemplary life, and by useful work, has reinstated himself in his primitive dignity, he approaches his Creator, is animated by a Divine breath and is initiated. In the instruction, the occult sciences are taught; the secrets of this grade can only be acquired after the prescribed studies, and severe trials, which are in reality but a course of religious and moral ideas, divested of all superstition. To gain admission to this venerated institution, it is necessary to add to elevation of soul and of intelligence, a great moral purity; and also to bind ourselves by a most solemn vow, to follow the precepts of the most severe virtue in the new life on which we enter.

The forms of this grade are few and simple, and recall the origin and arrangement of the Universe. The object is to render to T.S.A.O.T.U., the homage which is due to him; to elevate man above his fellow creatures, and to place him beyond those passions which so often trouble his existence.

In the Spring of every year a festival was celebrated termed "the regeneration of Light," to represent the primitive equality and connection of mankind. Kings exchanged their vain pomp, and freely mingled with the humblest of their subjects, who were seated at the same table with their kings and princes, a custom calculated to imprint a salutary lesson on the minds of the young princes.

These doctrines, adopted long before by the Chaldeans, were perfected in Persia by the sage King Darius Hystaspes, who, having penetrated into most of the regions of India, found the Gymnosophists in the solitary forests, where deep tranquility favoured their profound labours. It was from them he learned the laws which govern the Universe, and the journey of the stars. They revealed to him their Sacred Rites, which he recognised as identical with the doctrine of the Magi. During several centuries these were transmitted to posterity through their descendants; and from time to time men of vast and profound genius, in penetrating the sanctuary of science, have dissipated the clouds which hid the truth from the eyes of the profane, and taught them how, by the force of perseverance, they might raise temples to virtue, and dig graves for vice.

This ends the degree of Sage of Truth, and I admonish you to ponder well upon that which we have taught you, for upon your examination depends your advancement to the sublime grade of a Knight Hermetic Philosopher.

CLOSING SAME AS OPENING.

KNIGHT HERMETIC PHILOSOPHER.

17th Degree.

DECORATIONS.—A Lilac Sash with silver fringe, and six stars; upon it the Hermetic Cross, which is the Jewel of the degree. The Senate should be hung with black. In the centre is a brazier with spirits, to be lit at the proper time. The Officers should be clothed in black gowns.

OPENING.

SUBLIME GRAND COMMANDER.—Strikes 333.

To order, Illustrious Knights. Most Learned Junior Knight Interpreter, your duty in this Senate of Knight Hermetic Philosophers?

JUNIOR KNIGHT.—

To assist the Sublime Grand Commander and the Most Learned Senior Knight Interpreter, in the opening of the Senate.

SUBLIME GRAND COMMANDER.—

Your duty, Most Learned Senior Knight Interpreter, as a Knight Hermetic Philosopher?

SENIOR KNIGHT.—

To guard our mysteries against all indiscretion.

SUBLIME GRAND COMMANDER.—

Let it be done.

SENIOR KNIGHT.—

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, 55555-55555-1.

GUARDIAN OF SANCTUARY.—

Most Learned Senior Knight Interpreter, there is an alarm at the gate of our Sanctuary.

SENIOR KNIGHT.—

Demand the cause.

GUARDIAN OF SANCTUARY.—Strikes 55555-55555-1. Opens door and says—

Who disturbs the Sanctuary?

KNIGHT MARSHAL.—Outside.

It is the Knight Marshal, returning.

GUARDIAN OF SANCTUARY.—

It is the Illustrious Knight, our Marshal, Most Learned Senior Knight Interpreter.

SENIOR KNIGHT.—

Admit the Illustrious Knight Marshal.

KNIGHT MARSHAL.—Comes inside and says—

Most Learned Senior Knight-Interpreter, the vicinity of our Senate is secure from the prying eyes of the profane; none can overhear us.

SENIOR KNIGHT.—

Sublime Grand Commander, the vicinity of our Senate is secure from the prying eyes of the profane; none can overhear our mysteries.

SUBLIME GRAND COMMANDER.—

Since it is so, satisfy yourself that all present are Knight Hermetic Philosophers.

SENIOR KNIGHT.—

Illustrious Knight Marshal, approach the S. W. angle, and give me the password of this Grade.
Done.

JUNIOR KNIGHT.—

Illustrious Knight of Introduction, approach the

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N.W. angle, and give me the password of this Grade.
Done.

SENIOR KNIGHT.—

You will receive the pass from the Knight Hermetic Philosophers in the South, Illustrious Knight Marshal.

Marshal does so, and goes up to Sublime Grand Commander.

JUNIOR KNIGHT.—

You will receive the pass from the Knight Hermetic Philosophers in the North, Illustrious Knight of Introduction.

Knight of Introduction does so, and goes up to Sublime Grand Commander.

SUBLIME GRAND COMMANDER.—Strikes 333.

To order, Knight Hermetic Philosophers?

KNIGHT MARSHAL.—

Sublime Grand Commander, all in the South Valley have given the word.

KNIGHT OF INTRODUCTION.—

Sublime Grand Commander, all in the North Valley have given the word.

SUBLIME GRAND COMMANDER.—

Advance, Illustrious Knights, and communicate the pass to me.

Knight Marshal and Knight of Introduction advance and give the pass to Sublime Grand Commander.

SUBLIME GRAND COMMANDER.—Strikes 1. All sit.

Most Learned Junior Knight Interpreter, at what hour do the labours of the Knight Hermetic Philosophers commence?

JUNIOR KNIGHT.—

Sublime Grand Commander, the Work is always in progress.

SUBLIME GRAND COMMANDER.—

Why, Most Learned Junior Knight Interpreter?

JUNIOR KNIGHT.—

Because the Work to which the Knight Hermetic Philosophers are devoted, requires the perpetual action of his powers, and suffers no interruption but during the moments claimed by the infirmities of created nature.

SUBLIME GRAND COMMANDER.—

Most Learned Senior Knight Interpreter, what are the moments that our traditions allow for the repose of a Knight Hermetic Philosopher?

SENIOR KNIGHT.—

The hours of perfect darkness.

SUBLIME GRAND COMMANDER.—

At what hour is the Work resumed, Most Learned Junior Knight-Interpreter?

JUNIOR KNIGHT.—

At the first appearance of light.

SUBLIME GRAND COMMANDER.—

What hour is it, Most Learned Senior Knight Interpreter?

SENIOR KNIGHT.—

The ORIENT brightens; it is the hour for labour.

SUBLIME GRAND COMMANDER.— Strikes 333. All rise.

As it is the hour for the commencement of our labour, join me, Illustrious Knights, in prayer to T.S.A.O.T.U., to bless our Work and make it conformable to His law. All kneel and face the East.

PRAYER.

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 labours 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.—

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

SUBLIME GRAND COMMANDER.— Strikes 1, all resume stations.

Your station in the Senate, Illustrious Knight-Guardian of the Sanctuary?

GUARDIAN OF SANCTUARY.—

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.

SUBLIME GRAND COMMANDER.—

Illustrious 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 Honour, against the profane.

SUBLIME GRAND COMMANDER.—

Illustrious Knight Standard Bearer, your place?

STANDARD 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 T.S.A.O.T.U., when vowing fidelity to our venerated Rite.

SUBLIME GRAND COMMANDER.—

Your place in the Senate, Illustrious Knight Captain of the Guard?

CAPTAIN OF GUARD.—

Near the Most Learned Junior Knight Interpreter; to see that the Hermetic Philosophers are at their respective posts; and to make the necessary proclamation at the reception of a Neophyte.

SUBLIME GRAND COMMANDER.—

Illustrious Knight of Introduction, your place in the Senate?

KNIGHT OF INTRODUCTION.—

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 Initiate delights to study, and accompany him in search of light in his various journeys toward truth and perfection.

SUBLIME GRAND COMMANDER.—

Illustrious Knight Marshal, what is your allotted duty for the good of the Senate?

KNIGHT MARSHAL.—

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.

SUBLIME GRAND COMMANDER.—

Illustrious Knight of Eloquence, your station?

KNIGHT OF ELOQUENCE.—

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 Honour and the Myrtle of Initiation.

SUBLIME GRAND COMMANDER.—

Your duty, Illustrious Knight Archivist?

KNIGHT ARCHIVIST.—

To keep a clear copy of the transactions for the

information of the Mystic Temple, 32nd Degree, of the Province of , and the Sovereign Sanctuary; to faithfully preserve the rituals; attach the Seal to all documents of the Senate, and to read the Balustre at the opening of the work.

SUBLIME GRAND COMMANDER.—

Your duty, Illustrious Knight of Finance?

KNIGHT OF FINANCE.—

To receive all funds due to this Senate from the Illustrious 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 Antient and Primitive Rite.

SUBLIME GRAND COMMANDER.—

Your duty, Illustrious Knight Recorder?

KNIGHT RECORDER.—

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 for it.

SUBLIME GRAND COMMANDER.—

Most Learned Junior Knight Interpreter, why do you preside in the North West of the Senate?

JUNIOR KNIGHT.—

That I may defend the Order against the ignorant who revile it; and assist the brethren in establishing an equality of love between those whom human weakness has caused to err.

SUBLIME GRAND COMMANDER.—

Most Learned Senior Knight Interpreter, why is your place at the South West of the Senate?

SENIOR KNIGHT.—

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.

SUBLIME GRAND COMMANDER.—

The Sublime Grand Commander's place ?

SENIOR KNIGHT.—

In the East, to watch the Work, that it be perfectly executed, and fill the Senate with Light and Truth.

SUBLIME GRAND COMMANDER.—

Thanks, Illustrious Philosophers. You will now join in singing the Ode.

ODE. TUNE: *Old Hundredth.*

Where'er the Orient spreads its light ;
Where'er our Brethren feel its power,
May they in harmony unite ;
In zeal improve each working hour.

Let friendship and fraternity,
Their strengthening influence give ;
That in close bonds of union, we,
May prosper whilst we live.

So Brethren of the Mystic tie,
Our strength and courage all are one ;
As tolerant is the All-seeing Eye,
In tolerance let our work be done.

Thus to his work each faithful heart,
Gives all his intellectual power,
In labour due, each bears a part ;
Brothers, it is the working hour.

SUBLIME GRAND COMMANDER.—Strikes 333.

To Order, Illustrious Knights, observe the Orient and attend to giving the S. *17*. Accordingly, in the name of the Sublime Architect of the Universe and under the auspices of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland, I declare the labours of this Senate in activity on the Seventeenth Degree of Masonry, Knight Hermetic Philosopher, for the propagation of Wisdom, Science and Truth. Illustrious Knight of Eloquence attend at the Altar and unfold the Sacred Book of Laws. Illustrious Knight Guardian of the Sanctuary, inform the Sentinel that the Senate is opened, and if there are any

visiting Knights, invite them to participate in our labours.

The Orator opens the Bible and places the Sword and Myrtle on it. Guardian of Sanctuary does as instructed.

Illustrious Knight Archivist, you will now read the graven tablets of the last meeting. Archivist does so.

RECEPTION.

The Knight of Introduction prepares the Neophyte by divesting him of his upper garments, and placing over his eyes a veil of dark gauze ; he then strikes 55555-55555-1 on the door.

GUARDIAN OF SANCTUARY.—To Senior Knight.

An alarm at the gate of our Philosophical Academy, Most Learned Senior Knight Interpreter.

SENIOR KNIGHT.—

Illustrious Knight Marshal, attend to it.

KNIGHT MARSHAL.—Strikes 1 on door ; opens and asks—

What do you desire ?

KNIGHT OF INTRODUCTION.—Outside.

To be admitted into your Academy, if you deem me worthy.

KNIGHT MARSHAL.—

Have you made sufficient progress in the study of the preceding degrees ?

KNIGHT OF INTRODUCTION.—

I have.

KNIGHT MARSHAL.—

Give me the S. and W. of Knight Sage of Truth.

This is done.

Enter this Philosophical Academy.

Music. Neophyte is brought in.

SUBLIME GRAND COMMANDER.—

I shall now proceed to test the progress which you have made in your study of the hidden mysteries of Nature and Science. If you answer satisfactorily you will be allowed to proceed in your initiation ; but

if you are proved guilty of inattention to our Mysteries, we shall remand you back that you may undergo further preparation and instruction.

Tell me what qualities were ascribed by our venerated Patriarchs to the seven Planets ?

NEOPHYTE.—Assisted by Marshal.

Saturn, cold and dry ; Jupiter, warm and moist ; Mars, hot and dry ; Sun, fiery and dry ; Venus, moist and warm ; Mercury, warm and dry ; Moon, cold, moist and changing.

SUBLIME GRAND COMMANDER.—

In the Pythagorean doctrine the system of numbers resolved the problem of cosmogony. This science of numbers represented not only the arithmetical qualities, but all grandeur, all proportion. By it we ought to arrive at the discovery of the principle of things, which, in our times, is called the absolute, or unity. The mind of Deity, like the mind of man, is essentially geometrical, and the system of mathematics is found to prevail throughout all nature, therefore an enquiry into mathematics is a research into the mind of Deity. What is the power of numbers ?

KNIGHT MARSHAL.—For Neopyhte

Unity, or ONE, having no parts is not so much a number as the principle generator ; it is the symbol of identity, existence and general harmony ; it is, said Pythagoras, the essential attribute, the sublime character, the seal even of Divinity. Binary, is the symbol of diversity, inequality, division, or separation, man and woman, representing matter, or the passive principle. Ternary, image of the Supreme Being, uniting in itself the properties of the two first numbers. To the Pythagoreans it represented not only the surface but the principle of the formation of bodies. It applies to the THREE chemical principles, which give animation to the whole world, Salt,

Sulphur, and Mercury, belonging to the THREE kingdoms of Nature,—vegetable, mineral, and animal ; Spirit, Soul and Body ; Birth, Existence, and Death ; Dryness, Humidity, and Putrefaction ; from all times the ancients held the Ternary in great respect.

The number FOUR is that by which the ancient people represented nature as the number of corporeity ; it is found in time and space ; there are four Cardinal points, four Seasons, and four Elements. The Gnostics claimed that all the edifice of their science reposed upon a square of which the angles were Sege (silence), Hathos (profundity), Nous (intelligence), and Aletheia (truth).

The number FIVE was considered as a mystic number, composed of the Binary and Ternary, and symbolises the vital essence, the animating spirit. As the Pentalpha, it is an emblem of fellowship.

The number SIX was in the ancient mysteries a striking emblem of nature,—North, East, South, West, the Zenith, and Nadir. The Double Triangle of six points, is the emblem of the sentence of Hermes, who said : "That which is below is like that which is above ;" this figure is emblematic of Deity.

The number SEVEN, according to the Sages, governed the Universe, and was called the perfect number. The Egyptians considered it as the symbol of life, and Plato says that the soul of the world was generated out of it. It represents the seven eternal principles of nature, attraction, repulsion, circulation, light, heat, sound, and corporeity. It recalls the seven planets, seven celestial spheres, seven primary colours, the seven harmonic tones, seven days of the week, seven periods of creation, and the seven cosmogonical representations of the Egyptians, which resolved themselves into eight in the soul of the world.

The number EIGHT is a symbol of perfection, and its figure indicates the perpetual and regular course

of the Universe, it is the first cube. The Gnostic Ogdoade, was eight stars, which replaced the eight Cabiri of Samothrace, the eight Egyptian and Phœnician principles, the eight gods of Zenocrates, and the eight angles of the Cubic Stone.

The number NINE was regarded by the Sages with veneration for reasons already given; being composed of three times three, it refers to the perfection of the spheres, and each of the elements constituting our body is ternary.

The number TEN is most Sublime, as it contains the monad or unity which created all things, with the 0 or symbol of chaos, out of which the world was formed, and it was the foundation of the Hebrew Sephiroth. It comprehends life and nothingness, power and strength, the beginning and end of the divine science.

The number ELEVEN was considered an omen of defeat and death.

The number TWELVE alludes to the twelve months, and the twelve signs of the Zodiac, expressing the twelve operations of nature, spiritually and materially.

SUBLIME GRAND COMMANDER.—

Conduct the Neophyte to the altar.

Leads Neophyte to the altar. Neophyte kneels.

STANDARD BEARER.—Holds banner over him.

Brother, kneel beneath the glorious folds of the refulgent banner of the Rite, and re-attest your fidelity to the Antient and Primitive Rite of Masonry.

SUBLIME GRAND COMMANDER.—Strikes 333. All rise.

Let the triangle be formed, Illustrious Knight Hermetic Philosophers. Done.

To the glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

I, A.B., in the presence of the Sublime Architect of the Universe, and this Academy of Illustrious Hermetic Philosophers, renew all my former obligations to the Antient and Primitive Rite of Masonry, and should I knowingly violate my oath, I do most solemnly pray that each and every member of the Rite will look on me with scorn and disgust, as without honour or faith; a man to be despised, unworthy of trust or confidence, as a degraded perjurer. May I crawl as a reptile, unworthy to look for hope, respect, or condolence from all honourable men and brothers of our venerated Rite, should I be so vile as to break this my solemn oath; and may T.S.A.O.T.U. be my help.

ALL.—

Amen! Amen!! So mote it be!!!

The Gauze Veil is now removed. The Brazier is lighted.

SUBLIME GRAND COMMANDER.—

I will now invest you with the insigna of your rank. I also entrust you with the Signs and Words of the degree of Knight Hermetic Philosopher. Done.

I congratulate you upon the high Masonic dignity you have received. Illustrious Knight Captain of the Guard, you will now make the usual proclamation.

CAPTAIN OF GUARD.—Gives the Acolade, saying:—

To the Glory of the Sublime Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Masonry, in and for Great Britain and Ireland. Salutation on all points of the Triangle. Respect to the Order.

Arise, Knight Hermetic Philosopher, which I now proclaim you, and I call upon all present to recognise you in your quality as such, and to render you aid and protection in case of need.

SUBLIME GRAND COMMANDER.—

Join me, Illustrious Knights, in saluting our new made Knight. Together. Battery 55555-55555-1.

SUBLIME GRAND COMMANDER.—Strikes 1. All are seated.

You will now pass the Sign, Words, and Battery,

with the Illustrious Junior and Senior Knights Interpreters, and then return to the Orient for further instruction.

Neophyte is lead to the N. W., and S. W., gives Word, &c., and returns to the East.

SUBLIME GRAND COMMANDER.—

I will now, Illustrious Knight Hermetic Philosopher, explain to you the Hermetic Cross. The Cross represents the tree of science, and mystically corresponds with the secret teachings of the high mysteries, and contains all the sacred numbers: it is the base of Geometry. . This symbol existed in the Isle of Cazumel, and on the coast of Yucatan, nearly four thousand years before Christ; and was revered as the divinity of rain, allegorical of fertility.

Quetzalcoate, the legislator of the Indians, was represented in a robe with crosses. It was used anciently to indicate the roads. It was consecrated in China to the adoration of the Sublime Architect of the Universe. The Priests of Mythras made the sign of the T Cross upon the forehead of the initiates, and a similar sign prevails among the Indian Brahmins in touching the five points of the face. Nature often adopts the cruciform in its mysterious operations.

In Northern Asia, and in some parts of America have been found large stones in the form of a Cross, adored by the ancient people. Many mythological ruins in Greece have had the same form.

In Egypt the Thos (land-marks), were often in wood, and in the shape of a Cross. On the transverse pieces were inscriptions relative to science and the arts; and to multiply those inscriptions, they sometimes placed two or three cross-pieces, which made double or triple Crosses, which are frequently seen on ancient monuments, as well as single crosses; again it is considered as the key of the Nile, to which river that country owes its fertility. We have seen how

general was the veneration for this sign, with different motives.

It is to be remarked, with as much pleasure as interest, how natural good sense knew, when science was but little advanced, how to represent by so simple a sign as two sticks laid across at right angles, the course of the sun and the progress of the seasons. It is not astonishing that to fix better the attention of the people on those great phenomena to which we owe the productions of the earth, and to excite them to a pious gratitude towards their author, this representative sign was made a religious symbol.

The Red Cross is the symbol of the life to come; the origin of this Cross is of the highest antiquity.

The horizontal line represents the Equator, and the vertical, the Meridian; we have thus four extremities of the Equator, and the two solstices of Summer and Winter at those of the meridian; consequently, the four seasons. By analogy, they unite to Spring, youth and morning; to Summer, ripe age and noon; to Autumn, age and evening; and to Winter, death and night.

The Alchymists added to those four points, which they called the four generative elements, Fire, Air, Earth and Water, which they expressed by conventional signs. They constructed a diagram of a circle enclosing a square, within which was a triangle containing a point from which proceeded two lines, and inscribed it thus:—From the first great cause sprang two contraries, from these the three principles, and the four elements, which are resolvable into the quintessence; so that as all things arise from one fixed thing, all matter is reduceable to the dual male and female principle, symbolically termed the sun and moon.

To form our cross commence by tracing a circle of three hundred and sixty degrees, in which design a cross of twelve equal squares, which represent the

twelve signs of the Zodiac, or the twelve months of the solar year; one-half, in ascending from January to the end of June, indicates the progression of the days; and the other half, July to the end of December, the declination of the sun. This cross essentially marks the line of the meridian from South to North, and indicates at the same time the strong heat of Summer, in opposition to the frosts of Winter.

A horizontal line traverses the entire world from East to West, and shows us equal days and nights in the zone which it divides; this line is called the Equator.

In casting the eye of imagination over the four quarters of the globe we discover in this cross the principle of life, which is the Air, or the East, the beginning of vegetation, or Spring, which announces to us the awakening of Nature; infancy should be placed on this side, for man finds himself in the Spring of life, as the horizon of morning indicates the appearance of day in this quarter of the world, and the sun rising in the East enriches it with its beneficent rays.

Let us now look to the top of the cross; we shall find there fire, which is the soul of life, according to many philosophers, who symbolised by this element the Creator of the Universe. The Summer, by its great heat, characterizes the second part of the year. Man, in adult age, is distinguished by the desire of reproduction of his kind, and by the strength of his physical faculties.—Noon is naturally found in this part of the cross, because the sun is at its highest point, which makes the meridian.

If we look at the West, we shall find that that part of the world contains more atmospheric humidity. Autumn, which is the third season of the year, shows us that all the productions of the earth have arrived at their maturity. Man, in this division of the cross, is placed in his decline, which we denom-

inate age—third period of life—that in which he should live happy, if he has known how to profit by the preceding years of his labour. This division of the cross indicates also that the sun descends under the horizon of night in the West; it is the time when man prepares himself for rest.

In the North is found the earth, as being the most material, and consequently the heaviest portion; it is also the reason why we place it at the bottom. Winter, when all is frozen from its distance from the sun, produces the fourth season of the year, when all nature seems to be completely inert. The portion of the globe to the North is found to be less peopled than the other portions of the earth, because it is an almost continual winter. In this part of the cross is indicated the death to which each creature is obliged to submit.

Man, as well as animals, returns to the ground; all of matter is decomposed to be reproduced under other forms, and is annihilated by turns, according to the order of Divinity and Nature. In the bottom of the cross, is the instant of sleep or night; which makes the fourth part of the day, composed of twenty-four hours.

In the centre of the cross is found the Flaming Star, with a Delta in the middle bearing in its centre the simple, but great character of UNUS DEUS, ONE GOD!—the point signifying the Universe, which is governed by invariable rules.

The laws are indicated by twelve squares, which bear the names of the months, composing the Solar Year. Outside of this cross there is another, announcing the lunar months of twenty-eight days, two hours, seventeen minutes and thirty-six seconds, which the Mahomedans still follow; their year is therefore composed of thirteen lunar months, which gives the same number of days as those of the solar year, which is three hundred and sixty-five days,

forty-eight minutes and forty-eight seconds. The Lunar Cross is called the Hammer Cross.

The Alchymists of the middle ages wore a ring with the initials I. A. A. T.—*Ignis, Aqua, Aer, Terra*,—Fire, Water, Air, Earth. The Hebrew words for the four elements, were—

Iammim—Water; *Nour*—Fire; *Rouahh*—Air; *Iabescheh*—Earth.

Of these four letters were the following aphorisms :—

I. “*Ignem naturæ regerando integrat.*”

One restores the fire of Nature by regenerating it.

N. “*Ignæ naturæ renovatur integra.*”

Nature is entirely renewed by fire.

R. “*Ignæ nitrium roris invenitur.*”

The dew of nitre is found by fire.

I. “*Indifesso nusu repellanus ignorantiam.*”

Repel ignorance by indefatigable efforts.

Alchemy was a branch of learning cultivated by the Egyptian priests and the reduction of the golden calf to powder by Moses is instanced by the Adepts as evidence of his ability in their science, the study of which was general in the East and carried thence by the Arabs to Spain and spread by the Templars. The brotherhood adopted a symbolical language of its own in order to conceal its secrets under a Ceremonial Rite and binding oath, such as was common amongst the learned at the time, and also to protect the professors from persecution as sorcerers. In Germany a legend was propagated that the order derived its principles from Christian Rosencreutz who was born in 1387 and travelled to the East. The doctrine of the order was established on three principles : first, the perfectionment of man that he may approach the divinity by his virtues ; second, the study of the occult virtues of science ; third, the study of the secrets of nature, mystic theology, the

sacred names of God, of angels, the elements, the seven planets known to the ancients. Their emblems were the sun, moon, double triangles, the rose. As we have already given you in our ceremonials an outline of the hermetic philosophy, you are now prepared to extend your enquiries into the three worlds termed by them the elementary, intellectual and angelic, which correspond in some measure with the three series into which our Rite is divided in the grades of Chapter, Senate and Council.

SUBLIME GRAND COMMANDER.—Strikes 1. All seated.

You will now listen to the Lecture.

The Neophyte is seated. The following questions are put by the Sublime Grand Commander and answered by the Senior Knight Interpreter, and may be extended from the Lectures.

Q.—Illustrious Senior Knight Interpreter, what is the first study of an Hermetic Philosopher ?

A.—The research of the operations of Nature.

Q.—What idea can you give me of Nature ?

A.—It is invisible, though it acts visibly, for it is but a volatile spirit, which does its office in the body, and which is animated by the Universal Spirit which we know in common Masonry, under the respected emblem of the Flaming Star.

Q.—What does it positively represent ?

A.—The divine breath, the central and universal fire which vivifies all that exists.

Q.—What qualities should the scrutinizers of Nature possess ?

A.—They should be those of nature itself ; that is to say, simple, patient and constant ; these are the essential characters which distinguish good Masons.

Q.—What is the seed or germ of each thing ?

A.—The most perfect decoction of the thing itself.

Q.—Where is it contained ?

A.—In the four elements.

Q.—What engenders it ?

A.—The four elements, by the will of the Supreme Being and the imagination of Nature.

Q.—What signifies the Flaming Star ?

A.—It is an emblem of the Divine fire, of the life-giving light, which renews unceasingly, of the inexhaustible benevolence of the divine source, which from the centre of the universe gives it its laws, rules the course of the stars, pours fertility upon the earth, and is prodigal of ornament, in order that its children may be happy.

Q.—What signifies Masonically the 12 signs of the Zodiac ?

A.—The Poets of antiquity styled them the 12 temples of the sun, because in its annual revolution, it seemed to overrun these 12 signs, one each month, or three each season in its journey; it arrives periodically upon each branch of the Mystic Cross; it is for this reason that the four divisions indicate the four principles of Solary epochs, equinoxial and solstitial. They were hieroglyphical emblems, fixed upon the celestial atlas by the ancient hierophants, of which the meaning was known only to the initiates.

SUBLIME GRAND COMMANDER.—

Thanks, Illustrious Senior Knight Interpreter. After the details which have been given to you I consider it my duty to impress upon you that, conformably to our ritual there has always existed in the universe, fixity and regularity. God being, there was necessarily a basis for him to be, to live and to act; this life, this action, was necessary before there could be a result. In whatever part there has been an intelligent being, traces of his intelligence are necessarily found. And we may note above all, that ever since intelligence existed there has been increased development in all creation, which is an organisation of matter; and all which exists to-day differs from what was before it, as the present will, in turn, receive alteration. Of all those things

which are composed of the four elements fashioned by the hands of the Supreme Being, the stars, suns and systems, nothing is imperishable or constituted for eternity. Thus the father of growth and progress, T.S.A.O.T.U., has willed that as every world had a commencement, so also it will have an end; He only is eternal.

We will look at the question locally, in the region embraced by our senses, in the stars which surround and enlighten us, and try to penetrate to the origin of things. In the state of Chaos, it is probable that the substance was not compact, that it was a mixture, or single element which comprised within it four elements, submitted successively to vital force, the creative spirit determining the points for concentrated action. If there was a first nation or a first amongst beings, there was doubtless a first born amongst the multitude of stars which roll over our heads.

We will now inquire whether matter has a limit. To this we answer, yes, in its weight and volume, which neither augments nor diminishes; but no, in its extension which is bounded only by immensity, in which it can delate infinitely. Matter then exists everywhere in space, a void nowhere, or if such void exists it is only partially and for a time. The creative spirit finds matter everywhere, for its organising labour, in which to individualise itself and perform a work. The faculty or will of this spirit, being continuous, each instant sees newly created worlds, and if eternity is there to produce them there is immensity of space to contain the production. In proportion, as the organizing principle operates the new worlds concentrate by their inherent attraction; the confused chaotic matter separates, and the lighter parts float, whilst the heavier sinks to form the hard base or centre, whilst the fluids, composed of air, water, fire, and earth, delated to excess, form the four distinct elements.

The first of the elements to rise from the mass should be fire, and it is perhaps that which produces the separation of the others; then follow air and water; the solid mass was not at the beginning such as it is to-day; for the constituent elements, as they now are, were produced by the application of heat and the modification of cold. The first ray of warmth, or perhaps the first electrical spark, penetrates the mass in space, producing movement and confusion, fermentation, boiling, and dissolution. At times, stars explode, or fly off like the breaking of a revolving millstone, or they dilate into palpable essence; we have, in this way, a series of planets arising from a pulverised or broken-up star of greater magnitude. These fragmentary agglomerations, frozen or burning, rounded by rotatory movement, cooled by immobility, or warmed by the shock, become, ere long, fitted to serve as the basis of life; that is to say for the soul or vital essence to constitute organic forms, suited to act upon the same matter. The cooling of a star, which loses the heat proper to it, or its internal caloric, is sometimes arrested by another in its neighbourhood which commences an attraction with it, for these spheres aid or retard each other, in proportion as they are extinguished wholly or in part; fire can no more produce annihilation than the other elements, it only changes the form, place, action, or aliment. Warmth and light appear to be but one and the same thing; the fire of the sun is identical with that of the earth; and the combustion which we can produce by means of a spark drawn from flint is absolutely the same as that given out by a burning glass when it is used to concentrate the sun's rays. You will now listen to the discourse of this degree.

DISCOURSE.

Brother, the Antient and Primitive Rite of Masonry is founded on Religion, Science, Knowledge, and Virtue. Sweet Religion unfolds to man his brilliant destiny; it occupies his mind with its promises; it is a protector which guides him amid perils; it shows the spirit of loved ones hovering around him; applauding his good deeds, and rejoicing when he shuns the path of passion or of crime. It supports him as he falters amidst precipices; and amid the darkness of ignorance and error, it consoles him who is dying upon the bed of pain. If man, the monarch of nature, is loaded with chains, religion breaks them; her sublime inspirations elevate him even to the Diety.

This is exemplified in the allegorical discourse of this degree.

It was Cain, the first born of Adam, who gave to the Angel of Death his first prey. Cain killed his brother, but the soul of the victim flew to the celestial dwelling, where it was thus challenged by the Great Eternal:

"Mortal, whence comest thou? Thou hast not yet been summoned!"

"I come," answered Abel, "because thy work is incomplete. Thou gavest man an organized intelligence. At the moment when thou gavest him breath, thou gavest him place over the rest of creation. This being, par excellence, is thy interpreter and thy delegate upon earth; and thou hast subjected him to the eternal laws of matter, and made him the most helpless of all thy creatures, over whom he exercises supremacy. Thou hast neither given him the strength of the lion, the statute of the elephant, the agility of the gazelle, the dexterity of the ape, the piercing sight of the eagle, the splendour of the peacock, nor the melodious voice of the nightingale."

"Man and matter," replied God, "thy complaint is unjust. I have bestowed upon thee three eminent gifts, which more than recompense thee for thy natural feebleness, and given thee empire over all the creatures thou hast mentioned. I have given thee intelligence, to invent, language, that thou shouldst associate with thy fellow man; hands to execute; whilst the animals remain circumscribed within the limits of their respective organizations, slaves of a blind instinct. Thou alone hast received the eminent gift of power to know thyself, to perfect thy nature, and to measure the extent of thy rights and duties. Man, thy complaint is unjust; thou hast sought and thou hast found the divine sciences. Thou hast asked, and I have given thee bread for mind as well as body, in the mysterious laws of nature. Thou hast knocked, and I have opened unto thee the door of eternal happiness, whence thou hast been able to contemplate my work—the Creation! Plunge; then, oh, mortal, thy regard into chaos; cross these thick darknesses, and thou shalt be initiated, which is to say, thou shalt learn the first cause and the second."

Thus spake the Almighty, and placing his finger upon the forehead of the Neophyte, he permitted him to see the mysteries of the eternal work.

The first object which struck the sight of the new initiate, was the still virgin earth, red with blood, newly spilled. From the black and smoking spot arose a fetid vapour, which, condensing in the air, gradually assumed the form of a gigantic figure, covered with a black veil; it was Repentance just brought forth by Crime, and there Cain, the fratricidal Cain, prostrate upon the earth, his bosom torn by remorse, and striking his breast, raised his eyes, red with weeping, towards the skies, henceforth the immortal dwelling place of his victim. But God was inexorable to his supplications.

At this withering sight, Abel, moved by the most generous pity, could not restrain his tears, but addressing the All-powerful Being, to whom all hearts are open, said: "Eternal Benefactor of Nature, pardon for my brother, or let me redescend to the land of suffering and console him."

At this touching prayer, all the celestial harmony of heaven broke forth; all the heavenly chorus, which surrounds the throne of the Eternal, saluted Abel; all creation gave forth the hymns of mercy and forgiveness; and God looked kindly upon the sinner, and upon the Elect. This benevolent and refulgent look, no mortal can depict; but the just, like Abel, will comprehend it.

This magnificent allegory, of such majestic simplicity, is perfectly Masonic; have we not, for one of our emblems, the trowel; and does not the trowel hide, repair, and reconstruct what vice and crime would sometimes destroy? Neither can we assign a more noble origin to PARDON AND REPENTANCE.

CLOSING.

SUBLIME GRAND COMMANDER.—

Illustrious Knight Recorder, you will please read the graven tablets of this day's work.

Knight Recorder reads the minutes.

SUBLIME GRAND COMMANDER.—Strikes 333.

Illustrious 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. Done. S. G. C. strikes 333.

If any Illustrious Knight has a proposition to bring forward for the benefit of this Senate and our Antient and Primitive Rite, now is the time to speak.

Most Learned Senior Knight Interpreter, at what

hour do the Hermetic Philosophers suspend their labours ?

SENIOR KNIGHT.—

When the sun disappears from the azure vault of heaven.

SUBLIME GRAND COMMANDER.—

What hour is it, Most Learned Junior Knight Interpreter ?

JUNIOR KNIGHT.—

The sun is at its inferior meridian, and it is time for the suspension of our work.

SUBLIME GRAND COMMANDER.—

As it is the hour of rest and perfect darkness, join me, Illustrious Knight Hermetic Philosophers, in prayer to T.S.A.O.T.U., that He may continue to bless us, our labours, and our Venerated Rite.

PRAYER.

ALMIGHTY God, Father of Immensity, who, with a word, hast created the world, and whose look gives life to every thing that breathes, we thank Thee for the favours 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 that Good whereof all Perfection resides in Thee.

ALL.—

Glory to Thee, O Lord! Glory to thy Name!
Glory to Thy Works!

SUBLIME GRAND COMMANDER.—

The Illustrious Knights will join in singing the closing ode.

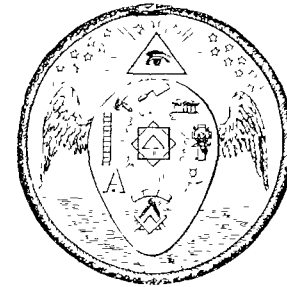
The Orient pales its light,
And darkness gathers round ;
So let the lonely hours of night
In Faith and Hope abound.

Our labours now are at a close,
Rest calmly with the night,
And with your soft and sweet repose
Be visions fair and light.

SUBLIME GRAND COMMANDER.—Strikes 333.

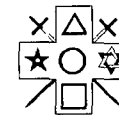
To order, Illustrious Knights, observe the Orient and attend to giving the S. *17*. Accordingly, In the name of T.S.A.O.T.U., and under the auspices of the Sovereign Sanctuary, in and for Great Britain and Ireland, I declare this Senate of Knight Hermetic Philosophers duly closed. Illustrious Knight of Eloquence, attend at the altar, and close the Sacred Book of Laws. Illustrious Knight Guardian of the Sanctuary, inform the Sentinel that the Senate is closed. And now, Illustrious Knight Hermetic Philosophers, depart in peace, and may the Spirit of God watch over you !

MANUAL
OF THE
SECRET WORK OF THE 4°-17° OF THE
ANTIENT & PRIMITIVE RITE OF
MASONRY.



Transcribed from Authentic Sources by

Arturo de Hoyos, Knight Grand Cross
Grand Archivist, Chairman of the Publications Committee



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ANCIENT AND PRIMITIVE RITE
AS WORKED IN 1883.

CHAPTER.

4.—DISCREET MASTER

S. Place the first two fingers of the right hand on the lips.
Answer, same with the left hand.

Grip. Join right hands as in the M.M. grip; move left hands to elbows and swing seven times whilst crossing the right legs, the inner part in contact.

P.W. Za. Zi. (1. Name of the Son of Jonathan. 2. Zion, Zalm.)

Sacred Words: 1. Jod. 2. Jah. 3. Jaho.

Battery. 666666-1.

Age. 3 times 7 years accomplished.

5° — SUBLIME MASTER

S. Raise right hand and draw it from left shoulder to right hip. Answer, raise hands crossed and eyes to heaven, let fall across the abdomen and look upwards.

G. Join right hands, one turns and says *Berith* (alliance), the other turns and says *Neder* (vow), the first turns and says *Shelemoth* (perfection). Interpreted promise of a complete alliance.

P.W. ACACIA. JOHA-BEN (Son of God)

S.W. ELEIAL, JOHEB, ELIAH.

BAT. 88888888-1 (thrice repeated.)

6. — KNIGHT OF THE SACRED ARCH

S. Of Admiration. Raise hands to heaven, head inclining to the left, one knee touching the ground.

S. Of Adoration. Fall on the knees; interlace the fingers of both hands, palm upward.

G. Mutually place your hands under the elbows, as if to raise each other. One says *Be of good cheer*. Answer, *Jabulum* (he is a good Mason).

2nd G. (Only given with the word.)

S.W. (Only given with the 2nd G.)

ARCHES. 1. JOD, Principle; 2. JAH, Existence; 3. JAH, God; 4. ELEIAL, Immortality; 5. ELIAH, Fortitude; 6. JOHEB, Toleration; 7. ADONAI, Power; 8. ELHANNAN, Mercy; 9. JOBEL, Joy.

BAT. 333—333—333.

7.— KNIGHT OF THE SECRET VAULT

S. M.M.'s thrice repeated.

C.W. MAKOBIM (sorrow).

P.W. (The Names of the Arches in last degree.)

S.W. SHEM-HAM-PHERAUSH (the unprounceable name.)

BAT. 333—333—333.

ALPHABET.

8. — KNIGHT OF THE SWORD

S. Carry the right hand open to the left shoulder, move it down with a serpentine motion to right hip, draw sword and stand on guard.

G. Interlace the fingers of left hands, and point swords to heart. One says *Judah*, the other *Benjamin*.

S.W. JUDAH, BENJAMIN.

BAT. 22—1—22.

AGE. 70 years.

MARCH. Five steps, sword raised.

9. — KNIGHT OF JERUSALEM.

S. Left hand on the hip; present sword as for combat, feet forming a square.

G. Strike five by 1—22—22 on joint of little finger; place left hand on other's right shoulder, right feet and knees touching; one says twenty the other says twenty-six.

P.W. TEBETH (Return to Jerusalem).

S.W. ADAR (Thanksgiving, Second Temple).

BAT. 1—22—22.

MARCH. One step on the toes.

10° — KNIGHT OF THE ORIENT.

S. Look towards your right shoulder and say *Abaddon* (destroyer), the other looks towards the left and says *Jabulum*.

E S. Place the right hand upon the forehead.

G. Place left hand in questioners, each looking at right shoulder; then place left hand upon left shoulder, right hand upon right.

P.W. JABULUM. S.W. ABADDON.

BAT. 666666—1.

MARCH. Seven steps, forming an heptagon.

11.— KNIGHT OF THE ROSE CROIX.

S of O. Raise the eyes to heaven, and cross the arms, fingers extended, forming the sign of the *good pastor*.

S. of R. Point index finger of right hand to heaven—Immortality Answer, Point index finger of the right hand to earth—Death.

S. of Aid. Cross right leg behind left, arms extended Answer, by left leg behind right.

S. of Heredom. Clench the fingers of the right hand, elevate the thumb to the forehead, then draw it down to the stomach, and across the abdomen from left to right.

Gen. Sign. Cross the arms, raise the hands to heaven, let them fall on the abdomen.

S. of the Law. Join hands, fingers extended as on a book.

S. of the Tower. Place the left hand flat on the examiner's side; right on left shoulder.

S. of Pedestal. Look in the palm of right hand, then place it on forehead.

G. (Only given with the Word I.N.R.I.) placing mutually the hands on the breast

P.W. EMANUEL. Ans. PAX VOBISCUM.

S.W. (Only given with the grip.) (Justice Now Rules Empires.)

2nd S.W. ZOROBABEL. Answer, ORIENS.

BAT. 7777777.

AGE. 33 years (ripe manhood). MARCH. Three precipitate steps.

ALPHABET.

SENATE.

12. — KNIGHT OF THE RED EAGLE.

S. Military salute with the Sword.

[EXAMINATION.—S. of earth: Head a little inclined forward, touch the brow with back of right hand. Then take the examiner successively by the 1, 2 and 3rd joint of index finger of right hand, mutually spelling *Boaz*. P.W. *Phorlac*, (angel of earth.)

S. of Water. Place the right hand on the heart, stretch it horizontally to the height of the chest, and let it fall to the right side. Then press mutually the 1, 2 and 3rd joint of the middle finger, spelling *Jachim*. Then give the S. of *astonishment and horror*; look at the earth, turn the head to the left side and raise both right hands towards heaven.

P.W. *Taljahhad*. (A. of Water.)

S. of Fire. Join hands, palm outwards, fingers interlaced and covering the sight. Then give the S. of Admiration; raise hands and eyes towards heaven, the left hand a little less elevated, toe of the left foot a little less elevated that the knee makes a square with the right leg.

P.W. *Uriel*. (A. of Fire).

S. of Air. Extend forward the right arm to the height of the shoulder. Then take the hand in the M.'s grip and syllable the words thrice alternately.

P.W. *Hacan* or *Casmaran*. (A. of Air).

S. of the Sun. Place the thumb of the right hand upon the right eye, raise the index finger to form a square, imitate the taking and say—"I compass even the Sun." Answer, Make the sign of the Good Pastor.]

G. Press five times on the palm of each others right hand with the 2d finger.

P.W. HORI (Celestial day).

S.W. ACHMOUNEYN (Name of a Tomb.)

BAT. 55555.

13.— KNIGHT OF THE TEMPLE.

S. Place the right hand on the heart, extend it horizontally palm downwards, then give E.A., F.C and M.M. signs. (Signifying, with all my heart I am devoted to my Brothers.)

G. Give three light blows with right hand on others right shoulder. Answer, by taking the right hand and giving three light shakes.

P.W. SOTHIS. Answer: *Solomon*.

S.W. NATURA. Answer: *I.N.R.I.*

BAT. 777777.

14. — KNIGHT OF THE TABERNACLE.

S. Place the right hand upon the eyes, as if to guard from a strong light, and place left on breast; then carry right hand to left shoulder, and withdraw diagonally to the right side. Answer, by making a movement with the right hand as if censuring, a censor in the left, advancing left foot.

G.S. Place the hands open on the head, then join the two thumbs and index fingers to form a triangle before the face.

G. Take reciprocally with the right hand the left side, rounding the arm.

W. URIM AND THUMMIM. (Light and perfection.)

P.W. ZURI SHADDAL. (The Almighty is my rock of strength.)

S.W. Y.H.V.H. or J.H.V.H. (Only given in the Senate.)

BAT. 666666-1 MARCH. (Same.)

15. — KNIGHT OF THE SERPENT.

S. Point to the earth with the right index finger, as if tracing the trail of a Serpent.

G. Take the left wrist with the left hand. Answer, take the right wrist with the right.

P.W. I.N.R.I. Answer, *Ralph John*.

S.W. MOSES.

BAT. 55555-333-1.

MARCH. Nine steps in Serpentine.

16.— KNIGHT SAGE OF TRUTH.

S. Point upward with right forefinger. Answer, Unite the extremities and form a triangle before the body with the arms.

S. of Help. Clasp the hands, palms outwards, above the head, saying, "To me children of the widow."

S. of Order. Right hand supported on the hip.

P.W. KEKATHITES (one who knows the written law.) Answer, *Gomel*.

S.W. EDUL-PEN-CAGU (Do what thou wishest should be done to thee).

BAT. 1111111111.

17.—KNIGHT HERMETIC PHILOSOPHER.

S. Point upwards with the right thumb. Answer, place the hand flat upon the heart with the thumb forming a square.

G. Make the Hermetic Cross; left hand palm down, the other covers with left, same with right.

1. S.W. KARNAK. Answer, *Adonai*.

2. S.W. Given only in Senate.—I.N.R.I.

1. P.W. ABOT, (The East.) Answer, *Helios, mene, tetragramaton* (Sun, (gold.) Moon, (silver,) God.)

2. P.W. SESOSTRIS.

W. of R. THUOTMOSIS.

BAT. 55555-55555-1.

ALPHABET.