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COLLECTANEA VOLUME 20, PART 1

*Degrees of the
Egyptian Masonic Rite
Of Memphis.*

*4°-18°
With the "Secret Work"*

Arturo de Hoyos, Pt. Gr. Ch. (Hon.), Kt. Gr. Cr.
Grand Archivist, Grand College of Rites, USA



Printed by the Grand College of Rites
of the United States of America
2008

*Degrees of the Egyptian Masonic Rite of Memphis:
4°-18°, with the "Secret Work"*

Collectanea. Volume 20, Part 1.

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Urban T. Peters
Grand Chancellor 2008

IOWA MASONIC LIBRARY
Cedar Rapids, Iowa

URBAN TILDEN PETERS
Grand Chancellor, Grand College of Rites, USA, 2008

PERSONAL

Most Illustrious Grand Chancellor, Urban Tilden Peters was born in Martin, Kentucky on September 22, 1929. He is the son of the late Colonel Robert and Bertha Ellis Peters. He was raised on a small farm in the coal mining region of Eastern Kentucky. He graduated with honors from Martin High School in 1948. He attended Berea College for two years prior to enlisting in the U.S. Air Force in 1951. He was married to Mary Magdalene Branham on December 31, 1953. Urban was discharged from the Air Force in January of 1955. The couple completed their undergraduate education at the University of Maryland. They completed their graduate work in education at the George Washington University. After serving thirty-six years in the Prince George's County, Maryland Public Schools system, the couple retired in 1989. Mary passed away on October 14, 2006 with congestive heart failure.

SYMBOLIC

Raised in Seat Pleasant Lodge No. 218 in April, 1976
Served as Chaplain, Secretary, Treasurer of the Lodge and President of the 218 Temple Holding Corporation
Served as Worshipful Master in 1985, 1996, 2006, 2007, 2008
Appointed Grand Inspector of The Grand Lodge of Maryland, 1991-1993
1995 was Worshipful Master of St. John's Lodge No. 11, D.C.
1998 was Worshipful Master of Pythagoras Lodge of Research, D.C.
Grand Representative of the Grand Lodge of The District of Columbia and the Grand Lodge Brazil near the Grand Lodge of Maryland

YORK RITE-Received KYCH, 1991, KYGCH, 1994

Chapter, High Priest of York Royal Arch Chapter No. 44, Grand High Priest of the Grand Chapter of Royal Arch Masons of Maryland, 1994-95
-Grand Secretary of the Grand Chapter RAM of D.C., 2000-2002
-Named Meritorious Companion by Grand Chapter RA Masons of D.C., 1995
-Received General Grand Chapter RA Masons International Bronze Metal, 2002
-Grand Representative of the Grand Chapters, of Kentucky near Maryland, Indiana and Ireland near the Grand Chapter of the District of Columbia

Council T.I.M., York Council No. 23, I.M., Adoniram/Zabud Council No. 2, D.C. Grand Marshall of the Grand Council of R & S Masons of Maryland, 1998
Grand Master of The Grand Council of Cryptic Masons of D.C. in 1999-2000
-Received General Grand Council of Cryptic Masons Adult Youth Leadership Metal, 2002, Order of Silver Trowel, Ish Sodi Award 2000

Commandery Past Commander, Potomac No 3, and Marvin Fowler No 7, of D C and York Commandery No 16 in Maryland
Past Grand Commander of the Grand Commandery of Knights Templar in the District of Columbia, 1998 Received the "Knight Commander of the Temple" award from Grand Encampment, USA, 1999
Past President of the Past Commanders Association in Maryland
Grand Representative of Maryland, Kentucky, Colorado and the Philippines near the Grand Commandery of the District of Columbia
*Recipient of "Warrick Trophy" for best ritualist and No1 Commandery in Maryland, 1992

York Rite College

Pass Governor, Maryland York Rite College No 58, 2002
Deputy Grand Governor of Maryland York Rite College-2006-2008
Appointed Grand Governor of Maryland York Rite College, 2008-
Received York Rite Sovereign College of North America "Gold Honor Award" in 1990, the "Distinguish Service Award" in 1992 and the "Order of The Purple Cross" in 1995

SCOTTISH RITE

Joined A A S R, Valley of Washington, Orient of the District of Columbia in 1982 Endowed Life Member Active in the ritual work for years Named an Emeritus Chairman of Visitation Committee after serving in that capacity for ten years Served as Commander of the Council of Kadosh in 1992 Worked several years as a tour guide at the Supreme Council's "House of The Temple", Headquarters, Library and Museum of the A A S R, S J
Invested a KCCCH, 1991 Coronated S G I G , 33°, 1995

SHRINERS

Joined Almas Shrine Temple in Washington, D C in 1982 Served as chairman of Sick and Shut-In Committee for several years, was Commander of the Legion of Honor, 1996 & 97 Has portrayed George Washington since 1990, appointed the official George Washington for the Temple in 2003 Serves on the Sheppard's Club Drivers Team

OTHER MASONIC ORGANIZATIONS

Past Grand Tall Cedar of Prince Georges Forest 139, 1988
Past Monarch of Kallipolis Grotto, Washington, D C , 1990
Past Worthy Patron, Marlboro Chapter 61, OES, 1996, 2002
Inducted into Francis Scott Key Priory, KYCH, Maryland
Past Prior, George Washington Priory No77, KYCH, D C
Past Preceptor, Inri Tabernacle, H R A K T P , D C
Appointed Chief Adept, S R I C F , Maryland College, 2001 Elevated to Grade IX°
By The High Council, USA, 2001
George Washington Camp, National Sojourners, Washington Chapter, Heroes of '76
Past Sovereign Master, Old Line Council No 34, Maryland/

M I Grand Chancellor, Grand College of Rites, USA, 2008 Recipient of "Knight of Grand Cross" 2008

CIVIC ORGANIZATIONS

Ordained an Elder in the Presbyterian Church, 1962

Served Architecture Control Commissioner in Prince George's County, MD

Served on P G County Fire Chief's Citizens Advisory Committee three years

Served three terms as County and State Educators Associations Delegate

Served as Adjutant, American Legion Post 41, D C , 1996-2008, Department

Commander of D C 2005 and Delegate to National Convention in 2005, 06, 07 and 2008

CURRENT OFFICES:

WM, Seat Pleasant Lodge No. 218.

Grand Governor, Maryland York Rite College.

Chief Adept, S.R.I.C.F., Maryland College. (2001-Present)

Grand Chancellor, Grand College of Rites, USA. 2008-2009

Adjutant, Department of Justice American Legion No 41, D C

**The Grand College of Rites
Of the United States of America**

Officers for 2008-2009

Grand Chancellor:

M.I. Urban T. Peters, 10294 Athabasca Trail, New Market, Md. 21774

Senior Vice Chancellor:

R.I. David Dixon Goodwin, 1509 Campus Dr., Vestal, N.Y. 13850-4036

Junior Vice Chancellor:

R.I. Franklin C. Boner, 10866 Butler Rd. Newark, OH 43055-8852

Grand Registrar:

R.I. Gary D. Hermann, 2675 Ashley Ct., Tremont, IL 61568

Grand Registrar Emeritus:

M.I. Herb A. Fisher, HPGC, 553 Caren Dr., Virginia Beach, VA 23452

Grand High Prelate:

R.I. Martin P. Starr, 33 E. Cedar, Apt. 184, Chicago, IL 60611

Grand Archivist:

R.I. Arturo deHoyos 6513 Legendgate Pl., Burke, VA. 22015

Grand Redactor:

R.I. David L. Hargett, 406 Harris Lane, Monroe, NC 28112

Grand Mareschal:

R.I. Pierre (Pete) Normand, P.O. Box 10434, College Station, TX 77842

Grand Seneschal:

Lawrence N. Jolma, Jr. 7606 Jervis Street, Springfield, VA 221512502

The Grand College of Rites Of the United States of America

COMMITTEES for 2008-2009

Financial Review Craig C Stimpert, CPA, Chairman, _____
Reese L Harrison, Jr , PGC, 711 Navaro St , Suite 600, San Antonio, TX 78205
Thurman C Pace Jr PGC 518 St Marks Ave Westfield, NJ 07090
R I Martin P Start, 33 E Cedar, Apt 184, Chicago, IL 60611
*Urban T Peters, GC, 10294 Athabasca Trail, New Market, MD 21774

Necrology: *R I Franklin C Boner, Chairman,
10866 Butler Rd Newark, OH 43055-8852
Richard H Palm, Member, 3005 Foster Drive, Warren, OH 44483
Robert Cave, Member _____

Allocution *R I David Dixon Goodwin, 1509 Campus Dr , Vestal, N Y 13850-4036
M I Charles S Iversen, 5013 Acacia Avenue, Bethesda, MD 20814
M I Reese L Harrison, Jr , 711 Navaro St , Suite 600, San Antonio, TX 78205

Publications *Arturo de Hoyos, Chairman, 6513 Legendgate Pl , Burke, VA 22015
& Web-site Charles Gary Ford, 2008 16th St , NW, #3, Washington, DC 20009
Aaron M Shoemaker, 1136 NE Colleen Drive, Lee's Summit, MO 64086
*Martin P Starr, 33 E Cedar, Apt 184, Chicago, IL 60611

Board of General Purposes
M I Thurman Pace, Jr , PGC, Chairman 518 St Marks Ave , Westfield, NJ 07090
Howard R Caldwell, 8108 Grandview Ave , Arvada, Co 80002
Robert Keith Cronk, P O Box 37 Rock City, IL 61070
Leslie E Black, 3006 Wickland Road, Louisville, KY 40205-2730

Trademark and Logo *R I David Dixon Goodwin, Chairman
1509 Campus Dr , Vestal, N Y 13850-4036
Aaron M Shoemaker, 1136 NE Colleen Drive, Lee's Summit, MO 64086
M I Reese L Harrison, Jr
*David L Hargett, 406 Harris Lane, Monroe, NC 28112

Registration: Stanley P Boyd, Chairman, 2106 Hallmark Ct , Wheaton, IL 60187
Robert E Martin Jr , 1415-27th Street, Rockford, IL 61108
Mathew F Gibbons 516 N Oak Knolls Ave , Rockford, IL 61107
*Lawrence N Jolma, Jr 7606 Jervis Stret, Springfield, VA 22151-2502

Past Grand Chancellor's Jewell Urban T Peters, David D Goodwin, Gary D
Hermann, Reese L Harrison, Jr and David Hargett
*Denotes GCR line officer

MINUTES OF GRAND COLLEGE OF RITES

Meeting February 9, 2008

REESE L. HARRISON, Jr. GRAND CHANCELLOR presiding

The invocation was given by Martin Starr, Grand High Prelate, after which the Pedge of Allegiance was led by the Grand Chancellor.

The Grand Chancellor then welcomed the Past Grand Chancellors of which 11 were present.

The Grand Chancellor presented his allocution, which was greatly accepted.

The report of the Grand Registrar was then given and is as follows:

Total membership as of January 1, 2007	1,123
Lost	28
Suspended	100
Deceased	11
Total membership as of January 1, 2008	984
Life Members	147

With 147 life members at \$300, there should be \$44,100 set aside. As you well know, when I became Registrar, there was no provision for this and we had approximately \$3,000. As this report shows, we have closed the gap. This was accomplished through the increase in dues and increase in cost for life membership. Also, I thank the members for picking up the Collectanea at the meeting as this saves us \$2.80 per book in postage(US).

In a previous meeting with Grand Chancellor William H. Koon presiding, a motion was made by Stanley Boyd that a small portion of the life membership money invested in good yield bearing stock which was done, and can be found in the Treasurer part of the Registrar's report. As you will note, the ending balance of \$36,867.80 as of February 1, 2006, and the closing balance of January 31, 2007, was \$45,604.85 for an increase of \$8,737.15.

You will note asset value of \$40,558.82 results in our life membership deficit is now only \$3,541.18. This we hope to overcome in the near future.

I thank the Grand Chancellor for his cooperation and leadership during the past year. I wish the new Grand Chancellor much success in the coming year.

A special thank you to Art deHoyos for the final story of another fine book. Art's dedication and great knowledge is the one who really makes this college function.

Thank you for letting one serve as your Grand Registrar and move for the adoption of this report.

Gary D. Hermann

The Grand College of Rites of the United States of America

Gary D. Hermann, Grand Registrar

P O. Box 1044, Tremont, Illinois 61568 - Ofc 309/ 925-2661 Fax 309/ 925-5411

Treasurer's Report

Checking/NOW account Report

Report covers period beginning February 1, 2006 thru January 31, 2007.

Account Balances based on statements received in the Registrar's Office as of January 31, 2007.

<i>Beginning Balance</i>	<i>2/1/06</i>	<i>\$ 4,254.09</i>
<i>Add:</i>		
<i>Deposits</i>		<i>13,499.50</i>
<i>Interest</i>		<i>43.54</i>
<i>Less:</i>		
<i>Disbursements</i>		<i><u>12,751.00</u></i>
<i>Total Cash on Hand</i>	<i>1/31/07</i>	<i>\$ 5,046.13</i>

Investment Report

Report covers period beginning February 1, 2006 thru January 31, 2007.

Account Balances based on statements received in the Registrar's Office as of January 31, 2007.

Investment Manager - Robert W. Baird & Co. Incorporated, Peoria IL

<i>Beginning Asset Value</i>	<i>2/1/06</i>	<i>\$ 36,867.80</i>
<i>Dividends/ Interest Income Baird \$ Mkt</i>		<i>922.00</i>
<i>Appreciation (depreciation) in stock value</i>		<i>(397.64)</i>
<i>Certificate of deposit interest income</i>		<i>1,213.01</i>
<i>Transfer from NOW acct to Certificate of Deposit</i>		<i>1,953.65</i>
<i>Ending Asset Value</i>	<i>1/31/07</i>	<i>\$ 40,558.82</i>
<i>Total Assets January 31, 2007</i>		<i>\$ 45,604.95</i>
<i>Total Assets January 31, 2006</i>		<i>\$ 41,121.89</i>

The Grand College of Rites of the United States of America

Gary D. Hermann, Grand Registrar

P O Box 1044, Tremont, Illinois 61568 - Ofc 309/ 925-2661 Fax 309/ 925-5411

Treasurer's Report

Checking/NOW account Report

Report covers period beginning February 1, 2007 thru January 31, 2008.

Account Balances based on statements received in the Registrar's Office as of January 31, 2008.

<i>Beginning Balance</i>	<i>2/1/2007</i>	<i>\$ 5,046.13</i>
<i>Add:</i>		
<i>Deposits</i>		<i>15,110.00</i>
<i>Interest</i>		<i>81.87</i>
<i>Less:</i>		
<i>Disbursements</i>		<i><u>8,711.13</u></i>
<i>Total Cash on Hand</i>	<i>1/31/2008</i>	<i>\$ 11,526.87</i>

Investment Report

Report covers period beginning February 1, 2007 thru January 31, 2008.

Account Balances based on statements received in the Registrar's Office as of January 31, 2008.

Investment Manager - Robert W. Baird & Co. Incorporated, Peoria IL

<i>Beginning Asset Value</i>	<i>2/1/2007</i>	<i>\$ 40,558.82</i>
<i>Dividends/ Interest Income</i>	<i>Baird \$ Mkt</i>	<i>1,154.04</i>
<i>Appreciation (depreciation) in stock value</i>		<i>2,701.95</i>
<i>Certificate of deposit interest income</i>		<i><u>1,321.77</u></i>
<i>Ending Asset Value</i>	<i>1/31/2008</i>	<i>\$ 45,736.58</i>
<i>Total Assets January 31, 2008</i>		<i>\$ 57,263.45</i>
<i>Total Assets January 31, 2007</i>		<i>\$ 45,604.95</i>

Investment Assets
January 31, 2008

<i>Robert W. Baird money market account</i>	<i>603.93</i>
<i>Robert W. Baird stocks and other investments</i>	<i>17,874.60</i>
<i>Certificate of deposit, First National Bank in Tremont</i>	<i><u>27,258.05</u></i>
	<i>45,736.58</i>

The Grand College of Rites of the United States of America

Past Grand Chancellors

* = Deceased

1932 – FORMATION	J. Edward Allen *	NC
1932 – HONORARY	Henry V. A. Parsell *	NY
1933	J. Raymond Shute, II *	NC
1934	Harold Van Buren Voorhis *	NY
1935	J. Hugo Tatsch *	MA
1936	William Moseley Brown *	VA
1937	Luther T. Hartsell, Jr. *	NC
1938	Ray V. Denslow *	MO
1939	Kennon W. Parham *	NC
1940	Walter L. Stockwell *	ND
1941	Charles C. Hunt *	IA
1942	Charles H. Johnson *	NY
1943	C. Vernon Eddy *	VA
1944	Henry Emmerson, Jr. *	NY
1945	William L. Cummings *	NY
1946	Clarence Brain *	OK
1947	Gardner R. P. Barker *	NY
1948	Godfrey Pittis *	NJ
1949	Lewis E. Smith *	NE
1950	Elmer T. Reid *	NY
1951	Ward K. St. Clair *	NY
1952	John Black Vrooman *	MO
1953	John W. Lainhart *	DC
1954	Charles H. Pugh *	NC
1955	John B. Phelps *	FL
1956	Nicholas A. Tumolo *	PA
1957	Edwin E. Gruener *	PA
1957 – HONORARY	Stanley W. Wakefield *	NY
1958	Dr. Francis J. Scully *	AR
1959	Albin C. Anderson *	NY
1960	Edwin Knudsen *	MO
1961	Marvin E. Fowler *	PA
1961 – HONORARY	Archibald R. McNeill *	NY
1962	Vincent Smith Martyn *	PA
1963	Grover Michael *	FL
1964	Charles K. A. McGaughey *	KY
1965	Raymond B. Holtz *	NJ
1966	Early B. Bridges *	NC
1967	Harry W. Bundy *	CO
1968	Wendell K. Walker *	NY

The Grand College of Rites of the United States of America

Past Grand Chancellors

* = Deceased

1969	Charles F. Adams *	NE
1970	J. Landis Randall *	PA
1971	John F. Zietlow, Jr.	NY
1972	C. Wallace Jackson *	NC
1973	Dr. William G. Peacher *	NY
1974	William M. Wyman *	CT
1975	Russell B. Tandy *	TN
1975 – HONORARY	Herbert A. Fisher	VA
1976	Stanley P. Matthews *	NJ
1977	Robert L. Grubb *	NC
1978	Allen E. Roberts *	VA
1978 – HONORARY	Gordon R. Merrick *	CO
1979	James R. Case *	CT
1980	Donald S. Smith	ME
1981	Harold D. Elliott, II *	NJ
1982	James D. Penley *	SC
1982 – HONORARY	Jamil Shaloub	Israel
1983	Jerald Marsengill *	IA
1984	Royal C. Scofield	OH
1985	James A. Shaw	Ontario
1986	Charles R. Glassmire *	ME
1987	Eddie P. Stiles *	NC
1988	Walter M. McCracken *	VA
1989	Charles L. Harrison	NC
1990	S. Flory Diehl *	MD
1991	Thurman C. Pace, Jr.	NJ
1992	Merle P. Tapley *	CT
1993	James M. Ward	MS
1994	Charles R. Neumann	IL
1995	Joseph S. Lewis *	OK
1996	William Schoene, Jr. *	NJ
1997	Arthur J. McKinney	CT
1998	William H. Thornley, Jr.	CO
1999	William Jackson Jones	IL
2000	Kenneth B. Fischer	TX
2001	Charles S. Iverson	DC
2002	Owen R. Henry	PA
2002 --Honorary	Arthur deHoyos	DC
2003	Frederick H. Lorenson	CT

The Grand College of Rites of the United States of America

Past Grand Chancellors

* = Deceased

2004	Richard Baldwin *	VA
2005	Gary D. Hermann	IL
2005	William H. Koon	OH
2006	J. Garrie Burr	IL
2007	Reese L. Harrison, Jr.	TX

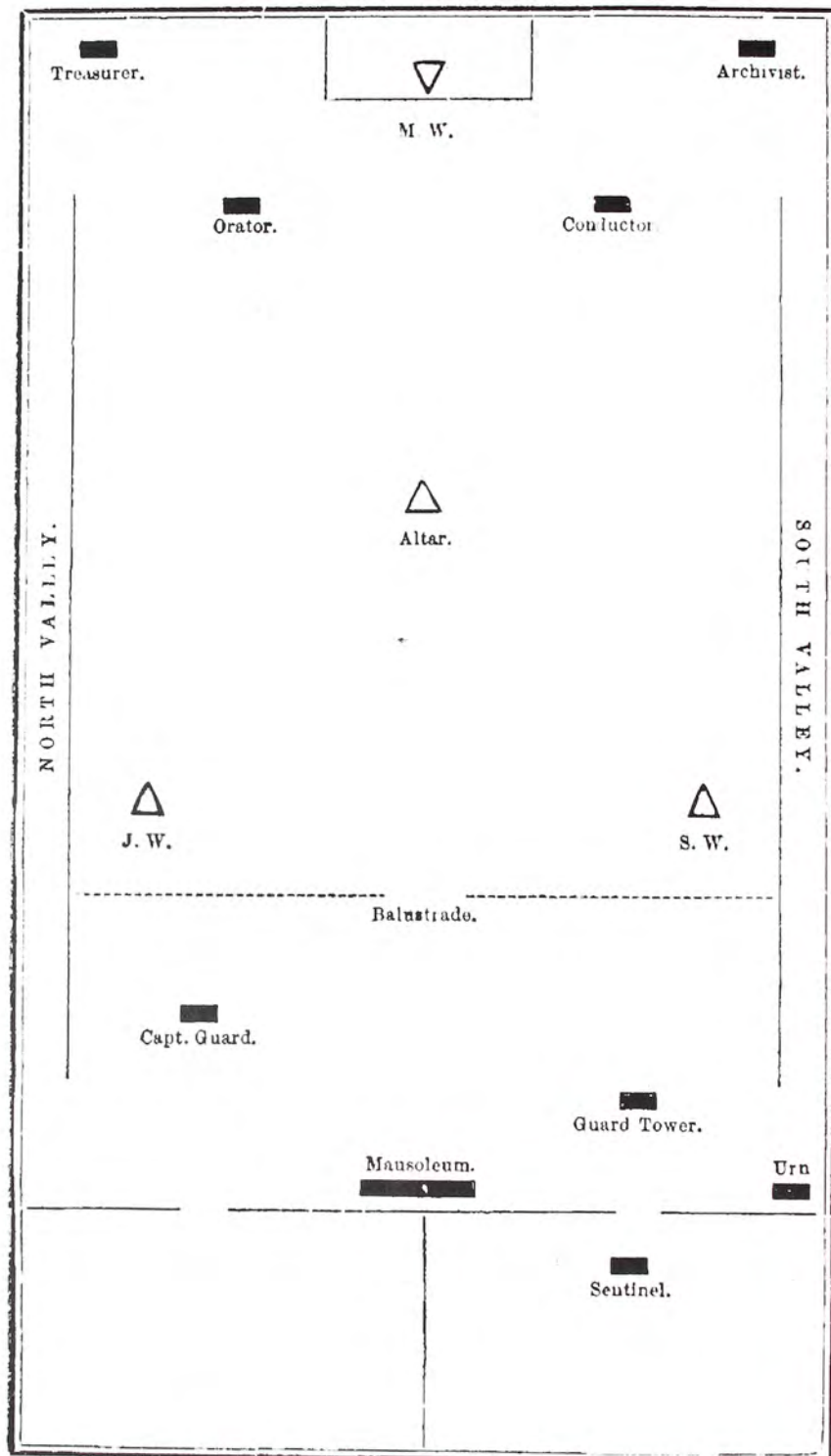


DIAGRAM OF CHAPTER.

Properties for Working the 4th Degree.

- 1 Holy Bible and 1 Green Wreath on the Altar.
- Shekinah or Mystic Light produced by magic lantern or gas fixture.
- 7-branched Candlestick at the left } The Ark and Candlestick
of Most Wise. } are not necessary in
1 Ark at right of Most Wise. } this degree.
- 3 Swords and Belts for Cond. Capt. of G. and Guard of T.
- 1 M. M. Apron.
- 1 D. M. Apron.
- 1 Hoodwink with Square on front.
- 1 Pair of Compasses.
- 1 Wood or Ivory key.
- 2 Blowpipes filled with Lycopodium. { Be sure they are in
working order.
- 1 Staff painted like barber's pole for Esculapius. }
- 1 Gray Beard for Esculapius. }
- 1 Domino " " } Contents
1 Square Cut Cap for Esculapius. } of
1 Bloody Bowl. } Middle
1 Lancet. } Chamber.
- 1 Roller for bandaging arm. }
- 1 Fountain Syringe filled with warm not hot water }
- 1 Domino, (may use one worn by Esculapius) }
- 1 Slouch Hat. }
- 1 Haversack. }
- 1 Canteen. }
- 1 Table with black cover. }
- 1 Chair }
- 3 Skeletons, real or painted hung on three sides of Chamber of Reflection. }
- 1 Bible. }
- Skull and Crossbones. }
- Small Lamp or Candle. }
- 2 Bells. }
- Wash Basin with Water. }
- 1 Napkin or Towel. }
- 3 Written or Printed Questions. }
- Pen and Ink or Pencil. }
- 1 Pair of Slippers for M. W.
- 3 Glasses of Water—1 for each of 1st three officers.
- Bread or Crackers on Pedestals of 1st three officers.

Egyptian Masonic Rite of Memphis.

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

OFFICERS.

Most Wise,	Represents Osiris.
Respectable Kt. Sen. Warden	“ Thoor.
“ “ Jun. Warden.	
“ “ Archivist.	
“ “ Treasurer..	
“ “ Orator.	
“ “ Prelate.	
“ “ Conductor.	
“ “ Capt. of Guard.	
“ “ Guard of Tower.	
“ “ Organist.	
“ “ Sentinel.	

DISCREET MASTER.

THE FOURTH DEGREE

TO OPEN.

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

S. W.—I am, prove me.

M. W.—How will you be proved?

S. W.—By my Signs, Words, and a Grip.

M. W.—Give me a sign.

S. W. gives first sign, by placing two fingers of the left hand upon the lips, which the *M. W.* answers, by placing two fingers of the right hand upon the lips.

M. W.—What does the first signify?

S. W.—Silence.

M. W.—And the second?

S. W.—Secrecy.

M. W.—You will give the Grip to the *J. W.* as my representative.

Join right hands as in Master Mason's grip, then move left hands to the elbows, and swing each others arms four times, at the same time crossing right legs on the inside.

M. W.—What does that symbolize?

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

M. W.—What is your Pass Word?

S. W.—*Zi.* (*M. W.* answers *Za.*)

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

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

M. W.—And the second?

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

M. W.—Have you a sacred word?

S. W.—I have—three.

M. W.—Give them to me.

S. W.—Jod. *M. W.*—Jah. *S. W.*—Jaho.

M. W.—What do you mean by Jod?

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

M. W.—What do you mean by Jah?

S. W.—God.

M. W.—What do you mean by Jaho?

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

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

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

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

M. W.—To order, Brethren. Observe the Orient, and attend to giving the Sigus. Accordingly, in the name of the S. A. O. T. U., and under the auspices of the Sovereign Sanctuary, I declare———Chapter, No.—, opened on the Fourth Degree of Egyptian Masonic Rite, in Ancient and Primitive form. Sir Knight Orator, attend to the Altar, and display the Sacred Book of Laws. (*Opening it and displaying thereon a wreath.*) Sir Knight Guard of the Tower, inform the Sentinel, and if there are any visiting Sir Knights, or Brothers, invite them to enter. !

RECEPTION.

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

Capt. Guard goes to the door and receives the answer, and informs the *M. W.*

M. W. to *Capt. Guard*—How should a Neophyte be prepared to receive the Fourth Degree of the Egyptian Masonic Rite?

Capt. Guard answers: The Neophyte is prepared by being clothed as a Master Mason, hoodwinked, with a Square on his forehead and a pair of Compasses in his right hand, by the Captain of the Guard, who makes the alarm !!! at the inner door,

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

Capt. Guard goes out.

G. of T. -Most Wise, there is an alarm at the Door of our Chapter.

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

Cond.—(*opens door.*) Who comes here?

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

Cond. says to Neophyte—Brother, is this an act of your own free will and accord? (*Answer.*)

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

Duly and truly prepared? (*Answer.*)

Why does he aspire to this privilege?

Capt. of Guard—Having heard of the higher education of the Hierophants of old, as taught

by Osiris, Thoor, and Hermes Trismegistus, he desires to be instructed in these ancient mysteries.

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

Capt. Guard—By benefit of the Pass Word.

Cond.—Has he the Pass Word?

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

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

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

Is he worthy and well qualified? (*Answer.*)

Duly and truly prepared? (*Answer.*)

Why does he aspire to this privilege?

Cond.—Having heard of the higher education of the Hierophants of old, as taught by Osiris, Thoor, and Hermes Trismegistus, he desires to be instructed in these ancient mysteries.

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

Cond.—By benefit of the Pass Word.

M. W.—Has he the Pass Word?

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

M. W.—Give it. (*Cond. says "Zi."* *M. W. answers "Za."*) The P. W. being right, and the Neophyte in possession of these qualifications, it is my order that he be received in this Chapter

of Discreet Masters, in Ancient and Primitive Form.

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

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

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

M. W.—Let the Neophyte make the necessary journeys.

The Neophyte (with C. on left and C. of G. on right) is conducted four times around the Lodge Room, giving Signs of Entered Apprentice, Fellow Craft, Master Mason, and on Fourth Journey Conductor gives Sign of Discreet Master. At the end of the Fourth Journey Candidate stops between the columns of Sr. and Jr. Warden. While the Neophyte is making this Journey the Prelate reads.

To the glory of the Supreme Architect of the Universe:—

Whatsoever ye would that men should do unto you, do ye even so to them.

Salutation, Friendship, Fraternity, from all the points of the triangle.

Let peace, tolerance, truth, and the fulness of all that is good abide with us forever.

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

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

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

The Neophyte answering affirmatively.

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

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

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

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

C. of G.—Your name?

O.—Esculapius.

Concl.—*C. of G.*, obtain his rank.

C. of G.—Your rank?

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

C. of G.—'Tis well, you may enter.

[NOTE. The Conductor and Neophyte rise and the Capt. of the Guard introduces the Orator to the Neophyte.]

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

[All sit.]

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

who sheds his blood in defence of a cause, or in line of duty, proves in the most decisive manner his devotion thereto.

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

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

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

NOTE. Sir Knight Esculapius, taking up the lancet, proceeds to walk away, sharpening it.

Captain of the Guard and Conductor obey orders.

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

During his absence, the brothers have prepared themselves with a fountain syringe filled with water. Sir Knight Esculapias makes a mere scratch upon the arm, and the water is allowed to escape from the syringe into the bowl, so that it may be heard by the Neophyte, when the following colloquy, in a whisper, takes place:

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

C. of G.—A mere trifle.

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

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

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

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

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

right hand.) What say you, Sir Knight Conductor, are you satisfied?

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

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

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

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

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

Brother, there is nothing contained in the oath we exact from you that will interfere with your duty to your country, your family or your God. You are at liberty to object and depart if what you have heard in this Chapter in any way conflicts with your principles of honor, or your ideas of Masonry. Will you proceed or retire? (*Answer.*) You will then advance to the Sacred Altar of Free Masonry where you will receive the benefit of prayer and there take the obligation of a Discreet Master, kneeling upon both knees, with your hands resting upon the Myrtle, emblem of immortality, and God's holy Book of the Law.

Let the triangle be formed.

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

Prelate.—Oh God ! Thou Supreme Architect of the Universe, we pray Thee to cast Thy All Seeing Eye upon this Neophyte, who now kneels before Thee, at the sacred altar of Masonry. Endue

him with strength, wisdom and courage, that he may not falter by the way but ever labor to know himself, learn of Thee and link himself to the immortality Thou hast promised. May he keep inviolate the secrets of our Exalted Order, and practice Charity to all mankind, more especially to Brothers of the mystic tie.

OBLIGATION.

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

I furthermore promise and swear, that I will answer and obey all due signs and summonses sent me from a Chapter of Discreet Master Masons, or handed me by a brother of this degree, if within a day's journey; and I furthermore promise and swear fidelity and obedience to the Sovereign Sanctuary of America; that I will obey, stand to and abide by all the Statutes, Constitutions, Edicts, Laws, Rules, Regulations and By-Laws of the Sovereign Sanctuary, the Grand Council, the Senate of Hermetic Philosophers, and this Rose Croix Chapter, or any other of which I may at any time hereafter become a member.

I do further promise and swear, that I will, to the best of my ability, be true and faithful to my

country, and demean myself as a good and worthy Mason should ; I will use my influence to disseminate the true Masonic Light ; extend the influence of the Egyptian Masonic Rite of Memphis, and bring good Masons into the Order ; and may the Great Jehovah aid, assist, and keep me steadfast in the performance of this, my Solemn Oath.

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

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

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

M. W. (Points to the Mystic Light.)—Behold, my brother, the resplendent luminary which now dawns upon our sight. Heretofore, the Blazing Star shone upon us, but its rays were scattered and dispersed ; now they are gathered into a focus ; they are the light of the ALL-SEEING EYE ; the Omnipresence of a DEITY, whose Mystic Name it behooves us to know. That Name can only be learned by him who KNOWS HIMSELF ; and hence, the circle which encloses the triangles of duty to SELF, to your BROTHERS, and our CREATOR.

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

when he has testified to the purity of his intentions by performing the required ablution, you will return with his answer.

Conductor puts on the hoodwink, and conducts the neophyte to the chamber of reflection, where the walls, furniture and everything is black. A Bible, skull, bell (or horn), bowl of water and napkin, lie upon a table where the only light is a candle or small lamp.

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

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

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

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

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

After each question he writes "Yes," and signs his name at the bottom, then performs his ablution and gives the alarm as

directed, when the Conductor will enter, and taking the questions and answers, says to the Neophyte: "You will remain here until I submit your answers to the Most Wise." He then returns to the door of the Chapter and gives four knocks.

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

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

Guard of the Tower opens the door.

Guard of the Tower—Who comes here?

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

NOTE.—Conductor enters and when between the columns makes the following announcement:

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

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

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

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

Conductor advances and hands them to *M. W.*

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

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

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

Conductor.—Follow me!

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

J. W.—Who comes here? !

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

Junior Warden—I greet thee.

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

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

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

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

“Let, therefore, brotherly love continue.”

Farewell, Bro. — —. God speed you.

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

Senior Warden—Who comes here? ! !

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

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

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

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

Charity covereth a multitude of sins.

If a brother or sister be naked and destitute of daily food, and one of you say, Depart in peace, be ye warmed and filled, and ye give them not of

those things which are needful for the body, what doth it profit? To do good forget not, for with such sacrifices God is well pleased. He that eateth the sustenance of the orphan unworthily taketh damnation into his belly.

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

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

Most Wise.—Who comes here? ! ! !

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

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

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

angular apron, flaring downward, symbolical of the dispensations of the Great Most Wise, whose charities spread as they descend to such as will still more widely spread them to his creatures who are most needy.

Having invested you with your insignia, I will place you in possession of the Signs, Words and Grips of this Degree. This (*placing two fingers of the left hand on the lips,*) is the Sign of a Discreet Master, with which you must salute the presiding officer, who represents, in this Degree, our Ancient Grand Master, Osiris. The Words are *Zi* and *Za*. The Grip is given thus: (*Master Mason's Grip, taking each other by the elbow, crossing right legs on the inside, and balancing four times.*)

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

Neophyte is led to the Junior Warden.

J. W.—Who comes here? ! ! ! !

Cond.—(*Gives name.*) A Neophyte, who has received the Fourth Degree of Masonry.

J. W.—Are you a Discreet Master?

Cond.—I am, prove me.

J. W.—How will you be proved?

Cond.—By my Signs, Words and a Grip.

J. W.—Give me a Sign. (*Two fingers of left hand on lips. Neophyte makes same sign. J. W. gives second—two fingers of right hand on lips.*)

J. W.—What does the first signify?

Cond.—Silence.

J. W.—And the second?

Cond.—Secrecy.

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

Cond.—The Four Steps leading to the Sanctum

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

J. W.—What is your Pass Word?

Cond.—*Zi* and *Za*.

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

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

J. W.—And the second?

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

J. W.—Have you a Sacred Word?

Cond.—I have, three.

J. W.—Give them to me.

Cond.—Jod. *J. W.*—Jah. *Cond.*—Jaho.

J. W.—What do you understand by Jod?

Cond.—The first principle, unity or beginning.

J. W.—What do you mean by Jah?

Cond.—God.

J. W.—What do you mean by Jaho?

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

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

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

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

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

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

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

CLOSING.

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

End of D. M.

PROPERTIES FOR WORKING THE 5°.

HOLY BIBLE AND GREEN WREATH ON ALTAR.

ONE D. M. APRON.

ONE STAFF.

ONE BLAZING STAR.

ONE BLAZING STAR WITH AN OUTLINE OF A
MAN.

ONE BLAZING STAR INVERTED WITH OUTLINE OF
A GOAT'S HEAD.

PERFECT MASTER, 5^o.

The Chapter is *always* opened and closed in the 18th Degree. A formal opening and closing is unnecessary in any other Degree.

RECEPTION.

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

[Capt. of Guard goes to the door, receives the answer, and reports to the Most Wise, as in the Fourth Degree.]

M. W.—How should a Neophyte be prepared to receive the Fifth Degree of the E. M. R.?

Capt. Guard—As a Discreet Master.

M. W.—You will repair to the Reception Room where you will find Brother (or Brothers) — in waiting for this Degree, and when so prepared alarm the door. ! ! ! ! !

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

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

Conductor—(Opens the door.) Who comes here?

Capt. of Guard—A Neophyte, who having been received as a Discreet Master, now desires to be instructed as a Perfect Master.

Conductor—What are his qualifications?

Capt. of Guard—He has learned secrecy and travelled in humility.

Conductor—I will communicate his desire to the Most Wise and return with his answer. [Shuts the door and advances to the altar, gives five raps with staff, and says:] Most Wise, without the door is Brother —, who now desires to be instructed as a Perfect Master.

Most Wise—What are his qualifications that he asks so great a favor?

Conductor—He has learned secrecy and travelled in humility.

M. W.—He having such honorable qualifications, it is my order that he be conducted to the East, visiting the Junior and Senior Wardens on his way.

Conductor—(Returns and opens the door and says :) Sir Knight Captain of the Guard, it is the order of the Most Wise that our brother, having such honorable qualifications, be conducted to the East, visiting the Junior and Senior Wardens on his way.

[The Conductor takes charge of the Neophyte, passes once about the Chapter, stops in front of the J. W., where he gives five raps.]

J. W.—Who comes here?

Conductor—Brother —, who, having learned secrecy and travelled in humility, now desires to be made a Perfect Master.

J. W.—Your request is a laudable one. My Brother, in receiving the Degrees of the Egyptian Masonic Rite of Memphis, you may notice a dissimilarity between them and the Degrees already taken. When initiated into the symbolic Degree, called "Entered Apprentice," you were sworn not to "write, print, &c.," any part of the secrets or mysteries. The first three Degrees of Freemasonry being symbolic only, (the substitute instead of the real), are given to test the candidate and ascertain if he be faithful in little before he be trusted with much; hence they are committed to memory and thus preserved for coming generations. But the history and work contained in the higher Degrees, as found in the archives of this sublime institution, are so lengthy as to fill many volumes, and render it impossible to commit them all to memory, unless the whole of our lives be dedicated to this work alone. From the man-

ner in which a symbolic Mason has discharged the duties of the three preparatory Degrees received in the Blue Lodge, it may be known if he can be intrusted with the real and important secrets of the craft.

You will now be conducted to the Senior Warden, on your way to the Most Wise.

Senior Warden—Who comes here?

Conductor—Brother —, who, having learned secrecy and traveled in humility, now desires to be made a Perfect Master.

S. W.—My brother, your request is a laudable one. The contemplation of nature as the work of divinity gave rise to religion; the study of the great luminaries and stellar worlds, including the planet on which we dwell, their measurements and relations, created the sciences of astronomy and geometry. To discover and preserve the mysteries of these and kindred sciences, especially geometry and architecture, and imbue the mind with religious devotions, this institution was founded, and will eventually be extended over the habitable globe, binding into one brotherhood all nations of the earth, relieving want and distress, and saving in all lands a multitude of lives. All Masons are possessed of the means of universal expression of their wants and prayers to every other brother Mason on the face of the globe.

You will now be conducted to the Most Wise to receive the instruction you so much desire.

[Conductor passes on to the Most Wise and gives the five raps.]

Most Wise—Who comes there?

Conductor—Brother —, who, having learned secrecy, and traveled in humility, now desires to be made a Perfect Master.

Most Wise—My brother, your request is a laudable one. You will now be conducted to the altar and there take the obligation of this Degree.

[Conductor conducts the Neophyte to the rear of the altar where he kneels on both knees, hands on the book and wreath.]

Con.—Most Wise, the candidate is in position.

Most Wise—!!! Let the triangle be formed. My brother, like the preceding Degrees there is nothing in this obligation which will conflict with your duties to yourself, your family, your fellow-man or your God. With this assurance on my part, are you still desirous of advancing? [Answer.]

You will repeat your name, and say after me: I, ———, of my own free will and accord, and in the presence of the Supreme Architect of the Universe, and this Chapter of Perfect Masters, do solemnly swear that I will never discover the secret signs, tokens and words belonging to this Degree to any one of an inferior Degree, nor to any person or persons whomsoever, except it be to a true and lawful Perfect Master, or in a regular constituted Chapter of Perfect Masters, nor unto him or them until by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

I furthermore promise and swear, not to be present at the conferring of this Degree upon any one except he shall have taken all of the necessary preceding Degrees from Entered Apprentice to Discreet Master inclusive. So help me God. Amen.

Having given us this testimonial of your sincerity you will now rise and be seated when the Orator will give the lecture of this Degree, after which you will be conducted to the Orient for instructions in the signs and words of the Degree.

[Conductor conducts candidate as instructed, and seats him.]

Orator—Behold, my brother, the Blazing Star; this star was known in the temples as Bel-Samen, the Lord of Heaven, also as Osiris, but more mys-

tically as Abraxas. In the public worship it was recognized as the visible sun.

The five-rayed Blazing Star is the special star of the Shemitic race. This star Abraxas is a disguised image or likeness of man. The superior ray represents the head, the horizontal rays the arms, and the inferior rays the legs. But if we invert this star in such a manner that one point is down, thus, it represents the head of the Goat which played an important part in the ceremonies of the obscene initiations of old. The two ascending rays are the Goat's horns, the horizontal rays are his ears, and the descending ray his beard. The Goat has ever been emblematical of evil, or the devil, and the five-pointed star with the point down is the evil star or Devil Star, while in the reverse we have the God Star, which in all ages has been affirmed as a postulate of faith that God and man are in the same likeness or image. Man's duty to himself and to his fellow-man, under the rays of this Blazing Star, is threefold. First, the achievement of his own liberty; second, the establishment of relations of equality between himself and other men; and, third, the fusion of himself with all mankind, who like himself, recognize the Blazing Star, which is Fraternity. Thus we represent Liberty, Equality and Fraternity, to which have been added Silence and Benevolence, the attributes which were explained to you in the preceding Degree. These attributes now hang like jewels upon the five points of the Blazing Star, and it now behooves you, as a representative of that Star, to ever remember the five cardinal points of the God Star. You will now give attention to the Most Wise.

Most Wise—My brother, you will now place your hands upon your hips, arms akimbo, in this manner, your feet spread well apart. As you now

stand, you are master of your passions, and yourself, a representative of the God Star, a perfect man, or Perfect Master, hence the name of this Degree. The sign of this Degree is the assumption of the position in which you now stand, and this is the sign of recognition on entering the Chapter. This Degree has no grip, the Password is "Bonay," meaning Perfect Master, and the Sacred Word is "Ptah," meaning Creative power.

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

[Closing without form.]

PROPERTIES FOR WORKING THE 6°.

HOLY BIBLE AND GREEN WREATH ON ALTAR.

ONE KEY-STONE.

ONE SQUARE FOR J. W.

ONE LEVEL FOR S. W.

ONE PICTURE OF KEY-STONE WITH THE LET-
TERS H. T. W. S. S. T. K. S.

SUBLIME MASTER, 6°.

Opened without form.

RECEPTION.

M. W.—Sir Knight, Capt. of the Guard, you will ascertain if any candidates are in waiting to receive the Degree of Sublime Master.

[Capt. of Guard goes to the door, receives the answer, and reports to the Most Wise as in the fourth Degree.]

M. W.—The Capt. of Guard will repair to the ante-room and prepare the Neophyte to receive the Degree of Sublime Master.

[He enters the ante-room, invites the candidate into the preparation room where he is requested to remove his coat, and roll his shirt sleeves above the elbows, baring both arms; he is given a keystone to carry suspended in the right hand, exposing three fingers on the front of the stone, in which manner he is conducted to the door of the lodge and gives six raps, 3 x 3.]

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

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

Conductor—(opens the door.) Who comes here?

Capt. of Guard—A workman from the quarries with work for inspection.

Conductor—Why does he appear at this hour; the sun is set, the evening star has risen, the hour for rest has arrived, the workmen are now sleeping.

Capt. of Guard—This is Horus, who personifies the Moon; he never sleeps, but is ever watchful lest the works of his companions be destroyed.

Conductor—You will abide a time with patience until I inform the *M. W.*, the representative of King Osiris, of his request, and ascertain his

pleasure. (Conductor shuts the door, advances to the altar, gives twice three raps.) Most Wise, the alarm at the door was given by a workman from the quarries with work for inspection.

M. W.—Why does he appear at this hour, the sun is set, the evening star has risen, the hour for rest has arrived, the workmen are now sleeping.

Conductor—Most Wise, this is Horus, who personifies the Moon; he never sleeps, but is ever watchful lest the works of his companions be destroyed.

M. W.—It is well. You will introduce the Neophyte in ancient form.

[Conductor conducts Neophyte three times about the Chapter, halting the first time at Junior Warden]

Junior Warden—Who comes here?

Conductor—A craftman from the quarries, bringing work for inspection.

J. W.—Present it. (*J. W.* tries it with the square.) This is a curious piece of work; it is neither oblong nor square, but owing to its singular form and beauty, you have my permission to pass on to the Senior Warden for further inspection.

S. W.—Who comes here?

Conductor—A craftman from the quarries, bringing work for inspection.

S. W.—Present it. (Tries it by a level.) This is a curious piece of work, it is neither oblong nor square, but owing to its singular form and beauty, you have my permission to pass on to the representative of Most Excellent King Osiris for his judgment.

M. W.—Who comes there?

Conductor—A craftman from the quarries, bringing work for inspection.

M. W.—Why does he appear at this hour, the sun is set, the evening star has risen, the hour for rest has arrived, the workmen are now sleeping.

Conductor.—This is Horus, who personifies the Moon; he never sleeps, but is ever watchful lest the works of his companions be destroyed.

M. W..—(To the Chapter).—Brethren, after having entrusted you with the building of this Temple, with its many apartments, for the worship of the Great Creator and the communication of the secrets of the greater mysteries, I discovered that it was necessary to have a passage from the middle or Holy place to the inner chamber, the Sanctum Sanctorum or Holy of Holies. This passage must be of more vast and sublime proportions than any heretofore made, with arches constructed of stones of peculiar shape, which must keep up a constant pressure, ever working, ever on the watch. I intrusted the shaping of these stones to my first begotten son Horus, who was named for the Moon, as he never sleeps. I promised him, as a reward, if he succeeded, to bestow upon him the King's Secret, (Secrets of a Sublime Master). It is my order that this stone, his work, shall become the head of the arch, and that the face of the stone shall be marked thus:—H. T. W. S. S. T. K. S.—(Horus through his working stone sought the King's secret,) and henceforth this shall be the peculiar mark of a S. M. . Horus, after taking the necessary obligation, shall receive the promised reward. Conductor, you will now conduct him to the Altar for obligation.

Conductor.—The candidate is in due form.

[Kneeling on both knees, his hands resting on the Bible and wreath.]

M. W..—Pronounce your name and repeat after me. I, ———, of my own free will and accord, in the presence of Almighty God and this Chapter of Sublime Masters, do hereby and hereon solemnly promise and swear, that I will not communicate the secrets of this Degree to any person or persons in the world, unless I have found them to be as much entitled to them as I am myself.

That I will stand to and abide by all laws, rules and regulations of this Chapter of Sublime Masters, under no less a penalty than that of having my right hand cut off, that I may no longer be able to pronounce a blessing, but suffer the curses represented by the thumb and little finger, so help me God.

M. W.—Arise, my son, I will now intrust to your keeping the King's Secret, or the secrets of a Sublime Master. The sign is made by extending the right hand with the three first fingers extended, palm downward, the thumb and little finger closed, which is the position of the fingers when carrying the key-stone. The hand with the thumb and fingers extended represents the five-pointed, or God-star. The three first fingers are to be extended when conferring blessings, but the thumb and little finger are to be used when curses are pronounced. The sign of blessing admonishes you to be ever watchful and diligent in bestowing blessings upon worthy Sublime Masters. The sign of salutation is made by extending the right hand and letting the left fall across the wrist of the right, signifying the penalty of your obligation. The pass-word is Ouro (King), and the sacred word Ha-Ptah (the abode of the Good One). You will now be conducted to the Orator, for the lecture of this Degree.

LECTURE.

The Temple of Hephæstus (Ptah) at Memphis (Noph) was the first and probably the largest temple ever constructed. Nearly 4000 years were occupied in its construction. No accurate description of it has been preserved. It was, however, much larger than the more modern Temple of Karnak, which was modelled after it and used for similar purposes.

This temple was 1,215 feet in length by 340 feet in width, its greatest height being 140 feet, while the distance around the entire structure, with its extensions, was one and three-quarter miles. It is difficult to convey an idea of the immensity of this stupendous temple. On either side of the main entrance were two immense pillars. The first apartment was the ante-room, then came the Hall of Columns, then a hall called the Holy Place, after which was a flight of four steps leading to the Holy of Holies. These four steps were emblematical of the four seasons of the year, and also the four chemical elements—earth, air, fire and water. The Hall of Columns is 340 feet long by 164 feet wide. The roof is of stone slabs, or hewed granite, some of which are 30 feet in length and weigh 60 tons. This roof is supported by 134 gigantic columns, ranged in 16 rows, most of these columns are 9 feet in diameter and 43 feet high, but those of the centre are 66 feet in height without the pedestal and abacus. These columns are not in single pieces, but built up of large blocks of stone, so admirably put together that, although eleven of them have now fallen against others, they rest there unbroken. The falling appears to have been caused by the giving away of the foundation.

The capitals of these columns, like those of the pillars at the entrance—some of them being 22 feet across—are in representation of the Lotus or Egyptian sacred water-lily, either perpendicular, horizontal or inverted. In some, the leaves of other plants are added, most usually the Acacia, while in others there are representatives of the honeysuckle, the egg and the spear-head. The shafts of a portion of the columns were fluted, and were called the spear-holders, but all were emblems of the religion, or Masonry, of the time, and denoted the regenerative or creative principle, or the Great Creator revealed.

This evening you have personated the operative Mason, who was entrusted with the most difficult and intricate portion of this stupendous and wonderful structure.

Conductor—Place the newly-made Sublime Master between the columns.

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

Capt. of Guard—T. T. G. O. T. S. A. O. T. U., in the name of the Sovereign Sanctuary of the Egyptian Masonic Rite of Memphis, I proclaim Bro. ——— a Sublime Master, possessed of the secrets of the same, and call upon all Sublime Masters to recognize him as such, and to render him aid and assistance in case of need. ! ! !

M. W.—Brethren, observe the Orient together. Battery, $3+3=6$. [Stamp.]

M. W.—This, my brother, concludes the Sixth Degree of Masonry.

CLOSING.

The Chapter is declared closed on this Degree without form, by *M. W.*

End of S. M.

PROPERTIES FOR WORKING THE 7°.

BIBLE AND WREATH ON ALTAR.

ARK.

URN.

SWORD FOR C. OF G.

BALUSTRADE, UNLESS TWO ROOMS ARE USED.

JUST MASTER, 7°.

Opened without form.

RECEPTION.

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

[Capt. of Guard goes to the door, receives the answer, and reports to the Most Wise, as in the Fourth Degree.]

M. W.—How should a Neophyte be prepared to receive the Seventh Degree of the Egyptian Masonic Rite?

Capt. of Guard—As a Sublime Master.

M. W.—You will repair to the Reception Room, where you will find Brother —, in waiting for this Degree, and so prepare him.

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

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

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

[The Senior Knight Warden rushes to the door, seizes, and drags the Neophyte in, saying, "Ha! ha! the eavesdropper must die!"]

M. W.—Stay, most powerful Horus, I know this person; it is Brother Harchi Het, one of my confidential officers. Moderate your anger; there may be good reasons for his intrusion.

S. W.—I am satisfied, most excellent Thoor, and shall rejoice if he convinces us of his truth and fidelity.

[Most Wise strikes ! ! ! when the Captain of the Guard leads Junior Warden and Conductor, who act as Sentinels, into the first apartment; they salute the Most Wise.]

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

[Captain of the Guard, answering for Neophyte, points to the Senior Warden and says:]

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

M. W.—Was it not idle curiosity that prompted you to this?

Capt. of Guard—Most excellent Thoor, it was not.

M. W.—Sir Knight Captain of the Guard, lead Brother Harchi Het to the Middle Chamber, detain him until we determine upon a decision in his case; and remember, you will be responsible for his reappearance.

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

[Capt. of the Guard, Sentinels and Neophyte salute and counter-march into the Anteroom. The Most Wise strikes ! ! ! The Captain of the Guard, Sentinels and Neophyte return, salute, and stand in the West, as before.]

M. W.—Brother Harchi Het, the motive which induced you to intrude upon our privacy has met with our approval. A laudable curiosity, which has for its attainment Truth and Honor, is worthy of recompense.

To render justice is more acceptable to the Lord than a sacrifice. Ye shall not fear the face of man.

J. W.—Thou shalt provide out of all the people men of truth and haters of injustice. See

that you judge not, except you are willing to be judged by the same judgment you meet out to others.

S. W.—In your judgment you must be no respecter of persons, but listen to the humble as well as the great; for he that followeth after righteousness and mercy findeth life, happiness, and honor; justice is perpetual and immortal.

M. W.—My brother, is it your desire to be a Just Master? Are you aware that he who would assume that character must be a just and upright man, of pure morals and blameless life? [Answer.] Having full confidence, my brother, in your zeal and devotion, you will then kneel at the Altar, your hands resting upon the Sacred Book of Laws, and the Myrtle, emblem of immortality, and repeat after me:

[Let the Triangle be formed.]

I, — — —, do most solemnly promise and bind myself by this Oath, never to reveal what is at present to be communicated to me, to any person not of this Degree, and that I will attend all the summonses of this or any other Chapter, and confine myself to the Laws and Regulations of it, upon my word of honor, as a true Free Mason. Amen.

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

Conductor—Tidings. Most Excellent King.

M. W.—Sir Knight Conductor, what are the tidings?

Conductor—The twelve workmen sent,—three north, three east, three south and three west,—have returned, bringing all that could be found of the remains of our Most Excellent King Osiris, which have been placed in the Mausoleum. But as one important part, the Phallos or reproductive organ, the emblem of creative power, is still missing, an exact model of the same has been made, conse-

crated and placed in an urn of purest gold, and the custodians of the precious relic now await your orders.

M. W.—Brethren, form in procession, and in charge of our Illustrious Brother Orator and the Knight Wardens, repair to the place where the sacred emblem is deposited; and it is my order, that the honor of conveying it to the Holy place be conferred on our newly-made Just Master.

[Music plays. All are supposed to retire to the Anteroom, except the Capt. of the Guard, who stands at the Balustrade with drawn sword, and the Most Wiscce, who sits in the Orient. All form a half-circle around the Urn, in southwest corner of the room.]

Orator — (Reads) Alas! Alas!! Oh my brethren, well may we mourn the death of so great and good a man. In this urn, (*takes the urn*) is a model of the life giving principle of him who loved truth and the Great Creator as revealed to him, above all things.

Let us convey it into the Sanctuary, as a perpetual token of our sorrow, (*gives the urn to the candidate*). Brother, on you, who have come to aid us on this memorable occasion, we confer the honor of bearing this urn thither.

My brother, prove yourself worthy the occasion, learn to know yourself, search in the plentitudes of your heart, to find the spirit of divinity.

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

[All return to the first apartment. As the Neophyte approaches the Balustrade, the Capt. of the Guard interposes.]

Capt. 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?

Cond.—We have, and our brother also bears the Key of Life.

Capt. of Guard—Pass on to the Sanctum Sanctorum.

[The Neophyte is led to the Orient.]

M. W.—Respectable Knight Senior Warden, for what reason has this urn been prepared?

S. W.—To commemorate the virtues of the illustrious dead and to preserve the emblem of our hope for life to come. The evergreen Acacia, which recently encased the remains of our Illustrious Grand Master, is emblematical of the life that pervades all nature.

M. W.—What now remains to be done?

S. W.—To deposit the sacred emblem in its final resting place.

M. W.—Most Wise Councillor, where shall that be?

S. W.—Most Excellent Thoor, there is no place so appropriate as in the Holy Ark.

M. W.—'Tis well. My brother, you not being as yet permitted to view the interior of the Holy Ark, will face the west while I so dispose of the sacred emblem. (*M. W.* takes urn and puts it out of sight.)

M. W.—I will now instruct you, my brother, in the secrets of this Degree. This is the grip of a Just Master: Take each other's right hand in the manner of saluting; the one turns the other's toward himself, and says "BERITH;" the second then turns the hand of the first, and says "NEDER;" then the first turns the hand of the other again, and says "SHELEMOH." As we are taught in Masonry to protect ourselves, our family and our neighbors, the Grip of this Degree is used as a sign of protection among Just Masters. For instance, if you were to see a brother of this Degree making a purchase by which he would be liable to fraud, it would be your duty to place your hand in such a

manner before him as to attract his attention, saying, "YOUR PROMISE," if you should wish him to desist, or should the bargain he is about to consummate be to his disadvantage. 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: Raise the right hand to the left shoulder, and draw it to the right hip. This alludes to the manner in which the Captain of the Guard saluted the King when commanded to arrest you.

This is the Sign of Admiration: Raise both hands above the head, palms outwards, and let them fall across the abdomen.

The pass-word is ACACIA.

The answer, JOHABEN (Son of God.)

Your Sacred Words are ELIAL, JOBEL, ELIAH—signifying Fortitude, Toleration and Immortality—and allude to the fortitude you exhibited when arrested as a cowan; the toleration inscribed on the banners of our Ancient Rite, and the immortality of the soul, in which Just Masters believe.

The Apron in this Degree bears a pair of Scales, the emblem of Justice.

Go, my Brother, salute the Senior and Junior Knight Wardens, and convince them that you are in possession of the Signs, Words and Grips of a Just Master. (This is done as in 4°.) You will now listen to the discourse of our Orator.

[Neophyte is conducted to Orator.]

Orator—My brother, in the Seventh Degree of the Ancient Egyptian Masonic Rite, the Initiate is called Just 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; and man being allied with his Almighty Father, his

celestial origin is an undoubted fact. He adheres to it with gratitude and joy. God is his soul, his light, his companion. They both unite through a mutual force of attraction, whence are derived the glory of God and the perfection of man. It is a constant action of the most intimate relations between the true Source of life, and the happy being who never ceases there to renew his youth, in spite of the constant decay, variations and changes of the material forms to which he is subjected. He yields without resistance to the many accidents because he feels that the principle, by virtue of which he exists, is everlasting! All that is frail and perishable in him must be relinquished; but all that is mental and divine must remain and live forever. This is the doctrine of the Immortality of the Soul which is here plainly taught, and in which we firmly believe, because it then appears as the necessary consequence of our origin.

Therefore, my brother, the Seventh 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 the whole Universe with His Divine image and attributes, become the favorite study of the Candidate. There he is with Jehovah, and he beholds how the Father of man delights in contemplating His work and enjoying the prodigious perfections of the Almighty.

Egyptian tradition tells us that their first king was named Osiris, for the Sun, and after his death he became a god, because of his superior wisdom; that he taught the arts and sciences and also taught the art of building temples wherein to worship the true God, or in other words was our first Grand Master. History tells us that these mysteries were established that Monotheism might be taught to such as were initiated. Tradition tells

us that Osiris' brother, Typhon, became jealous of Osiris on account of this secret knowledge, and having demanded the secrets of these mysteries, which Osiris refused to communicate except in a legal manner, Typhon became enraged and slew Osiris. Typhon had a box exactly fitting the body of Osiris, in which he placed it, and conveyed it to the shore of the river, where the chest, being thrown into the Nile at least a cable tow's distance, floated down to the sea. Isis wandered to and fro over the country, full of anxiety in search of the chest, and inquired of all she met what had become of it. Some children informed her that the chest had lodged in the branches of an Acacia, which quickly shot up and became a large and beautiful tree, growing around the chest so that it could not be seen. Isis took the tree trunk home with her, cut it open and recovered the body. Typhon learning of the recovery, stole the body again, cut it into twelve pieces, which he scattered to the four points of the compass, one piece to each sign of the zodiac. Isis learning this, sent twelve workmen in search of the dispersed remains; she recovered all the fragments of the body except one—the Phallos. This part being emblematical of creative power, or the Great Creator revealed, Isis had an image or model of it made, which, after being consecrated, was deposited in the Sacred Ark and kept in the Holy of Holies in the Temple of Ptah, there to remain for all time. My brother, in commemoration of this Masonic legend you have passed through the ceremonies this evening. Many symbolical versions of this tragedy have come down to us, that of the Third Degree being one, which during the lapse of time have been changed to suit the caprice of different generations of the human family.

[All say "So mote it be."]

M. W.—This concludes the Seventh Degree of our Egyptian Masonic Rite.

Closed without form.

PROPERTIES FOR WORKING THE 8°.

BIBLE AND WREATH FOR THE ALTAR.

APRON OF JUST MASTER.

HOODWINK.

MASTER OF ISRAEL, 8°.

Open without form.

RECEPTION.

M. W.—Sir Knight Capt. of the Guard, you will ascertain if any candidates are in waiting to receive the Degree of Master of Israel.

[Capt. of Guard goes to the door, receives the answer, and reports to the Most Wise as in Fourth Degree.]

M. W.—How should a Neophyte be prepared to receive the Eighth Degree of the Egyptian Masonic Rite.

Capt. of Guard—As a Just Master, and hood-winked.

M. W.—You will repair to the Reception Room, where you will find Brother —— in waiting for this Degree, and so prepare him, after which you will give an alarm.

[When the Neophyte is prepared, the Capt. of Guard gives three raps at the door.]

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

M. W.—The Conductor will attend to the alarm, and if it is the Capt. of the Guard with Brother ——, you will conduct them directly to the east.

[Conductor opens the door.]

Conductor—Who comes here?

Capt. of Guard—Brother ——, who is desirous of receiving the Degree of Master of Israel.

Conductor—It is the order of the M. W. that he be conducted directly to the east.

M. W.—Who comes here?

Conductor—Brother ——, who is desirous of being made a Master of Israel.

M. W.—My brother, heretofore your courage has been tested; but in this Degree your mental and physical strength will be tested. You will now be conducted to the Sacred Altar of Freemasonry, where you will kneel upon both knees, and wrestle with God with all the power of your mental faculties that you may display sufficient physical power to satisfy the Masters of Israel that you are in possession of the necessary qualifications to receive this Degree. When you have finished you will arise. (After this is done.)

M. W.—My brother, heretofore you have been conducted by a faithful guide, but now you will be left unassisted and alone, and I assure you that it will be necessary for you to exert all the physical strength which you possess to obtain the mastery. In your blind condition it will be difficult for you to cope with those who represent the All-Powerful and All-Seeing Master of Israel. You will now about face, and commence your lonely journey. Should you be challenged, you will accept and at once wrestle for the mastery.

[Capt. of Guard, or substitute, will challenge him after he takes two steps, as follows:]

Capt. of Guard—(seizing him by the shoulder.) Halt! no one is allowed to pass this gate until he has given an exhibition of physical power, and for this purpose I have been stationed here to challenge to a bout at wrestling all who approach.

[They now commence the struggle; other members taking part, make it lively for the Neophyte; after which he is led in front of the Most Wise, the hoodwink is removed and the Most Wise addresses him as follows:]

M. W.—My brother, your power with God and man having prevailed, you shall no longer be called by your former name, but henceforth your name shall be Israel; and you having previously become master of yourself, I now declare you a Prince or Master of Israel. No obligation has been required of you in this Degree, it being con-

ferred solely as a reward of merit. I will now communicate to you the secrets of this Degree :

Sign : Cover the eyes with both hands, and advance two paces.

Token : With left hand grasp the right shoulder, and with right hand grasp left thigh of your brother, in attitude of wrestling. One says, " Master," and the other " of Israel."

Pass-word : PENIEL, (signifying, I have seen the face of God.)

Sacred word : ELOHIM, (signifying God.)

M. W.—Conductor, present our brother to the Orator for the history of this Degree.

Orator—My brother, this Sacred Degree is supposed to have been originally conferred upon Osiris by God himself. Later we have the Biblical record of the conferring of this Degree upon Jacob, about 2000 before Christ, as follows : " And Jacob was left alone, and there wrestled a man (Jehovah) with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint as he wrestled with him." And he said, " Let me go, for the day breaketh." And he said, " I will not let thee go except thou bless me." And he said unto him, " What is thy name." And he said, " Jacob." And he said, " Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with men, and hast prevailed." And Jacob asked him, and said, " Tell me, I pray thee, thy name." And he said, " Wherefore is it that thou dost ask after my name." And he blessed him there. And Jacob called the name of the place Peniel, for I have seen God face to face, and my life has been preserved.

M. W.—Conductor, you will now place our newly-made Master of Israel between the columns, [This is done.]

M. W.—Capt. of Guard, you will make the usual proclamation.

Capt. of Guard—T. T. G. O. T. S. A. O. T. U., and under the auspices of the Sovereign Sanctuary, I proclaim Brother ——, Master of Israel, and call upon all Masters to recognize him as such.

M. W.—Brethren, together. (Battery, ||-||-||-||)

M. W.—My brother, this concludes the Eighth Degree of Masonry.

Closed without form.

PROPERTIES FOR WORKING THE 9^o.

BIBLE AND WREATH FOR THE ALTAR.

APRON OF JUST MASTER.

LETTER TO MOST WISE.

MASTER-ELECT, 9°.

Opened without form.

Most Wise—Capt. of the Guard, you will ascertain if any candidates are in waiting for this Degree.

[Capt. of Guard goes to the door and receives the answer, and informs the *Most Wise*.]

M. W. to Capt. of Guard—How shall a Neophyte be prepared to receive the Ninth Degree of the E. M. R.

Capt. of Guard—As a Just Master.

M. W.—The Conductor and Capt. of the Guard will so prepare the Neophytes eligible to take this Degree, and conduct them into the Hall and seat them.

[Five raps 3—2 are heard at the door, and when opened, a letter for the *Most Wise* is handed in, which the *Most Wise* takes and reads aloud. This letter being a ruse, may read as follows:]

“My Dear Husband:—Our Alice has been taken suddenly worse; please come home as soon as possible.

“Your loving wife,

CARRIE.

[This part of the ceremonies is varied at the will of the *Most Wise*.]

M. W.—Brethren, you see by this letter it is imperative that I should leave immediately. You must appoint some one to fill the chair.

Junior Warden—I deeply sympathize with you, *Most Wise*, in your affliction, and acknowledge that we cannot ask you to remain.

M. W.—It being impossible for me to remain, you will elect some one to fill the chair. There are several brethren present who are well qualified. You will therefore proceed to nominate.

Junior Warden—I nominate Brother Senior Warden to fill the chair.

Member—I second the nomination.

M. W.—Brethren, it is moved and seconded that Brother Senior Warden take the chair. All those in favor will say aye. (A very few say aye.)

W. M.—Those opposed will say no. (Nearly all say no.)

W. M.—It is not a vote. You will nominate again.

Senior Warden—I nominate Brother Junior Warden. (This nomination is also lost.)

A Member—I nominate Brother —— (the candidate) to fill the chair.

Several Members—I second the motion. (The candidate is unanimously elected to fill the chair.)

Conductor.—Most Wise, I present you Brother ——, to be installed as Most Wise of this Chapter. He is of good morals and of great skill, true and trusty, and I doubt not that he will discharge his duties with fidelity.

M. W.—My Brother, permit me to congratulate you on having been elected to preside over this Chapter. It is an honor of which you may well be proud; but before I can induct you into the Oriental chair, it is necessary for you to take a solemn obligation, which I am free to inform you contains nothing which can conflict with the duties which you owe to your God, your country, your neighbor, or yourself. With this assurance on my part, are you willing to proceed?

Candidate—I am.

M. W.—Conductor, place the brother in due form to be made a Master-elect.

Conductor—Advance, kneel on both knees, your body erect, and both hands on the Holy Bible and Wreath. The brother is in due form.

OBLIGATION.

M. W. ! ! !—Let the triangle be formed. Brother ——, you will repeat after me :

I ——, of my own free will and accord, in the presence of Almighty God and the Brothers

here assembled, do hereby and hereon, most solemnly and sincerely promise and swear, as I have heretofore done: That I will not communicate the secrets belonging to this Degree to any one of an inferior Degree, or to any person or persons whomsoever, except it be to a true and lawful Master-Elect, or in a regular constituted Chapter of Masters-Elect.

I further promise and swear that I will not rule or govern this or any other Chapter in a haughty and arbitrary manner, but agreeably to the ancient land marks, usage and regulations of the order, so far as they shall come to my knowledge; and will use my best endeavors to preserve order, peace and harmony among the craft. All this I most solemnly promise and swear. So help me God.

M. W.—(continuing)—In token of the continuance of my brotherly love and friendship, I take you by the right hand. Arise! Let me now have the pleasure of conducting you to the Oriental chair.

[The Most Wise conducts him to the chair.]

M. W.—I now present you with the charter, or warrant, of the Chapter, empowering you to do all the regular Masonic work of this Degree.

I now present you with the Book of Constitutions, which you are to carefully study, and see that they are not infringed.

I now present you with the By-Laws of the Chapter, which you are also to carefully study, and see them strictly enforced.

I now present you with the records of the Chapter, which you are to see correctly kept, that nothing is improperly committed to paper, and for this reason you are to have a general supervision of the duties of the Secretary.

As a mark of distinction, and agreeably to an ancient custom from time immemorial among the fraternity, you, as Most Wise of the Chapter, are

to be covered while the rest of the brethren remain uncovered.

I now present you with the Gavel, which is an emblem of power and the badge of your authority, one knock of which calls the Chapter to order, and, in opening and closing, calls the Senior and Junior Wardens to their feet; two knocks calls up the remainder of the officers; three knocks calls up the entire Chapter, and one again seats them.

You having been duly elected and installed, with the Charter, or warrant, empowering you to work, and a constitutional number of brethren present, the gavel in your hand is truly an emblem of power; for should the brethren at any time be in danger of infringing the constitution or ancient landmarks of Freemasonry, it will be your duty with one knock of the gavel to call them to order; and should an emergency ever arise when it would be beyond your power to control them, it would also be your duty to close the Chapter sooner than permit them to infringe the constitution or ancient landmarks of Freemasonry, and you thereby violate the obligations that you have just taken at the sacred altar.

Give three knocks with your gavel.

[Candidate does so, when the Chapter rises.]

M. W.—Seat the Chapter by one knock of your gavel.

[He gives one rap, and the Chapter is seated.]

M. W.—My brother, the duties appertaining to your chair are many and various; they consist in opening, instructing and closing Chapters; initiating Neophytes; presiding at funerals, and all other duties connected therewith.

To assist you in the discharge of these many and various duties, it is necessary for you to have subordinate officers. I perceive the offices are now vacant. I believe Brother ——— was acting as

Senior Warden. He will, perhaps, resume his station if you ask him. Brother ——— was acting as Junior Warden. He will, perhaps take that station if you wish.

[Candidate asks the Senior and Junior Wardens to act as such, when they resume their stations.]

M. W.—My brother, there is one officer which the brethren claim the right to elect, and that is the Treasurer, he having the custody of the funds of the Chapter, in which, of course, they feel a deep interest. You will call on them to nominate a Treasurer.

Candidate—Brethren, you will please nominate a Treasurer. [Several nominations are made, debate and general discord follows, and a member seizes the charter and carries it into the Ante-room; another borrows his Gavel.]

M. W.—If I remember rightly, you swore that you would use your best endeavors to preserve order, peace and harmony among the craft. I trust you will not forget your obligation. (The candidate raps away in vain, until the member returns the charter, when all come to order.)

M. W.—My brother, this has not been done to impose upon you, but to teach you the importance of a thorough knowledge of the tenets and principles of our beloved institution. A Chapter without a Charter, the Bible and other necessary paraphernalia is not legally constituted. Some one had carried off your Charter and your Gavel; you had then no more power. I trust you will not soon forget this important lesson.

[The Most Wise resumes the chair.]

M. W.—My brother, I will now proceed to instruct you in the signs, pass words, etc., of this Degree. The sign is made by interlacing the fingers of both hands, turning the backs up, and extending the arms in front and near the thighs, signifying the despair at not preserving order, at

the same time slightly bowing the head as if in deep thought.

The word is NEITH (Wisdom).

The Sacred Word, MUTH (Queen or Mother of Heaven).

The Jewel, a Gavel.

This, my brother, concludes the ceremonies of the Ninth Degree.

[Close without form.]

PROPERTIES FOR WORKING THE 10°.

BIBLE AND WREATH FOR THE ALTAR.

APRON OF JUST MASTER.

AT LEAST TEN SWORDS FOR THE ARCH OF STEEL.

GRAND MASTER-ELECT, 10°.

Opened without form.

RECEPTION.

M. W.—Brother Captain of Guard you will ascertain if any candidates are waiting for the Tenth Degree of Masonry.

[Capt. of the Guard goes to door, receives the answer from the Sentinel, and reports to the M. W.]

M. W.—How should a Neophyte be prepared to receive the Tenth Degree of the Egyptian Masonic Rite?

Capt. of Guard—By being clothed as a Just Master.

M. W.—You will repair to the Reception-Room, where you will find Brother ———, and, when so prepared, alarm the Chapter.

[Capt. of the Guard retires, clothes the candidate, after which he gives the alarm 2-1-2=5]

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

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

Conductor [opens door]—Who comes here?

Capt. of Guard—Brother ———, our Grand Master-elect, who desires to be instructed in his duties.

Conductor—Is he a man of complete virtue, who feels no discomposure though men take no notice of him?

Capt. of Guard—Fine words and an insinuating appearance are seldom associated with true virtue. His aim is true virtue.

Conductor.—Has he other qualifications, entitling him to this honorable position?

Capt. of Guard—He is benign, upright, courteous, temperate and complaisant; and I, as his conductor, am in possession of the pass-word, which I pledge for his fulfillment of the necessary qualifications.

Conductor—He having these qualifications, you will wait a time with patience until the Most Wise has been informed of his request and superior qualifications, and his answer returned.

[Conductor closes door, advances to rear of altar.]

Most Wise, the alarm was caused by Brother ———, our Grand Master-elect, who desires to be instructed in his duties.

M. W.—Is he a man of complete virtue, who feels no discomposure though men take no notice of him?

Conductor—Fine words and an insinuating appearance are seldom associated with true virtue. His aim is true virtue.

M. W.—Has he other qualifications entitling him to this honorable position?

Conductor—He is benign, upright, courteous, temperate and complaisant, and I am in possession of the pass-word, which I pledge for his fulfillment of the necessary qualifications.

M. W.—He being in possession of these qualifications, it is my order that he be introduced in a manner becoming the dignity of a Grand Master-elect, and in ancient form.

Conductor—(Opens the door.) My brother, it is the order of the Most Wise, that you be introduced in a manner becoming the dignity of a Grand Master-elect, and in ancient form.

[The Neophyte is received at the door, conducted to the rear of the altar under the Arch of Steel.]

Most Wise, I have the honor to introduce to you our Grand Master-elect.

M. W.—My brother, it is with pleasure I greet you, and it will be a pleasure to invite you to a

seat in the Orient and invest you with the Gavel, but before doing so, it will be necessary for me to administer to you an obligation which has for ages been administered to all who have been thus invested. Are you willing to take such an obligation? (Answer.) Then you will kneel at the altar upon both knees, the left hand upon the Holy Bible and Wreath, and the right hand, the fingers closed, and the thumb extended and pointing toward the throat.

Conductor.—Our Brother is in due form.

M. W.—You will say I, repeat your name, and say after me.

OBLIGATION.

I, — — —, do of my own free will and accord, most sacredly promise and swear, in the presence of God and these brothers assembled, that I will exercise government only by means of virtue, rule only with propriety and charity, and will bring to justice, according to our rules and regulations, every violator of the laws of Freemasonry, under no less a penalty than that of having a poniard entered under the chin and drawn to the waist, so as to rip open the body and release the entrails. So help me God.

M. W.—I will now invest you with the secrets of this Degree. The Sign is made by closing the hand, extending the thumb, placing it under the chin and drawing it down to the waist, in the act of ripping open the abdomen. Answered by the penal sign of the Entered Apprentice.

Pass-word—SHALLIT (Ruler).

Answer—JAKINAI.

Battery— $2 \times 1 \times 2 = 5$.

My brother, you will now listen to the lecture by the Orator.

Orator—My brother, your friends should be equal to yourself. Hold faithfulness and sincerity as first principles. When you have faults, do not fear

to abandon them. To rule with success, there must be reverent attention to business, and sincerity; economy in expenditures, and love for men; and show those over whom you are presiding that you feel them to be your equals. Act before speaking, and afterwards speak according to your actions. The superior man is catholic and not partisan; the mean man is partisan and not catholic. Learning without thought is labor lost; thought without learning is perilous. When you know a thing, hold that you know it, but when you do not know, allow that you do not. Hear much and put aside the points of which you stand in doubt, while you speak cautiously of the others, then you will afford few occasions for blame. See much and put aside the things which seem perilous, while you are cautious in carrying the others into practice, then you will have few occasions for repentance. When one gives few occasions for blame in his words, and few occasions for repentance in his conduct, he is in a way to get emolument.

M. W..—My brother, if you will inculcate the lessons taught in this Degree, you will be fully qualified to occupy the exalted position of Grand Master, whenever you may be installed as such. This ends the Tenth Degree in the Egyptian Rite.

Sir Kt. C. of G., make the usual proclamation. It is done.

Closed without form.

PROPERTIES FOR WORKING THE 11°.

BIBLE AND WREATH FOR THE ALTAR.

APRON OF JUST MASTER.

CHARGES FOR MOST WISE TO READ.

SUBLIME MASTER-ELECT, 11°.

Opened without form.

RECEPTION.

M. W.—Brother Captain of Guard you will ascertain if any candidates are in waiting for the Eleventh Degree of Masonry.

[Captain of Guard goes to door, receives the answer from the Sentinel and reports to the Most Wise.]

M. W.—How should a Neophyte be prepared to receive the Eleventh Degree of the Egyptian Masonic Rite?

Capt. of Guard—By being clothed as a Just Master.

M. W.—You will repair to the Reception Room, where you will find Brother ———, and when so prepared, alarm the Chapter.

[Capt. of Guard retires, clothes the candidate, after which he alarms the Chapter.]

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

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

Conductor (opens the door)—Who comes here?

Capt. of Guard—Brother ———, who having taken all the preceding degrees in the E.°. M.°. R.°. of M.°, now desires to be intrusted with the mysteries of Sublime Master elect.

Conductor—Has he been elected as a Sublime Master that he is entitled to these mysteries?

Capt. of Guard—He has.

Conductor—By what further right does he expect to receive so exalted a position?

Capt. of Guard—By the benefit of the pass-word.

Conductor—Has he our pass-word?

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

Conductor—Advance and give it.

Capt. of Guard—STALKIN.

Conductor—He being endowed with these qualifications, you will wait a time with patience, until I acquaint the Most Wise with his request.

[Closes door, advances in rear of altar.]

Most Wise, the alarm comes from Brother ——, who, having taken all the preceding degrees in the E.. M.. R.. of M.., now desires to be intrusted with the mysteries of Sublime Masters-elect.

M. W.—Has he been elected as a Sublime Master, that he is entitled to these mysteries?

Conductor—He has.

M. W.—By what further right does he expect to receive so exalted a position?

Conductor—By the benefit of the pass-word.

M. W.—Has he our pass-word?

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

M. W.—Give it.

Conductor—STALKIN.

M. W.—He being endowed with these qualifications, it is my order that he be admitted into this Chapter of Sublime Masters-elect in ancient and primitive form.

Conductor (opens door)—My brother, it is the order of the Most Wise that you be admitted into this Chapter of Sublime Masters-elect in ancient and primitive form.

[Conducts candidate to a position between the Wardens, and halts.]

M. W.—Brother ——, no person can be initiated into this Degree until he has revealed to the brethren every evil deed he has committed, that they may judge if he be a fit person to receive into the brotherhood. Have you ever been guilty of any act, word or deed that you would

not be willing to forgive and condone if committed by a brother to your injury?

[If the candidate hesitates let the Most Wise say:]

Weigh well your words, for upon them much depends. You not only reveal to us your own estimation of yourself, but also the spirit of charity by which you judge your brethren. (*Answers.*)

[Any brother may here ask him other proper questions. After the answers are received from the candidate, and the Most Wise has made appropriate remarks in accord with the answers, a loud rap is heard at an outer door, a few loud words in the Ante-Room, then an alarm at the door of the Chapter, a paper is handed in and passed to the M. W., who pretends to read.]

M. W.—Conductor, you will give the candidate a chair, for I hold in my hand an objection to his further progress in this sacred ceremony, and charging him with (here insert some crime as the M. W. or some brother may choose to have handed to the M. W., the Chapter then proceeds in a *dignified* manner to consider the charges. After the first charge has been carried on for a time, a second, and perhaps a third, may be received from without, and dealt with in like manner.)

M. W.!!!—Brethren, you have listened to the charges and discussions concerning them as to the character of our brother. What is your pleasure?

Senior Warden—Most Wise, I think it strange that these charges should have been brought at this time, no one ever having heard any charges against our brother before. I believe them to be exaggerated prejudices, founded upon trivial causes. I do not believe our brother to be perfect any more than I believe I am; yet I do believe in the great principle of Charity. I therefore move you that he be forgiven such indiscretions as he may have been heretofore guilty of, and that he be judged from this day by his future conduct.

M. W.—My brethren, you have listened to the words of Charity from your Senior Warden, shall

we adopt his magnanimous recommendation. If it be your mind, please signify it by giving the usual sign, (vote). I am happy to announce your unanimous voice for Charity. My Brother, this has not been an idle ceremony, or intended to tamper with your feelings. There is no obligation in this Degree, as it is a Degree of instruction. You will be conducted to the Orator for the lesson of this Degree.

Orator—My Brother, we read that Plutarch says, “When he went to be initiated, he was required by the Hierophant to confess every wicked act that he had committed during his whole life,” so close was the examination before he could be accepted.

Proclus says, “The mysteries and the initiation drew the souls of men from a material, sensual and merely human life, and joined them in communion with the gods.”

Egyptian mythology, hieroglyphics and history teach us the mysteries were always communicated under ground or in caves, and the chambers are still found there with emblems still in a good state of preservation; and in Isaiah 45, it says: “I have not spoken in secret, in a dark place in the earth,” &c.; therefore we believe the Jews held their lodges in like manner.

Eusebius says, “The way to the knowledge of *divine nature is extremely rigid and of difficult ascent*. The entrance is secured by *brazen gates*, opening to the adventurer; and the road to be passed through *impossible to be described*. These, to the *vast benefit of mankind*, were *first marked out by the Egyptians*.”

These sayings by men who went to the land of the Pharaohs to be instructed in the mysteries, tell a wonderful story of the similarity between the method of working in those days and our work of to-day, and are the strongest evidences that

what we now teach is of ancient origin. You will now be conducted to the Most Wise.

M. W.—I will now instruct you in the secrets of this Degree.

Sign: Cross the arms on the breast, fingers clenched, thumbs separate.

Pass-Word: KHOLBAH (confession).

Sacred Word: BAAL.

Jewels: Gold hilted Poniard; three Inflamed Hearts.

My Brother, this ends the Eleventh Degree of the E.°. M.°. R.°. of M.°. and you will now be seated among the brethren.

[Closed without form].

PROPERTIES FOR WORKING THE 12°.

BIBLE AND WREATH FOR THE ALTAR.

APRON OF JUST MASTER.

HOODWINK.

ICE.

MASTER OF GEOMETRY, 12°.

Opened without form.

M. W.—Captain of the Guard, you will ascertain if any candidates are in waiting for this Degree.

[Capt. of Guard goes to the door and receives the answer, and informs the Most Wise.]

M. W. (to Capt. of Guard)—How should a Neophyte be prepared to receive the Twelfth Degree of the E. M. R.

Capt. of Guard—The Neophyte is prepared by being clothed as a Just Master, hoodwinked and breast bare.

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

[Capt. of Guard goes out.]

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

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

Conductor (opens door)—Who comes here?

Capt. of Guard—A Neophyte, who, having taken three symbolic Degrees of Craft Masonry, and received the Degrees in the E. M. R., up to Master of Geometry, now desires to be instructed in the mysteries of that Degree.

Conductor—Brother, is this an act of your own free will and accord? [Answer.]

Capt. of Guard—Is he duly and truly prepared? [Answer.]

Brother ———, why do you aspire to this privilege?

Capt. of Guard—Having surveyed land, designed obelisks, and assisted as a draughtsman

on temples, he now desires the Degree of Master of Geometry.

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

Capt. of Guard—By benefit of the pass-word.

Conductor—Has he the pass-word?

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

Conductor—Give it. (*Capt. of Guard whispers in his ear "Horus," Conductor answers, "Benac."*) The pass-word being right and the Neophyte in possession of these qualifications, I will inform the Most Wise of his request. (*Shuts the door, advances to the rear of the altar, and addresses the Most Wise:*) Most Wise, the alarm was given by Neophyte — — —, (*gives name,*) who, having taken the three symbolic Degrees of Craft Masonry, and received the Degrees in E. M. R., up to Master of Geometry, now desires to be instructed in the mysteries of that Degree.

M. W.—Is this an act of his own free will and accord. [*Answer.*] Is he worthy and well qualified. [*Answer.*] Why does he aspire to this privilege?

Conductor—Having surveyed lands, designed obelisks, and assisted as a draughtsman on temples, he now desires the Degree of Master of Geometry.

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

Conductor—By benefit of the pass-word.

M. W.—Has he the pass-word?

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

M. W.—Give it. (*Conductor says "Horus," Most Wise says "Benac."*) The pass-word being right, and the Neophyte in possession of these qualifications, it is my order that he be

received in this Chapter of Masters of Geometry in ancient and primitive form.

Conductor (opens door)—It is the order of the Most Wise that the Neophyte be received in this Chapter of Masters of Geometry in ancient and primitive form.

[The candidate is brought in, to a position between the two columns. The Senior and Junior Wardens take his two hands, then gently pass an arm under the candidate's arm, but not in a manner to cause him to suspect that he is pinioned.]

Conductor—My brother, originally at the reception of a Neophyte into a Chapter of Masters of Geometry, he was given a new name, a cross marked upon his breast, and another on his forehead, but as the latter disfigures the face, it is now omitted. An iron cross having been heated to a red heat for the purpose, I shall now mark your breast. This operation is not entirely painless, but will soon be over.

[At the same time making the sign named on the breast, using a piece of ice, the difference in the sensation of heat and cold is not liable to detection by the candidate, who is firmly held by the Wardens.]

Conductor (continues)—You will be allowed to select the new name at your convenience.

M. W.—*Conductor*, the Neophyte now bearing the mark of Master of Geometry, it is proper he should take the obligation which binds us all. My brother, with the same assurance on my part, that you have had in the previous degrees, are you ready to take this obligation. [Answer.] You will then advance to the altar, kneel upon both knees, and place both your hands upon the Holy Bible and Myrtle.

Conductor—Most Wise, the Neophyte is in position.

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

OBLIGATION.

Pronounce your name, and repeat after me : I, ———, of my own free will and accord, and in the presence of Almighty God and this Chapter of Masters of Geometry, do hereby and hereon most solemnly and sincerely promise and swear, that I will not communicate the secrets of this Degree to any one of an inferior Degree, nor to any person or persons whatsoever, unless it be to a true and lawful Brother Master of Geometry, or in a regular constituted Chapter of Masters of Geometry.

I furthermore promise and swear that when I have chosen a new name, and a sign or mark, and have them recorded in the book of names in this Chapter, I will never change such name or sign, and will always respond when hearing the name, or seeing the sign, if in my power so to do. To all of this I most solemnly promise and swear, under no less a penalty than of having a devil-star branded upon my forehead with a red-hot iron, that my disgrace may be known to all true men and Masons. So help me God.

M. W.—In the beginning, the world was void and had no geometric proportions ; darkness rested upon the face of the deep ; and God said let there be light, and there was light. My brethern, in imitation of this august command, stretch forth your hands, and assist me in bringing this brother to light. Together, brethren !

[He is brought to light on three-times-three claps, and a stamp accompanying the last clap.]

M. W.—My brother, I will now give you the sign and words of this degree. The sign is made thus : Slide the right hand into the palm of the left, as if holding a pencil. Make the motion of tracing a plan on the palm of the left hand, as if drawing.

Pass-word : HORUS.

Answer : BENAC (the builder.)

There is no grip in this Degree, but instead is used the new name and sign or mark, which you are at liberty to have recorded in the book of the Chapter kept for that purpose.

You will now be conducted to the Orator for the lecture.

Orator—My brother, science was offered to all well-born Egyptians, but forced upon none. The mysteries were not made common, for they were considered of great value. Egypt was peculiarly located for the development of the sciences, more especially astronomy and geometry. The inundations necessitated the study of astronomy that the people might know when to expect the annual rise of the Nile. The annual washing away of the landmarks, or boundary lines, between the possessions of the individuals, necessitated the study of mathematics, especially geometry.

History, as well as our traditions, tell us that the square was adopted as an emblem of justice, because of its use in erecting the stone corner-posts at the proper angles, while the stars gave them the base-line to work from. Thus the stimulus was furnished which gradually developed the higher knowledge. Architecture produced the wonderful canals and reservoirs for husbandry, which furnished water for the dry seasons, and finally the pyramids, obelisks and temples that have been the wonder of the world, and never equalled by man.

In the olden time, the students in geometry had special signs of recognition, and when initiated as Master of Geometry, they selected some durable substance,—such as metal, stone, ivory or bone, formed it into some geometric figure, engraved upon it some particular device, then dividing it into two pieces, deposited one in the archives of the Temple, and kept the other. This pledge

was carefully preserved as a remembrance the most sacred and inviolable, entire and permanent as possible, and whenever and wherever the two pieces were produced, mutual assistance and protection were assured. At the conclusion of this Degree, a new name was given to the candidate, and he received the signs, tokens and lectures. A cross was marked upon his forehead and another upon his breast, and whoever could call his new name was entitled to assistance. The mark of this Degree is usually placed on the Key Stone, together with that of Sublime Master.

M. W..—My brother, this concludes the ceremonies of this Degree. But you are expected to study and still more perfect yourself in the ancient mysteries.

M. W..—C. of G., you will make the usual proclamation. (This is done the same as in other degrees.)

[Close without form.]

PROPERTIES FOR WORKING THE 13°.

Holy Bible and Green Wreath on the Altar.

Two Pillars supporting an Arch, on which are nine signs of the Zodiac in the E.:

Rugged Road.

Three Cable Tows.

Three Hoodwinks.

Two Triangles.

One Pedestal.

One Cubical Stone.

Nine Arches in suitable room.

One rope ten or twelve feet long.

One Spade, one Pick and one Crowbar.

ROYAL ARCH 13°.

In the Orient, on the right and left, are two Pillars, supporting an Arch, on which are painted nine signs of the Zodiac — Aries, Taurus, Gemini, Cancer, Leo, Virgo, Scorpio and Pices. There is also a second apartment, in which are nine Arches, on each of which is inscribed one of the following words : Jod, Jaho, Jah, Eleial, Eliah, Joheb, Adonai, Elhannan, Jobel. Under the Keystone, and in the center of the ninth Arch, is a Pedestal, on which are placed two Deltas. [Battery, $3 \times 3 = 9$.]

TO OPEN.

M. W.: !!! !!! !!! Respectable Senior Knight Warden, what is your duty in this Royal Arch Chapter ?

S. W.: Most Wise, to protect our mysteries from the indiscretions of the profane.

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

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

M. W.: Satisfy yourself that all present are Companions of the Royal Arch.

S. W.: !!! Companions in the South Valley, to order.

[All in the South rise.]

J. W.: !!! Companions in the North Valley, to order.

[All in the North rise.]

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

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

Pass Word : JAH-BUL-AUM. Answer: HE IS A GOOD MASON.

[Cond. and Capt. Guard report.]

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

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

M. W.: It is well. ! Respectable Senior Warden, are you a Companion of the Royal Arch ?

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

M. W.: Have you that Word ?

S. W.: I have.

M. W.: Will you give it me ?

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

M. W.: What is that Ancient and Primitive form ?

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

M. W.: !!! To order, Companions.

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

M. W.: ! [All are seated.] How did you gain admission to this Royal Arch ?

S. W.: By three times three alarms.

M. W.: To what do they allude ?

S. W.: To the nine Arches of the Royal Arch of the Temple of Hephæstus, [Ptah.]

M. W.: Have you a Sacred Word ?

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

M. W.: Give me the last three.

S. W.: ADONAI, ELHANNAN, JOBEL.

M. W.: What do these names signify?

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

M. W.: Have you a knowledge of the Signet of Hermes?

S. W.: I have; it is composed of two Triangles, which, when interlaced, form a six-pointed Star. On this Star are engraved mysterious characters, representing the Lost Word of a Mason.

M. W.: Have you a Pass Word?

S. W.: I have.

M. W.: Give it.

S. W.: JAH-BUL-AUM. [Most Wise answers: "HE IS A GOOD MASON."]

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

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

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

M. W.: To order, Companions. Observe the Orient, and attend to giving the Signs. Accordingly, in the name of the S. A. O. T. U., and under the auspices of the Sovereign Sanctuary, I declare ——— Chapter, No. —, open on the Thirteenth Degree of Masonry, in Ancient Form. Sir Knight Orator, attend to the Altar, and display the Sacred Book of Laws. Sir Knight Guard of the Tower, inform the Sentinel, and if there are any visiting

Sir Knights or Companions present, invite them to enter.

RECEPTION.

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

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

M. W.: How should Neophytes be prepared to receive the Thirteenth Degree of the Egyptian Masonic Rite, and how many should there be?

Capt. Guard: Not less than three — at least one candidate and two substitutes — and by being clothed as Just Masters, hoodwinked, with cable-tows around their waists.

M. W.: You will repair to the Reception Room, where you will find Brothers ———, and when thus prepared, alarm the Chapter.

[Capt. Guard retires, and when he has prepared the candidates, gives the alarm, $3 \times 3 = 9$.]

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

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

Cond.: [Opens door.] Who comes here?

Capt. Guard: Three Neophytes, who have been duly initiated Entered Apprentices, passed as Fellow Crafts, raised to the Degree of Master Masons, received as Discreet Masters, exalted to Perfect and Sublime Masters, advanced through the Degrees of Just Master, Master of Israel, Master Elect, Grand Master Elect, Sublime Grand Master Elect, and Master of Geometry, and now desire more Light and Truth in Masonry, by being admitted to the Sacred Degree of the Royal Arch.

Cond.: [To Neophytes.] Brothers, is this an act of your own free will and accord? [Answer.]

Cond.: [To Capt. Guard.] Are they worthy and well qualified? [Answer.]

Duly and truly prepared? [Answer.]

Why do they aspire to this privilege?

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

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

Capt. Guard.: By benefit of the Pass Words of Just Master.

Cond.: Give them.

Capt. Guard.: [Whispers in Conductor's ear.]

ACACIA. [Conductor answers.] JOHABEN.

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

[Conductor shuts door and addresses M. W.]

Most Wise, the alarm was caused by three Neophytes, who have been duly initiated Entered Apprentices, passed as Fellow Crafts, raised to the Degree of Master Mason, received as Discreet Masters, exalted to Perfect and Sublime Masters, advanced through the Degrees of Just Master, Master in Israel, Master Elect, Grand Master Elect, Sublime Grand Master Elect, and Master of Geometry, and now desire more Light and Truth in Masonry, by being admitted to the Sacred Degree of Royal Arch.

M. W.: Is this an act of their own free will and accord? [Answer.]

Are they worthy and well qualified? [Answer.]

Duly and truly prepared? [Answer.]

Why do they aspire to this privilege?

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

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

Cond.: By benefit of the Pass Words of Just Master.

M. W.: Give them.

Cond.: ACACIA. [M.W. answers.] JOHABEN.

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

Cond: [Opens the door.] It is the order of the Most Wise that the Brothers be admitted to this Royal Arch, in Ancient and Primitive Form.

[Music plays. Capt. Guard leads Neophytes — three in number — into the Chapter, under the living arch, and over the rugged road. They finally stop at the point of entrance.]

Cond: Brethren, upon being admitted into this solemn Degree, you are received upon a Triangle, applied over the heart, the three equal sides of which are emblematical of the three attributes, of T. S. A. O. T. U. (around whose throne may we hereafter encircle), Omniscience, Omnipotence, and Omnipresence.

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

[Response]: So mote it be!

M. W.: Brethren, we understand that you seek preferment in Masonry by being admitted to the solemn mysteries of the Degree of Royal or Sacred Arch. Before you can advance further, I must ask if you will voluntarily assume the

strong and binding attestation which all Brother Masons of this solemn Degree have taken, and sacredly abide by the same. [Answer.] You will then advance to the Sacred Altar of Free Masonry, kneel upon both knees, and take the solemn obligation of this Degree. To order, Companions !

Let the Triangle be formed.

OBLIGATION.

I, ———, swear, in the presence of the Sublime Architect of the Universe, and the brilliant Lights of this Ancient Chapter, on the Sacred Book of Laws, never to admit into this, or any other Chapter, any person for initiation or advancement, who is not a Mason in good standing.

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

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

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

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

M. W.: [To Neophytes.] In whom do you put your trust?

Neophytes: In the Great Creator. [Remove Hoodwinks.]

M. W.: In the name of that Omnipotent Being, arise, and may the remembrance of the acacia which was found to have secreted the body 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 despatched, and the bow of this mighty conqueror broken by the arm of time; when the angel of the Lord declares that "time shall be no more," and when by this victory all things be made perfect, then shall we receive the reward of our virtue, by acquiring the possession of an immortal inheritance in those Heavenly Mansions veiled from mortal eye, where every secret of Masonry will be opened, never to be closed. Then shall the S. A. O. T. U., welcome us into His Celestial Chapter, where Peace, Knowledge, and the Fulness of all that is good, eternally reign!

Brethren, in the Degrees of Discreet and Just Master, the initials of the Shekinah were partially explained to you; in this Degree, you will be further enlightened, and their significance made manifest; six have been explained; the remaining three, ADONAI, ELHANNAN, and JOBEL, have not; they are thus explained: ADONAI, Lord or Power; ELHANNAN, Mercy; and JOBEL, Joy.

In your progress it is possible that you will make further discoveries; you will now, in company with the Knights Conductor and Captain of the Guard, repair to the ruins of the Temple of Hephæstus, make researches, and bring hither the result of your labor.

Supply the brothers with crow, pick and spade — necessary implements of labor. Now depart; and the God of the Hierophants be with you.

[When at the Second Apartment.]

Cond.: Let us remove this rubbish.

Capt. Guard: Agreed. Here is a peculiar stone on which are engraved figures to us unknown.

Cond.: Let us carry it to Most Wise Hermes. [They return to E.]

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

M. W.: Repair again to your labor; your discovery is of the great importance; this is no less than the sacred symbol of the Sacred or Royal Arch Masons, which since the desecration of the Temple, we have been unable to use. Return and make further Search. [They do so.]

[When they arrive at the Arches.]

Cond.: Here is an immense vault; which of you will enter?

Capt. Guard: [For Neophyte,] I will. Here is an Arch, on the keystone of which is engraved the word JOD.

Cond.: God is the Principle, the source of all things, the great Supreme cause, and Universal Father. Go on, Brother.

Capt. Guard: I find here a second Arch and Keystone, bearing on its face the word JAHU.

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

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

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

Capt. Guard: [Speaking for Neophyte.] I am fatigued; let another Companion take my place.

Cond.: Agreed. [The second Neophyte advances.]

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

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

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

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

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

Cond.: Toleration is from God ; the highest of His creatures and the lowest, are equal in his mysteries. Go on, my Brother.

Capt. Guard: I, too, am fatigued ; let the other Companion advance.

Cond.: Agreed. [The third Neophyte advances.]

Capt. Guard: Here is a seventh Arch and on its Keystone is the word ADONAI.

Cond.: God is power ; He dwelleth in all, with all, and beyond all ; He is the centre, which hath no circumference ; the slot in the center of the circle, without measure or limit. Go on.

Capt. Guard: The eighth Arch bears on it, ELHANNAN

Cond.: Mercy ; God is love ; His unbounded and inexhaustible mercy is our trust and our hope, and giveth joy to all mankind. Go on.

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

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

[They all advance to or near the 9th Arch, and on seeing two Deltas on the Pedestal, they give the Sign of Adoration, exclaiming "JAH-BUL-AUM".]

Cond.: Let us carry these to the Most Wise. [They return.]

Cond.: M. W. The peculiar stone which we recently discovered appears to have been placed

where we found it, simply to mark the entrance to an immense vault in which we found these curious pieces of gold.

M. W.: Brothers, these are Deltas, and they may prove to be the Sacred Signet of the "Thrice Great Hermes;" if so, your discovery is of the greatest importance.

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

M. W.: !!! To order, Companions!

[All give the Signs of Admiration and Adoration.]

M. W.: [Interlaces the Deltas, making them form a Six Pointed Star.] Rejoice, companions, the Lost Word is recovered; here, on the intersecting Triangles, our eyes are blessed with the sight of that Omnific Word, even as it was in the beginning. In the beginning was the word, and the word was with God, and *the word was God*. I will now, with the assistance of my officers, and as the representative of our Ancient Grand Master, communicate it to you; but before I do so, I must impress most solemnly upon your mind, that it is a serious and important trust, which you are sacredly to guard.

[Words are given on the Triple Triangle. Y. H. V. H.]

There are two jewels belonging to this Degree. The first is the Intersecting Triangles forming a six pointed star, with the mysterious characters, which the Hierophants used as a Signet. The six pointed star for ages has been the object of profound veneration among the nations of the East.

The intersecting Deltas are emblematic of Fire and Water; Prayer and Remission; Creation and Redemption; Life and Death; and of Resurrection and Judgment; and denote that the Mason who is worthy of this Sacred Degree should fulfil his duty to God and to man; and fill with justice, truth and

honor, his place in creation, wherein T. S. A. O. T. U. has been pleased to place him.

The second Jewel is a representation of the Hieroglyphics upon one side of the Cubical Stone, which you and your companions discovered, closing the aperture to the sacred vault, and is the particular mark of this Degree. It is the Triple Tau, a figure of five lines, as T. upon H., Temple of Hermes, meaning a treasure, or the place in which the Treasure is deposited. The true interpretation of this symbol is Key to knowledge, or the intellectual searching into the psychical mysteries, and obtaining the revelation of truth.

It has also been called Nilometer, and was used to measure the height of the waters of the Nile at their annual overflowing.

It also signifies *Clavis ad Thesaurum*, Key to a Treasure; and what more appropriate symbol can there be than the Cross or Key, to the unlocking of those mysteries which cease to be such when opened with the Key of Knowledge? The Cross is an emblem of science in the mind of man, and is the first object in every system of human worship. One of the Secrets of Masonry is, that it passes by Symbols from Superstitions to Science, and leads us to the Light of Truth.

You also perceived upon the Cubical Stone certain other Hieroglyphics, which are used as a means of secret correspondence between Masons of this Degree, and are thus explained: [NOTE.—Here the alphabet of Hieroglyphics on the cubical stone is translated.]

This alphabet is supposed to have been communicated to the Hierophants by Malak or a messenger from God.

Sign of Admiration: Raise hands to heaven, the head leaning to the right, one knee touching the ground.

Sign of Adoration: Fall on the knees, interlace the fingers of both hands, turn the palms upwards.

Grip: Mutually place hands under the elbows, as if to raise each other.

Pass Word: Jah-bul-aum. Answer: He is a good Mason.

Sacred Word: Y. H. V. H. [Given only on the Triple Triangle, and at low breath.]

I assure you, my Brethren, that now you are truly Master Masons, and in full possession of those secrets, and the Word of a Master Mason, which was lost at the time of the desecration of the Temple of Ptah. [NOTE.—If thought desirable the M. W. may continue and impart the different modes of work as follows:] M. W.: I will also instruct you in the manner of working yourselves into a body of Master Masons. Though Masonry is universal, and has but one object, yet it differs in its details in various countries. * * * *

Go satisfy the Respectable Junior and Senior Knights Warden, that you are in possession of the secrets of Royal Arch Masons.

J. W.: Who comes here?

Cond.: Three Royal Arch Masons.

J. W.: Have they the Lost Word of a Mason?

Cond.: They have.

[NOTE.—The Junior and Senior Wardens will continue the examination in the same manner as in the opening of this Degree.]

M. W.: You will now listen to the Sir Knight Orator.

HISTORY.

Orator: Brothers, the Antique Legends of Masonry, which date back more than forty centuries, have descended to us fortified by unquestionable authenticity, through the Patriarchs of our Ancient Rite, Priests of the Most High God, who officiated in the Temples of Israel, and Hierophants of Egypt, that land of mystery, of science, and of practical, operative Masonry. In Egypt 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 teach us that, as the Egyptians sank back into semi-barbarism, the Key to the Mysteries was lost, and remained lost for many years. Hermes Trismegistus

deciphered the Key to the ancient Hieroglyphics, and thus learned that the Ancients had imparted their knowledge to the Neophyte only when he was bound to secrecy by the most solemn oaths and severest tests of fortitude and courage, and then only after serving long terms of apprenticeship. A portion of this Knowledge was termed the Greater Mysteries, and was only taught to the Novice in caves or underground rooms. Hermes learned that the Hierophants taught Monotheism, or the knowledge of the true God. He also discovered that the Hierophants used a Signet, which to them was much the same as at present a charter is to a Lodge. To discover this Signet and interpret the characters upon it, was the highest ambition Hermes possessed. He employed many workmen to search the caves where he supposed the mysteries had been taught, and promised that the workmen who should discover it should be the first to receive its secrets. In this manner Neophytes were induced to undergo the severest trials and fatigue, and thus the precious jewel was finally brought to light, and with it the lost word which revealed to man that no emblem, not even the Phallas, which had been worshiped for all ages, was capable of conveying to the human mind a knowledge of the true Creator, the Great God.

Hermes Trismegistus, who was looked upon by the Egyptians 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 King who would erect a magnificent Temple to the glory of the S. A. O. T. U., whose renown should penetrate to the remotest parts of the earth. This prophecy was fulfilled in the person of Solomon, during the reign of Hiram of Tyre, by whom he was initiated into the symbolic degrees of Masonry.

M. W. Brothers, this ends the history of the discovery of these Mysteries, as taught in the E. M. R. of M., since the time of Hermes the 2nd. You having taken the solemn obligation which unites Royal Arch Masons in one fraternal chain, I now call upon the Sir Knight

Capt. of the Guard to make the usual proclamation. !!!

Capt. of Guard: T. T. G. O. T. S. A. O. T. U., and under the auspices of the Sovereign Sanctuary, I proclaim Companions ———, ———, and ——— Royal Arch Masons, and call upon all Companions to recognize them as such.

M. W.: Brethren — together. [Battery. !!! !!! !!!]

CLOSING

Should be the same as opening; otherwise, it is merely declared closed by the Most Wise.

PROPERTIES FOR WORKING THE 14°.

BIBLE AND WREATH FOR THE ALTAR.

APRON OF ROYAL ARCH MASON.

HOODWINK.

SETTING MAUL.

A PIECE OF SHEET IRON, THREE OR FOUR FEET
SQUARE, FOR PRODUCTION OF THUNDER, AND
OTHER MATERIAL FOR MAKING NOISE.

SECRET VAULT, 14°

Open without form.

RECEPTION.

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

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

M. W.—How should a Neophyte be prepared to receive the Fourteenth Degree of the Egyptian Masonic Rite?

Captain Guard—As a Companion of the Royal Arch.

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

[The Captain of the Guard retires, clothes the Neophyte, and gives the alarm. !!!]

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

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

Cond.—(Opens door.) Who comes here?

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

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

(To Capt. Guard.) Is he worthy and well qualified? [Answer.]

Duly and truly prepared? [Answer.]

Why does he aspire to this privilege?

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

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

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

Cond.—(To Neophyte.) Give it to me.

Neophyte—(Gives Word outside the door.) Y. H. V. H. (On Triple Triangle.)

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

[Conductor shuts the door and addresses the Most Wise.]

Most Wise, the alarm was caused by a Neophyte who has been duly initiated an Entered Apprentice, passed as Fellow Craft, raised to the Degree of Master Mason, received as Discreet Master, exalted to Perfect and Sublime Masters, advanced through the Degrees of Just Master, Master of Israel, Master elect, Grand Master Elect, Sublime Grand Master Elect, Master of Geometry, has descended through the nine Arches into the bowels of the earth, and discovered the Sacred Signet, by means of which the Lost Word of a Mason was brought to light, and now desires more light and truth in Masonry by being created a Companion of the Secret Vault.

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

Is he worthy and well qualified? [Answer.]

Duly and truly prepared? [Answer.]

Why does he aspire to this privilege?

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

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

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

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

Cond.—(Opens door.) It is the order of King Timæus that the Companion having these qualifications be admitted to the Secret Vault in Ancient and Primitive Form.

[Music plays. Captain Guard leads Neophyte into the Chapter, and places him between the Columns.]

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

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

M. W.—Are you a Companion of the Royal Arch?

Capt. of Guard—I have descended through the nine Arches into the bowels of the earth, where I discovered the Sacred Signet, by means of which the Lost Word of a Mason was brought to light.

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

[The Sign is given, by raising both hands to Heaven, the head leaning to the right, one knee touching the ground. Lost Word, Y. H. V. H.—given on Triple Triangle.]

We are pleased with your proficiency in the Egyptian Masonic Rite. Retire, my brother, and I trust that in due time you shall receive that which you desire.

[Neophyte is led out by the Captain of the Guard]

M. W.—Companions, shall Companion —— be admitted to the degree of the Secret Vault?

[They consent, by the Sign of the Secret Vault, which is the Master Mason's Penal Sign given thrice.]

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

[Senior Warden goes to the first Arch. Junior Warden to the second Arch. Captain of Guard to the third Arch.]

M. W.—Sir Knight Conductor, escort the Neophyte to the Secret Vault.

[Neophyte is now hoodwinked, conducted once around the hall, and then to the Vault, or to some place which to him may seem to be such.]

Orator—Stand in the gate of the Temple, and proclaim there this word, and say: Hear the word of Elohim, all ye that enter in at this gate.

Conductor—Let us advance through the Arches.

S. W.—Who comes here?

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

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

Conductor—JOB.

S. W.—What does it mean?

Conductor—First Principle, Unity, or Beginning. [Gives Entered Apprentice Sign.]

S. W.—Pass on to the second Arch.

J. W.—Who comes here?

Conductor—A Companion of the Royal Arch, etc.

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

Conductor—JAHO.

J. W.—What does it mean?

Conductor—Existence. [Gives Fellow Craft's Sign]

J. W.—Pass on to the third Arch.

Capt. of Guard—Who comes here?

Conductor—A Companion of the Royal Arch, etc.

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

Conductor—JAH.

Capt. of Guard—What does it mean?

Conductor—GOD. [Gives Master Mason's Sign.]

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

S. W.—(At fourth Arch.) Who comes here?

Conductor—A Companion of the Royal Arch, etc.

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

Conductor—ELEIAL.

S. W.—What does it mean?

Conductor—Immortality. [Gives Sublime Master's Sign.]

S. W.—Pass on.

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

Conductor—A Companion of the Royal Arch, etc.

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

Conductor—ELIAH.

J. W.—What does it mean?

Conductor—Fortitude. [Gives Sign of Admiration.]

J. W.—Pass on.

Capt. of Guard—(At sixth Arch.) Who comes here?

Conductor—A Companion of the Royal Arch, etc.

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

Conductor—JOHEB.

Capt. of Guard—What does it mean?

Conductor—Toleration. [Gives sign of Adoration.]

Capt. of Guard—Pass on.

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

Conductor—A Companion of the Royal Arch, etc.

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

Conductor—ADONAI.

S. W.—What does it mean?

Conductor—Lord, or Power.

S. W.—Pass on.

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

Conductor—A Companion of the Royal Arch, etc.

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

Conductor—ELHANNAN.

J. W.—What does it mean?

Conductor—Mercy.

J. W.—Pass on.

Capt. of Guard—(At ninth Arch.) Who comes here?

Conductor—A Companion of the Royal Arch, etc.

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

Conductor—JOBEL.

Capt. of Guard—What does it mean?

Conductor—Joy.

Capt. of Guard—Pass on.

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

[They advance to the door of the Chapter. Conductor gives alarm. 3-3-3 = 9. Opens door.]

M. W.—Who approaches this Secret Vault?

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

M. W.—Admit him [is conducted to the altar], —Companion, before advancing further, it is necessary that you assume the Obligation which all

Companions of the Secret Vault have done before you, and I reiterate the assurance given you in the previous Degrees, that there is nothing contained in it that will conflict with your duties to God, your family or your country. Will you proceed? [Answer.] To order, Companions; let the Triangle be formed.

OBLIGATION.

I, ———, swear that I will not unlawfully reveal any of the mysteries of the Degree of the Secret Vault to any person, unless I know him to be a Companion of the Secret Vault, or within a legally constituted Chapter.

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

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

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

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

To all these I do most solemnly and sincerely promise and swear, without any hesitation, mental

reservation or self-evasion of mind in me whatever, binding myself under no less a penalty than that of having the penalty of the Master Mason's Obligation thrice inflicted upon me. Amen, Amen, Amen.

M. W.—Arise, Companion, and proceed on your journey.

[A great noise is heard,—thunder, torpedoes, firing of pistols, clashing of swords, etc.]

M. W.—Why this confusion?

S. W.—Most Wise, the Hyksos have entered the valley, slain our young and old men, seized upon our women, and we fear that they will pollute the temple of Ptah, penetrate this Secret Vault, and carry off our Sacred Signet.

M. W. (to Neophyte)—Companion, will you risk your life to protect the Secrets and Treasures you have been entrusted with?

[Prompted by C., Neophyte answers: I will.]

M. W.—Arise Companions and Priests of the Temple! let not the Shepherd King desecrate this holy place, nor enter within the temple.

[Noise is heard again.]

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

Neophyte (prompted by Conductor)—I will!

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

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

S. W. (approaches Neophyte)—Where is the Sacred Signet concealed? Give it to us!

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

S. W.—Then you shall die, and your companions we will carry off as slaves. Give up the Signet!

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

S. W.—Then die! [He is knocked down with the Setting Maul.] Now let us take as slaves all of the inhabitants of the Valley, together with the Vessels of the Temple.

[They leave Neophyte. *M. W.* and others return to him.]

M. W.—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 of our beloved companion.

[He is taken to the West.]

Let us place this cubical stone at the entrance of the vault, and cover it with rubbish.

M. W.—Let the Neophyte now listen to the Orator.

Neophyte approaches the Orient. He is brought to light and seated.]

Orator—Companion, the Degree of the Secret Vault is founded on events which occurred at the time of the destruction of the Temple of Hephæstus by the Hyksos when the Valley was conquered by Salatis the Shepherd King. At this time, the Egyptians were compelled to abandon the Mysteries. The Shepherd Kings ruled several hundred years before the Egyptians gained sufficient strength to recapture the Throne.

After the Temple had been demolished several Companions of the Secret Vault paid a visit to the ruins of the Temple at midnight, and at the entrance of the Secret Vault discovered, in the cold embrace of death, the body of the faithful guardian of the Sacred Signet. He, like Osiris, nobly lost his life, rather than betray his trust. They removed the body, performed the rites of sepulture over his inanimate remains, and placed at the entrance of the Secret Vault a cubical stone, on which were hieroglyphics, indicating that this was the repository of the Sacred Signet, on which

might be found the real word of a Master Mason. They then covered this stone with rubbish, where it remained until discovered by the workmen employed by Hermes the Second in the manner portrayed in the preceding Degree.

During the reign of the Shepard Kings in Egypt, this word was neither written or spoken, but as a substitute to express their sorrow or pain, the word Macobam [suffering or pain] was given on the five points of fellowship, which is the grip of this degree. Our venerable rite is founded on a knowledge, belief and adoration of the Sacred Word or true name of God. This word is also the foundation of every branch of Masonry and religion, whether 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 held sacred by all Masons throughout the world. The belief in the Eternity of the Godhead is the foundation of every religion known to the world.

The Egyptian Masonic Rite is the religion which taught the patriarchs of antiquity to render homage to T. S. A. O. T. U. It has for its basis the belief in the existence of God, and the immortality of the soul; and for its aim the practice of benevolence and virtue.

It is the fraternal chain that links brethren together in bonds of FAITH in GOD, who redeemeth; of CHARITY, which blesseth; and of HOPE which sustaineth. With this explanation you can readily understand the tradition that the myst rics were carried from Egypt into India by Brahma, into China and Japan by Buddha, into Persia by Zoroaster, into Greece by Melampus, or Cadmus, into Crete by Minos, into Messene by Canaan, into Athens by Erectheus, into Italy by Pelasgia, into Gaul and Britain by Gomer, into Mexico by Vitzliputzli, into Peru by Manco Capac, and into

Judea by Hiram Abiff. The ineffable word has been given differently by different people.

You know what it was in Egypt. By the Peruvians, it was known as "Hanover," or the initials "H. O. M." The Hindoos held the sacred name "Om" or the initials "A. O. M." in the same veneration. The name of the great god "Hu," of the Druids was ineffable, and they used the characters "I. O. W." to express it. While in Mexico, the name "Vitzlipultzi" was deemed ineffable. The Chaldeans' word was "Jah;" the Assyrians, "Hor:" the Chaldeans also used the word "Baal" or "Bel," each word being repeated three times. At the time of the conquest of Chaldea and the Hindoos, the antagonistic elements in the Mystic Societies were harmonized and each adopted the word of the other in addition to their own, thus :

Repeating the Jar three times.	Repeating the Bel three times.	Letter by letter.	Result thus.
Yah,	Bel,	A. = Jar = Bel—A.	
Yah,	Bel,	O. = Jar = Bel—O.	
Yah,	Bel,	M. = Jar = Bel—(lu)M.	

When you understand that *J* is pronounced the same as *y*, you will readily discover the origin of three symbolic names.

You have undoubtedly noticed that many of our pass-words, etc., are still given in the Hebrew language. This is accounted for by the fact that the work was first translated from the hieroglyphics into this language. Conductor, you will now present our companion to the Most Wise for further instruction.

M. W.—The Sign of this Degree is the same as that of a Master Mason repeated three times.

Sacred Word : Same as Royal Arch.

Password : Names of the Nine Arches.

You will salute the Junior and Senior Knights Warden.

[This is done.]

M. W.—Let the Neophyte be placed between the columns! ! ! To order, Companions! Captain of the Guard, make the usual proclamation.

Capt. of Guard.—T. T. G. O. T. S. A. O. T. U., under the auspices of the Sovereign Sanctuary, I proclaim Companion —— a Companion of the Secret Vault.

M. W.—Together! [Battery. $3-3-3=9$.]

This closes the Degree of Secret Vault.

[Close without form.]

PROPERTIES FOR WORKING THE 15°.

BIBLE, SWORD AND WREATH ON ALTAR.

FIRMAN (ROYAL PROCLAMATION FOR ARCHIVIST.)

GREEN SASH OR RIBBON.

ONE SWORD FOR NEOPHYTE.

UNIFORM, INCLUDING SWORD, FOR EACH SIR
KNIGHT PRESENT.

KNIGHT OF THE FLAMING SWORD, 15°.

Opened without form.

RECEPTION.

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

[Captain of Guard goes to the door, receives the answer, and reports to the Most Wise, as in the Fourth Degree.]

M. W.—How should a Neophyte be prepared to receive this Degree?

Capt. of Guard—By being clothed as a Companion of the Secret Vault.

M. W.—You will repair to the Reception Room, where you will find Companion ———, and when so prepared alarm the Chapter.

[Capt. of Guard retires, clothes the candidate, after which he gives the alarm. 2, 1, 2, =5.]

Guard of Tower—Most Potent King Apachnas, there is an alarm.

M. W.—Sir Knight Conductor, ascertain the cause.

Cond.—(Opens door.) Who comes here?

Capt. of Guard—Ennamu, a Mason of rank.

Cond.—What is your desire?

Capt. of Guard—An interview with King Apachnas.

Cond.—What is your age?

Capt. of Guard—Seventy years.

Cond.—What is the nature of your application?

Capt. of Guard—To remedy the miserable condition of my brother Masons who are held in captivity.

Cond.—Enter, and I will present you to the King.

[He is brought in by Captain of Guard, and with the Conductor stands in the West, between Columns.]

Cond.—Most Potent King Apachnas, the alarm was caused by Ennamu, who claims to be a Mason of rank.

M. W.—What is his desire?

Cond.—An interview with your majesty.

M. W.—What is his age?

Cond.—Seventy years.

M. W.—What is the nature of his application?

Cond.—To remedy the condition of his brother Masons whom you now hold in captivity.

[Conductor and Neophyte kneel]

Cond.—(For Neophyte.) Yes, Most Potent King, on bended knee we request that you grant us our freedom, and permit us to build anew the Temple of *our* God.

M. W.—Arise! I have long witnessed the weight of your captivity, and the zeal and attachment you possess for the Institution of Masonry, the secrets of which I do not possess; I have long been anxious to obtain them without the trouble and fear of an initiation, and am ready to release you and your companions instantly if you will communicate to me the mysteries of Masonry.

Cond.—Most Potent King, your situation renders it desirable that you should become a Mason, as we are taught in Masonry that the wise, great and good are always acceptable candidates. But our obligations render it impossible for us to communicate its mysteries to you, or entrust you with its secrets, except in accordance with our established rules. FIDELITY, EQUALITY and BROTHERLY LOVE are the underlying principles of our institution. Your rank, titles and superiority, are not incompatible with the mysteries of our order, but our obligations are unknown to you, our engagements with our brethren are inviolable; I can not reveal our secrets. If our liberty is only to be purchased at the price of integrity, we prefer captivity or even death.

M. W.—I admire your zeal and constancy. Princes and rulers, this worthy Prince merits liberty for his attachment to his solemn compact. Prince Aphobis, draw up a royal proclamation that he and his companions go free and unmolested to Thebes, where they may build another Temple to *their God*.

Archivist—(Reads) Thus saith Apachnas, King of Egypt: “The God of Heaven hath blessed me and given into my hands the land of Egypt, therefore I give to as many of the Masons as dwell in Egypt permission to go free and unmolested to Thebes, where they may build another Temple to *their God*.

By order of APACHNAS,

King of Egypt.

APHOBIS, *Royal Scribe.*

M. W.—Ennamu, take this Firman (written order), and with it I arm you with this Sword, as a distinguishing mark above your companions. It is the sword that was taken from King Timæus, at the time of his captivity. Employ it in defence of virtue, truth and honor.

In consequence of your integrity and honor, I now create you a Knight of the Flaming Sword, and as a proof of my esteem, invest you with this sash. Its color, green, is to remind you of the everlasting friendship that exists between all true Knights of the Flaming Sword. Henceforth you are to me, and I will be to you, a brother. I trust that you will prove yourself as faithful to your Brother Knights as you have been to your Brother Masons. 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 and convince them that you have permission to travel upon the river Nile. But before I do so it will be necessary for you to take the obligation of a Knight of the Flaming

Sword. You will, therefore, advance to the Altar and kneel upon both knees, and place both your hands on the Sword, Myrtle and Holy Book of Laws.

M. W.—Let the triangle be formed.

M. W.—You will now say I, (repeat your name), and say after me.

OBLIGATION.

I——, do most solemnly promise, on my sacred honor that I will not reveal the secrets of a Knight of the Flaming Sword to any person or persons until I find him or them as justly entitled to them as I am myself. I farther promise and vow that I will wield my sword in defence of virtue, in the defence of innocent maidens, destitute widows, helpless orphans and true religion, and that so long as my right arm remains strong, my sword shall ever be ready to defend the character of a Brother Sir Knight and his wife, mother, sister or daughter. So help me God.

M. W.—Sir Knights, attention!

[Knights form around the candidate.]

M. W.—Handle swords! Draw swords! Charge!

[Sir Knights all point swords at heart of candidate.]

M. W.—Sir Knight, you here behold flaming swords presented to your unprotected breast, ever ready to avenge any wilful violation of the vows you have just taken.

M. W.—Form cross!

[Swords are crossed in front of candidate.]

M. W.—(Continuing)—But while you remain faithful to these vows, I assure you that this glittering arch of steel will ever be ready to defend your cause.

The crossed swords form a seal or sign of protection, and those who bear it are in duty

bound to protect all who struggle against ignorance and oppression. Therefore, to the cause of Free Thought, Free Speech and Free Conscience we devote ourselves, our hands, our hearts and our intellects.

All Officers.—Now, henceforth and forever.

All Sir Knights.—So mote it be.

Prelate.—As the light is now reflected from our flaming swords, so may the light of knowledge illuminate the world.

M. W.—Return swords!

M. W.—To your posts—march!

M. W.—I will now communicate to you the words and signs. The sign is made by bringing the right hand open, to the left shoulder, moving it down with a serpentine motion to the right hip, drawing the sword and standing on guard (indicating that by way of the Nile you have permission to pass the guards). The grip is made by interlacing the fingers of the left hand, bringing the point of the swords to each others hearts, when one says “OSH,” (a decree) and the other says “IRI,” (to do, to execute). The pass-word, Osh. Answer, Iri. (Jewel:—Crossed Swords.)

[Battery. 2, 1, 2, =5.] Age 70 years.

M. W.—This concludes the Degree of Knight of the Flaming Sword, the history of which will be given in the next degree.

[Closing without form.]

PROPERTIES FOR WORKING THE 16°.

HOLY BIBLE, WREATH AND SWORD ON ALTAR.

SWORD, BELT, GREEN SASH AND HOODWINK FOR
NEOPHYTE.

UNIFORMS AND SWORDS FOR ALL SIR KNIGHTS
PRESENT.

BANQUET HALL, etc.

KNIGHT OF JERUSALEM, 16°.

Opened without form.

RECEPTION.

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

[Captain Guard goes to door, receives the answer, and reports to the Most Wise, as in the Fourth Degree.]

M. W.—How should a Neophyte be prepared to receive the Sixteenth Degree of the Egyptian Masonic Rite?

Capt. Guard—By being clothed as a Knight of the Flaming Sword and hoodwinked.

M. W.—You will repair to the Reception Room, where you will find Sir Knight —, and when so prepared, alarm the Chapter.

[Captain Guard retires, clothes the Neophyte, and gives the alarm. 1, 2, 2, = 5]

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

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

Cond. (opens door).—Who comes here?

Capt. Guard (speaking for Neophyte).—A Knight of the Flaming Sword, who desires further instruction in the legends of our beloved Order.

Cond.—How does he expect to gain admittance?

Capt. Guard—By the Signs, Grips and Words of a Knight of the Flaming Sword.

Cond. (outside the door).—Give me the Sign, Grip and Word of a Knight of the Flaming Sword.

[This is done.]

Cond.—You will wait until the Most Wise is informed of your request. (Conductor closes

door, and when between the Columns, says): Most Wise, there is without a Knight of the Flaming Sword, who desires further instruction in the Legends of our beloved Order.

M. W.—His name?

Cond.—Ennamu.

M. W.—Admit him.

[Conductor retires, opens the door, and says. "It is the order of the Most Wise that Ennamu be admitted in ancient and primitive form." The Conductor now takes charge of the Neophyte and conducts him once around the Chapter, thence through another room and again to the door of the Chapter.]

C. of G.—Who comes here?

Cond. (for Neophyte).—A friend.

C. of G.—Advance and give me the sign and word of a Knight of Jerusalem.

Cond. (for Neophyte).—I cannot.

C. of G.—You cannot! Why do you bear arms if you are not able to give the sign and word of a Knight of Jerusalem? Do you not know that it is against the orders of King Osirtasen for any but true Knights to bear arms in Thebes? I suspect you are an enemy or a spy.

Cond. (for Neophyte). I am neither an enemy nor a spy. I am a Mason and a Knight of the Flaming Sword.

C. of G.—You a Knight of the Flaming Sword! You are my prisoner, and as such I will conduct you to his majesty.

[Neophyte is taken to the East.]

C. of G.—King Osirtasen, here is a prisoner who has dared to intrude upon your territory bearing the arms of a Knight and yet unable to give the signs or words.

M. W.—Prisoner, who are you?

Cond. (for Neophyte).—I am Ennamu,—a Mason and Knight of the Flaming Sword.

M. W.—Your name is unknown to me, but the secrets of Masonry are not. I also have a knowl-

edge of the secrets of a Knight of the Flaming Sword, the Shepherd King having conferred this rank upon me, so that I might go to and from Memphis, to pay tribute to his majesty. If you are a Mason, give me the sign of a Royal Master Mason. (This is done. This sign is that of Master Mason repeated thrice.) If you are a Sir Knight of the Flaming Sword, give me the sign. (This is done.) Guard, release him. He is a friend,—a Mason,—a Knight of the Flaming Sword, and a Prince in favor with the Shepherd King at Memphis.

[Hoodwink is removed.]

M. W..—Sir Knight Ennamu, please explain to us how you obtained such favor and honor at the hands of the Shepherd King, and why you came hither.

Cond..—May it please your Majesty, I obtained an audience with the King and prayed for the freedom of all Masons that dwelt in Egypt, and that we might be permitted to build anew the Temple of our God. He at first offered to exchange our freedom for our secrets in Masonry, but finding that we preferred death to a violation of honor, he became convinced that we were a noble and honorable Fraternity. He then gave me a royal proclamation granting freedom to all Masons in Egypt, and giving us permission to build the Temple of our God at Thebes. He also created me a Knight of the Flaming Sword, to enable me to pass and repass his guards, who protect the city against foreign invasion and prevent the escape of his captives. Thus, by the kindness of his Majesty, I have come hither to assist in building anew the Temple of our God.

M. W..—The King was guided by a noble spirit when he granted such freedom and favor to Masons who had been held in bondage for seventy years. We will at once commence work upon the new

Temple, and with the sword in one hand and the trowel in the other, together with the friendship of King Apachnas, we may proceed without hindrance from our enemies. But your presence is most desirable at this time. Be seated with our Princes and accompany us to our banquet. Yesterday I found under my pillow this question: "Which is the strongest—Wine, Woman, or the King?" and I now promise him whose answer is the most agreeable to truth and the dictates of wisdom, the secrets of a Knight of Jerusalem, a chain of gold and a chariot, and that he shall sit next myself and be called my brother. Let us retire to our banqueting hall, and after supper we will discuss the question. (Strikes ! ! !) Attention, Sir Knights. Form in line, facing the East.

[The Most Wise and S. W. lead the procession, Junior Warden and Neophyte next, Orator and Prelate next. Sir Knights form in double lines, in two divisions. Conductor takes the first division, Captain of Guard the second. They each give the command, "Draw Swords! Carry Swords! March!" They march to the table, one line each side. After the five officers and Neophyte are seated—Most Wise at head, Se. Warden on right, Neophyte next and Junior Warden on his left—the orders are given by the Captain of the Guard, "Present Swords! Recover Swords! Return Swords!" They are then seated. (See Tactics Book.) After supper they return in the same manner]

M. W.—We will now discuss the question, "Which is the strongest—Wine, Woman, or the King?" Sir Knight Orator, which is the strongest?

Orator—How exceedingly strong is Wine! It maketh the mind of the King and of the fatherless child all one; of the bond man and 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 hearth rich, so that a man remembereth neither King nor Governor; and it maketh to speak all things by talents. Is not Wine the strongest, that enforceth to do thus?

S. W.—Sir Knight Junior Warden, what say you—which is the strongest?

J. W.—Do not men excel in strength, they 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 it. They slay and are slain, and transgress not the King's commandment; if they get the victory they bring all things to the King. Likewise for those that are no soldiers, but use husbandry; when they have reaped that which they had sown, they pay 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. Why should not the King be mightiest, when he is thus obeyed?

M. W.—What say you, Ennamu—which is strongest?

Cond.—(Speaks for Neophyte). It is not the great King, nor the multitude of men; neither is it Wine that excelleth; who is it, then? Is it not Woman? Women have borne Kings, and all the people;—a man leaveth his father, and his country, and cleaveth unto his wife;—Women have dominion over us! Many have sinned and perished for Women. And now, do ye not believe me? Is not the King great in his power, and do not all nations fear to touch him? Yet have I seen a fair lady sitting at the King's right hand, and taking the crown from the King's head and setting it upon her own. And if she took any displeasure, the King was fain to flatter, that she might be reconciled to him again! Woman is the strongest! Yet, O men! Wine is wicked,—the King is wicked,—Women are wicked. The children of men are wicked! But TRUTH is strong, and endureth forever. There is but one true God. He is the strongest. Blessed be the God of Truth!

(All say) Blessed be the God of Truth!

M. W.—Ennamu, all that I have promised shall be granted thee,—for thou hast been found the wisest.

All Masons are under great obligations to you for the zeal and courage you have displayed. I will proceed to instruct you in the mysteries of the Degree of Knight of Jerusalem? Are you willing to take the obligation which binds us all? (Answer.)

M. W. !!!—To order, Sir Knights! Let the Triangle be formed. Conduct Ennamu to the Altar.

[He is conducted to the Altar.]

You will now repeat after me the pledge which all Knights of Jerusalem have taken before you.

OBLIGATION.

I, — — —, do promise, and swear before God, never to reveal the mysteries of a Knight of Jerusalem to any person not lawfully entitled to receive them, and that I will obey my superiors in office. I furthermore promise to study the Legends of Egyptian Masonry as far as my time will permit, that I may be able to instruct my brethren and to inform my inferiors in the Order, and thereby induce them to become Masonic Students.

I also promise to always do justice to my brethren of this Degree.

All these I promise and swear to keep inviolate, under the penalty of being stripped naked, and having my heart pierced with a poinard. So help me God. Amen, Amen, Amen.

M. W.—Sir Knight Ennamu:—This Degree is of ancient origin, having been founded when Thebes was yet called Jerusalem.

The Sign is made by placing the left hand on the hip, presenting sword for combat, the feet forming a square.

The Grip is given by striking with the thumb five times on joint of first finger, placing left hand on each other's right shoulder, right feet and knees touching.

Pass Word: TIBI (the fifth month). Referring to the time this Degree was founded.

Sacred Word: ADDAR. (Splendor.)

You will now be conducted to the Orator for further instruction.

Orator—Sir Knight and brother, it gives me pleasure to relate to you the history of this and the preceding degree. At the time of the destruction of the Temple of Ptah,—as portrayed in the 14th degree,—the Hyksos or Phœnicians overpowered the Egyptians, and made slaves of all the people at Memphis, including the kings and priests. They partially subdued all other parts of Egypt, and while they allowed the Theban kings to retain their throne, yet they exacted tribute from them, and prevented the building of a new temple.

Salatis was the first Shepherd King of Egypt. He reigned 19 years; was succeeded by Buon, who reigned 44 years, and was followed by Apachnas. During the seventh year of the reign of Apachnas, Ennamu, a Mason with more courage than his companions, obtained an interview with the king, and thereby obtained freedom for all Masons in Egypt.

As will be observed, the Masons had been without a temple and in bondage for seventy years, during which time they had been unable to work the degrees, except to communicate them by word of mouth and in the most secluded manner. By their strict integrity and exemplary conduct they had during these seventy years won the esteem of all with whom they came in contact, and at last that of the king himself. Here was an example worthy of your emulation. Ennamu then proceeded to Thebes, and succeeded in obtaining the friendship

of Osirtasen, the king, who commenced forthwith to build the temple of Karnak. The reign of Osirtasen being of short duration, he built only the inner sanctuary, which consisted of a cave in the rock. A similar dark, low room was built in every temple in Egypt. At the time of the building of the temple of Karnak the skill of the workmen was such and the facilities so great that only a few hundred years were occupied in its erection, although it was nearly as large as the temple of Ptah previously built at Memphis, which occupied about 4000 years in its construction.

During the early settlement of Thebes it was known by the name of Jerusalem,—signifying “Peace,”—and its guards were in possession of the signs and words which have been explained to you, and were called “Knights of Jerusalem,” or “Knights of Peace,”—hence the name of this degree.

The wandering tribes, like the Hyksos, as well as other early inhabitants of Egypt, carried with them the names of the places from which they migrated. The names seemed to belong to the people rather than to the country in which they dwelt. Thus, different parts of Egypt have at various times been called by different names. Upper Egypt was once called Meroe, which name was afterwards carried southward almost to Abyssinia. At another time this part was named Cush (Ethiopia), till that name was moved southward beyond the cataracts, and sometimes even to Abyssinia. In the language of the country Egypt was known as Chemi (Ham or Cham); in Hebrew it was named the land of Mizraim, one of the tribes of the children of Ham, and from the Greeks it received the name of *Ægyptus* (Egypt), the land of the Copts, and these last two names having once meant the Delta, were afterwards stretched southward to include the whole of the country.

In this way Thebes was once known as Jerusalem, probably so called on account of being between two large hills or mountains. When the shepherd kings migrated from Egypt to Asia Minor their first seat of government was called Jerusalem. They probably adopted this name from its similarity of position with Thebes, it being also between two hills.

The Conductor will now place you between the columns.

M. W.—Sir Knight Captain of the Guard, make the usual proclamation.

Capt. of Guard—T. T. G. O. T. S. A. O. T. U., under the auspices of the Sovereign Sanctuary, according to the Egyptian Masonic Rite of Memphis, I proclaim Sir Knight ——— a Knight of Jerusalem; and call upon all present to acknowledge him as such, and to render him aid and assistance in case of need.

M. W.—Together, Sir Knights! (Battery. 1, 2, 2, = 5.)

M. W.—This concludes the degree.
Closed without form.

PROPERTIES FOR WORKING THE 17°.

HOLY BIBLE, WREATH AND SWORD ON ALTAR.

HOODWINK, SWORD AND BELT FOR NEOPHYTE.

DOMINOES AND MASKS FOR ALL PRESENT.

DEMON MASKS, SWORDS, FORKS, SPEARS, ETC.

BLOW-PIPE, SHEET-IRON, ETC., ETC., (TO SYMBOLIZE PLACE OF TORMENT IN DARK-ROOM.)

SWORD FOR MOST WISE.

KNIGHT OF THE ORIENT, 17°.

Opened without form.

RECEPTION.

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

[Capt. of Guard goes to the door, receives the answer, and reports to the Most Wise as in the Fourth Degree.]

M. W.—How should a Neophyte be prepared to receive the Seventeenth Degree of Masonry?

Capt. of Guard—By being hoodwinked and clothed as a Knight of Jerusalem.

M. W.—You will repair to the Reception Room, where you will find Sir Knight —, and when so prepared, alarm the Chapter.

[Capt. of Guard retires, clothes the candidate, and gives the alarm, 6, 1,—7.]

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

M. W.—Sir Knight Conductor, ascertain the cause.

Cond.—(Opens door) Who comes here?

Capt. of Guard—Neophyte —, who has received the Degree of Knight of Jerusalem, and now desires to receive the Degree of Knight of the Orient.

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

(To Capt. of Guard,) Is he duly and truly prepared? (Answer.)

Worthy and well qualified? (Answer.)

How does he expect to gain this distinction?

Capt. of Guard—By benefit of the Sign, Grip and Pass-Word of a Knight of Jerusalem.

Cond.—Give them.

Cond.—You will wait until the Most Wise is

informed of your request. (Closes door and approaches the Altar.) Most Wise, the alarm was made by Neophyte ——, who having received the Degree of Knight of Jerusalem, now desires to be created a Knight of the Orient.

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

Is he duly and truly prepared? (Answer.)

Worthy and well qualified? (Answer.)

How does he expect to gain this distinction?

Cond.—By benefit of the Sign, Grip and Word of a Knight of Jerusalem, which he has given.

M. W.—Let him be conducted through the serpentine passage to the Orient.

Cond.—(Opens the door.) It is the order of the Most Wise that Neophyte —— be conducted through the serpentine passage to the Orient.

[NOTE. Capt. of Guard advances with Neophyte and conducts him once around the Chapter and then between the Columns. While doing so, cautions the Neophyte as follows.]

Capt. of Guard—We must be cautious in traversing this dark passage. It is said that Neophytes in making this journey have sometimes been seized and carried off by the enemies of our noble institution. Should they attack us resistance would be useless, as they outnumber us ten to one.

[NOTE. When nearly between the Columns Neophyte is seized by the Conductor and Guard of Tower.]

Cond.—Ha! Ha! You thought to escape us, did you? You are the second party whose course through this passage we have intercepted within a half-month. We will conduct you not to a Masonic Chapter, but to a tribunal of holy priests, presided over by a Hierophant, who represents his Majesty King Aphobis.

[NOTE. They are now conducted silently through several apartments and finally to the door of the Chapter. All present are clothed in dominoes and masked. Conductor gives an alarm—! ! !]

Guard of Tower—Your Holiness, there is an alarm at the portal of our holy temple.

M. W.—Let inquiry be made as to the cause of the alarm.

Guard of Tower—(Opening door.) Who disturbs the deliberations of our holy tribunal?

Concl.—May it please your reverence we have captured another adherent to the unholy order of Masonry.

Guard of Tower—Be patient until I inform His Holiness and ascertain his pleasure.

Guard of Tower—(Returning to Chapter, leaving the door open.) Your Holiness, our guards have captured another adherent to the unholy order of Masonry.

M. W.—Let the prisoner be brought before our holy tribunal.

[Neophyte is brought in and placed between the Columns, still accompanied by Capt. of Guard, who always answers for him.]

M. W.—Prisoner, who are you?

Capt. of Guard—I am that I am.

M. W.—Are you a Mason?

Capt. of Guard—I am that I am.

M. W.—What is your religious belief?

Capt. of Guard—We believe in the existence of Ptah, the creator and preserver of the universe; that this God is made manifest to us throughout all nature, and that all good things, no matter what form they take, are but mediums through which God is made manifest to his creatures. We believe in the immortality of the soul of man and that in the life to come the spirits of good men will dwell in a heaven of bliss, where all will be peace and harmony forever more.

M. W.—Poor deluded man, how I pity and pray for you. You have been deceived by false teachings, which will eventually lead you into everlasting torment. But would you enjoy the heaven you have pictured you must renounce this

false doctrine and adopt the true religion, in accordance with the decree of King Aphobis, and bow down before the true God, Sutekh. Let the covering be removed from his eyes, that he may behold us in our holy deliberation and choose this day whom he will serve. (Hoodwink is removed.)

M. W.—Stranger, are you ready to renounce your false God and bow before Sutekh, that you may enjoy the pleasures of this and the life to come?

Capt. of Guard—I am not.

M. W.—Let his eyes be again covered. Conduct him to the symbol of the place of torment prepared for all who believe in false gods.

[*NOTE.* Hoodwink is replaced. Neophyte is conducted to a dark room in which are stationed in front of him several Sir Knights dressed as demons holding implements of torture—swords, forks, spears, etc., while behind him are others with blow-pipe (*Lycopodium*) for producing lightning, sheet iron for thunder, etc., etc. The hoodwink is now removed for a moment then replaced, and the Neophyte conducted between the Columns.

M. W.—Stranger, you have just witnessed a representation of the heaven, or rather hell, into which a continued belief in your religion and your God will surely precipitate you, and that speedily. Will you adopt our faith and live, or will you hold fast to your own and die?

Capt. of Guard—I cannot change my faith or worship other gods. The hope we have that those who practice charity will reap their reward, sustaineth me even now.

M. W.—Let this adherent of false dogmas and believer in false gods be conducted to the rear of the temple and nailed to the cross prepared for the execution of all who refuse to adopt our holy faith.

NOTE. Neophyte is now roughly seized by the Conductor and Guard of Tower, his arms extended horizontally, and his right leg crossed behind left. When in this position *M. W.* says:

M. W.—Stranger, before you are executed we will give you one more opportunity to renounce

Masonry and your faith, and take an oath which will bind you to us, to the king and to our God. This oath being once taken you are at liberty to depart in peace and live in happiness. Will you take the oath?

Capt. of Guard—No, never. If my liberty is only to be purchased at the sacrifice of honor and a violation of the oaths I have already taken, take my liberty and give me death.

M. W.—Release him and remove the covering from his eyes, while we unmask and let him see us as we are—true Knights of the Orient, ready to protect him even with our lives. Sir Knight and brother, we have simulated the Hyksos and the ceremonies to which you would have been subjected had you fallen into their hands, until reaching the time for execution. Had you faltered or proved recreant to your former obligations, you would have never again beheld the light of the Orient, but now we know that you are trusty and true and worthy to be called a Knight of the Orient. Are you willing to take the obligation which will bind you to us as such? (Answer.) You will then advance to the sacred altar, kneel upon both knees, placing both hands upon the sword, myrtle and God's Holy Book of the Laws, and repeat after me the,

OBLIGATION.

I, ———, of my own free will and accord, sincerely promise and swear to keep inviolate all the secrets and ceremonies connected with this Degree; that I will never assist in creating any person a Knight of the Orient until by due trial, strict examination or lawful information, I shall have found him as worthy, true and trusty, as I am myself, and that I will give preference to all brothers of this Degree to those of inferior Degrees; I will use my best endeavors to extend and propagate the Egyptian Masonic Rite and disseminate the princi-

ples of Fidelity, Truth and Charity. So help me God. Amen, Amen, Amen.

M. W.—I will now create you a Knight of the Orient.

[Gives the Neophyte: One tap on right shoulder, one on the left, and two on the head. *M. W.* then says:

Arise, Sir Knight of the Orient, and I will put you in possession of the Sign, Grip and Pass-Word. The Sign is made by looking over your left shoulder, and saying JABULUM. Answer: look over right shoulder and say ABADDON. The Grip is given by taking each other by the left hand, looking at right shoulders. Pass-Word: JABULUM. Answer: ABADDON. Sir Knight Captain of the Guard, make the proclamation.

Capt. of Guard.—T. T. G. O. T. S. A. O. T. U. ! In the name of the Sovereign Sanctuary of the Egyptian Masonic Rite, I proclaim Sir Knight ——— duly created a Knight of the Orient, and I call upon all present to acknowledge him as such, and to render him aid in case of need.

M. W.—! ! ! To order, Sir Knights. Observe the Orient. Battery, 3, 3, 1, =7. This concludes the Degree of Knight of the Orient, the history of which you will receive in the 18th Degree.

[Closed without form.]

PROPERTIES FOR WORKING THE 18°.

BIBLE, WREATH AND SWORD ON ALTAR.

BANNERS OR SMALL PILLARS REPRESENTING FAITH,
HOPE AND CHARITY.

SEVEN BRANCHED CANDLESTICK.

ROSE CROIX JEWEL AND UNIFORM (FOR CANDI-
DATE).

KNIGHT OF THE ROSE CROIX, 18°.

As all business is done in this Degree, the Chapter must always be opened and closed in this Degree, and when labor is to be done in any other Degree, the Most Wise will call up the Chapter, and declare the labor of this Degree suspended for the purpose of opening on such other Degree as he may wish to open for Work or Instruction; and when about to return to this Degree will request all present who are not Knights of the Rose Croix to retire.

"FAITH," "HOPE," "CHARITY" may be represented by pillars or banners at the stations of first three officers.

The Ark may sit in front and at the right of the M. W., and the seven-branched Candlestick in a corresponding position at his left, in all Degrees of the Chapter. Bible and Myrtle arc on the Altar in all degrees, and the Sword also, in all above the 14°.

TO OPEN.

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

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

M. W.—See that duty performed.

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

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

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

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

S. W.—I will ascertain through the proper officers, and report. Sir Knights Conductor and Captain of the Guard, you will receive the first Pass Word ["NOTHING SPOKEN HERE MUST GO THAT WAY," *finger being pointed towards the door*] from the Sir Knights in the North and South Valleys, and give it to the Sir Knight Junior Warden and myself.

[This is done, when the Junior Warden says: "Sir Knight Senior Warden, all in the North are Knights of the Rose Croix." Senior Warden then says:]

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

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

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

M. W.—Are you a Rose Croix Mason?

S. W.—I have dwelt with Sir Knights in perfect harmony.

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

S. W.—Upon the triangles of Faith, Hope and Charity.

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

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

M. W.—Let it be done.

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

[This Sign is made by raising the eyes to heaven, and crossing the arms on the breast, with the fingers extended.]

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

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

[Commencing in the Southwest and Northwest angles of the Chapter, with the first Sir Knight, tapping him three times on the left shoulder, then three times on the right, then once again on the left. Upon this being done, the Sir Knight turns around, facing the officer, when the Grip is

given by crossing the arms on each other's shoulders; the Sir Knight then whispers in the officer's ear the Initial "L.;" the officer then gives the Initial "N.;" Sir Knight answers with the Initial "R.;" officer then gives Initial "I.;" Sir Knight then pronounces the Word "EMANUEL;" officer replies, "PAX VOBISCUM," Sir Knight rejoins, "PEACE BE WITH YOU." This is repeated with each one, until all have been examined. The Captain of the Guard then communicates it to the Conductor, and he to the Most Wise.]

M. W.—The Word is received in Ancient and Primitive Form. Sir Knights, join with me in rendering homage to the S. A. O. T. U., from whom we derive our being.

[All kneel, facing the Orient.]

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

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

To the glory of the Supreme Architect of the Universe! In the name of the Sovereign Sanctuary of the Egyptian Masonic Rite of Memphis, I declare the works of ——— Rose Croix Chapter, No. —, of the State of ———, in activity. Sir Knight Orator, attend to the Altar, and display the Sacred Book of Laws. Sir Knight Guard of the Tower, inform the Sir Knight Sentinel that the Chapter is open, and, if there are any visiting Sir Knights, invite them to enter.

[This is done.]

ORDER OF BUSINESS.

After the Chapter shall have been declared in activity, the business shall be taken up in the following order

1. Calling the Roll of Officers.
2. Reading Graven Tablets of last Conclave, for information.
3. Sickness and Distress.
4. Reports of Investigating Committee.
5. Propositions for Membership.
6. Balloting for Candidates.
7. Conferring Degrees.
8. Unfinished Business.
9. Reports of Special Committees.
10. Reading of Communications.
11. Presenting Bills.
12. New Business.
13. Good of the Order.
14. Passing Poor-Box.
15. Approval of Graven Tablets

RECEPTION.

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

[Captain of Guard goes to the door, receives the answer and reports to the Most Wise.]

M. W.—How should a Sir Knight be prepared to receive this Degree?

Capt. of Guard—By being clothed as a Sir Knight of the Orient.

M. W.—You will repair to the Reception-Room, where you will find Sir Knight ——, and when thus prepared, alarm the Chapter.

[Captain of the Guard retires, and when he has prepared the candidate, gives the alarm. 3-3-1-7.]

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

S. W.—Most Wise, there is an alarm at the door of our Chapter.

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

Cond.—[Goes to door and opens it.] Who disturbs our peace and harmony?

Capt. of Guard—[Outside.] Neophyte—, who, having received the preceeding Degrees, desires to be constituted a Sir Knight of the Rose Croix.

Conductor—[To Neophyte.] Is this an act of your own free will and accord? [Answer.]

[To Capt. of Guard.] Is he worthy and well qualified? [Answer.]

Duly and truly prepared? [Answer]

Why does he aspire to this privilege?

Capt. of Guard—After having been duly tried and legally instructed as a Knight of the Orient, he now seeks the history of that and the mysteries of this Rose Croix Degree.

Conductor—By what further right does he expect to be admitted to this Sublime Degree?

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

Conductor—Give it.

Capt. of Guard—JABULUM. Answer: ABAD-DON.

Conductor—The Pass Word being right, and the Neophyte in possession of these qualifications, I will inform the Most Wise of his request. [Conductor closes door; approaches Altar, and addresses the Most Wise:] Most Wise, the alarm was caused by Neophyte,—, who, having passed the preceeding Degrees, desires to be constituted a Sir Knight of the Rose Croix.

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

Is he worthy and well qualified? [Answer.]

Duly and truly prepared? [Answer.]

Why does he aspire to this privilege?

Conductor—After having been duly tried and legally instructed as a Knight of the Orient he now seeks the history of that and the mysteries of this Rose Croix Degree.

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

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

M. W.—Give it.

Conductor—JABULUM. Answer: ABADDON.

M. W.—The Pass Word being right, and the Neophyte in possession of the necessary qualifications, it is my order that he be admitted.

Conductor—Sir Knight Captain of the Guard, it is the order of the Most Wise that Neophyte, —be admitted.

[Neophyte, in charge of the Conductor, now makes one circuit of Chapter, halting in front of the Junior Warden.]

J. W.—Who comes here?

Conductor—A Knight of the Orient, who has been tried and not found wanting.

J. W.—Sir Knight and Brother, since the invasion of our country by the Hyksos there has been constant opposition to the faith and practice of the Masonic fraternity. Often have those bigots under the most fearful threats attempted to compel us to believe in their doctrines and become tools in their hands. More than once have they imprisoned our companions because they were unwilling to adopt a faith not consistent with nature, science and reason,—and more than once have we been called upon to mourn the loss of a murdered companion. Hence, many who were bound to us by solemn oaths and sacred vows, have for selfish reasons violated their most solemn obligations, forfeited their honor, deserted our cause and renounced their God. Thus have our numbers been greatly reduced, until only those remain who are ready and willing to sacrifice their lives for our faith. This is indeed faith well founded. Pass on to the Senior Warden.

[The Neophyte is conducted once around the Chapter, and halts at the Senior Warden's station.]

S. W.—Who comes here?

Conductor—A Knight of the Orient, who has been tried and not found wanting.

S. W.—Sir Knight and Brother, the dark clouds of opposition, superstition and ignorance are now passing away. The sacred fire of hope is once more kindled within our hearts, and while we mourn the loss of our worthy companions, whose lives have been sacrificed in defence of our cause, yet we rejoice in the hope that our tribulations are at an end. The ways of God are indeed miraculous. As intimated to you in the preceeding degree, the Shepherd Priests had erected a cross in the rear of their temple, on which to execute all who would not bow down to their god. Recently, they put to death on the cross, seven of our Companions in a single day. Next morning on visiting the scene of the tragedy, they discovered that the black cross had turned red, and that a white rose had bloomed upon it in the place where the heads of their victims had been pinioned. A pelican with seven of her young was found at its foot, while upon the opposite side an eagle clung to the cross. It was also arched over by a halo of light representing a pair of crowned compasses, or at least so the priests reported to the king. Their interpretation of these miracles was that the white rose being emblematic of innocence, and the cross being the color of blood, indicated that innocent blood had been shed; that the eagle, the emblem of nobility and power, represented the powerful hope of future reward which actuated these Masons to give up their lives sooner than violate their honor and renounce their God; the pelican symbolized charity, and her seven young were typical of the seven innocent children of God that had been murdered at their hands. The compasses, emblem of the artisan or mason, surmounted by a crown, were indicative of the nobility of a good Mason, and that he was worthy to wear the crown, even of a king. All these

things so appalled the king, that he at once issued a royal proclamation declaring that no Mason should hereafter be put to death on account of his religious belief. This decree has recently been made known to us, and many of the priests have already bowed down before our God. Have we not abundant cause for hope of happiness, both here and hereafter. Pass on to the Most Wise for further instruction.

[Neophyte is conducted once around the Chapter, and stops at the station of the Most Wise.]

M. W.—Who comes here?

Conductor—A Knight of the Orient, who has been tried and not found wanting.

M. W.—Sir Knight and Brother: the three triangular journeys you have just completed, are emblematical of three great Masonic virtues, namely, faith, hope and charity. These words are already familiar to you, but among Sir Knights of the Rose Croix, they have a more exalted significance. Our faith has been made known to you: our hope revealed,—and it now remains for me to acquaint you with the chief virtue of a Sir Knight of the Rose Croix, *charity*. Love and charity are synonymous terms. Osiris commanded us to love one another. He also commanded “whatsoever ye would that men should do to you, do ye even so to them.” This teaching is the crowning excellence of charity. By faith, hope and charity, we are permitted to see in our Chapter a representation of our ideal heaven. Here all is peace and harmony, and the voice of all is as the voice of one man. Rose Croix Masons are bound by their obligations not only to love one another, but also to give relief in case of need.

Here we are not permitted to say or do anything to wound the feelings of a brother, or aggrieve him in the least. Nor to do any act by which the peace, harmony and happiness of our miniature heaven might be disturbed. Having learned this

much of our principles, are you willing to take the obligation that binds us thus together in unity.
[Answer.]

You will then be conducted to our sacred altar, and there kneel upon both knees, with your hands resting upon the glaive (sword) symbol of honor—the myrtle emblem of immortality, and God's holy book of the law—repeat after me the obligation.

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

OBLIGATION.

I, — — — —, sincerely promise and swear in the presence of T. S. A. O. T. U., that I will not directly or indirectly communicate the secrets or mysteries of Knights of the Rose Croix, to any Brother of any inferior degree, or to any person in the world who is not lawfully entitled to the same. I swear to propagate with zeal, the peaceful morals which our sublime institution professes, and to exact no other condition from a candidate applying for initiation, than probity and honor, without distinction of politics or country. I will do all in my power to secure for my brethren, liberty of conscience and freedom from persecution. I will defend and protect their rights at all times, even if their opinions are in opposition to my own. In all my dealings with my brethren, I will be guided solely by the law of doing unto others, as I would that they should do unto me.

I furthermore promise love and devotion to my brethren; that I will respect the feelings of a brother, and avoid saying or doing anything that may wound his feelings, or aggrieve him in the least. I will never speak evil of a Sir Knight of the Rose Croix under any circumstances—but on all occasions support his character and warn him of approaching danger, if in my power so to do. I will relieve a Brother Sir Knight in distress, if it is possible for me to do so. I will visit

him in sickness, and in case of the death of a Sir Knight, I will attend his funeral. I furthermore promise and swear, to visit my Chapter, at least twice each year, unless prevented by unavoidable circumstances, and as much oftener as possibly consistent with my duties to myself, my family, and my country. To all of which I most sincerely promise and swear, under no less a penalty than that of being looked upon with scorn and derision by all men and masons, being expelled from the bodies of this Rite and having my Master Mason's obligation thrice inflicted upon me, so help me God, and keep me steadfast in this my solemn obligation.

Amen. Amen. Amen.

M. W.—! Conduct the Sir Knight to the Orator for the history of this and the preceding Degree.

Conductor—Sir Knight Orator, by direction of the Most Wise, I present to you. Sir Knight ———, for the history of this and the preceding degree.

Orator—During the last fifty-four years of the reign of Apachnas, there was no legalized opposition to Masonic work in Egypt, but when Aphobis ascended the throne he issued a royal proclamation commanding all his subjects to worship the God of his choice, which was called Sutekh. At the same time he gave authority to his priests to put to death all persons found practising Masonry, unless by persuasion or intimidation, they could be induced to renounce their God and worship Sutekh. By these means, many of the fraternity were induced or compelled to renounce their faith, live without hope, and be deprived of the privilege of practicing charity. Our ancient brethren having been made acquainted with these facts, and the means of intimidation adopted by the Hyksos, founded the degree of Knight of the Orient. In this Degree as you have already learned, they had an excellent opportunity to test

the members of the Order, and ascertain if their faith was well founded. This state of affairs existed for several years, during which the fraternity had been reduced to almost nothing, and the few who remained were saved only by what at least appeared to be a miracle; but the king and priests received such a shock from what they considered Divine interference, that they no longer openly opposed Masonic work, and many of the priests were converted to our faith and became worthy members of the fraternity. The Knights of the Orient then established the Degree of Knight of the Rose Croix, adopting the cross, the rose, the pelican and eagle, enclosed by the crowned compasses, as the emblem of the Degree. This might be called a degree of peace and happiness, and is truly emblematic of the final reward in store for all who adhere to the principles of faith, hope and charity, and do unto others, whatsoever they would that others should do unto them. You will now be conducted to the Most Wise for further instruction.

Conductor—Most Wise, by direction of the Orator, I present to you Sir Knight ———, for further instruction.

M. W.—Sir Knight ———, what supports Masonry?

Conductor—Industry.

M. W.—What was the first cause of Masonry?

Conductor—Necessity.

M. W.—What is most cherished by Masons?

Conductor—Reputation.

M. W.—What is the true basis of Masonry?

Conductor—Integrity.

M. W.—Collect the initials of your answers.

Conductor—I.

M. W.—N.

Conductor—R.

M. W.—I.

M. W.—The sign of order is made by looking

upward, crossing the arms on the breast, fingers extended.

Sign of recognition: With index finger of right hand point upward.

Answer: With index finger of left hand point downward.

Sign of aid: Cross right leg behind left, arms extended horizontally.

Answer: Cross left leg behind the right, arms extended horizontally.

Sign of the cross: Clench fingers of right hand, elevate the thumb to the forehead, draw it down to abdomen, then across the breast from left to right. Answered by the same.

First pass-word of Chapter: "Nothing spoken here must go that way," pointing towards entrance door.

Grip: Stand facing each other; cross arms, touching each other's shoulders. While in this position, give letter by letter, I. N. R. I., then second word Emanuel.

Answer: Pax vobiscum.

Final response: Peace be with you. The seven branched candlestick represents the seven brilliant lights of the fraternity who gave up their lives upon the cross for the benefit of our noble institution. Receive my brother the insignia of your grade, (the Rose Croix Jewel).

[The Jewel should be worn in all bodies of the Rite, suspended from the left breast. Candidate should at this time be clothed in uniform.]

You will now be conducted between the columns.

Sir Knight Captain of the Guard, you will make the usual proclamation.

Capt. of Guard—T. T. G. O. T. S. A. T. O. U. In the name of the Sovereign Sanctuary, I now proclaim Sir Knight ———, a Sir Knight of the Rose Croix, and call upon all present to recog-

nize him as such, and to render him aid in case of need.

M. W.—Attention, Sir Knights, together. [Battery. 3-3-1=7.]

CLOSING.

[See that the graven tablets are read, and that the poor box has been passed.]

M. W.—Sir Knight Senior Warden, what supports Masonry?

S. W.—Industry.

M. W.—What was the first cause of Masonry?

S. W.—Necessity.

M. W.—What is most cherished by Masons?

S. W.—Reputation.

M. W.—What is the true basis of Masonry?

S. W.—Integrity.

M. W.—Collect the initials.

S. W.—I.

M. W.—N.

S. W.—R.

M. W.—I. Industry, necessity, reputation, integrity. How may I know you to be a Rose Croix Mason?

S. W.—By the signs of order, recognition, aid, and of the cross.

M. W.—Give them?

[Senior Warden gives them.]

M. W.—What are the three principal pillars of a Rose Croix Chapter?

S. W.—Faith, hope and charity.

M. W.—What is the aim of Knights of the Rose Croix?

S. W.—To practise faith, hope and charity; promote peace and harmony, and render homage to the Supreme Architect of the Universe.

M. W.—It is our duty as men, but more particularly as Masons, so to do. Let us assemble around the Sacred Altar, and return thanks to

Him who gave us being. Let the triangle be formed.

[Sir Knights kneel on left knee; form a chain, right hand over, left hand under, Most Wise forms the apex, with the Prelate in the centre, at the Altar.]

PRAYER.

Prelate—Father of Prayer and Truth, our thanks arise to the foot of Thy celestial throne. We thank Thee, oh, Adonai, and beseech Thee to bless us, so that by the aid of Thy love we may become worthy of a place in Thy everlasting Chapter, where sin, sorrow and death are unknown; and on this sacred Book we vow to extend our beloved Rite, and make it conformable to Thy holy laws. Amen! Amen! Amen!

M. W.—Arise, and attend to giving the Signs.
[All the signs are given.]

[Battery, 3-3-1=7.]

Sir Knights, I declare this Chapter duly closed in the name of the Sovereign Sanctuary of the Ancient Egyptian Rite of Memphis. Go in peace, and may the Spirit of God watch over you.

Installation Ceremonies.

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

Sublime Grand Commander—Illustrious Senior Knight Interpreter, what is the cause of this assemblage?

Senior Knight—Most Wise Sublime Grand Commander, this is the appointed time when we should renew our vows to the Supreme Architect of the Universe, and perform the ceremonials of installation, according to the Regulations of the Egyptian Masonic Rite, and our ancient customs.

Sublime Grand Commander—This being so, let us ascertain if the officers are at their respective stations. Illustrious Knight Recorder, call the roll of officers of ——— Senate, No. —.

[This is done, and if all are present and the offices are filled, the Sublime Grand Commander says.]

Attention, Sir Knights.!!! We, as Masons, are taught, before entering upon any important duty, first to invoke a blessing from Deity, to bless us and our works. Let the Triangle be formed. Illustrious Knight Prelate, invoke the blessing.

Prelate—Oh, Thou Almighty Father of the Universe! Behold here Thy children standing in Thy court, invoking Thy blessing! Be pleased, oh Lord, to smile upon us and bless us. Give us wisdom to so order and direct these ceremonies of installation, that they may prove acceptable in Thy sight. Be pleased to bless this congregation,

this Senate, this place, and its institutions. Look with favor, we beseech Thee, upon the officers that are to be here installed. Bless the Grand Master of this Rite and his officers. Bless, we pray Thee, Oh Lord, the Sublime Dai and his officers, and all others in authority. Bless, we pray Thee, the Masonic Fraternity throughout the whole world, and all others for whom we should pray. Spread, we beseech Thee, the influences of Truth, Justice and Brotherly Love. Help those who are in affliction, and comfort those who mourn; relieve those in bondage; strike off the fetters of those who are slaves to their own passions. And when we shall have finished our pilgrimage here on earth, receive us into the Grand Lodge on high, there to bask in the sunshine of Thy Orient forever. We will praise Thy name, Oh Lord, for it is good. Amen.

Response: So mote it be.

[Orator reads from Isaiah, xix: 25-28:]

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

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

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

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

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

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

[After the Orator has finished reading, an appropriate Ode may be sung.]

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

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

[When the Grand Officers are announced, they will be received by the whole body standing, and the Grand Master and his Deputy will be received under the Arch of Steel, and conducted to the Orient, and while standing there, the Grand Honors will be given, after which the Grand Master and Deputy will be introduced to the brethren, (presiding officer remaining uncovered), while the Grand Master and his officers take the Orient. The other officers then vacate their places to the Grand Officers; the brethren go to their respective places, and the body is seated. The Arch of Steel is formed thus. The Conductor and Captain of the Guard each select four Sir Knights in uniform, who, with drawn swords, stand on each side of the entrance door, and when the Grand Master is announced, they give the order, Marshal at the head of right line, and Knight of Introduction at the head of left line. "Draw swords; present swords; cross swords, and form the Arch of Steel." When this is done, Sublime Grand Commander raps!!! All being in readiness, the Grand Representative gives the alarm on the door of the room. 3-3-3-2=11]

Guard of Sanctuary—Most Wise Sublime Grand Commander, there is an alarm at the door of our Sanctuary.

Sublime Grand Commander—Attend to the alarm, and ascertain the cause.

Guard of Sanctuary—(opens the door.) Who comes here?

Grand Representative—(outside.) The Grand Representative comes to communicate the orders of the Grand Master of the Sovereign Sanctuary, respecting the installation of the officers of this body.

[Guard of Sanctuary closes the door, advances to the Altar, and reports as follows]

Guard of Sanctuary—Most Wise Sublime Grand Commander, the alarm was caused by the

Right Worshipful Grand Representative, who comes to communicate the orders of the Sovereign Grand Master, respecting the installation of the officers of this body.

Sublime Grand Commander—To order, Sir Knights. Let the Arch of Steel be formed. [This is done.] Admit the Right Worshipful Grand Representative.

[Grand Representative approaches the Altar, presiding officer uncovers, Grand Representative remains covered, Arch of Steel keep their places.]

Grand Representative—Most Wise Sublime Grand Commander: It is my pleasant duty to announce to you that the Sovereign Grand Master is without, and in waiting within the vestibule of this Sanctuary, to perform the services of installation of the officers of (——— Senate, No. —, or Chapter, or Council, as the case may be.)

Sublime Grand Commander—Illustrious Patriarch Grand Representative, please inform the Sovereign Grand Master that the members of (——— Senate, No. —, or Chapter, or Council, as the case may be), have elected their officers in due form, and at the proper time; that they are now present, and await the pleasure of the Sovereign Grand Master to perform the ceremonies of installation, and will be most happy to be honored with his presence, and be pleased to obey his orders.

[Grand Representative replies: It is well; retires to the Ante Room, and reports, as follows.]

Grand Representative—Most Worshipful and Thrice Illustrious Grand Master, I am informed by the Sublime Grand Commander of (——— Senate, No. —, or Chapter, or Council, as the case may be), that the officers have been elected in due form, and at the proper time; that they are present, and await your pleasure.

[The Grand Master and Deputy and Grand Representative then enter, arm-in-arm: Deputy on the right. Representative

on the left of the Grand Master, the other officers two by two, in their order, thus: Orator and Prelate, Senior and Junior Wardens, Secretary and Treasurer, Conductor and Senior Master of Ceremonies, Junior Master of Ceremonies and Captain of the Guard Guard of the Tower and Sentinel. The Arch of Steel is kept over the Grand Officers to the Orient, when the Grand Master stops in front of the Altar.]

Sublime Grand Commander—Most Worshipful and Thrice Illustrious Grand Master, we feel proud to receive a visit from you and the Right Worshipful and Illustrious Patriarchs of the Sovereign Sanctuary. We assure you that we will spare no pains to make your visit a happy one, and hope always to deserve the confidence and esteem of your Illustrious Grand Body. We hope and trust that you will be pleased to proceed with the ceremony of installation. Attention, Sir Knights. It becomes my pleasant duty to introduce to you Most Worshipful Brother ——, Sovereign Grand Master; Right Worshipful Brother ——, Deputy Grand Master, and Right Worshipful Brother ——, Grand Representative, and other Officers of the Sovereign Sanctuary. Together, brethren, give the Grand Honors.

[Bring the arms with force upon the breast, as in Sign of Order; then bring them down by your sides, hands striking thighs with force, repeat this three times, then give three claps on the right hand, three on the left, and three more on the right; during last clap stamp right foot. All stand, while the Grand Master takes the Orient Deputy Grand Master on the right, Grand Representative on the left, and facing the body.]

Grand Master—Most Wise Sublime Grand Commander, Illustrious Brethren, Sir Knights of (——— Senate, No. —, or Chapter, or Council, as the case may be), and (if others are present), Ladies and Gentlemen: It becomes our pleasant duty to perform the ceremonies of installing the officers of (——— Senate, No. —, or Chapter, or Council, as the case may be), sitting in the Valley of ——, and thereby renew our assurance of friendship and brotherly love, while we fulfill the ancient Constitution and laws of our Order. But

before we proceed in the ceremonials, let us invoke the aid of Deity to bless us and our institution. Right Worshipful Grand Prelate, perform that pious duty.

Grand Prelate—(Prayer.) Supreme Architect of the Universe, Father of Nature, of Light, and of Truth, we prostrate ourselves before Thee, and to the eternal laws of Thy immaculate wisdom. Be pleased, Oh Lord, to bless this assemblage. Bless the work we are about to consummate. Bless the Craft wheresoever dispersed. Bless all men and all conditions of mankind, all over the habitable Globe. Grant the officers of this body strength, energy, and wisdom to combat the enemies of Masonry, and practice truth, friendship, and brotherly love, and to dispel ignorance, superstition, and prejudice. Grant them strength and wisdom to support and encourage temperance, truth, fortitude, and justice—strength to practice and propagate the Divine teachings of our beloved Rite, to cultivate the social virtues and the sciences, and to practice tolerance, and worship God in spirit and in truth; and so let our lights shine, that others seeing our good works, may glorify the great Adonai in Heaven, and say, Behold, how they love each other: and that the scoffer, the sceptic, and the infidel, may be brought to a full knowledge of the light and truth as taught and inculcated by our beloved Rite. Grant, Oh Adonai, that our Ancient Egyptian Masonic Rite may extend itself all over the habitable Globe, and that we may practice to the fullest extent the motto of our order: Whatsoever ye would that men should do to you, do ye even so to them. And unto Thy Holy Name will we ascribe all honor and praise, now and forever, world without end. Amen.

*All say—*Glory to Thee, Oh Lord! Glory to Thy name! Glory to Thy works!

Grand Master—! Right Worshipful Grand Secretary, what is the cause of this assemblage?

Grand Secretary—Most Worshipful Grand Master, we have assembled together this evening to install the officers of (——— Senate, No. —, or, Chapter, as the case may be.)

Grand Master—Right Worshipful Grand Secretary, you will call the Roll of Officers of the body (or bodies) to be installed.

Grand Secretary—Attention, Sir Knights. I will now call the Roll of Officers of (——— Senate, No. —. or Chapter, or Council, as the case may be.) You will please rise up and respond, as your names are called.

[Secretary now calls each body to be installed, commencing with the highest. The officers rise, and remain standing.]

Grand Master—Right Worshipful Grand Secretary, you will now read the Charters of Constitution by which these officers are to be installed.

[Secretary does so.]

Grand Master—Right Worshipful Grand Representative, have you examined the returns of the election of the officers of the several bodies, and are they regularly elected?

Grand Representative—Most Worshipful Grand Master, I have examined the returns of the several elections, and find them elected at the proper time, and in due form.

Grand Master—Right Worshipful Deputy Grand Master, have you examined the superior officers of these bodies, to see that they are in possession of the necessary Degrees, and competent to perform the duties of their respective offices?

Deputy Grand Master—Most Worshipful Grand Master, I have examined the several superior officers of each body; I find them trusty and true, well skilled in the mystic art, in posses-

sion of the necessary Degrees, and well qualified to fill the several stations to which they have been, by the unanimous choice of their Brethren, elected.

Grand Master—Right Worshipful Grand Conductor, you will now present at the Altar, for installation, Illustrious Brothers ———, the five principal officers of each body, (Sublime Grand Commander, Senior and Junior Knights Interpreters, Orator and Prelate; Most Wise, Senior and Junior Wardens, Orator and Prelate), they forming a circle around the Altar, for Obligation. [This is done.] You will now form the balance of the officers of each body in another circle outside. [This is done.] Right Worshipful Grand Secretary, you will now call the names of all the officers of each body, and see that they are at the Altar. [This is done.] !!! Brethren, you now behold at the Altar the officers you have chosen to preside over you for the ensuing year. Are you content with your choice? [They assent.] Right Worshipful Grand Prelate, you will now administer the Obligation to the officers of each body.

[The Prelate advances to the Altar.]

Grand Prelate—Attention Sir Knights. Present your right arm toward the Altar; the Sir Knights composing the inner circle will pronounce their names and repeat after me :

I, ———, of my own free will and accord, upon the Glaive, symbol of honor, the Myrtle, emblem of immortality, and God's Holy Book of the Law, solemnly promise and swear, that I will, to the utmost of my ability, serve the body over which I am elected to preside, or assist in the working of, for the full term of my office, and keep and perform my several Obligations in Masonry.

I further promise, to be true and faithful to my country, and just to its laws.

I further promise, obedience to the laws, rules, and regulations of the Egyptian Masonic Rite.

I further promise and swear, that I will, to the best of my ability, rule and govern this body over which I shall preside or assist in the working of, in a spirit of kindness and brotherly love, and do all in my power to inculcate the principles of peace, harmony and brotherly love; that I will obey my superiors in office, and act with kindness and consideration to my equals and inferiors, and suffer no innovations to be made in the Rituals and teachings of our Order as promulgated by the Sovereign Sanctuary or the Grand Master, so far as the same shall come to my knowledge; that I will cause the election of officers to be held at the proper time, and when so elected, will bind my successors by the same Obligation by which I am now bound, and transmit to them all papers, rituals, Seals, and Charters, which I shall be put in possession of, and bind them, also, to do the same by their successors forever, to the best of my ability. So help me God, and keep me steadfast to keep and perform the same.

Grand Prelate—Sir Knights composing the outer circle, you have heard the Obligation taken by your superior officers, do you severally promise to assist them to keep and perform the same? [They all assent.]

Grand Representative—(To officers.) Illustrious Brothers:

1. Do you each promise to be good men, and strictly obey the moral law. [Answer.]

2. Do you promise to work diligently, live creditably, and act honorably by all men? [Answer.]

3. Do you promise to hold in veneration the officers of the Sovereign Sanctuary and their successors, supreme and subordinate, according to their stations, and to submit to the awards and resolutions of your Brethren in conclave convened,

in every case consistent with the Constitutions of the Order? [Answer.]

4. Do you promise to avoid private piques and quarrels, and to guard against intemperance and excess? [Answer.]

5. Do you promise to be cautious in your behavior, courteous to your Brethren, and faithful to the body over which you preside? [Answer.]

6. Do you admit that the only legal Rite of Memphis contains ninety-six Degrees, and that it is not in the power of any man or body of men to abridge, alter, or interpolate to any less number of Degrees, or to make any innovations in that or any other body of Masonry? [Answer.]

7. Do you promise a regular attendance on the committees and communications of the Sovereign Sanctuary and the Mystic Temple, on receiving proper notice, and to pay due attention to your duties as a Mason on all occasions? [Answer.]

8. Do you admit that no new body in this Rite can be formed without the consent and authority of the Sovereign Sanctuary or the Grand Master, and that no other constituted body ought to be countenanced, they being contrary to the ancient charges and regulations of the Order? [Answer.]

9. Do you admit that no person can be regularly admitted into this Order who is not a Master Mason in good standing, made in a regularly constituted Lodge, and without previous notice and diligent inquiry as to his character by a competently appointed committee at a regular conclave? [Answer.]

10. Do you agree that no visitors shall be admitted or persons received for affiliation in the body over which you preside, without an examination and producing proper vouchers of their Masonic standing? [Answer.]

Grand Master—(To the first officer.) Illustrious Brother, I now present you with the Holy Bible, the Great Light in Masonry; also, with the

Glaive, symbol of honor, and the Myrtle, emblem of immortality. The Holy Book of the Law will guide you in the path of duty, and point to you the way to happiness on this earth, and direct your feet into the Temple of our God, Eternal in the Heaven. The Myrtle will remind you that the soul of man is immortal, and lives through all Eternity; and the Glaive, symbol of honor, that you should be always ready and willing to draw your sword in defence of the principles of Truth and Virtue, and to stay the hand of oppression.

I also present you with the Book of Constitutions, the Laws and Regulations of your Body, together with the Ritual of the same; which you will strictly preserve and transmit to your successors in office, together with the Records, Papers, and Seal thereof. The Book of Constitutions you will cause to be read in your conclaves, that none may be ignorant of the precepts and regulations it enjoins. You will now receive the Charter; by authority of which you will open, rule and govern the body over which you preside; and which you will transmit to your successor at installation, or deliver up to the Grand Master, or the Sovereign Sanctuary, when requested. You will be very careful to preserve it; and remember that no conclave can be held unless it is present. In your absence your next inferior officer will, if in the possession of the Charter, preside, and in your and his absence, his next inferior officer, if in possession of the Charter, will preside. If neither of the three first officers are present, no conclave can be held, unless some one of the first three officers of the Sovereign Sanctuary or their deputies, be present. But, in any and all cases, the Charter must be present, unless the Grand or Deputy Grand Master hold the conclave; in which case it will not be necessary for the Charter to be present.

Brethren, you having cheerfully complied with

the charges and regulations of this Order, you are now to be installed in your respective offices, I having full confidence in your skill, learning and ability to govern the same, which I hope you may feel pleased to do in such a spirit of kindness and brotherly love, that your body and brethren may be of one mind, and filled with a spirit of friendship and brotherly love. Be ever watchful over the landmarks of the Institution; see that no brother is advanced until he has made suitable proficiency in the preceding degrees, and that no one is admitted into the Order who is not worthy. Rather have few members and worthy men than large numbers of doubtful reputation. Avoid proselyting or rivalry for members. Practice a just spirit of emulation, not only of who can best work and best agree, but who can bring the best men into the Order. Avoid contention and discussion calculated to engender strife. Speak not evil of any branch of legally constituted Freemasonry, or try to discourage brethren from entering into any other legal branch of the Order. Remember we are all brethren, descended from the same common stock, and although we may not work alike, all legal work is good work, and will tend to make men more virtuous and happy. Finally, brethren, live in peace with all men; revile none; slander none, but render good for evil. Be just to all. Ask nothing but what is right, and submit to nothing that is wrong. And may the God of Peace be with and abide in you and your Institutions forever. Amen.

Response: So mote it be.

Grand Master—Right Worshipful Grand Captain of the Guard, you will now conduct the officers to their several stations.

[The Grand Officers will now vacate the positions, and be seated near the Orient]

Grand Master—By virtue of the high power in me vested, I now declare (——— Senate or Chap-

ter, or Council, as the case may be) regularly constituted, and its officers duly installed. May the blessing of Heaven rest upon you, and may you prosper in all good works. Right Worshipful Grand Captain of the Guard, make the Proclamation.

Captain of Guard—To the glory of the Supreme Architect of the Universe: In the name of the Sovereign Sanctuary of the Egyptian Masonic Rite of Memphis, I hereby declare (— Senate or Chapter or Council, as the case may be) duly constituted and its officers duly installed for the year —, and until their successors are elected or appointed, and installed in due form.

[Grand Master now introduces the Orator, if there is one, or makes his Oration. After the Oration, the Brethren may sing some appropriate Ode.]

[After the singing, they are dismissed with the following Prayer or Benediction by the Grand Prelate.]

PRAYER OR BENEDICTION.

Now may the blessing of Almighty God rest upon us, and all Regular Masons: may brotherly love prevail, and every moral and social virtue cement us. Amen.

Response: So mote it be.

CALENDAR OF THE EGYPTIAN MASONIC RITE OF MEMPHIS.

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

Date as follows.

Done this .. day of the Egyptian month, year of True Light, 000,000,000, 58..., answering to the .. day of, Era Vulgar, 18...