

Ordo ab Chao

The Original and Complete Rituals
of the first Supreme Council, 33°



*Transcribed from newly discovered
manuscript rituals in a private collection*

VOLUME ONE

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INTRODUCTION

In Liber 1, Number 2 of our Hermetic and Masonic Journal, A.:R.:A.:R.:I.:T.:A.:., we invited readers to offer publication suggestions and apprise of us any interesting manuscripts or out-of-print books they might know of. The response was overwhelming. As a result of that invitation, we soon printed five new books, including two interesting rituals; but we *never* anticipated the reception of the material which is now printed here for the first time ever.

A reader from upstate New York informed us that his family owned a set of Masonic manuscript rituals which had been its possession since the 1830's. What makes this more remarkable is that neither the correspondent nor any member of the immediate family belongs to the Masonic fraternity. Intrigued, we traveled upstate to meet with our correspondent and examine the documents first hand.

The manuscript collection consists of five leather-bound books (of various sizes), numerous loose pages of "detached degrees" and several letters. Each of the leather-bound books is signed by the original transcriber. Inside the first volume, the ancestor of our correspondent penned the following:

These M.S.S. was Purchas'd of Mr. [name withheld], a renouncing & Seceeding Free Mason for \$45— & one new Pack & Shoval—this 22^d Day of December 1835. There is nothing Hid but what shall be Seen & known.

At the request of the present owners we have withheld both the name of the original transcriber and their ancestor, as the owners have no desire to part with their heirloom. They wish to make it emphatically clear that they do not wish to be bothered in any way as a result of this publication. Poemandres Press has been requested by the family to protect their privacy, and cannot respond to any requests for information regarding the present owners, or the ritual collection itself.

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Be that as it may, the manuscripts are a veritable gold-mine of Masonic information, for they constitute, as far as we are aware, the most complete set of early Scottish Rite rituals in the United States.

The reader will note that each of the five books was transcribed from rituals belonging to Giles F. Yates, 33°. Mr. Yates was a member of both the Northern and Southern Supreme Councils, and by 1827 was in possession of most, if not all, of the manuscript rituals of Mr. Frederick Dalcho, one of the founders of the first Supreme Council.¹ At one point the *original* Dalcho manuscripts ("a strange farrago of bad English")² were lost or sold. When the collection was rediscovered in 1938, it had several rituals missing.³ Our collection includes *all* the rituals from the 4° SECRET MASTER, up to and including the 33° SOVEREIGN GRAND INSPECTOR GENERAL.⁴

Each of the rituals is preceded by a header which frequently gives the dates 1801 and 1802. We believe this indicates the rituals are copies of the Dalcho versions, although we have not had the opportunity to compare them with the originals in the archives of the Northern Jurisdiction, at Boston. It should be noted that for some unknown reason the rituals are divided into two groups, i.e., "first series" and "second series." The "second series" rituals are all dated after 1804, which may indicate that some type of reconstruction took place. Further, some of the rituals have apparently been switched around in numerical order.

Among the more curious instances of revision is the 29° GRAND MASTER ECOSÉ, OR SCOTTISH ELDER MASTER, AND KNIGHT OF ST. ANDREW. Following the degree (which closely follows the Pike's version)⁵ is the outline

¹R. Baker Harris, *History of the Supreme Council, 33°...1801-1861* (Washington, D.C., 1964), pp. 177, 196.

²*Ibid.*, p. 172.

³*Ibid.*, p. 92.

⁴In 1829 J.J.J. Gourgas, of the Northern Supreme Council, wrote to Moses Holbrook, of the Southern Council, requesting a copy of the "Charleston 33rd" (*Ibid.* p. 195). If Yates had a copy, why didn't he share it?

⁵"Grand Maître Ecossais, or Scottish Elder Master and Knight of St. Andrew" in *Albert Pike's "Reprints of rituals of Old Degrees"* (Boston & New York: Poemandres Press, 1995), pp. 116-139.

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of an apparent 1806 revision which is a radical departure from the earlier form, yet similar to that found in Albert Pike's *Magnum Opus* (1857). Did Pike have this 1806 ritual?

Consider the 30TH, 31ST AND 32ND DEGREE, SOVEREIGN, OR SUBLIME PRINCE OF THE ROYAL SECRET, which seems to have become the 32° only after a 31° TRIBUNAL OF GRAND INQUISITORS appears in 1804. And then, twenty-three years later, the latter is itself drastically revised.

One of the most interesting rituals is the 33° SOVEREIGN GRAND INSPECTOR GENERAL. Not only is it the earliest form of this degree, but it includes a copy of a "Letter of Credence" (Patent) and an early version of the *Constitutions, Statutes and Regulations*.

In editing the manuscripts, we have corrected the spelling in many instances (e.g. *sholdhers* to *shoulders*, etc.), but tried to retain as much of the original format as possible. Interlineations have been introduced at the points indicated without indication, and several marginal notations have been eliminated, as they are not in the original writer's hand. Finally, all hand-drawn illustrations in this book, including the Masonic alphabets, were scanned from photocopies of the original manuscripts.⁶ We have enhanced and cleaned these up as best we could, and are satisfied with the results. We regret that all of the original illustrations could not be used, but the manuscripts had apparently sustained some water damage many years ago and are barely legible on several pages. In these instances we have reconstructed the original drawings using a computer graphics program.

⁶By agreement with the owners, we were not permitted to retain photocopies of any document, once scanned and edited.



BOOK 1st

*Copied from that of Ill^{tr}s Brother
Giles F. Yates, R & K—H, S.P.R.S. &
Sov. G^d Ins. Gen^l of 33:rd. A.L. 5833*



4th Degree of the First Series (1801) of the Southern
Jurisdiction of the United States of America,
at Charleston, South Carolina, called



Secret Master



his Lodge must be hung with black, and strewed with tears.

The Master represents Solomon, and is styled Most Powerful, who comes to the Temple to replace the loss of Hiram Abiff by seven experts.

There is only one Warden, who is called Adoniram; it was he who had the inspection of the workmanship at Mount Lebanon. He was the Secret Master.¹

§. Form of the Lodge.

Solomon holds a scepter in his hand, is clothed in mourning robes, lined with Ermine, and sits in the East before a triangular altar, on which is a Crown of Laurel and Olive leaves.

Adoniram, the Inspector, is placed in the West. No iron tools are used, because the work is suspended in consequence of the death of Hiram Abiff.

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

Adoniram is decorated with a broad white ribbon, bordered with black, round his neck in a triangular form; having an Ivory Key hanging thereto, with the letter Z cut on it. All the Brethren should wear the same, with white

Aprons & Gloves, the strings, of the Aprons, black, the flap blue with an Eye painted thereon in gold.

¹ Brother Yates changes this to "He was the first Secret Master."

✠ Secret Master ✠

The white signifies the innocence of the Master and his black the mourning for their Chief.

This Lodge should be illuminated by 81 candles, distributed by 9 times 9, but may be done by 9, 3 times 3.—

§. *To Open.*

S. Brother Adoniram, are you a Secret Master?

A. Most Powerful I have passed from the square to the Compass; I have seen the Tomb of our respectable Master Hiram Abiff and have, in company with my Brethren, shed my tears thereon.

S. What's the Clock my Brother?

A. The dawn of the day has drove away darkness; and the Great Light begins to shine over this Lodge.

S. If the Great Light has drove away darkness, and we are all Secret Master, it is time to begin our work; give notice that I am going to open this Lodge of Secret Masters.

The Inspector gives notice, after which the Most Powerful strikes 7 times with his hand, then the Inspector, and afterwards, all the Brethren.

The Most Powerful then makes the Sign of Silence, with his right hand, which the Brethren answer with their left.

He then says, "Illustrious Brethren, This Lodge is Open, as it is "devoted to God."

LET US PRAY

He then repeats the usual prayer.

§. Form of Reception.

The Blue Past Master or Candidate, must be examined in the Ante-chamber (by the Master of Ceremonies) in his three first Degrees, and in the secrets of the Chair. The Master of Ceremonies having finished, he knocks 7 times on the door, when he is let in and gives an account of the examination to Adoniram, the Inspector, who reports it to the Most Powerful in the following words.

"Most Powerful, there is in the Antechamber a Past-Master who solicits the honor of being initiated into the mysteries of the Sublime Grand Lodge of Perfect Masons."

The Most Powerful desires the Candidate to be introduced in the ancient form, if the Inspector will answer for his capacity, zeal and constancy.

If the Inspector consents to do so, the Candidate is introduced having his head bound, as if blinded, as square upon his forehead and a Great Light in his hand, and conducted to Adoniram, to whom he must give an account of himself — Conducted by Adoniram, he advances, then, near the altar, falls on his right knee, and while in this position, the Most Powerful delivers the usual address, and concludes thus,

"My Dear Brother, you have seen until now, the thick veil, only, which covers the Sanctum Sanctorum your fidelity, zeal and constancy have gained you the favor which I now grant you. It is to show you the great treasure, and introduce you, in due time, into the holy and secret place. Come and contract your obligation."

Adoniram raises him and leads him to the foot of the altar, where he kneels and takes the obligation of a blue Master with this addition—

"And I do furthermore promise and swear, that I will not reveal to any person below me this Degree; that I will be an exact observer of all such laws as

shall be prescribed to me, and will fulfill and obey all orders and decrees from the Grand Council of princes of Jerusalem and the laws and regulations of this Sublime Grand Lodge; under the penalty of all my former obligations—So help me God, and keep me steadfast in the same. Amen.”

He kisses the Bible.

Adoniram now raises him, and the Most Powerful invests him with the ribbon, key and apron; places on his head a crown (or wreath) of laurel and olive leaves, and says to him,

“My Dear Brother, I receive you Secret Master, and give you rank among the Levites. This Laurel, which I have invested you with, alludes to the victory which you are to gain over your passions. The Olive is the symbol of that peace and Union which should reign among us. It rests with you to desire the fervor that God may, one day, enable you to arrive at the Secret place; and there to contemplate the pillar of Beauty.

The Ivory Key, suspended by a white and black ribbon is the symbol of your fidelity, innocence and discretion. The Apron and Gloves are emblematical of the candor of all the Secret Masters; among whom, at your own solicitation, you are introduced. My dear Brother, in quality of Secret Master, I give you rank among the Levites, to be a faithful guardian of the Sanctum Sanctorum; and have placed you among the number 7 to supply the place of our dear Master Hiram Abiff and have, also, appointed you one of the Conductors of the works, which are to be raised to the Divinity. The eye on your apron is to remind you to be ever vigilant and to watch, closely, the conduct of the workmen!”

The Master of Ceremonies then gives to the Candidate, the following Sign, Word and Token.

§. *Sign, Token & Words.*

Sign.—The Sign is that of Silence which is made by placing the two first fingers of the right hand upon the lips, which is answered by the two first fingers of the left hand.

The Pass Word—is ZIZO, a Chaldean word, which signifies Gallery.

The Token.—first give the Masters gripe, and creep up, reciprocally, to the Elbows, then balance seven times and during balancing, cross your legs.

Secret Words.—The Words are

JOHA, יְהוָה
ADONAI אֲדֹנָי
JUA.

These are the first names which God gave himself when he manifested himself unto Moses on the mountain; of which you see the three initials traced on the plane of the triangle.

Go Brother, pass the Brethren, and listen to our doctrine.

§. *Lecture.*

S. Are you a Secret Master?

A. I have the honor of being received and acknowledged as such.

S. In what manner were you received a Secret Master?

A. I passed from the Square to the Compass.

S. Where were you made a Secret Master?

A. Under the laurel and olive tree.

S. In what place were you received?

A. In the Sanctum Sanctorum.

S. Who made you?

A. Solomon, with Adoniram the Inspector of the works.

S. What did you perceive on entering the Sanctum Sanctorum?

A. A brilliant Delta, enclosing certain Hebraic characters, from which emanated nine beams of the Sheckinai, bearing, each, an initial of a Divine Name as derived from an attribute; and the whole surrounded by a Great Circle.

S. Pray what is the meaning of those Hebraic Characters in the Delta?

A. They describe the Ineffable and real name of the Grand Architect of the Universe, which was forbidden to be pronounced by a law of Moses, in consequence of which, we lost the true pronunciation.

S. It is true, my Brother, the just pronunciation of those characters was lost to all but Grand Elect Perfect and Sublime Masons, a knowledge, of which I hope, you will one acquire by virtue of your attachment to our Order, and your zeal in discharging the duties of your obligation—But pray can you tell me what those names are, the initials of which you saw in the nine beams of the Sheckinai?

A. Those which God gave himself when he spoke to Moses on Mount Sinai, intimating to him, at the same time, that his future issue should, one day, know his real name.

S. Give them to me with their explanation.

A. אֲדֹנָי (ADONAI) Supreme Lord.

יְהוָה (JEHOVAH)

אֱלֹהִים (ELOHIM) Supreme Judge.

אֵל (AL) Powerful.

שָׁדַי (SHADAY) Omnipotent.

צְבָאוֹת (TSEBOUT) Lord of Hosts.

עֶזְרָא (GNIZUS) Mightiness.

גִּבּוֹר (GIBOUR) Strength.

אֶחָד (ECHAD) Only One.

which compose altogether 888 letters and 72 names, which are, like the Ineffable name, to be found in the mysteries of the Cabala, and the Angels Alphabet.

S. I presume, my Brother, that you are unacquainted with these mysteries, but they will be fully explained to you in the Degree of Perfection and having now done with the Delta and its awful characters, can you tell me the meaning of the great circle which surrounded them?

A. It represents, Masonically, as all circles do, the immensity of the power and glory of God which hath neither beginning or end.

S. What else did you perceive in the Sanctum Sanctorum?

A. A luminous circle enclosing a brilliant star of five points with the letter G in its center.

S. What is the meaning of that Letter?

A. GLORY, GRANDEUR and GOMEL.

S. What do you understand by those words?

A. By GLORY—God, by GRANDEUR, the man who may be great by Perfection. GOMEL, is an Hebrew word, which signifies, thanks to God for his supreme power, it was the first word which Adam spoke on discovering his adorable Eve.

S. What is represented by the five beams of the brilliant Star?

A. The five orders of Architecture which adorned the Temple; and the senses of Nature without which man cannot be perfect.

S. What else did you perceive in the Sanctum Sanctorum?

A. The Ark of Alliance, The Golden Candlestick with 7 branches, having a lamp in each, and a table.²

S. Where was the Ark of Alliance placed?

A. In the middle of the Sanctum Sanctorum, under the brilliant star and the shadow of the wings of the Cherubim.

S. What does the Ark represent?

A. The Alliance which God made with his people.

S. What figure was the Ark?

A. A Parallelogram.

S. What were its dimensions?

A. It was two cubits and an half in length. One cubit and an half in breadth and the same in height.

S. Of what was it made?

²Exod. 25.10-23-31.

A. Of shittim wood, covered within and without with gold, decorated with a golden crown, and borne by two Cherubims of Gold.

S. Had the cover of the ark a name?

A. It had; it was called propitiary, or place that served to appease God's anger.

S. What did it contain?

A. The testimony which God gave to Moses, the tables of the laws.³

S. What did these tables contain and of what were they made?

A. Of white marble, and contained the decalogue written in Hebraic characters.

S. What did these commandments teach and how were they disposed of on the tables?

A. The four first pointed out the obligations of Man to his God and were engraved on the first table, the remaining six pointed out the obligations of man to man and were engraved on the 2nd table.

S. How were the commandments of the different tables distinguished?

A. Those of the first, collectively taken, were termed the divine law, those of the second the Moral Law.

S. Of what use was the table?

A. To place thereon, the 12 loaves of unleavened bread, which must always be in the presence of the Divinity agreeably to his commandment to Moses.⁴

S. Of what were these loaves made?

A. Of the purest flour.

S. How were they placed?

A. Six on the right and six on the left hand, forming two heaps.

S. What was placed above?

A. A bright ewer filled with Incense.

S. For what reason?

³Exod. 20.1 — Exod. 31 Ch. 18. — Exod. 25 Ch. 21.

⁴Exod. 25 Ch., 30.

A. To be a memento of the obligation made to God.

S. What was the name of the Sanctum Sanctorum in Hebrew?

A. DABIR.

S. What is the meaning of that word?

A. Speech.

S. Why so?

A. Because it was there the Divinity resided, and where he delivered his commands to Moses.⁵

S. Who constructed the Ark?

A. Moses, by the command of god, for that purpose, made choice of BEZALEEL, of the tribe of Judah, son of URI and MIRIAM, sister to Moses; and of AHOLIAB, son of AHISAMACH of the tribe of Dan, the most learned of the people.⁶ The Israelites testified so much ardor for the works, and with so much zeal to carry on the same, that Moses proclaimed, by sound of trumpet, that he wanted no more.⁷ They worked after the model which God had given to Moses who also instructed him, in the number and form, of the sacred vessels, which were to be made and, placed in the Tabernacle to serve in the sacrifices.

S. To what do the 7 lamps, on the branches of the golden candlesticks, allude?

A. To the seven planets.

S. Of how many parts was it composed?

A. Of Seventy.

S. For what reason?

A. In allusion to the decani, or seventy divisions of the planets.

S. What does the eye over the door of this Lodge represent?

A. The eye of God, to whose name our works are dedicated, and from whose inspection our actions can never be concealed.

S. How did they go up to the galleries of the Temple?

⁵Exod: 25 Ch: 22.

⁶Exod: 31 Ch: 1.

⁷Exod: 36 Ch: 6.

A. By a staircase in the form of a screw, which went up by 3, 5 and 7 steps fixed on the wall, on the North side.

S. What was the name of the staircase?

A. Cockles, which is to say in the form of a screw.

S. How many doors were in the Sanctum Sanctorum?

A. Only one on the East side, which was called ZIZO and was covered with Gold, Purple, Hyacinth and Azure.

S. What do these colors represent?

A. The four Elements?

S. How old are you?

A. Three times 27 accomplished 81.

S. What is the Pass Word?

A. ZIZO, or Gallery.

S. Thank you, my Brother, It has afforded me much satisfaction to find by the correctness of your answers, that you have attended to the duties of your Lodge, and have treasured up in your mind; the rich fruits of our sublime mysteries. I flatter myself, from your merit and perseverance, that you will soon be capacitated to deserve the summit of our knowledge, in receiving the Degree of Perfection, wherein you will be presented with the splendid reward of all your labors.

§. *To Close.*

S. Brother Inspector, pray what's the clock?

A. The end of day.

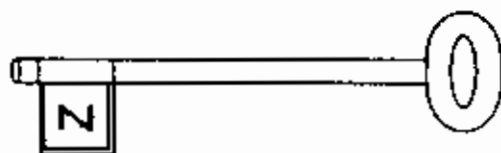
S. What doth there remain to do?

A. To practice Virtue, shun vice, and remain in Silence.

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

The Inspector strikes 7 times with his hands, which is answered by all the Brethren, and then by the Most Powerful, after which, he gives the Sign of Silence, which they answer, and the

LODGE IS CLOSED





5th Degree of the First Series of the Southern
Jurisdiction of the United States of America, called



Perfect Master



he Lodge must be hung with Green. Four white columns on each side, placed at equal distances. Before the canopy a table covered with black, strewed with tears.

illuminated by 16 Lights, four in each Cardinal point.

On the floor must be placed the following painting.⁸

§. Form of the Lodge.

The Right Worshipful and Respectable Master, represents the Noble Adoniram, who was the first that was made Perfect Master. He commanded the workmen of the Temple, before Hiram Abiff arrived at Jerusalem; after which, he had the inspection of the workmen at Mount Lebanon.

He must be decorated with the ornaments of a Prince of Jerusalem. He sits, in the seat of Solomon, under the canopy in the East.

There is but one warden, who represents Stokin in the function of Inspector. He sits in the West, decorated with the ornaments of his highest Degrees.

The Master of the Ceremonies, represents ZERBAL, the Captain of the Guards; he must be decorated with the ornaments of Perfect Master, and have a drawn sword in his hand.

Apron—White leather, the flap green, in the middle of the apron, must be painted, within three circles, a square stone, in the center of which, must be the letter J. The strings green.

⁸No painting appears in the original.

Jewel—A compass extended to 60 Degrees suspended by a green ribbon round the neck.

3. *To Open the Lodge.*

A. Brother Inspector, is the Lodge tiled, and are we all Perfect Masters?

S. Right Worshipful, we are well tiled, and are all Perfect Masters.

A. Give notice I am going to open a Lodge of Perfect Master.

S. Brethren, take notice that the Right Worshipful Master is going to open a Lodge of Perfect Master.

The R.W.M. then strikes 4 with an iron

The Inspector _____ 4

The Secretary _____ 4

The Treasurer _____ 4

The Brethren then make the Sign of Admiration together.

A. Brother Stokin, pray what's the Clock?

S. Right Worshipful, it is four.

A. Since it is four, it is high time to set the workmen to labor, give notice that the Lodge of Perfect Master is open.

The Inspector repeats the same and the

LODGE IS OPEN

§. Form of Reception.

The Candidate must be decorated in the Antechamber with the Order of Secret Master. The Master of Ceremonies enters the Lodge and strikes 4 on the Inspector's shoulder, and says:—

"There is in the Antechamber a Secret Master who solicits the honor of being received and admitted a Perfect Master."

The Inspector reports the same to the Right Worshipful Adoniram, who says:—

A. Is he well qualified and worthy of receiving that distinguished favor? Will you answer for his zeal, fervor and constancy?

S. I answer for him.

A. Let him be introduced agreeably to ancient form.

The Inspector orders the Master of Ceremonies to instruct the Candidate, who goes to him, examines him in his former Degrees, and takes from him all offensive arms, puts round his neck a green silk cord, which he holds in his left hand, and a naked sword in his right, and conducts him to the door, on which he knocks 4 times, which is repeated by the Inspector within, who informs the Right Worshipful Master that somebody knocks.

The Right Worshipful orders him to see who it is.

The Inspector orders the Captain of the Guard to open the door half way, that he may see who knocks. After the Captain of the Guard has asked, he reports it to the Inspector and shuts the door.

The Inspector reports it to the Right Worshipful who orders the Candidate to be introduced.

The Candidate is introduced to the South side of the tomb, which is placed on the floor of the Lodge.

When the Right Worshipful sees the Candidate with the Sign of Secret Master on him, he demands

A. What do you solicit my Brother?

S. The honor of being received Perfect Master.

A. Brother Inspector teach the Candidate to travel.

The Inspector leads him, by the silk string, from the South, and carries him four times round the Lodge. Every time he passes the East, he gives one of the signs of his preceding Degrees, beginning with the Entered Apprentice. He then orders him to kneel, after which he passes through the tomb, on each side of the column Soltau, and the Candidate having the Sign of Secret Master on him. He is then placed opposite to the altar with his right knee a little bent. Having waited a little in this position, he is ordered to kneel and place his right hand on the Holy Bible, and take the following

§. *Obligation.*

I — — do most solemnly and sincerely swear and promise on the Holy Bible, in the presence of the Grand Architect of the Universe, and this Illustrious Lodge, erected and dedicated to his most Holy Name, that I never will reveal or communicate to any person whomsoever, to whom the same doth not belong, the secrets of this Degree, under any pretense whatsoever; and not to converse, on this subject, with any but true Brothers who have been lawfully received; that I will pay due obedience to all the commands and decrees of the Grand Council of Princes of Jerusalem, under the penalty of being, for ever, dishonored among men, and to suffer all the penalties of my former obligations. So God keep me in right and equity. Amen. Amen. Amen.

He kisses the Bible.

The Right Worshipful Adoniram then takes the string from around his neck, and says,

A. My Dear Brother, I draw you from your vicious life, and by the power which I have received from the most powerful King of Kings, I raise you to the Degree of Perfect Master, on condition that you faithfully observe, what shall be presented to you by our Laws.

The Right Worshipful then invests him with the Apron and Jewel.

The Grand Master of Ceremonies then gives the following

§. Signs, Token and Word.

1.st Sign—Is that of admiration, by extending the arms and hands, open, looking up to Heaven, then letting them fall on your belly and cross them, fixing your eyes on the ground.

2.nd Sign—Advance, reciprocally, the points of your right shoes to each other, then touch the right knees, mutually, and bring the right hand on the heart, then draw it to the right side in a square, both do the same.

Token—The token is that of the Blue Masters grip, placing your left hand on the back of the other, and pressing them hard, 4 times, when the other answers MAHABON.

Then grip one another's right hand, the fingers clinched, the thumbs upwards forming a triangle.

Pass Word—ACASIA.

Secret Word—JEVA. One of the Initials of the Ineffable name.

§. *History.*

Mahabon, one of Solomon's Intendants was highly esteemed by him, he was an upright, virtuous man, and a great friend of our deceased Master Hiram Abiff. This man, King Solomon employed, with others, to search for the body of his friend, who was supposed to have been murdered, from the blood which was seen in the Temple. He was also desired to discover the assassins, and the Masters Jewel which Hiram Abiff used to wear.

The blood was traced to a well on the North side of the Temple, which induced Mahabon to believe that the body had been thrown into it.

The immediately discharged the water from the well and he descended, but found not the body as he expected. however, they were richly rewarded for their labor by finding the Master's Jewel, which in all probability, when Hiram Abiff was attacked by the assassins, he tore from his neck and threw there, to prevent it from falling into their hands. Mahabon, with his companions, offered a prayer of thanksgiving to the Almighty, for the discovery of this treasure. They then went in search of the body, which was at length discovered by Stokin, by means of a sprig of Acasia, as is mentioned in the symbolic Degrees.

When the body was brought to the temple, Solomon was highly gratified to be able to pay to the memory of that great Man, those high, Masonic, honors, which his talents and virtue so justly entitled him to. He accordingly gave orders to the Noble Adoniram, his Grand Inspector, to make the funeral as magnificent as possible. He also gave orders that the blood which was spilled in the Temple should not be effaced, until revenge should be obtained.

The Noble Adoniram, Grand Master Architect and Chief of the Works, immediately gave the plan for a superb monument, which was to be raised to his mourning, and which, was to be composed of black Marble. Through the exertions of the workmen, the monument was finished in nine days. On the top thereof, was a triangular stone, on which was engraved M.B. in Hebraic characters, and a sprig of Acacia ornamented the top.



It was erected in the middle of a great hall, in an apartment, separate from the Temple, where Solomon kept his chapter, and conferred with Hiram, King of Tyre, and Hiram Abiff on the sacred mysteries. The body of our respectable Master was interred under this monument, with the highest Masonic honors, attended by all the Brethren in white aprons and gloves. His heart was enclosed in an Urn pierced through with a sword, which was placed on the top of a superb obelisk, erected near the West part of the Temple, a little to the North side.

The Jewel of Hiram Abiff was carefully deposited among the treasures of the Temple.

Three days after the ceremony, Solomon, with his whole court, went to the Temple, where the workmen were arranged in the same order, as they were at the funeral. He examined the tomb, obelisk, the triangular stone with the letters which were engraved on it, when he raised his eyes and hands towards heaven and offered up a prayer to the Lord of Hosts, and said with joy in his heart, it is complete, and by a Sign of Admiration the Brethren raised their eyes and hands towards heaven, leaned their heads on their right shoulders, and then crossed their hands over their bellies, said

Amen. Amen. Amen.

§. *Lecture.*

A. Are you a Perfect Master?

S. I have seen the Circle and square placed on the two crossed columns.

A. Where are they situated?

S. In the place where the body of our respectable Master Hiram Abiff was deposited.

A. What do those columns represent?

S. The Pillars of Jachin and Boaz which I have passed, to attain the Degree of Perfect Master.

A. In what part of the Temple were those pillars erected?

S. In the Porch.⁹

A. Have those words any meaning?

S. Right Worshipful they have. The first is, cemented, the second is strength. Besides the beauty which they added to the building, they conveyed to the minds of those, who entered, a knowledge of the Divine attributes of that Being, to whom the Temple was dedicated. During the building of the Temple, the Entered Apprentices were called by the name of the first pillar, at which they met and received their wages. The Fellow Crafts bore the name of the second pillar for the same reason.

A. What was Solomon's intention in creating this Degree?

S. To excite the Brethren to an active inquiry after those bloody ruffians, who had assassinated our dear Master Hiram Abiff the names of whom they were ignorant of. But suspecting that they were among the workmen, Solomon ordered a strict and general search, to be made among them, when they found, that three of the number were missing, whom they supposed to be guilty. He desired Adoniram to raise a superb tomb at the West end of the Temple, and place on the top thereof, in an urn, the heart of Hiram Abiff well embalmed, of which none had any knowledge, but the perfect Masters. Agreeably to these orders the heart of our respectable and much lamented Chief, was enclosed in an Urn, and placed on the top of the obelisk, until vengeance should be

⁹1 Kings—7 Ch: 21.

accomplished. Through the urn was a drawn sword, an emblem of the anxious desire of all the Brethren, to assist in discovering the assassins, and obtaining Vengeance. The body was buried in a separate apartment from the Temple, where Solomon kept his Chapter.

A. What have you learned, from the Degrees you have already passed through?

S. To rule my Actions, purify my heart, in order to merit the Degree of Perfection.

A. What signifies the square stone in the center of the Circles?

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

A. What is the meaning of the three Circles?

S. They are emblematical of the Divinity, who hath neither beginning or end.

A. What is the meaning of the letter J which is in the Center of the square stone?

S. It is an initial of the Ineffable name of the Grand Architect of the Universe, and of the Sacred Word of the Perfect Master.

A. Pronounce it.

S. JEVA.

A. How were you received a Perfect Master?

S. With the point of a spear to my heart, and an halter round my neck.

A. Why the point to your heart?

S. To cause me to recollect that I have given my consent to have it torn from out of my breast, if I should infringe my obligations and reveal the secrets of Masonry.

A. Why the halter round your neck?

S. To teach me that my humiliation should increase as I proceed in Masonry and Virtue.

A. How many signs have you?

S. One by five.

A. Why one by five?

S. In remembrance of the five points at my reception.

A. What do they signify?

S. The four turns which I made when traveling and the fifth of Admiration.

A. What is the meaning of the tomb you passed, when you entered this Lodge?

S. It is the representation of the burial of Hiram Abiff.

A. What signifies the rope which comes from the Coffin, and is extended as far as the Temple?

S. The rope of green with which the Brethren made use of to raise the body of Hiram Abiff to place in his Coffin.

A. What was you taught at entering?

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

A. Why so?

S. To call to my recollection that it has been by passing the first Degrees, that I have attained the Degree of Perfect Master.

A. Is there any mystery in this under this signification?

S. Yes, Right Worshipful. It teaches us that we cannot arrive at the Sanctum Sanctorum but by purity of manners, righteousness of heart, and the secrets of the first Degrees, of which they are the school.

A. Why did you enter at the side of the Sanctuary?

S. To teach me to abandon the common road.

A. What is the color of your Lodge?

S. Green.

A. Why green?

S. To remind me that, being dead in vice, I must hope to revive in virtue, and by that attain the last Degree in order to make some progress in the sublime sciences, a knowledge which I hope one day to possess.

A. Who can communicate it to you?

S. God alone, whose knowledge is beyond human comprehension.

A. What is the meaning of the two Pyramids in your draft?

S. Egypt, where the sciences first took their rise.

A. What signifies your Jewel?

S. That a Perfect Master should act within measure and always be attentive to Justice and Equity.

A. What is the Pass Word?

S. ACACIA.

A. What is the meaning of that word?

S. It is the name of a plant which was placed on the grave of Hiram Abiff and was common about Jerusalem. It is the MIMOSA NICOLITA of Linnæus, and belongs to his 23rd Class and first order, called POLYGAMIA MONÆCIA.

§. *To Close.*

A. Brother Stokin, pray, what's the clock?

S. Right Worshipful Adoniram it is five.

S. Since it is five, and the work finished, it is time to refresh ourselves.

Give notice I am going to close this Lodge.

S. Take notice Brethren. The Right Worshipful Adoniram is going to close this Lodge.

Adoniram strikes ————— 4

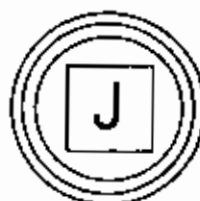
The Inspector ————— 4

The Secretary ————— 4

The Treasurer ————— 4

Adoniram then makes the Sign of Admiration, which the Brethren answer, and admire the tomb, when the

LODGE IS CLOSED





**6th Degree of the First Series of the Southern
Jurisdiction of the United States, called**



Intimate Secretary



here are only two Wardens in this Lodge at a reception, who represent, Solomon King of Israel, and Hiram, King of Tyre. They are covered with blue cloaks lined with Ermine, with crowns on their heads and scepters in their hands, a roll of Parchment, and

two naked swords, crossed, on the Table.

The place where the Lodge is kept, represents the Hall of Audience of Masons, furnished with Black hangings, strewed with tears, and should be enlightened by 27 Lights in 3 candlesticks of 9 each, arranged in the same order, as in the Symbolic Lodge.

This Lodge is opened and closed, by 27 Knocks, 9 at a time, with a little interval between the 9th and 10th.

§. To Open.

Solomon knocks 27 which is answered by Hiram, when all the Brethren in the Lodge bend their right knees, with their hands crossed in such manner, that the 2 thumbs touch the forehead, when they all repeat in a low voice JOVA, JOVA, JOVA, then rise and draw their swords.

Solomon appoints a Captain and Lieutenant of the Guards, and the rest of the Brethren go by the name of the Guards. Solomon charges them to behave themselves well and with decency, to take particular care of the security of the Lodge and keep off all Brethren, or others, that would come near. The Guards then withdraw into the Anti-chamber.

The Guards and Brethren of the Lodge are looked upon as Perfect Masters and should wear Aprons lined and bordered with a fiery colored ribbon, and a triangle painted on the flap.

Jewel—A triple triangle hanging on the breast, by a fiery red ribbon, round the neck, the gloves bordered with red.

After the Guards withdraw, there remain only Solomon of Israel and Hiram of Tyre.

§. Form of Reception.

The Candidate being in the Anti-Chamber the captain of the Guards, takes from him his hat, sword, Apron and gloves, and the string of Perfect Master, and all offensive weapons. He then places him at the door of the Lodge, which is purposely left a little open. The Candidate places his hands across the door, and peeps and listens, to what passes within, so that Hiram may perceive him, when the Guards make a little noise at the door, which obliges the King of Tyre to turn his head that way. When he perceives the Cowan, he raises his eyes towards heaven and exclaims—"Heavens, there's a listner."

Solomon says—"That cannot be since the Guards are on the outside."

On which Hiram rises without speaking, and runs to the door, seizes the curious Brother by the hand and drags him into the Lodge and says to Solomon—"Here he is."

Solomon says—"What shall we do with him?"

Hiram answers (putting his hand to his sword)—"We must kill him"—on which Solomon quits his place, and puts his hand on the guard of Hiram's sword and says—"Stop my Brother," then gives a loud knock on the table, on which the Captain of the Guards, with 5 or 6 more, enter, and salute the Kings respectfully.

Solomon then says to them—"Let that guilty man come forth when wanting you shall answer for him."

When the guards have departed with their prisoner, Solomon and Hiram remain by themselves some time, speaking very low. Solomon strikes a loud blow on the table, on which the guards enter, conducting the Candidate in the middle of them and by a Sign given by Solomon to the guard, they advance him to the

foot of the Throne and when the Brethren are seated Solomon addresses the Candidate as follows—

I have interceded, by my intreaties with the King of Tyre, my Ally, whom your curiosity had offended, for which he had pronounced sentence of death on you. I have not only obtained you pardon, but also his consent, to receive you as an Intimate Secretary to our new Alliance. Do you find yourself capable of keeping inviolably secret, the matter which we are willing to discover to you, and are you willing to take an obligation in the most solemn and sacred manner?

The Candidate answers—I consent.

He then kneels and takes the following

§. Obligation.

I — do most solemnly and sincerely promise and swear in the presence of the Grand Architect of the Universe, and this right worshipful assembly, never to reveal, either directly or indirectly, to any person under the canopy of Heaven, any matter or thing, which has been, is now or shall be hereafter be communicated to me in this Degree of Intimate Secretary, nor to any Brother of a lower Degree. And I do furthermore promise and swear, that I will attend all summons's sent to me from this Lodge, and strictly observe and keep, as faithfully as possible, all the laws and Constitutions of this Lodge, and that I will pay due Obedience to all mandates decrees and commands, of the Grand Council of the Princes of Jerusalem, under no less penalty, than to have my body dissected, my heart cut into pieces and the whole to be thrown to the wild beasts of the Forest, so help me God, and preserve me steadfastly in the same.

Solomon then shews him the draft and explains it as follows (viz^t.)—The window in the cloud, represents the vault in the Temple, and in the glazing therein, there is an I, which is the initial of the name of the Grand Architect of the Universe. The edifice at the end, represents the Palace of Solomon, and the

door of the great gate by which they enter. The tears and Mausoleum refer to the chamber of audience of Masons in the palace, lined with black cloth, where Solomon used to retire and grieve, for the loss of Hiram Abiff and where Hiram, King of, found Solomon when he came to visit him.

The letter A in the Mausoleum signifies ALLIANCE. The P at the right of the mausoleum, is PROMISE and the P on the left signifies PERFECTION.

My dear Brother, I receive you an Intimate Secretary, promise me to be faithful and diligent in the discharge of the duties of your new office as was that great man whose place you now supply.

The color of the ribbon, with which you are invested, should bring to your remembrance, the blows which the cruel assassin gave him, and his blood, of which he rather chose to spill the last drop, than reveal the mysteries of Masonry. We hope, my dear Brother, your fidelity will be steady and equal to every proof, and this sword, with which I now arm you, will defend you against those, who may dare to surprise you, in what we are going to entrust you with.

§. *Sign, Token & Words.*

The first Sign—is made by carrying your right hand to your left shoulder, and drawing it from thence to your right hip, in token of your obligation.

The second Sign—Cross your arms on your breast, raising up your thumbs to your temples (as if resting on them) then let them fall on your sword, at the same time raising your eyes to Heaven.

Token—Take each other's Right hand, when one says BERITH turning the other's hand with the back part downwards, then the other turns and says NEDER, the first turns again and says SELEMOTH which signifies Alliance, promise and Perfection.

1st Pass Word—Is JOABERT, the name of the curious Brother.

2nd Pass Word—Is ZERBAL, the name of the Captain of the Guards.

Grand Word—The Grand Word is JOHA (൬) an initial of the Ineffable name.

8. *The History*

Solomon, in consequence of the Treaty which his ambassador made with the King of, was obliged to give him in return for the materials which had been taken from Mount Libanus, and the Quarry of (besides the measure of oil, honey and wheat, with which he had already furnished him) a province of 20 cities in Galilea, which was to be given to Hiram of, when the Temple was completely finished. Solomon, having neglected this for a year, King Hiram visited the Cities, and finding the lands barren, the people rude and uncultivated, and their morals bad, he was convinced they would be more expense than profit to him, he therefore determined to go in person to Solomon and complain of his breach of the promise and agreement which he had made. Being arrived at Jerusalem, he passed through the Guards who were in the court, and proceeded directly to the kings Apartment, where he found Solomon, giving himself up to grief for the loss of Hiram Abiff.

King Hiram went in, in so hasty a manner, that one of Solomon's favorites named Joabert, who perceived it, fearing he had gone on with an intention of executing some evil design against Solomon, followed him to the door and listened. Hiram perceiving it, exclaimed, Oh Heavens they hear us! and ran immediately to the door and dragged him into the chamber and said, here he is. Solomon seeing him, could not doubt and said, what shall we do with him? to which Hiram replied, we must kill him, and seized his sword for that purpose, when Solomon ran from his throne and said, stop your hand my Brother. He then gave a loud knock on the table, on which the guards entered, to whom he said, seize this guilty man, withdraw with him, you will answer for his appearance. When Solomon was alone with Hiram he said, Sire, Joabert is the greatest favorite I have, and of all the Lords in my Court, he is the most attached to me. I am well convinced of his design and what he has done, was to preserve me from your displeasure. The alteration he saw in your face, when you passed through the Court, induced him to listen. I pray you to revoke your sentence, and I will answer for his zeal and discretion. The King of, perceiving

by the intercession which Solomon made for his favorite, how dear he was to him, freely gave his consent to every thing which Solomon desired. Before they separated, they signed a treaty, renewing their former alliance, with engagements, that they were allied for Offensive and Defensive operations. This treaty was kept unalterable, with other matters, to which was the Intimate Secretary.

It is this, my Dear Brother, which was represented to you, in your reception of Intimate Secretary.

END OF THE HISTORY

§. *Lecture.*

Q. Are you an Intimate Secretary?

A. I am (and raises his eyes towards Heaven)

Q. How were you received?

A. By curiosity.

Q. What danger did you risque?

A. The losing of my life.

Q. What did they do to you after you was surprised?

A. They put me into the hands of the Guards and I received sentence of death.

Q. Where they Intimate Secretary's or Perfect Masters?

A. Of that I was ignorant, but my resolution, firmness and zeal, proved to me, that I have been the first initiated in that Degree.

Q. What are the Pass Words?

A. JOABERT and ZERBAL.

Q. What do you mean by Joabert and Zerbal?

A. Joabert is the name of Solomon's favorite who listened at the door, and Zerbal is the name of the Captain of the Guards.

Q. What is the Grand Word?

A. Joha and initial of the Ineffable name.

Q. What was you before you was received Intimate Secretary?

A. A favorite of Solomon.

Q. Of what province?

A. Of Capula.

Q. Your sir name?

A. Capulist.

Q. How many cities did Solomon give to the King of, to recompense him for the materials he had furnished for the construction of the Temple?

A. Twenty.

Q. Where was you received?

A. In Solomon's apartment, lighted by 27 lights and hung with black cloth.

Q. What doth the letter J signify which you saw in the window?

A. It is the initial of the third name of the Grand Architect of the Universe, which in this Degree signifies—Give thanks to God, the work is done.

Q. What signifies the A's and two P's in the Triangle?

A. The A is ALLIANCE, the first P is PROMISE and the 2nd P signifies PERFECTION.

Q. Why is the Lodge lighted by 27 Lights?

A. To represent the 2700 Candlesticks which Solomon made use of for the Temple.

Q. What was the grand door represent?

A. The door of Solomon's palace.

Q. What signifies the Triple triangle which hangs at the lower end of your ribbon?

A. The three Theological virtues of faith, Hope and Charity. You may give it another interpretation—Solomon, Hiram of Tyre and Hiram Abiff.

§. *To Close.*

Q. What's the clock?

A. It is nine.

The Lodge is closed as at the opening by 27 knocks, 3 times 9, a little interval between the 9th and 10th.

THE END



7th Degree of the First Series (1801) of the Southern
Jurisdiction of the United States of America, called



Provost and Judge



his Lodge must be adorned with red, and lighted by 5 great lights, one in each corner, in the center.

The Master is called Thrice Illustrious, who is placed in the East, under a Blue canopy with a number of stars round him. He represent TITO, Prince of Herodim, the eldest of the Provost and Judges; first Grand Warden and Inspector of 300 Architects, who used to draw plans for the workmen.

There are two Wardens in this Lodge.

§. To Open.

Q. Illustrious Brother Warden, are we well tyled?

A. Thrice Illustrious we are well tyled.

Q. Where is your Master's place?

A. Every where.

Q. Why so my Brother?

A. To superintend the conduct of the workmen and preside over the works, rendering Justice to every one.

Q. What's the clock?

A. Break of day, 8 o'clock 2 and 7.

The Thrice Illustrious then knocks 4 times quick, and 1 separate, which is repeated by the two Wardens.

The Master then says—As it is 8 o'clock 2 and 7 it is time to proceed to work, which is repeated by the 2 Wardens.

All the Brethren then clap with their hands 4 and 1 separate. The Master says, "The Lodge is Open."

§. Reception.

The Master of Ceremonies proceeds to the antechamber, and when the Candidate is prepared, he knocks on the door 4 and 1, which is repeated by the Master, and 2 Wardens, when the Thrice Illustrious orders the Captain of the guard to see who knocks. When the Tyler informs him that Brother N.N. desires to pass to the Degree of Provost and Judge, which he repeats to the Master, who gives orders that the Master of Ceremonies must examine the Candidate, and then introduce him in the ancient form.

The Master of Ceremonies introduces him, and places him between the 2 Wardens. The Senior Warden takes him by the hand and orders him to kneel and say CIVI, at the same time lays a naked sword on his left shoulder. After a minutes, the Thrice Illustrious says CUM, on which the Senior Warden raises him and leads him 7 times round the Lodge, and at every turn, when opposite to the Master, he pays his obedience by making the signs of his preceding Degrees, beginning with that of the Entered Apprentice, he is then led to the altar, when the Thrice Illustrious speaks to him as follows, viz^t—

Respectable Master, with great joy, I am going to recompense your zeal and attachment for the Master of Masters and to appoint you Provost and Judge over all the workmen of this Lodge. As we are convinced of your discretion, we will confide in you the most important secret. Do your duty in the Degree in which you will be elevated, as you have done in your preceding Degrees. I trust you with the key of the place where is kept the body and heart of our respectable Master Hiram Abiff and assure us you will never discover the place where those are interred, kneel and pronounce the

§. Obligation.

I — do most solemnly and sincerely promise and swear, before the Grand Architect of the Universe and these Illustrious Brethren here present, never to reveal any matter or thing which concerns the Provost and Judge, either directly or indirectly to any person whomsoever, below this Degree, and

that I will regulate justly and impartially all matters or differences between Brethren, that I will be just and equitable to all the world, as I am constituted by this Lodge to render Justice, and that I will pay just and due obedience to all decrees, mandates and commands of the Grand Council of Princes of Jerusalem, and regulate myself by their recommendation. All this I solemnly swear and promise under the penalties of all my preceding obligations. So God maintain me in Equity and Justice. Amen Amen Amen.

The Thrice Illustrious then orders the Candidate to rise and come to him, and giving him a stroke with a naked sword upon each shoulder, says,

*Jewel—*By the power given me, and with which I am invested, I constitute you Provost and Judge over all the workmen of the Temple, I therefore decorate you in this quality with a golden key, suspended to this red ribbon, which you are to wear in the form of a collar.

*Apron—*The Apron is lined with the same color; the red signifies the ardor of the Master, and the pocket on the center of the Apron, is to keep the keep of the plans.

§. *Sign, Token & Words.*

*Sign—*The Sign is to bring the 2 first fingers of the right hand to the nose; the answer is to put the first finger of the left hand to the nose, the thumb under the chin, forming a square and vice versa.

*Token—*The Token is, interlacing the fingers of the right hand, and then striking 7 times in the palm of each others hand.

*Words—*The Words are sevenfold; CIVICUM, JUA, HIRAM, STOKIN, GEOMETRAS, ARCHITECT and XINXE.

*Grand Word—*The Grand Word is SHEKINAI.

*N.B.—*There must be a key painted on the flap of the Apron.

§. *Lecture.*

Q. Are you a Provost and Judge?

A. I render justice to all the workmen without exception.

Q. How were you introduced into this Lodge?

A. By 4 and 1 distinct knocks.

Q. What signifies the 4 and 1 separate numbers?

A. The 4 signifies the 4 sides of the Temple and the 1 the inside, in which we should pay our adoration and devotion to God.

Q. Who did you meet at the entrance of the Lodge?

A. A Warden who conducted me to the West.

Q. What was done afterwards?

A. The Senior Warden made me kneel on my right knee and pronounce the word *CIVI*.

Q. What did the thrice Illustrious answer?

A. After a little pause he said *CUM*.

Q. What is the meaning of those words?

A. *CIVI* is command and *CUM* is to rise.

Q. What did the Thrice Illustrious do after that?

A. From his opinion of my zeal, he constituted me Provost and Judge.

Q. What did he deliver to you?

A. A Golden key to distinguish this Degree: he then gave me the Sign, token and words.

Q. What is the use of this key?

A. To open a small ebony box, wherein are kept all the plans, necessary for the instruction of the Temple.

Q. And what does all this signify?

A. It signifies that, only the Provost and Judges know, where the heart of our much lamented and respectable Hiram Abiff is deposited.

Q. What is the word?

A. *TITO*.

Q. What is the meaning of that word?

A. It is the name of the first Grand Master, Prince Herodim, the Eldest of the Provost and Judges, who had the inspection over 300 Master Architects of the Temple.


Q. What did you perceive in this Lodge?

A. A curtain, within which was suspended a small ebony box enriched with jewels.

Q. What was in the box?

A. All the designs which were necessary for the construction of the Temple.

Q. Did you see anything else?

A. A saw a Triangle in the center of the Lodge, in which was 

Q. What is the meaning of those two letters?

A. That God, who was the Grand Architect of the Temple, had inspired David and Solomon with the design thereof.

Q. What was there more?

A. A Balance.

Q. What was the meaning of the Balance?


A. To put us in mind of the exact equilibrium which we ought invariably to observe in our conduct, as we are particularly named to decide all matters and differences which may arise among the workmen.

Q. Where is deposited the heart of the most respectable Hiram Abiff?

A. In an urn of Gold, on the top of the obelisk.

Q. What signify the letters X and S?

A. XINXE and SHECKINAI, the seat of the soul, which is the pass.

Q. What signifies the letters  IHS with the sprig of Acacia over them?

A. The I signifies JUA, the H, HIRAM and the S signifies STOKIN. The last is the name of him who found the body of Hiram Abiff under the sprig of Acacia, which had been put on the grave, and by which means it was discovered.

Q. In what place were you received?

A. In the Middle Chamber.

Q. Have you ever worked anything remarkable in quality of Provost and Judge?

A. I was put to perfect the tomb of Hiram Abiff.

Q. What did the Thrice Illustrious invest you with, when he constituted you Provost and Judge?

A. With a white Apron lined with red, of a fiery color, in which was a pocket; and a red and white rose — and a golden key on the flap.

Q. What is the use of the pocket?

A. To keep the plans secure for the eldest Provost and Judge when carrying them to the Temple, to communicate them to the Masters.

Q. What is the meaning of the red and white rose, and the Golden key?

A. The red signifies the blood of Hiram Abiff and the white, the candor of the Masters, the Golden key, has been before explained.

Q. What was Solomon's intention in creating this Degree?

A. As it was necessary to establish order among such a number of Brethren, JOABERT was honoured with the intimate confidence of his monarch, and received a new mark of his favor and distinction; Solomon first created TITO, Prince Herodim, ADONIRAM, and his father Provosts and Judges, and gave orders to them to initiate Joabert, his favorite, into the most secret mysteries, and to give him the key of all the planes of the buildings, which were enclosed in a small ebony box, suspended in the Sanctum Sanctorum under a rich canopy. When Joabert was admitted into that sacred place, he was seized with the greatest admiration, and falling upon his knees he pronounced CIVI. Solomon seeing him prostrate, said to him CUM, and gave him a balance as a badge of office, and his knowledge was greatly augmented thereby.

§. *To Close.*

Q. What age are you?

A. Four times sixteen.

Q. From whence came you?

A. I came from and am going every where.

Q. What's the clock?

A. Break of day 8, 2 and 7.

Q. How so?

A. Because a Provost and Judge must be ready at any hour to do Justice.

Then close by 4 and 1 as at opening.

FINIS



Heiroglyphics of this Degree

A	B	C	D	E	F	G	H	I	K	L	
X	~	=	÷	~	~	~	~	~	~	~	
⊢	⊢	⊢	⊢	⊢	⊢	⊢	⊢	⊢	⊢	⊢	
M	N	O	P	Q	R	S	T	U	X	Y	Z



8th Degree of the First Series of the Southern
Jurisdiction of the United States of America, called



**Intendant of the Building,
or Master in Israel**
(Many French Lodges call it. J.J.J.)



his Lodge must be decorated with red hangings, lighted with 27 lights, distributed by 3 times 9 round the Lodge, and 5 other great lights in the altar, before the Thrice Puissant, who represents Solomon.

The first Warden, called Inspector, represents the Illustrious Brother Tito, Prince Herodim.

The second Warden represents Adoniram, the son of Abda. The rest of the Brethren are ranged regularly.

Order and Jewel—The Thrice Puissant and all the Brethren are decorated with a broad red ribbon from the right shoulder to the left hip, to which, is suspended a triangle hanging by a Green ribbon, on one side of the Triangle must be three Hebraic words BENCHORIM, ACHAD and SHECKINAI, which signifies FREE MASON — ONE GOD, OH! YOU ETERNAL. And on the other side JUDEA, KY, JEA— GOD, PUISSANT GOD.

Apron—A white Apron lined with red, bordered with green, a star with 9 points in the center, above it a balance, on the flap, must be painted a Triangle, with these three letters B.A.S. one at each angle.

The Thrice Puissant is placed in the East.

The Right Worshipful Tito in the West, and Adoniram the conductor in the other angle, ready to receive the orders from the Right Worshipful Tito, the Inspector.

§. *To Open.*

Q. Brother Tito, are we tyled?

A. Thrice Puissant, we are well tyled.

Q. What's the clock?

A. The break of day.

The Thrice Puissant then knocks 5 times with his scepter on the altar, which is repeated by Tito and Adoniram.

The Master then says

"Since it is break of day my dear Brethren, it is time to begin our work.

The Lodge is open."

The Brethren then knock 5 times together and make the signs of surprise and admiration.

1st Sign.—That of surprise is, The right hand to the forehead, extended from the thumb, as if to prevent a glaring Light.

2nd Sign.—That of Admiration is, to extend both arms and hands, looking up, the head reclining on the right shoulder.

§. *Reception.*

The Thrice Puissant speaks to Brother Tito and says—"Brother Tito, shall we repair the misfortune of the loss of our dear chief Hiram Abiff you know he had in charge the ornaments of the secret chamber, which contained the Holy Ark, to assure the Israelite, of the presence and protection of the Most High God. He is now taken away from us, by a most horrible crime, and we are by this means, deprived of this Respectable Chief. Can you, my Illustrious Brother give me any advice on this great and momentous question?"

Tito answers—"I feel conscious, Most Illustrious sir, of the extreme difficulty we shall find, in repairing the loss which we have sustained, by the death of our Grand Master Architect., and the best advice which I can give is, to create one Chief, from each of the Orders of Architecture, to recruit all our capacities, and endeavor to finish the work of the Secret Chamber in the third story."

The Master then says—"Your council my Brother, is too good not to be observed, and to prove that I am willing to follow it, I will establish Brother Tito, Brother Adoniram and Brother Abda, Inspectors and Conductors of this work, and see, if in the Middle chamber, you can find 5 Chiefs of the 5 Orders of Architecture, excellent Brother Adoniram, go into the Middle Chamber."

Adoniram the Conductor goes into the Middle Chamber, where he finds Joabert, and says to him—"Brother, are here any Chiefs of the 5 orders of Architecture?"

Joabert answers—"I regard it, as the greatest happiness and advantage of my life, cheerfully to comply with every Order and duty, which the Thrice Puissant may require of me, in raising the Edifice to his honor and glory."

Then Adoniram demands the Signs, Tokens and Words of the three first Degrees, which are given. After which the Introducer knocks 3, 5 and 7 on the door. They demand from within, What he wants? Who replies—"There is one who is to be employed in the works of the middle Chamber," when the door is opened.

Then the Conductor grips him by the Masters grip, and introduces him before the altar, and lays him down. Tito stands behind him, and gives him a branch of acasia in his right hand, and in this position he takes the following

§. Obligation.

I — — do most solemnly and sincerely promise and swear in the presence of the Grand Architect of the Universe, and before the Thrice Illustrious Brethren here present, to keep eternally secret, all the mysteries of this Degree, that are at this time, or at any time hereafter, may be revealed to me; and that I will pay due deference and submission to all the Laws, Rules and regulations of this Lodge, that I will pay due obedience to all the orders and decrees of the Grand Council of Princes of Jerusalem, under all the penalties of my former obligations, with this addition, to have my body severed in two, and my bowels torn from thence. So God maintain me in Equity and Justice. Amen.

He kisses the Bible.

The moment the Candidate finishes the obligation, Brother Tito covers his body with a red veil, and relieves him by the Masters gripe, with the left hand to the Elbow, he raises him and places him on a stool. When the Thrice Puissant speaks to him as follows—

My Dear Worshipful Brother, Solomon being desirous of carrying on the work, which was already begun, to the highest Degree of perfection, he was obliged to employ the 5 Chiefs of the 5 orders of Architecture and gave the

command of them to Tito, Adoniram and Abda his father, as Solomon was convinced of their Capacities in perfecting such a magnificent and glorious work:— We flatter ourselves, my dear Brother, that you will contribute all in your power to the same end, and the situation of death in which you have been represented, points out to you, that you can replace our respectable Hiram Abiff in his work, only by the same firmness in despising and suffering death, rather than deliver up the mysteries of our order. We flatter ourselves it will be the same with you. I am going to relieve you in the same manner, as he was raised under the sprig of Acasia. On which he is raised properly.

§. *Signs, Token & Words.*

Then the Thrice Excellent Brother Tito gives him the following Signs, Token and words—

1st Sign.—The first Sign is that of surprise, put the thumbs of both hands to the Temples, the fingers extended, forming a square, going 2 steps backwards and then 2 steps forwards, then bring the hands over the eyebrows and say BENCHORIN, which signifies a Free Mason. —

2nd Sign.—The second Sign is, interlacing the fingers of both hands, the palms turned downwards, as low as the waist, looking up to heaven, saying ACHAD, signifying an only God.

3rd Sign.—The third Sign is of grief, figurative of the Fellow-Crafts Sign, with the left hand on the hip, and balancing with the knees 3 times. One says KUM, the other answers JEA, which is "Raise in the name of God."

The Token.—The token is, to clap each others heart with the right hand, after which, pass each others right hand to the middle of each others arm, and with the left hand, take hold of the Elbow, pass it 3 times, the one says SHEKINAI, that is the Glory of God; and the other answers JUDEA, signifying THE GLORY OF GOD IS IN JUDEA.

§. *Lecture.*

Q. Are you an Intendant of the Building?

A. I have made the 5 steps of exactitude; I have penetrated into the innermost parts of the Temple; I have seen a great light, in the middle of which I saw 3 mysterious letters I.S.I. in Hebraic characters, without knowing what they were.

Q. How were you received?

A. By acknowledging my ignorance.

Q. Why was you received?

A. To dissipate darkness, and procure me the true light; to rule my heart, and to enlighten my understanding.

Q. Where was you introduced?

A. In a marvelous place full of charms where Truth and Wisdom reside.

Q. What is your duty?

A. To encourage the Brethren by my example to the practice of Virtue, and to correct the works. —

Q. How came they to desire of you a proof of your being an Ancient Fellow craft and Master, before you was received?

A. To shew that it is by gradual promotion I am able to arrive at perfection.

Q. What do the 3 first Degrees teach you?

A. The Apprentice, — Moral Virtue,
The Fellow Craft, — Political Virtue, and
The Master, — Heroic Virtue.

Q. How came they to make you advance in the steps of this Degree, backwards and forwards.

A. To demonstrate that, as men and as Masons, we ought to set in opposition humility to pride, which is natural to us, and that we are to advance in virtue, and make it a rule for our actions, never to do any thing, but what is decent and praise worthy.

Q. Do you know how to explain the mysteries of your Lodge?

A. I will endeavor to do so, as much as possible.

Q. What signifies the 3 mysterious letters in the angles of your Jewel?

A. SHECKINAI, JUA, and JEVA — these words signify Divine Beauty, Divine Wisdom, and the Initial of the Sublime, Inexpressible word.

Q. What signifies the circles in the third triangle?

A. To mark the immensity of God, who hath neither beginning nor End.

Q. What signifies the 4 letters in the circles I.A.I.N.?

A. Oh! you Eternal possessing all divine attributes. —

Q. What are the principle attributes of the Divinity?

A. Beauty ----- 6

Wisdom ----- 7

Boundless Mercy ----- 14

Omniscience ----- 11

Eternity ----- 8

Perfection ----- 10

Justice ----- 7


Tenderness ----- 10


Creation ----- 8


----- in all 81.

Q. Explain to me the square which you saw in the Triple Triangle?

A. It alludes to the 9 Virtuous Attributes.

To the 3 first ----- 

To the 3 second ----- 

To the 3 third ----- 

9	9	9
9	9	9
9	9	9

Q. How came Solomon placed in the temple?

A. Because he was the first, who consecrated a Temple, to the only true and living God.

Q. Why was a Brazen Sea placed on the outside of the Temple?

A. As the Temple of the Most High God, was pure and Holy, none should enter therein, but those who have been purified from all uncleanness.

Q. What signifies the Left side of the Temple?

A. A Masonic Order, under the laws of types and ceremonies.

Q. What signifies the right side of the Temple?

A. True Masonry, under the law of Grace and Truth.

Q. What signifies the tomb, which is on the pavement neat the door of the Sanctuary, in the Degree of Provost and Judge.

A. It teaches us that after being purified by death, we can be introduced into the presence of the Divinity.

Q. What signifies the Candlestick with seven branches?

A. The presence of the Holy Spirit, in the breast of every true observer of the law of god, whereby we are enlightened.

Q. What was the reason of your being barefooted at your reception?

A. Because I entered on Holy things following the example of Moses, who did the same when he drew near the Burning Bush.

Q. What did you hear, before you entered?

A. Five loud knocks.

Q. What do they allude to?

A. The five points of fellowship.

Q. What did they produce?

A. A Warden.

Q. What did he do with you?

A. He led me 5 times round the Temple and sustained me.

Q. For what purpose?

A. To admire the beauty of it.

Q. In what manner did those 5 steps impress your mind?

A. With great surprise, admiration and grief.—

Q. Why so?

A. On account of what I saw enclosed in the Blazing Star.

Q. What was enclosed therein?

A. The Holy Name of the Grand Architect of the Universe.

Q. What is the reason the Star has only five points?

A. There are several reasons for it (viz!) The five orders of Architecture, which was made use of in the Construction of the Temple. The five points of felicity. The five senses of Nature, without which, man cannot be perfect. The five Lights of Masonry and the five zones of the world, inhabited by Masons.

Q. What are the five points of felicity?

A. To go, To intercede, To pray, Love and help your Brother.

Q. How came you to be seized with grief and admiration?

A. On seeing the beauty of the Temple and its ornaments.

Q. Did you see all its ornaments?

A. I saw only a part.

Q. What was the reason of your not seeing the whole?

A. A thick veil covers the rest preventing me, but my zeal to arrive at perfection in the Royal Art, will one day remove from my eyes the present obstacles.

Q. How came you to grieve?

A. Because these ornaments brought to my mind, our dear Brother and respectable Grand Master Hiram Abiff who was inhumanely sacrificed.

Q. Was you overpowered with grief?

A. No; I should have been so, if I had not been sustained, and held by some, whom I afterwards knew to be Brothers.

Q. How did you know them to be Brothers?

A. By the Grand and Awful word which they invoked, after they had pronounced SHECKINAI, which is the sacred name I saw in the Center of the Blazing Star.

Q. Have you promised to keep inviolably secret, all those things?

A. Yes I have, Illustrious Master.

Q. What did you impose on yourself in case of failure?

A. To have my body severed in two, and my bowels torn from thence.

Q. How have you marched?

A. By five grave steps, which I made in advancing to the Illustrious, when I went to pronounce my Obligation.

Q. For what reason was you made to appear as a dead man, covered with a red veil?

A. To understand that the Brethren must be dead to the world, and all its vices.

Q. What signifies the balance which was given to you?

A. The balance is an attribute and emblem of Justice, which was given me to exercise impartially, among Masons, and to regulate my own conduct, if I am willing to deserve the title and name which was given me, when I received the Degree of Provost and Judge of the Buildings. —

Q. Have you seen your Illustrious Master today?

A. Yes, I have seen him.

Q. Where was he placed?

A. In the East, under a canopy spread with brilliant stars.

Q. How was he closed?

A. In Blue and Gold.

Q. Why in this dress?

A. Because God appeared in blue and gold unto Moses on Mount Sinai, when he gave him the tables of the Laws.

Q. Did you continue in darkness?

A. I enjoyed the effulgence of the morning and had the mysterious star for my guide.

Q. Where have you been conducted?

A. I cannot tell.

Q. What age are you?

A. Twenty seven.

Q. What numbers have you marked?

A. Five, Seven and fifteen.

Q. How have you attained those numbers?

A. From the manner they place the lights.

Q. What do they signify?

A. I have already explained the two first, the last represents the Fifteen Masters who found the body of our Respectable Master Hiram Abiff under the sprig of Acasia.

Q. Why is your Apron bound with Green?

A. To put me in mind, that I can only arrive at the most sublime knowledge, by my virtue, zeal and study of Masonry.

Q. What signifies your Jewel?

A. The Triple Essence of the divinity.

Q. What is the hour?

A. Seven at night.

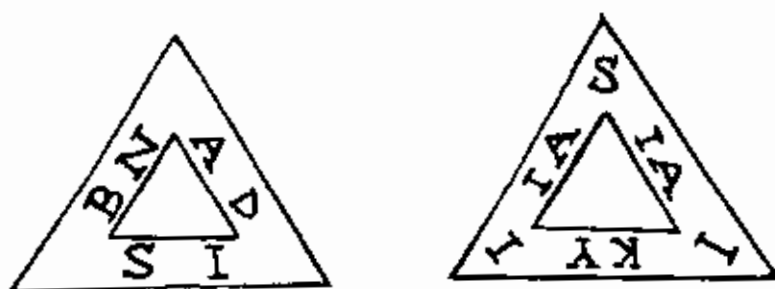
§. *To Close.*

*The Master says—*My Dear Brethren, as you practice the five points of felicity, it is high time to refresh and repose ourselves.

Then the Thrice Illustrious knocks 5, which is repeated by the Wardens, and then by all the Brethren by 5, 7 and 15.

*The Master then says—*This Lodge is Closed.

FINIS



Form of the Jewel of the Intendant of the Building, to hang on the left side from a broad red order, by a green ribbon, engraved with these letters.

The Apron lined with red and bordered with green, in the center a star with 9 points, above, a balance, and on the flap a triangle with these 3 letters $A^B S$ one in each angle.

The Jewel is a triangle, on one side these letters B.N. A.D. S.I. two on each angle, and on the other side these letters I.A. I.A. K.Y. two on each angle, and in the corners an I in each, an S in the upper one—suspended to a red order, from the right shoulder to the left hip, by a green ribbon.

BOOK 2nd

*Copied from the M.S.S. of Ill^{tr}s Brother
Giles F. Yates, R ⚔, K—H, S.P.R.S. &
Sov. Gr^d Ins. Gen^l of 33:rd. A.L. 5833*



9th Degree of the First Series of the Southern
Jurisdiction of the United States of America,
at Charleston, South Carolina, called



Chapter of Elected Knights



he Thrice Puissant is placed in the East, a table before him covered with black. In this Chapter there is only one Grand Warden, who is called Stokin, he is placed in the West, with seven other Brethren round him. There must be one Light in the East, and Eight in the West. A bloody head on a pole.

§. *To Open.*

Q. Are you an Elected Knight?

A. One Cavern received me, one lamp lighted me, and a spring refreshed me.

Q. What's the hour?

A. Break of day.

The Thrice Puissant knocks 8 quick and 1 slow, which is repeated by Stokin. Then by all the Brethren with their hands.

The Thrice Puissant says, This Chapter is open.

§. *Reception.*

There must be a small place very dark, the representation of a Cavern, in which must be a Lamp, a fountain of running water, a little table, on which must be a poniard, and a bloody head, with hair upon it, A large stone to sit on by the table, and under the Lamp must be wrote in large letters VENGEANCE.

The Candidate, who represents Joabert, must be in another room, not close to the cavern, where he waits till sent for.

N.B—This Chapter must be hung in Black, and all the Brethren, must be in black, their hats flapped, and sitting with their right leg over their left knee. Their Aprons bordered with black, a broad black order from the left shoulder to the right hip, a poniard hanging thereto, nine pink roses on the Order, 4 on each side, and one at the bottom.

The Master of Ceremonies goes out to the Candidate and knocks 9 times. When the Thrice powerful gives orders to let him in. All the Brethren in their proper attitudes.

On his entering with the Candidate behind Stokin the Master demands

Q. What do you want?

A. To be admitted a Knight Elected.

Q. Have you courage enough to revenge the death of your Master?

A. I have.

If you have, I will acquaint you with the place where one of the murderers is hid, which I learned of a stranger, and if you have resolution enough as you say, to revenge the death of your Master, follow the stranger.

On which his eyes are bound, he is carried to the Cavern and placed on the Stone near the head of the Traitor.

The Master of Ceremonies tells him—After I am gone, you may take off the bandage from your eyes, don't be afraid but take courage, I will not be absent from you long, but will return and succor you, you must drink some of the water which you will find in a cup near you.

N.B. A little Elixir of Vitriol must be put into the water to make it taste sour. He is left alone and the door shut upon him for 2 or 3 minutes, after which the Master of Ceremonies goes to him, and desires him to take the head in his left hand, and the poniard in his right, and leads him to the door of the Chapter, on which he knocks 8 and 1, very hard with his foot.

When the Master of Ceremonies (who has given him his Lesson and is come into the Chapter) opens the door and demands

Q. What do you want?

A. An Intendant of the Building demands to enter the Chapter.

Q. Have you finished your time, and satisfied your Master?

A. I have rendered an honor and service to the Craft, by an action, which I have done, and which, makes me deserving of the Degree I now desire.

Stokin makes the report to the Thrice Powerful, who orders the Candidate to be introduced, who is directed to take 8 steps quick and one slow (holding the head in his left hand, and with his right, the poniard as if ready to strike) which brings him to the altar, where he falls upon his knees.

The Thrice Powerful seeing him in this situation, says—Oh! dismal, what have you done? Do you know that you have deprived me of the opportunity of punishing the Villain myself? Therefore, Stokin, put him to death immediately.

On which all the Brethren fall on their knees, who with Stokin, assure the Thrice Powerful, that he did it through zeal and not with an intention of wresting the power out of his hands.—

The Thrice Powerful, then orders Stokin to stop, and tells Joabert, he forgives him this second time, but to take care for the third.

After which Stokin takes the head from him and lays it at the foot of the altar, and the poniard on the top.

The Candidate remains on his knees and takes the following

§. *Obligation.*

(N.B.—While he is taking the obligation, all the Brethren stand ready to plunge their swords into him.)

I — — do most solemnly and sincerely swear, in the presence of the Grand Architect of the Universe, and this Illustrious Chapter, never to reveal either directly or indirectly, the secrets of Knights Elected, to any person on earth, but to a true and lawful Brother, known to be such, on the penalty of this, and my former obligations. And I furthermore do promise and swear, to revenge the Most execrable murder, which has been committed, and to follow with vengeance all Villains, who shall betray or discover the secrets of this Degree. And to help protect the Order with all my might, and my Brethren with all my credit and power when occasion shall require it: that I will observe and obey all lawful commands, sent me from the Grand Council of Princes of Jerusalem, duly and lawfully established. And if I fail in this, my obligation, I consent to be struck with the terrible vindictive hand of vengeance, which is now presented to me, [*here the Brethren make a faint thrust at the Candidate's body*] my head severed from my body and stuck on the highest pinnacle of the World, as a token of my Villainy, so God maintain me, and recompense me for my zeal, fervor and constancy. Amen—Amen—Amen.

He kisses the Bible.

Then the Most powerful raises him and the Grand Orator delivers the following

§. *History.*

Sometime after the death of Hiram Abiff (whose murderers, Solomon was unable to discover) there was an assembly of a great number of Masters, who sat in consultation, on the means of discovering the Assassins of Hiram Abiff whose loss is the constant object of Grief, of all the Knights and Princes of Masons. The Captain of the Guards interrupted their deliberations by announcing that, there was a stranger who demanded to speak with the King in private, and who declared that he knew where the traitor JUBULUM AKIROP, one of the Assassins, had secreted himself, and offered to conduct those whom the King would appoint to go with him. On which all the Brethren desired permission to take ample vengeance for the death of the beloved Chief.

Solomon put a stop to their zeal by saying, there should be only 9 to undertake the task, and their names to be wrote and put in an urn, and the first nine that should be drawn from thence, should be the persons elected to proceed in company with the stranger, to seize the Traitor, and when taken, to bring him to his presence, in order to make a memorable example of him. In short, Joabert and Stokin with seven others, departed at night fall with the stranger, and traveled through many difficult and dangerous roads, when the stranger acquainted Joabert that the Cavern which held this detestable wretch was situated by the sea side, on the coast of Joppa, on which Joabert increased his pace with the most ardent zeal and being before his companions, he entered the cavern alone, and by light of a Lamp, discovered the Traitor a sleep, with a poniard at his feet, which, Joabert immediately seized, and stabbed the Traitor with on the head and the heart, who had only time to pronounce NECUM or NECAH, signifying VENGEANCE IS DONE, when he died.

Immediately after Joabert had done this, he perceived a spring of which he drank, and being fatigued, he slept until the other Brethren came and awake him, and when they perceived the head of the Traitor daubed with blood, they all exclaimed NECUM, Vengeance is done.

When Joabert acquainted them with what had happened, they all envied him the Glory, of having alone, revenged the death of their venerable Chief Hiram

Abiff and having refreshed themselves at the fountain Joabert cut off the head, and divided the body into four parts, which were burnt and the ashes thrown into the air.

After this, Joabert took the head in his left hand and the poniard in his right, and exclaimed VENGEANCE.

They proceeded to Jerusalem where they arrived at day break, and when Solomon saw Joabert, with the head of the Traitor in his hands, he was exceeding wrathful, that he should be deprived of inflicting an exemplary punishment himself, and that the power of acting, should be thus taken from him, immediately gave orders to Stokin to put him to death for his presumption; but the Brethren being convinced that it was the zeal of Joabert and not an intention of offending, fell on their knees, and begged his life, which at their intercession was granted him a second time.

Solomon ordered the head of the Traitor to be fixed on the East pinnacle, until the other two accomplices should be found. Solomon honored with his most Intimate confidence, and gave him, with the eight other Brethren, the title of Elected Knights, and also gave them the following signs, token and words.

§. Signs, Token & Words.

Sign—The Sign is double, first, one raises the poniard and strikes the other on the forehead and then on the heart, when the other answers, by clapping his hand first on his forehead and then on his heart.

Token—The token is, you take the thumb of a Brother's right hand, in the bottom of your right hand, clinch all your fingers, and put your thumb up, which signifies the 9 Elected—eight close together and one by himself.

Pass Words—The pass words are—One says NECUM, the other answers. Then the first says ABIRAIM (Traitor) the other answers AKIROP (Assassin).

Grand Word—The Grand Word is BOUGULKOL, signifying by him or through him is discovered everything, in allusion to, who first discovered the Assassin Abiram.

§. *Lecture.*

Q. Are you an Elected Knight?

A. One cavern I know, and have entered it.

Q. What have you seen in that Cavern?

A. A Light, a spring, a poniard, and the traitor Akirop.

Q. Of what use were they to you?

A. The light to enlighten me, the poniard to revenge the death of our respectable Master and the spring to refresh me.

Q. Where was you received an Elected Knight?

A. In Solomon's Audience Chamber.

Q. How many intendants were chosen to be elected Knights?

A. Nine, including myself.

Q. From what number were the nine, elected?

A. The number, exclusive of those, were ninety.

Q. What was your reason and intention in being received?

A. To revenge the death of Hiram Abiff and exterminate the traitor and assassin, Jubulum Akirop.

Q. Where did you find the Assassin?

A. In the bottom of a cavern, situated near a burning bush, or rainbow, on a cleft near the sea, on the Coast of Joppa.

Q. Who conducted you there?

A. A Stranger.

Q. Where did you travel to come at the cavern?

A. A dark and intricate road.

Q. What did you do when you came to the Cavern?

A. I seized a poniard which I found at the entrance, and stuck so violent a blow on the head and heart of the traitor, Jubulum Akirop, that he expired immediately.

Q. Did he say anything before he died?

A. He said one word.

Q. What was that word?

A. N-E-C-U-M- (*he letters it.*)

Q. What signifies those letters?

A. NECUM—Vengeance.

Q. In what manner was your election consummated?

A. By Vengeance, Disobedience, Mercy, and Eight by one.

Q. Explain this.

A. By Vengeance, I destroyed the Villain; by Disobedience, in neglecting the Kings orders; by Mercy, in obtaining pardon, through the solicitations of my Brethren, and 8 and 1, because the number of the Elected were nine.

Q. What did you do after killing the Traitor?

A. I cut off his head, and refreshed myself at the spring that was at the bottom of the cavern, and being much fatigued, I fell asleep, until my fellow Travelers arrived and awoke me, who, on seeing the bloody head of the traitor, exclaimed, VENGEANCE.

Q. How did Solomon receive you after presenting him with the head of the traitor?

A. With marked indignation, because he had reserved to himself the punishment of the Villain for an example but he forgave me in consequence of my zeal.

Q. What signifies the mourning Chamber into which you were conducted before your admission?

A. The Cavern of the Traitor.

Q. What was the reason of your being left and blindfolded?

A. To put me in mind of the sleep of the traitor, and to intimate how often we think ourselves secure, after committing a crime, when we are most in danger.

Q. Why do the Brethren, in this Chapter lean their heads on their right shoulders, and sit with their legs crossed?

A. Darkness obliged them to put their hands before their heads to prevent being hurt, for the same reason of the difficulty of the roads obliging them to

cross their legs one over the other, is the reason why the Exalted Knights in a Chapter, have their legs crossed.

Q. What does the Dog in the road, represent, which you see in the draft?

A. The Stranger who conducted the Elected.

Q. What does the naked arm with a poniard represent?

A. That vengeance is always ready to strike the guilty.

Q. What signifies the black ribbon with a poniard suspended therefrom, which you wear?

A. To express our grief for the irreparable loss which we have sustained by the death of our death master Hiram Abiff who was horribly murdered by some of the Craft.

Q. What allusions have you to the nine elected and can you explain them?

A. First by the nine roses, at the bottom of which hangs the poniard; Secondly, by the nine lights; Thirdly, by the 9 knocks; all these represent the 9 Elected, and the blood which was spilled, is represented by the red color of the roses.

Q. How do you wear your ribbon?

A. From the left shoulder to the right hip.

Q. Of what color is your Apron?

A. A white skin, lined and bordered with black, specked with blood, on the flap an arm bloody, holding a bloody head by the hair.

Q. What color is this Chapter clothed with?

A. Red and White; the red with white flames, the white with red flames. The red is the blood which was spilt, and the white the purity of the Elected.

Q. Why is there but one Warden?

A. Because the Chapter was kept by Solomon, and he had only his favorite with him.

Q. What remains now to be done?

A. Nothing, because everything is accomplished and our Worshipful Hiram Abiff is avenged.

Q. Give me the pass word?

A. NECUM or NECAH.

Q. What is the word?

A. BOUGULKOL; signifying, by him or through him, is discovered every thing, in allusion to who first discovered the Assassin Akirop.

Q. Have you any more?

A. I have two others.

Q. What are they?

A. and STOKIN.

Q. What time went the Elected to search for the traitor?

A. Evening.

Q. When did they return?

A. At break of day.

Q. What age are you?

A. Eight by one, accomplished.

END OF THE LECTURE

§. *To Close.*

Q. What's the time of day?

A. It is Evening.

After which the Thrice powerful knocks 8 by 1 which is answered by Stokin, and then by all the Brethren, by clasping their hands on heads and hearts.

*The Master says—*NECUM.

*They all answer—*VENGEANCE.

When the Chapter is Closed.

FINIS



10th Degree of the First Series (1801) of the Southern
Jurisdiction of the United States of America, called



Illustrious Elected of 15



This Chapter must be hung in Black, with red and white Tears. In the East is a Skeleton, representing JUBELLUM AKIROP, by some called ABIRAM, and by others HOBEN. In the West a Skeleton representing JUBELLA GRAVELOT, of whose blood the flies have sucked. Each of them are armed with the tool, with which they assassinated Hiram Abiff and stand as if ready to strike with them.

This Chapter represents Solomon's Apartment. There are two Wardens, the first of whom is called Inspector. All the Brethren must wear Black clothes and a sword.

§. To Open.

The Most Illustrious Master strikes 5, when 5 Candles are lighted and placed at his left side. Then the Inspector strikes 15, when 5 more candles are lighted, and placed before him. Then the Junior Warden strikes 5 and 5 other candles are lighted, and placed before him.

Then the Most Illustrious says, Brother Inspector what's the clock?

A. Most Illustrious Master, it is five.

Then the Most Illustrious Master says, If it is 5, it is time my dear Brethren to begin the work. Give notice that the Chapter of Masters Elected of 15 is Open.

The Inspector repeats the same and the Chapter is open.

§. Form of Reception.

There can be no more than 15 Masters Elected in a Chapter, when a reception is made. If there are more than 15 present, the Eldest to the number of 15 continue and the others withdraw into the Anti-Chamber.

The Junior Warden conducts the Candidate, from the Antichamber to the door of the Chapter, and knocks 3 times 5, when the Inspector orders a Brother to go and see, the cause of the knocking—he opens the door a little, and asks, "Who is there?" the Brother on the outside answers, a Brother Elect of 9, who wants to know the other two Assassins of our respectable Master Hiram Abiff and to arrive at the Degree of Most Illustrious Elect of 15. The door is then shut, and he reports the same to the inspector, who acquaints the Most Illustrious of it. Who orders the Candidate to be admitted. When he enters, the Senior Warden makes him take 15 steps in a triangular manner, and advance to the altar. He must have a bloody head in each hand, the Brethren standing with their swords ready to strike. The stand about a minute, when they drop their swords, interlace their hands on their foreheads, with the palms upwards, and in this posture beg pardon for the Candidate.

Then the most Illustrious says

Q. Why do you beg pardon for him?

A. Because he is not guilty.

Q. If he is not guilty, why solicit forgiveness, how comes this?

A. The grace we ask for him is, to admit him into the Degree of Master Elected of 15.

Q. Is he qualified for that sublime Degree?

A. All the Brethren answer yes.

Then the Most Illustrious says, If so, let him kneel—and then addresses him as follows—

The Grand Masters here present, beg me to admit you to the Degree of Master Elect of 15, in order that you may enjoy the same advantages with

themselves. Do you feel yourself able to keep this Degree secret and conformable there to take a solemn obligation?

The Candidate answers Yes— when the Wardens divest him of the heads, and placing both his hands on the Bible he takes the following

§. *Obligation.*

I — do most solemnly and sincerely swear and promise, on the Holy Bible never to reveal, either directly or indirectly, the secrets of this Degree, nor receive any person into it, without full permission, first had and obtained, for that purpose, from my superiors. Nor to assist at any such reception, unless in a regular Chapter of this Degree, and in failure of this my obligation, I consent to have my body opened perpendicularly, and be exposed for 8 hours in the open air, that the Venomous flies, may feed on my entrails, my head to be cut off, and stuck on the highest pinnacle of the World, and always inflict the same punishment in those, who should disclose this Degree, and break their obligation. So God maintain me. Amen.

He kisses the book.

§. *Sign, Token & Word.*

Sign.—The Sign is double, one takes the poinard and touches his chin with his fingers, and draws it downwards, as if he would cut open his belly. The other answers with the Sign of an Entered Apprentice, with his fingers clinched.

Token.—Put your hand with the fingers clinched to each others body, the thumb upwards, as if you would cut each others body open.

Word.—One says ZERBAL, and the other answers ELOHIM.

The fist is the name of the Captain of the guards, who apprehended the 2 Assassins in the Quarry, and the last signifies Supreme Judge.

§. *History.*

My Dear Brother, you have learnt in the Degree of Elected of 9, which you have already received, that Jubellum Akirop, one of the Assassins, was killed in the Cave near Joppa. That Skeleton which you see in the East, was him— You see him armed with a setting maul, with which tool, he destroyed the life of Hiram Abiff— Solomon had his head embalmed, that it might keep and be exposed, until the other two assassins were discovered.

Six months after the Akirop was killed, Bangebee, one of Solomon's Intendants made inquiry in the Country of Gath, which was tributary to Solomon, whether any persons had lately taken refuge there, for Crimes which they had committed in Jerusalem, and caused a description of their persons to be published. Soon after this, Solomon was informed, that two person had lately retired there, and supposing themselves protected they had proceeded to work. He immediately wrote to MAACHAH, King of Gath, to deliver these two Villains, to the people he should send, that they might receive at Jerusalem, the punishment due to their crimes. In consequence of which, Solomon elected 15 of the most worthy Brethren and zealous Masters, in which number were included those who went to the cave of Akirop. They began their march on the 15th of the month SIVAN, which answers to the month of June, and arrived on the 28th of the same month in the country of Gath, when they delivered Solomon's letter to Maacha, who trembled at the news, and ordered immediately, as strict search to be made for the two Ruffians, and when found, to be delivered to the Israelites, at the same time declaring that he should be happy in having his country rid of such monsters.

They made a strict search for five days, when ZERBAL and were the first who discovered them in a Quarry of Bendaca, when they chained them together, and loaded them with irons, on which was engraved the crimes they had been guilty of.

They arrived at Jerusalem, on the 15th of the following month, and were conducted to Solomon, before whom they confessed their crimes. They were their confined in the Tower of ACHIZAS, until the day of execution, when they

were to repeat their guilt, by a most excruciating death. At ten o'clock in the morning of the day, when they were to be publicly executed—they were brought forth, and tied to two stakes by the neck and feet, with their arms behind them, when the Executioner opened them, from heart to the ass pubis, and cross ways, when they were left in this situation for 8 hours, that the flies and other insects, might suck their blood, and glut on their entrails. At six o'clock in the evening their heads were cut off, and fixed with that of Akirop on the East, South and West gates of Jerusalem, and their bodies thrown over the walls, as food for the crows and wild beasts of the forest.

END OF THE HISTORY

§. *Lecture.*

Q. Are you a Grand Master Elected?

A. My zeal and my works, have procured me this Degree.

Q. By whom and where have you been received?

A. By Solomon himself, in his Audience Chamber.

Q. When did he receive you, and on what occasion?

A. When he sent me with my Companions to find the 2 other Assassins of Hiram Abiff.

Q. Was you inquiring after them yourself?

A. Yes, Most Illustrious Sovereign, and if I had not been named by Solomon, I should have gone at my own expense, to shew my zeal in revenging the death of our much respected Master.

Q. You felt then great joy when you saw the Villains executed?

A. The Three heads which I wear on my ribbon is a proof of it.

Q. What did you mean by the 3 heads?

A. The heads of the 3 Assassins of Hiram Abiff

Q. You told me just now, that you went in search of 2 Villains—how can there be three heads?

A. Because one of the 3 had already been taken, and had suffered death.

Q. What was the name of the 2 you brought to Jerusalem?

A. One was called JUBELLA GIB, and the other JUBELLO GRAVELOT.

Q. How were they discovered?

A. By the diligence of Bengabee, Solomon's Intendant in the country of Cheth.

Q. What method did Solomon take to get them?

A. He wrote a letter to MAACHAH King of Cheth, desiring him to make a strict inquiry for them.

Q. Who carried and delivered Solomon's letter to Maacha?

A. Zerbai, Captain of the Guards.

Q. Did King Maacha hesitate to grant Solomon's request?

A. No, on the contrary, he gave us guides and a guard.

Q. Where were they found?

A. In a Quarry belonging to BENDACA.

Q. Who was this Bendaca?

A. On of Solomon's Intendants, who had married one of his daughters.

Q. How came these 2 Ruffians to be discovered?

A. By means of a Shepherd, who shewed us their retreat.

Q. Who perceived them first?

A. Zerbal and, after five days inquiry.

Q. How were their chains made?

A. In the form of a rule, square and mallet, on which was engraved Crimes, and the punishment they were to suffer, according to Solomon's order.

Q. On what day did you return with them to Jerusalem?

A. The 15th of the month THAMUZ which answers to our July.

Q. how many Masters were elected by Solomon to go on this Expedition?

A. 15 in all, of which number I was one.

Q. Was there nobody else with you?

A. Yes, King Solomon sent troops to escort us.

Q. What did you do with the ruffians after your arrival at Jerusalem?

A. We carried them directly into the presence of Solomon.

Q. What orders did Solomon give?

A. After reproaching them with the enormity of their Crimes, he ordered Achizas, Grand Master of his household, to confine them in the Tower, which bore his name—that they should be executed the next morning at 10 o'clock.

Q. What kind of death did they suffer?

A. They were tied, naked, by the neck and heels to posts, and their bellies cut open, lengthwise and across.

Q. Did they continue any time in that situation?

A. They were exposed in this manner for 8 hours in the hot sun, that the venomous flies and other insects, might suck their blood, which made them suffer, even more than death itself. They made such lamentable cries and complains, that they even moved their executioners.

Q. What did they do afterwards with them?

A. The Executioner moved by their cries, cut off their heads, and threw their bodies over the walls of Jerusalem.

Q. What did they do with their heads?

A. The fixed them on poles by order of Solomon, and exposed them to public view with that of Akirop, as an example to the people of the city and the workmen of the Temple.

Q. What was the name of the 1st Villain?

A. According to the Elected of 9 they call him ABYRAM, but that word is only an emblem, as it signifies either Villain or Assassin, his right name is JUBELLUM AKIROP, and was the eldest of the Brothers.

Q. On which gate were the heads exposed?

A. On the South, East and West gates. That of Akirop on the East Gate, that of Jubello Gravelot on the West Gate, and that of Jubelia Gibs on the South Gate.

Q. For what reason were they thus exposed?

A. Because each of them had committed their crimes at these gates of the Temple. For when Jubella Gibs at the South Gate, had stuck Hiram Abiff with a 24 inch gauge, Jubello Gravelot, struck him with a square at the West gate, and Jubellum Akirop, made the finishing blow with a setting maul at the East gate, which killed our respectable Master Hiram Abiff.

Q. What is the word of the Grand Master Elected?

A. ZERBAL.

Q. What is the pass word?

A. ELOHIM, by which you enter the Chapter.

Q. What are the signs?

A. (*Here he gives the signs.*)

Q. What are the Tokens?

A. (*Here he gives the Tokens.*)

Q. What signifies the signs and Tokens?

A. That I am always ready to inflict the same punishment on those, who break their obligation, by revealing the secrets of this Degree.

Q. What's the clock?

A. Six in the Evening.

Q. Why six in the Evening?

A. Because it was at that hour when the two last assassins expired, by which the death of Hiram Abiff was revenged.

END OF THE LECTURE

§. To Close.

The Most Illustrious Master says—Brethren, since the death of our dear and respectable Master Hiram Abiff is revenged, by the death of his murderers, we ought to be satisfied and rest ourselves.—

He then Knocks—————15

The Inspector—————15

*Then all the Brethren—————15 and
the Chapter is closed.*

FINIS

Apron.—White, lined and bordered with black, with strings of the same—on the flap 3 bloody heads on poles.

Order.—The same as in the 9th Degree.

Jewel.—with a poniard at the bottom, with this difference; instead of red roses, there must be painted or embroidered on that part of the order which crossed the right breast—3 heads on poles.



11th Degree of the first Series (1801) of the Southern
Jurisdiction of the United States of America, called



**12 Illustrious Knights, or
Chapter of Sublime Knights Elected**



Solomon presides in this chapter. A Grand Inspector and Grand Master of Ceremonies, instead of Wardens.

The Hangings of this chapter, the same as the 10th Degree, and lighted by 24 Lights.

Apron.—Apron White, lined and bordered black, and black strings. On the flap a flaming heart.

Order.—Broad black ribbon, from the right shoulder to the left hip. A flaming heart, painted or embroidered, on that part, which crosses the breast.

Jewel.—The Jewel is a sword of Justice suspended at the bottom of the order.

In all Lodges, Chapters &c. where Solomon presides, he must use a scepter, instead of the hammer of Hiram.

§. *To Open.*

The Thrice Puissant knocks 12 at equal distances, and is only answered by the Grand Inspector.

T.P. What's the clock?

G.I. It is twelve.

T.P. It is now time to improve our labor by the Influence of the Greatest Light. This Chapter is open.

§. *Form of Reception.*

The Grand Master of Ceremonies goes out to the Candidate, and knocks 12 at the door, which, is answered by the Thrice Puissant, and then by the Grand Inspector, who goes to the door and demands—Who is there?

The Grand Master of Ceremonies answers—There is a Grand Master Elected of 15, who demands to enter into the Chapter of Illustrious Knights.

The Grand Inspector, reports this to the Thrice Puissant, who gives orders to introduce him, decorated with the Jewel, order &c. of his last Degree. He is then carried to the Grand Inspector, who examines him in all this former Degrees.

The Thrice Puissant asks

Q. What does the Grand Master of 15 want?

A. To be admitted to the Degree of Illustrious Knight, and to be recompensed for his labor and travels.

Q. I suppose my Brother you travel, with the sole view of Advancing your interest?

Candidate answers—My first view is, to do my duty, which I have done to the best of my abilities, and at my own expense to punish all traitors, and now I humbly solicit the recompense for honor.

The Thrice Puissant then says—Come and contract your

§. *Obligation.*

I — do most solemnly and sincerely swear and promise, on the Holy Bible, never to reveal, either directly or indirectly the secrets of this Degree, nor receive any person into it, without full permission first had and obtained for that purpose from my superiors, nor to assist at any such reception, unless in a regular Chapter of this Degree, that I will be charitable to all my Brethren, and

in failure of this my obligation, I consent to have my body opened perpendicularly and be exposed for 8 hours in the open air, that the venomous flies may feed on my entrails, my head to be cut off, and stuck on the highest pinnacle of the world, and always inflict the same punishment on those, who should disclose this Degree, and break their obligation. So God maintain me. Amen.

He kisses the Book.

§. *Sign, Token & Words.*

Sign.—The Sign is, To cross both your hands close upon your breast, your fingers clinched, and the thumbs upright.

Token.—The Token is to take each others thumb, and turn them reciproally, and say, as in the Intimate Secretary, **BERITH**, the other **NEDER**, when the first answers **SELEMOUTH**.

Pass Word.—The Pass Word is **EMETH**, which signifies **TRUTH**, or a true man on all occasions.

Secret Word.—The Secret Word is, **ADONAI**, which signifies Supreme Lord of the Universe.

§. *History.*

After inflicting vengeance on the 3 Assassins of Hiram Abiff Solomon, in order to recompense the zeal and constancy of the 15 Grand Masters Elected, by giving them a higher Degree, that he might be enabled to raise some other deserving Brethren, from the lower Degrees, to that of Grand Master Elected. He created 12 out the 15, Illustrious Knights by ballot, that he might not give offense to any. All the names were put into an urn, and with the first twelve, that were drawn from thence, he formed a Grand Chapter, and placed them over the 12 Tribes of Israel. He gave them the name of Excellent Emeth, a Hebrew word signifying, a true man on all occasions, and shewed them the precious things in the Tabernacle, in which was deposited the tables of the laws, which

were written by God, and given to Moses, near the Burning Bush on Mount Sinai.

He then decorated them with a broad black ribbon, on which was embroidered a flaming heart, and a sword of Justice was suspended therefrom.

These are, my Illustrious Brother, the chief objects in our draft, which you should make the constant subject of you reflections.

We flatter ourselves, as you have so fine a field pointed out to you, for reflection, that you will pursue it, leaving those dangerous paths, which seduce you from the many great and important duties, which you have to fulfill.

The execution of them will be more easy, as your heart hath already felt the Justice and necessity of it. In short, keeping firm to your obligations and faithful to your promises, we shall find in you, a Brother, Zealous and Charitable, and worthy to bear the name of a Sublime Elected Knight which you have received.

§. *Lecture.*

Q. Are you an Elected Knight?

A. My name will convince you.

Q. What is your name?

A. Emeth is my name and profession.

Q. How many Illustrious Knights are in a Chapter?

A. There can be no more than 12, who compose the 12 Commanders over the 12 Tribes of Israel.

Q. Give me the Sign?

A. *(He gives it.)*

Q. Give me the Token?

A. *(He gives it.)*

Q. What signifies your signs?

A. That my faith is immovable, and my Trust in God.

Q. What did you see on entering the Chapter?

A. Twenty four Lights.

Q. What do they signify?

A. The 12 Masters Elected, and the 12 Tribes over which they presided, when building the Temple.

Q. What are the names of the 12 Masters Elected?

A. JOABERT, STOKIN, TERCY

ZABUD, ALQUEBART, DORSON

KERIM, BERTHEMER, and TITO,

these were the 9 Masters Elected, who went with the stranger in search of Akirop, ZERBAL, BENACHARD, TABOR are the other 3, to complete the number of the 12 Masters Elected.

Q. Over what tribes, had these the Inspection?

- A. Joabert over the tribe of ---Judah
 Stokin -----Benjamin
 Tercy -----Simeon
 Zabud-----Ephraim
 Alquebart-----Manassah
 Dorson -----Zebulon
 Kerim-----Dan
 Berthemer-----Asher
 Tito -----Naphthali
 Zerbai-----Reuben
 Benachard-----Issachar and
 Tabor-----God.

These Masters superintended the working of the Tribes, paid them their wages, and rendered daily, an account of their proceedings to Solomon.

Q. Do the 24 Lights allude to any things else?

A. To the 12 princes of Solomon, and their governments, who furnished subsistence to the Workmen, and the Kings Household.

Q. What are the names, and the countries over which they preside?

A. HUR—the son of Hur, Intendant General in Mount Ephraim.

ABINIDAB—Son of Abinidab, in the Reign of Dor, he was married to Taphath, Solomon's daughter.

HESED—Son of Hesed, in Aruboth and ali Hephher &c.

DEKAR—Son of Dekar, in making Beth-shemesh &c.

BAANA—Son of Abihud in Taannach Megedo &c.

AHINIDAB—Son of Iddo, in Mahanaim &c.

AHIMAAZ was in Naphthali, he was married to Basmath Solomon's daughter.

BAANAH—Son of Hushai, in Asher, Aloth &c.

JEHOSHAPHAT—Son of Paruah in Issachar.

SHIMER—Son of Elah in Benjamin.

GEBER—Son of Uri, in the Country of Gilead &c.

Q. Give me the pass word?

A. EMETH.

Q. What signifies that word?

A. A true man on all occasions.

Q. Give me the Holy Word?

A. ADONAI— which signifies supreme Lord of all.

Q. Why is the Chapter sometimes open until midnight?

A. As some of the Sublime Knights are employed during the day, in their different avocations, and others of them being engaged in deeds of Charity and Benevolence, they meet at midnight to give an account of what they have done.

Q. Why is the Chapter closed at the dawning of day.

A. To execute such business, as be ordered by the Chapter.

END OF THE LECTURE

§. *To Close.*

Q. Are you an elected Sublime Knight?

A. My name will inform you.

Q. AMETH.

A. What is the meaning of that word?

Q. A true man on all occasions.

A. At what time do you close the Chapter?

Q. At the dawning of day.

A. What's the Clock?

Q. The day appears.

T.P.— As the day appears, give notice the chapter of Sublime Knight Elected is closed— *He then strikes 12— which is repeated by the Inspector— And the Chapter is closed.*

FINIS



12th Degree of the First Series (1801) of the Southern
Jurisdiction of the United States of America, called



Grand Master Architect



his Chapter must be decorated with white, and red flames. The five orders of Architecture. In the North an Illuminated Star, and under it a table, on which is a case of Mathematical Instruments. Seven Stars around the Chapter, arranged as nearly as possible, in the form of the URSA MAJOR.

Solomon presides, adorned with the Jewels of perfection.— On the altar before his is a case of Mathematical Instruments.

Every Grand Master Architect must have a case of Mathematical Instruments.

Apron.—The Apron is white lined and bordered with black — on the flap must be painted a Compass, square and rule, formed in a triangle.

Order.—The order is a broad blue watered ribbon, from the left shoulder to the right hip, from which is suspended the

*Jewel.—which is a gold square medal, on one side of which must be engraved 4 half circles, around 9 stars in each angle of the square—and in the center, a triangle with **AG** therein.— And on the other side must be engraved the 5 orders of Architecture, on the top a level, and below a square and compass across—in the middle of the square and compass **R.M.** the first and last letter of the word **RABONIM**.*

§. *To Open.*

The Most Powerful strikes 1 and 2—the two Wardens repeat the same.

Q. Brother Warden do your duty.

A. Grand Master Architect, the Chapter is well tyed, and the profane cannot penetrate into our mysteries.

Q. Are you an Architect?

A. I know what is contained in a perfect case of Mathematical Instruments.

Q. What is contained in it?

A. A simple compass, a compass with 5 points, a parallel rule, a drawing pen, a scale or compass of proportion, a protractor, having engraved on it 180 Degrees.

Q. Where was you received an Architect?

A. In a white place figured with flames.

Q. What do the white and the flames mean?

A. The white signifies the purity of the heart, and the flames the zeal of the Master Architects ought to be possessed of.

Q. What does the Star in the North mean?

A. That Virtue should guide every Mason in his actions as the North star guide the mariner in their Navigation.

Q. What's the clock?

A. Lucifer, Morning Star.

*Most Powerful—*Since it is so, my dear Brethren, let us work. *He then strikes 1 and 2—the Wardens repeat the same.*

*The Grand Master Architect then says—*This Chapter is Open.

§. Form of Reception.

The Candidate must be decorated with the ornaments of the Sublime Elected Knights. The Grand Master of Ceremonies, knocks 1 and 2 on the door, on which he enters the Chapter with the Candidate, who goes immediately from the West to the South, where he remains for a minute or two, admiring the Star in the North. He then returns to the West, where he is interrogated in his former Degrees, by the Senior Warden, he is then ordered to take 3 square steps—first one—Then two quick, which brings him to the altar, where he kneels and takes the following

§. Obligation.

I — Sublime Elected of the 12 tribes of Israel, do most solemnly and sincerely swear and promise to God, and this Chapter of Grand Master Architects, never to reveal, either directly or indirectly, the secrets of this Degree, which I am now about to receive, but to a true and lawful Grand Master Architect, knowing him to be such, and that, I never will give my consent, to receive or admit, any Candidate to these mysteries, but those whom I conscientiously believe, will be conformable to the laws, statutes, and the secret constitutions of the order. I do furthermore swear to pay due Obedience to all the regulations which may be given or sent to me from the Grand Council of Princes of Jerusalem, and if I fail in any of these my present engagements, I consent to suffer all the penalties which I have imposed upon myself, by my former obligations, my name to be wrote in red letters, and hung up in the Chapter, that posterity may remember me as an infamous and perfidious man. God grant that I may walk in righteousness and equity. —

Amen — Amen — Amen.

(He kisses the Bible.)

After this, the Most powerful gives the following

§. *Discourse.*

My dear Brother, Solomon determined to form a school of Architecture, for the instruction of those, who conducted the works of the Temple, to encourage and improve true Masons in the Sublime Sciences, and to promote from that school those, whose zeal and discretion should make them deserving of the highest perfection. For this purpose he created the 12th Degree, under the title of Grand Master Architect.

King Solomon, full of Justice, foreseeing the events, which were likely to take place was willing to recompense the zeal, knowledge and Virtue of the Sublime Knights Emeth, that they might approach nearer to the Celestial Throne of the Grand Architect of the Universe. This foresight made him cast his eyes upon those who were last made Illustrious Knights and Brothers in order to effect the promise which God had made to Enoch, Noah, Moses and David, that if through ardor, they penetrated the bowels of the earth, it would not avail, unless Divine providence permitted it.

The attachment which I make no doubt, you will evince in the study of Geometry, will procure you the means of unfolding the most sublime knowledge.

The Candidate is then ordered to walk to the Senior Warden, with 3 steps as before, to learn the Sign, Token and Word. After he has made the 1st step, he stops to admire the Star in the North, and then retreats 3 steps back, as if he was surprised at its brilliance, he then makes the other 2 steps, which brings him to the Warden.

§. *Sign, Token & Words.*

Sign.—Strike or slide your right hand over the inside of your left hand, then stop a little, the slide twice, somewhat quicker, the fingers close, and thumbs extended, after this you do as if you were drawing a plan with the right hand in the left, looking often at the Grand Master Architect, for a subject to draw your plan by.

Token.—Interlace the fingers of your right hand with the left of a Brother, at the same time, both placing their left hands on their hip.

Pass Word.—Is RAB BONE, that is, I am a Master builder, or Master Stone Cutter.

Sacred Word.—Is ADONAI, which is the 1st name of God.

Then the Senior Warden decorates him with the order and Jewel, and clothes him with the Apron, Embraces him, and wishes him joy upon his acquisition of this sublime Degree. He also tells him to go to the Grand Master Architect, and give him the Sign, Token and Word, and from thence to all the Brethren, after which he takes his seat and listens attentively to the following

§. *Lecture.*

Q. Which is the first of all the Arts?

A. Architecture, of which geometry is the key, as well as of all the sciences.

Q. How many kinds of Architecture are there?

A. Three, Civil, Naval, and Military—

Civil Architecture is the art of building houses, palaces, temples, Altars &c in order to decorate and embellish cities. Naval Architecture is the art of building ships of war, and all other kinds of Vessels of Navigation. Military Architecture is the art of fortifying cities, towns, &c. to sustain the attacks of greater numbers with less, and to throw up the works in such a manner, that they cannot be cut through, to strengthen them with trenches and outworks, in short, Military Architecture teaches us, to improve all the advantages, which the

natural situation of places afford, to erect works which are easily defended, while at the same time, they are impenetrable to the assailants. In the art of Civil Masonry, it is only necessary for the Masters to be acquainted, with Civil Architecture, the other two, serve only as attributes to the Masons, but if possessed of a knowledge of them, it will evince their zeal and attachment to the Sciences.

Q. Which are the Sciences that a perfect Master Architecture ought to possess?

A. There are several which have a connection with each other, and cannot be dispensed with, if you wish to exercise Architecture in all its branches. Thus a Grand Master Architect ought to possess the following — viz^t.

1 st Arithmetic	11 th Hydraulics
2 nd Geometry	12 th Geography
3 rd Trigonometry	13 th Chronology
4 th Optics	14 th Cutting of Stone
5 th Catoptrics	15 th Cutting of Wood
6 th Dioptricks	16 th Measure
7 th Designing	17 th Physics
8 th Perspective	18 th Music
9 th Mechanics	19 th Architecture
10 th Statics	

Q. What is Arithmetic, and in what manner does it serve a Mason?

A. It is the art of calculating, and is called Arabe, because the characters we make use of, come to us from the Arabians—and what we call Algebra, is also Arithmetic, but greatly abridged, and is not much liked, particularly by those who are not Masters of it, but those who have a perfect knowledge of it, delight in the use of it, as it affords the means of finding the incomprehensible quantities, unknown proportions and their roots, with much more ease, and in short, to resolve by a little work, all the problems of Geometry. The Algebraic characteristics are + = V A more, less, equal, greater, smaller, &c. You may make use of the first letters of the Alphabet for the known quantities, and the

last for the unknown. Arithmetic is the attribute of a good Mason, because it teaches him to multiply his benevolence and knowledge to all his Brethren and to look upon any recompense, as a cipher of Arithmetic, as he had only discharged a duty he owed to himself in doing a good action.

Q. What is Geometry, and why is that science an attribute to Masons?

A. Geometry is the first of the Sciences, founded on the preceding one, it came from the Egyptians, who were much embarrassed in the bounds of their lands, after every inundation of the River Nile, from which circumstance was suggested the discovery of Measure and limits, upon just and given principles, whereby they might ascertain their respective bounds, when the waters subsided. This art was called by the Greeks *Geometras*, or measure of land, so that geometry is the art of measuring land, on the surface or superficies but not solids, but from this is derived the art of measuring solids, having several superficies. That is to say, Height and depth. Geometry is an attribute of a good Mason, as he ought continually to measure his actions with the line of Justice, to circumscribe his desires by the bounds of reason, and be content with his portion of property, and not infringe on that of neighbor, that he may render Glory to the Grand Architect of the Universe, and be an example of virtue to his Brethren.

Q. Is Trigonometry also necessary, and is it an attribute of Masonry?

A. Yes, Grand Architect, this sciences is inseparable from the preceding, by it we measure angles, Tangents and secants, and by a knowledge of Triangles we find the ineffable measure of the unknown sides, Arithmetic and Algebra.

The discovery of this art, we owe to Pythagoras. The most essential explanation of the problems of Trigonometry, are cited in the 1st proposition of Euclid. This learned philosopher, sacrificed one hundred Oxen to the Gods, in acknowledgment of the discovery, he would have deserved applause among the Masons, if he had not been an Idolater. Trigonometry is rather an attribute belonging to the Grand Architect of the Universe; than to a Mason. All our actions put in signs, will form a triangle, of which two sides only will present

themselves to our conscience, viz the Good and Evil but the Grand Architect of the Universe will find the other, and judge us in the aggregate.

Q. Of what do the Sciences of Opticks, Catoptrics, and Dioptrics treat, and how are they attributes of Masonry?

A. They treat of the reflection and refraction of the rays of light, and of the Science of Vision generally, both natural and artificial. They are attributes to masons, because every man should look at his own faults, with glasses which enlarge the object, and in viewing the faults of his Brothers, he should use glasses, which diminish and remove them.

Q. We know what drawing or designing is, but how are they likewise attributes of Masonry?

A. As the most perfect design, has been began by a sketch, so should Masons when they find any good qualities in a Brother, acknowledge him as a sketch. After which they should copy, and complete the picture of perfection. By imitating, the actions of a virtuous Brother, you render him honor, and yourself respectable.

Q. What is perspective, and how an attribute of Masonry?

A. perspective is the art of delineating objects in accurate proportion and color. So should Masons, setting out from the point of Virtue, observe a relative proportion and connection in all their actions and pursuits. As in a well drawn perspective, let their conduct in the foreground of their lives, be brilliant in the cause of Virtue, and as they retreat into the background of the piece, or sink into the gulf of time, the sweet recollection of a well spent life, will soften the pillow of death, and give them the sweet pledge of enjoying happiness hereafter.

Q. Let us go to Mechanics—

A. Mechanics is the science of motion, or the art of Machinery, by which we carry and raise to the most elevated places, burdens of great weight, with little seeming strength and by the aid of few people, by Levers, Vices, Rollers, Cranes &c. — By this art is constructed Mills, Clocks, Jacks &c. which receive motion by wheels, springs, weights &c. The great spring of a Mason, is in the

heart. Here the first causes of his actions rise, and here the first impulse of his morals are felt. If he is so fortunate as to make Virtue the *primum mobile* of his pursuits, and adjusts with nice proportion, the equilibrium of his weights, and gives a due impulse to his moving powers. He may expect to receive that happiness which the Grand Architect of the Universe has promised to those who shall deserve it.

Q. Of what use is statics to Masons?

A. Statics has a connection with the science of mechanics, and is the knowledge of weights and moving forces, the art of steelyards and balances &c. The judgment of a Mason, should be preserved in so just an equilibrium, that no consideration of Interest or party spirit can make him deviate from Equity and Justice.

Q. What is Hydraulics and of what use to Masons?

A. It is the art of conducting, governing and draining water, necessary for the health and life of our fellow creatures, as well as for the purposes of Commerce, and to embellish palaces, gardens, &c. which a professor of this art conducts scientifically, through canals or pipes, and collect it, in Basins or Reservoirs for the several purposes for which he wants it. An Architect knows how to drain by canals, fields or meadows for Agriculture, and by cutting canals through the highest mountains, is enabled to connect together remote seas, for the purposes of Commerce and Navigation. In short by the use of Hydraulics we can convert into a place of elegance and pleasure, mud pool or a desert. The minds of Masons should be as brilliant canals, flowing with sweetness and ease, and not as remote seas separated by mountains, like two Brothers, whose affections are sometimes divided by misrepresentations, jarring interests or by the follies of youth— 'till some Mediator, generally, penetrates and divides the obstacles which separate them, and unites them together in the firm bond of reciprocal affection.

Q. What is Geography, and of what use to a Mason?

A. Geography is the knowledge and description of the Earth, comprising every place by Land or Sea, inhabited or uninhabited, of capital cities and

inferior towns and villages, of every Kingdom and nation, of the rivers which water them, and of the seas which wash their shores; of the mountains which separate them, and in short of every thing which you see delineated on the face of a map or on the Terrestrial Globe. Though Masonry is the same in every part of the Earth, yet there are many Temples in divers places, where Masons Assemble to work at their mysteries, under the same statutes, and to sing the praises of the Eternal God. These Temples we call Lodges and Chapters, and a good Mason should possess a knowledge of Geography, that he may know where the different Lodges are held, that he may be able to correspond with them, to improve himself by their labor and talents, and render them the honor due to their merit.

Q. Do you know Chronology in the number of indispensable sciences to an Architect Mason?

A. Chronology being the science and knowledge of past events. A Mason should be possessed of it, that he may be ready to name those Masons, who have distinguished themselves since the Creation of the World; of Kings, Princes and Pontiffs, and all those in power who have supported Masonry, with honor to the Craft, and reputation to themselves, the various events and revolutions which Masonry has undergone, which should serve as a lesson to our patience, constancy and Resolution.

Q. What do you mean by cutting in Stone?

A. I mean the most essential science to a Mason, which is the art of describing by means of the square, all the stones which are to compose and edifice, so that when the workmen begin to lay them, they will be found, exactly to correspond, and require no alteration. No man, in any academy in the world, can attain the knowledge and conduction of an Architect, if he has not, himself, cut, dressed and fixed his stones. Thus in the Royal Art of Masonry, no Brother can attain the eminent Degree of Grand Master Architect, who has not disposed his heart to the cause of Virtue, and becomes himself one of the materials in the edification of the Temple, dedicated to the only true and living God.

Q. What do you mean by cutting in wood?

A. The only difference between cutting in stone and in wood, is in the materials. The timber should be ready prepared before it is brought into the edifice, that when they are going to use it. They will find the pieces correspond, and the points exactly adapted to each other. So should a Mason, in the right propriety of his conduct towards a Brother, endear himself to his affections, which forms the junction of Masons. The exactness and unanimity of their deliberations, the brightness of their works, and their sweet and innocent pleasures should always be in unison.

Q. What is measure?

A. As an Architect is always to be the Judge of Masons, he ought to know, by measuring their works, what pay is due to them for their labor—he must also measure the materials, to pay the provider agreeably to the quantity, and no Intendant of the Building can pay a farthing, but by order of a Grand Master Architect. For that reason, a Mason, who has attained by his knowledge, the measure in hand, should view it, as the center of Justice and benevolence, and for the use of which, he must render an account to the Grand Architect of the Universe, who will judge him accordingly.

Q. How can physic be of any use to a Grand Master Architect?

A. That he may be able to determine on the salubrity of a place before he erects his buildings, to avoid muddy or marshy places or stagnant waters—and arrange the windows in such a manner, that they may receive those winds, which bear health upon their wings. A Mason also, should physically vanquish, the difficulties, which an inordinate stomach, oppose to his health, and if he should be of a weak habit of body, prudently to deprive himself of some pleasures, which are prejudicial to him, though not to others.

Q. Of what use can Music be in Masonry and to an Architect?

A. The knowledge of Music was very necessary to an Architect in the time of the Ancient Romans, in constructing Saloons, Rotunda's and other places, in which was performed Vocal and instrumental music, for which reason, those Architects must have understood Music, as they placed Columns, vaults,

ceilings &c. and even brass vessels in some places to produce an echo, and increase the sound and harmony of the performance. But in the present day, those buildings are made less, which presents the necessity of increasing the sound by art, the Ceilings are proportional to the extent of the rooms, by which the vibrations are kept at the required distance. Music is considered as an attribute of Masons, for as the harmony of the different sounds elevate the generous sentiments of the soul, so should concord reign among our Brethren, that by the sweet unison of friendship, the boisterous passions may be lulled and harmony reign throughout all the craft.

Q. Are these all the sciences, which a Mason should be possessed of?

A. Mathematics is a general term, by which one may comprehend, a great many other sciences, besides those, I have already given an account of. This term is also an attribute of a Mason, for when he says, he is Master of the Mathematics, it signifies, that he has a heart zealous in the cause of Masonry, and that, as he increases in knowledge, he will increase in Virtue.

Q. How many orders of Architecture are there?

A. There are 5; The Tuscan, Doric, Ionic, Corinthian and Composite.

Q. What difference is there in these orders?

A. The Tuscan and Doric, are the most revealed, and the less adorned, the Corinthian and Composite, are the finest and most adorned, and the Ionic is more adorned than the 2 first, but less than the two last —

Q. Are there any other kinds of Architecture?

A. An infinite number—Viz^t—the Tostille, the Presstille, the DeEstille, the Lamphi prostile, the Pirintore &c. &c. and a vast many others.

Q. On what depends the stile of building?

A. On the proportion of the Columns, their distance according to their magnitude, the ornaments of niches, panels &c., in short, the standing rules of true Architecture must be adhered to, when raising a building, that it may appear elegant.

Q. You have told me my Brother, that Naval and Military Architecture, are necessary attributes of a Mason, how can that be?

A. They both are attributes, because masons should work at Sea, as well as upon land for the promotion of the Royal Craft, and the relief of his Brethren, and in Military point of view, he should serve as a rampart for Masons who are attacked.

Q. Did King Solomon possess a knowledge of the Science of Mathematics?

A. Without doubt, since the Grand Architect of the Universe, was graciously pleased to give him that wisdom, for which he was called the wisest Kings, and especially as God had chosen him to build a Temple to his name.

Q. What is the great attribute of a Grand Master Architect?

A. It is a case of Mathematical Instruments, in a small compass, which contains all the instruments necessary for the various designs, an Architect may invent.

Q. Explain these instruments and their uses to me?

A. The simple compass serves to take dimensions, dividing lines in equal parts, denote parallels, to make sections of triangles, equiangular and equilateral, in short, it may be used in an infinite number of Mathematical problems, too long to enumerate, but its use is well known to Mathematicians, and being the principle instrument in Mathematics, it is worn as a Jewel, by the Grand Master of a Symbolic Lodge of Masters. There is another Compass with five points, of which one is moveable and may be altered as occasion requires. This Compass serves to draw circles or parts of Circles, the immovable point being always the point or Center. On different occasion you may use a pencil, a drawing pen or a roller, on the moveable point. The Compass of proportion, is a solid rule, and is an instrument of great importance to an Architect. It saves an infinite deal of trouble, as the calculations of every operation are marked on it. It is a general table in which you will find a scale of parts, the planes, the polygons, the chords of solids, the weights of metals and of bullets, with their sizes &c. &c. The line of equal parts serves to divide a line pursuant to a line given; the line of planes, to diminish or increase it to his mind. The line of polygons is to describe a circle, or regular polygon of such numbers of planes or angles; the solid lines, to increase or diminish a solid, according to a reason

given; the line, for metals to know the difference and proportion between six metals. The parallel rule and drawing pen are two instruments which must be used together, to draw a strait line which is also an attribute of Masons, as a Mason's conduct should always be fair and strait, and his inclinations should coincide with his duty and be connected together as these two instruments.

The protractor or Quadrate is generally made of brass, and is used in opening of angles, to take their height, and to divide the roses of the simple Compass. This is the Jewel of a Perfect Master, which makes him who wear it, remember, never to make use of it on any occasion except he has a point of perfection in view.

END OF LECTURE

§. *To Close the Chapter.*

Q. Give me the Sign of a Grand Master Architect?

A. He gives it, drawing a plan in his hand. Then the Grand master Architect opens his case of mathematical instruments, and says—"Let us work," when he arranges all the instruments on the table before him and puts his left hand on the Compass of proportion, and leaning on his right hand says—

Q. Do you know only this work?

A. I comprehend another.

Q. Give me the Token?

A. He goes to the Grand Master and gives it.

Q. Give me the Pass Word?

A. RA.

Q. Go on.

A. BO.

Q. Make an end.

A. NIM.

Then the Grand Master Architect makes a triangle with the Compass and says—"My Dear Brethren, we finish." On which all the Brethren put up their instruments in their several cases and say—"We finish."

Q. What is the Clock?

A. The beginning of night.

Then the Grand Master Architect strike 1 and 2 and says—"Give notice this Chapter is closed." The Wardens repeat the same, and

THE CHAPTER IS CLOSED
FINIS

BOOK 3rd

*A true Copy of the M.S.S. belonging
to Ill^{tr}s Brother Giles F. Yates,
R & K—H, S.P.R.S. &
Sov. Gnd Ins. Gen^l of 33:rd—A.L. 5833*



13th Degree of the First Series (1801) of the Southern
Jurisdiction of the United States, called



Royal Arch



his Chapter should be holden in a most secret place. A vault under ground would be most proper, in the center of the top of which there must be a trap door, large enough to admit a man through. In the middle below, there must be a hollow triangular pedestal, the sides of which are white; on the top must be fixed a hollow cubical triangle, made of oil cloth, inside of which must be placed a light, and on the top and sides must be placed יהוה in Hebraic characters in letters of gold.

To form a chapter of this degree, five persons at least must be present. They are—

1st.—The Thrice Puissant Sublime Grand Master, representing Solomon in the East, seated in a chair of State, under a rich canopy, with a crown on his head and a scepter in his hand. He is dressed in Royal Robes of yellow, and an ermined vestment of blue satin, reaching to the Elbows; a broad purple ribbon from the right shoulder to the left hip, to which is hung a triangle of Gold.

2nd.—The Grand Warden, representing Hiram King of Tyre, on his left hand, seated as a stranger, clothed in a purple robe, and a yellow vestment.

3rd.—The Grand Inspector, representing GIBULUM in the West, with a drawn sword in his hand.

4th.—The Grand Treasurer, representing Joabert in the North, with a golden key to his fifth button hole, and upon it the letters I.V.I.L., JUVENIS VERBUM INTRE LEONIS.

5th.—The Grand Secretary, representing Stokin in the South.

The four last mentioned officers to be ornamented with the same ribbon and jewel as the M.P; and to sit covered. The three last to have robes of blue without vestments.

No person can be admitted to this degree without having previously taken all the preceding degrees.

§. *To Open.*


The Thrice Puissant knocks 9 times (3 by 3).

Hiram King of Tyre repeats the same.

The Grand Inspector calls—"To order, Brethren."

The remaining brethren repeat the 9 knocks in the same manner.

After which, the two Kings make the Sign of Admiration, and the Brethren repeat the same.

The two Kings then kneel respectfully at the pedestal. Solomon rises first, and seeing Hiram King of Tyre still kneeling, he raises him up. Then all the Brethren pay obedience on their knees, admiring the grand  and raising each other by the order of Solomon, who says—"This Royal Arch Chapter is Open."

§. Reception.

No more than 3 candidates can be made at a time. Should there be but on applicant, two of the brethren must undergo the ceremonies with him.

They must be placed over the vault, near the trap door, and the Guard near them, who must demand of the Chapter, for the three zealous Brethren, the favor of being admitted to the degree of Royal Arch, having regularly passed their other preceding degrees.

The Guard is answered, that it is not possible for them to be received, they must offer up their petitions to God, to admit it.

On which the Guard retire, and after some time, again demands it, when they again receive a negative—they withdraw—then a third time ask the favor. [Each time they knock 3 times 3 on the door.]

The Inspector demands from within, whether the Candidates are willing to descend into the Abyss, in search of the greatest treasures. They consent, & have a rope tied round the middle of one of them, who is let down through the trap door, he is desired if he sees anything, to shake the rope, & he will be immediately hauled up. Meeting with some obstructions, they are twice hauled up. When going down the third time, a lighted taper is put into his hand, some stone & mortar is thrown down upon him, and a brother (who is placed in the vault for that purpose) suddenly blows out his light and instantly uncovers the pedestal. When the Candidate sees the illumined words, he falls on his knees, in which position he remains until the other two are introduced in a similar manner. The Grand Inspector then informs them, that they are going to receive, in that position, a solemn obligation which will unite them to our Mysteries.

§. *Obligation.*


I — — do promise and vow in the most solemn and inviolable manner, on the Holy Bible, and in the presence of the Great and only One, Most Holy, most puissant, terrible, Just and most Merciful Architect of the Universe, that I will redouble my zeal in love and friendship for my brethren who have arrived to this Royal Degree. I promise never to receive any Brother to this Royal degree, nor consent to his being received, except in a Chapter regularly established, unless permission shall have been first obtained from legal authority, or a proper patent for the same purpose. I promise never to give the word or words, except in the presence of 3 Brethren, and those being properly and previously examined. I promise never to receive, or give my consent to receive, any Brother to this Royal degree, who has not regularly passed his other degrees, and is a Member of a Regular Lodge, and has been a Master of the same, and having demonstrated his zeal, fervor and constancy in Masonry, Charity and benevolence for his Brethren. I promise to observe and keep all the laws, Rules and Regulations that shall appear, & be approved of by this Royal Chapter, and will also keep inviolably secret, every transaction of this Chapter with its Bye-laws. I further promise that I will never lay with the wife of my Brother, nor dishonor his mother, Sister, nor any female of his family; and in failure of this, I hereby consent to receive in this place, the whole tenor of all my former obligations, with this condition, that my body shall be exposed to the wild beasts of the Forest, for their food. So God maintain me in my present obligation with Equity and Justice.

Amen. Amen. Amen. Amen.

§. *History.*

My worthy Brethren, it is my intention at this time to give you a clearer account than you have yet been acquainted with, of Masonry; of which you at present barely know the elements.

In doing this it will be necessary to explain to you some circumstances of very remote antiquity.

Enoch, the son of Jared, was the sixth son in descent from Adam, and lived in the fear and love of his maker; God appeared to him in a vision, and thus deigned to speak to him: As thou art desirous to know my name, attend, and it shall be revealed unto thee. Upon this, a mountain seemed to rise to the heavens, and Enoch was transferred to the top thereof, where he beheld a triangular plate of gold, most brilliantly-enlightened, and upon which were some characters  which he received a strict injunction never to pronounce.— Presently he seemed to be lowered perpendicularly into the bowels of the earth, through nine arches; in the ninth, or deepest of which, he saw the same brilliant plate which was shewn to him in the mountain.

Enoch, being inspired by the Most High, and in commemoration of this wonderful vision, built a temple under ground, in the same spot where it was shewn to him, which like that consisted of nine arches, one above another; and dedicated the same to God. Methusaleh, the son of Enoch, constructed the building without being acquainted with his father's motives.

This happened in that part of the world which was afterwards called the land of Canaan, and since known by the name of the Holy Land.

Enoch, in imitation of what he had seen, caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of Agate, of the same form. He then engraved upon it the same ineffable characters which God had shewn to him, and placed it on a triangular pedestal of white marble, which he deposited in the ninth, or deepest arch.

When Enoch's temple was completed, he received the following command, viz. —“Make a door of stone, and let there be a ring of iron therein, by which it

may be occasionally raised; and let it be placed over the opening of the first arch, that the sacred matters enclosed therein may be preserved from the universal destruction now impending." And he did so, and none but Enoch knew of the precious treasure which the arches contained; nor knew the right pronounciation of the great and sacred name **MM**.

And behold the wickedness of mankind increased more, and became grievous in the sight of the Lord, and God threatened to destroy the whole world. Enoch perceiving that the knowledge of the arts was likely to be lost in the general destruction, and being desirous of preserving the principles of the sciences, for the posterity of those whom God should be pleased to spare, he built two great pillars on the top of the highest mountain, the one of brass, to withstand water, the other of marble, to withstand fire; and he engraved on the marble pillar, hieroglyphics, signifying that there was a most precious treasure concealed in the arches under ground, which he had dedicated to God. And he engraved on the pillar of brass the principles of the liberal arts, particularly of Masonry.

Methuselah was the father of Lamech, who was the father of Noah, who was a pious and good man, and beloved by God. And the Lord spake unto Noah, saying, "Behold I will punish the sins of mankind with a general deluge; therefore build an Ark, capable of containing thyself and family, as also a pair of every living creature upon earth, and those only shall be saved from the general destruction which I am about to inflict, for the iniquities of the people."—

And God gave unto Noah a plan by which the ark was to be constructed. Noah was one hundred years in building the ark; he was six hundred years old when it was finished, and his son Seth was ninety-nine. His father Lamech had died a short time before, aged 777 years. There was not at this time any of the ancient patriarchs living, save Methuselah, the grand father of Noah, who was about 969 years old, and it is supposed that he perished in the general ruin.

The ark being finished, Noah, agreeable to the instructions he had received from the Most High, went into it with his family, and took with him such things as he was commanded.

The flood took place in the year of the world 1656 and destroyed most of the superb monuments of antiquity. The marble pillar of Enoch fell in the general destruction; but by divine permission, the pillar of brass withstood the water, by which means the ancient state of the liberal arts, and particularly Masonry, has been handed down to us.

We learn from holy writ, the history of succeeding times, till the Israelites became slaves to the Egyptians; from which bondage they were freed under the conduct of Moses. We also learn from the Annals deposited in the Archives of Scotland, that in a certain battle, the Ark of Alliance was lost in a forest and was happily recovered by the roaring of a Lion, who couched at the approach of the Israelites—and who had destroyed a number of the Egyptians who attempted to carry it away.— He had kept in his mouth the key of the Ark, and which he dropt at the approach of the High Priest, retiring to a distance without offering any violence to the chosen people.

The sacred Bible also informs us, that Moses was beloved of God, and that the Most High, spoke to him on Mount Sinai, in the B.B. To Moses God communicated his divine law, written on tables of stone; with many promises of a renewed alliance. He also gave him the true pronounciation of his sacred name; which he told him should be found by some of his descendants, engraved upon a plate of gold. It was at this time that Moses replied "Who art thou?" and God said יהוה is my true name, that is, I am that I am, a strong and Jealous God, Most mighty, Puissant.— God gave a strict command unto Moses, that no one should pronounce his sacred name; so that in process of time the true pronounciation was lost.

The same divine history particularly informs us of the different movements of the Israelites, until they became possessed of the land of promise, and of the succeeding events until the divine Providence was pleased to give the scepter to

David; who, though fully determined to build a temple to the Most High, could never begin it; that honor being reserved for his son.

Solomon, being the wisest of Princes, had fully in remembrance the promise of God to Moses, that some of his descendants, in fullness of time, should discover his holy name; and his wisdom inspired him to believe, that this could not be accomplished until he had erected and consecrated a temple to the living God, in which he might deposit the precious treasures.

Accordingly, Solomon began to build, in the fourth year of his reign, agreeably to a plan given to him by David his father, upon the ark of alliance.

He chose a spot for this purpose, the most beautiful and healthy in all Jerusalem. In digging for a foundation they discovered the ruins of an ancient, edifice, amongst which they found a very considerable quantity of treasure, such as vases of gold and silver, urns, marble, porphyry, jasper and agate columns, with a number of precious stones.

All the treasures were collected and carried to Solomon, who, upon deliberation, concluded them to be the ruins of some ancient temple erected before the flood; and possibly to the service of idolatry; he therefore declined building in that spot, lest the worship of the Deity should be profaned by the place. He then made choice of another place where the Temple was erected.

You have already been informed by the history of Masonry which you have, at different times received, and by the melancholy death of our much respected Master Hiram Abiff, that the Temple of Solomon was constructed by the Craft; but there are some particulars respecting it with which you have not yet been made acquainted.

Solomon caused a Cavern to be built under the Temple, to which he gave the name of the SECRET VAULT. He erected in this vault a large pillar of white marble, to support the Sanctum Sanctorum and which by inspiration, he called the pillar of Beauty, from the beauty of the ark, which it sustained.

There was a long, narrow descent, which led from the palace of Solomon to this vault, through nine arches, in regular succession; and to this place he used

to retire privately, in company with Hiram of Tyre and Hiram Abiff when they had occasion to enter upon things of a secret and important nature.

There were none else then living, qualified to enter this sacred vault. The loss of Hiram Abiff disordered their system for a time, as two were not permitted to enter the vault, there being absolutely necessary, and as they were consulting in what manner to supply his absence, application was made to them by some Intendants of the Building, Elected Knights, and Grand Master Architects, who well knew there was a secret place under the Temple, in which the King, &c. before-mentioned, used to meet, soliciting the honor of being admitted there; to whom Solomon replied with an open air "My Brethren, it cannot now be granted. God will permit you one day to arrive at the knowledge which you now solicit."

Some days after this circumstance, Solomon sent for the three Grand Master Architects, JOABERT, STOKIN, and GIBULUM, and directed them to go and search once more, amongst the Ancient ruins, where so much treasure had been already found, in hopes of discovering more. They accordingly departed, and one of them, namely Gibulum, in working with the pick-axe amongst the rubbish, came to the large iron ring, which he immediately made known to his companions, who all concluded that it might lead to some curious discovery; and accordingly they worked with redoubled ardor, to clear away the earth around it, which, when they had done, they found it fixed in a large stone, perfectly square. With much difficulty they raised it, when the mouth of a deep and dismal cavern appeared.

Gibulum proposed to them that he would descend. A rope was accordingly tied round his body, to facilitate his return—he told them, that when he shook the rope violently, they should immediately draw him up. He descended, and presently found himself in an arched vault, in the floor of which was a secret opening, through which he also descended, and in like manner through a third. Being now in the third vault, he found there was an opening for descending still farther; but being afraid to pursue his search, he gave a signal, and was hoisted up by his two companions.

He recounted to his companions what he had seen, and proposed to them to descend by turns, which they refused; upon this he determined to descend again, and told them, that through every arch he passed, he would gently shake the rope. In this manner he descended from arch to arch, until he was lowered into the sixth arch; when finding there was still another opening, his heart failed him, and, giving the signal, he was again pulled up.

He acquainted Joabert and Stokin with the particulars of his second descent, and now earnestly urged that one of them should go down, as he was very much fatigued: but, terrified at his relation, they both refused. Gibulum then receiving fresh courage, went down a third time, taking a lighted flambeau in his hand. When he had descended into the ninth arch, a parcel of stone & mortar suddenly fell in, and extinguished his light; and he was immediately struck with the sight of a triangular plate of gold, richly adorned with precious stones; the brilliancy of which struck him with admiration and astonishment, on which he made the Sign of Admiration, which was the same that Solomon and Hiram King of Tyre made to him, when he came first with his two companions, and requested to be admitted into the sublime degrees. Gibulum fell prostrate on his knees, with his right hand forming the sign of the Intimate Secretary, his left hand behind him, shaking the rope three times, his companions assisted him in re-ascending.

Gibulum related to his two companions the whole astonishing scene he had been witness to; and they now being desirous of witnessing the discovery, all concluded to go down together, by means of a rope ladder, which they made on that occasion. When they had descended into the ninth arch, Joabert and Stokin were struck with admiration and astonishment, and prostrated themselves with Gibulum. When Joabert and Stokin had recovered themselves, they got up, and seeing Gibulum still prostrate, they went and raised him, and said HAMALACH GIBULUM, (which signifies, Gibulum is a good man, or, more properly, Gibulum is an Angel) we must help him. After recovering themselves they examined the plate more particularly, and found it was encrusted by an agate of a triangular form. They also observed certain characters engraved

thereon, of the meaning of which they were then ignorant; they therefore determined to carry the treasure to Solomon, and solicit the honor of being admitted to the knowledge of this sublime mystery.

Early in the morning they arrived at the apartment of Solomon, who had the King of Tyre with him. To them they presented the precious treasure they had found. When the two Kings beheld it, they were struck with amazement, and made the same Sign of Admiration to the 3 Masters, as they had made in the ninth arch, and falling down on their knees, remained some time in ecstasy. Solomon recovering from his surprise & seeing the King of Tyre still on his knees, raised him and said HAMALACH GIBULUM. They then examined the sacred characters with attention, and immediately knew them to be $\overline{\text{MPT}}$, but would not explain them to the three Grand Master Architects. Solomon told them that God had bestowed upon them a particular favor, in having permitted them to discover the most precious jewels of Masonry; by which he seemed to intimate their election, and as a reward for their zeal, constancy & fidelity, he elected them Knights of the Ninth Arch, afterwards called The Royal Arch. He further promised them an explanation of the sacred and mysterious name and characters of the golden plate, when it should be fixed in the place designed for it; and that he would then confer on them the most sublime and mysterious degree of Royal Arch Masonry.

Solomon then explained to them, how the promise of God, made to Noah, Moses and his father David, was now accomplished. That promise which assured them, that in fullness of time his name should be discovered, engraved upon a plate of gold; that they were bound to defend the sacred characters, and that they were not at liberty to pronounce the sacred name.

The Kings informed the three Knights, that until that time they knew nothing of that word but by tradition, and that in the course of its being handed down, through a succession of ages, it had been much corrupted; but since they were now in possession of the true characters, he would soon give them the true pronunciation, to which honor they seemed to be so justly entitled, both on

account of personal merit, as also being so particularly elected by the Almighty, to finish this great work.

The sacred name of the Eternal God must never be pronounced; it must be lettered, & that with the greatest circumspection.

From the corruption of the said name, springs the Juba of the Moors, the Jupiter of the Romans, and many others of a like nature. The true name is said to have been visible in the Temple, at the time St. Jerome flourished, written in the ancient Samaritan characters, and is still preserved in the hearts of sincere Masons.

The two kings, accompanied by the three Knights, then took the sacred treasure, and descended by the private way, through nine arches, into the secret vault. They worked there together, and encrusted the golden plate upon the pedestal of the pillar of beauty, happy in being employed in so glorious a work.

After having finished the work, they prostrated themselves before the Grand Architect of the Universe, paying him homage, adoration & praise for his signal decrees in their favor.

The brilliancy of the plate and jewels were of themselves sufficient to give light to the place, and to make and mark the principal ages of Masonry, 3, 5, 7 and 9, which when multiplied by our well known calculation, makes 81, which will be more fully explained in our general instructions.

The two Kings then changed the name of the place, from the SECRET to the SACRED vault; a place known only to the Grand Elect Perfect and Sublime Masons.

It was now time to recompense the virtue of the three elected Masters and Knights of the Royal Arch, Joabert, Stokin and Gibulum; the two Kings gave the degree of Grand, Elect, Perfect, Master and Sublime Masons, explaining to them the sacred word engraved on the golden plate, that which was, and is, the name of the sacred Omnipotence, a pronounciation which has suffered much and been greatly corrupted. This is the manner of pronouncing it— remark the number of Letters which compose these words, they are the mysterious

numbers of Masonry, which will be explained to you in the degree of Perfection.

The names of the syllables which compose the mysterious name are as follows.

3	JUB.	-----	All Puissant.
3	JEA.	-----	Divine Light.
3	JNO.	-----	Striking Light. ¹
5	HOYAH.	-----	It is, that it will be.
5	GOTHA.	-----	God himself alone.
5	JEEVA.	-----	God eternal.
7	JEKINAI.	-----	O God by your great force that we may aid & assist each other.
7	ADOUNAL.	-----	O you that is eternal.
7	JEHOVAH.	-----	Brilliant God.
9	ELINHAM.	-----	Mercy of God or God my Comforter.
9	JEHABULUM.	-----	In God is my faith.
9	ⲙⲓⲧ	-----	The Grand name, I am that
72	ⲙⲓⲧ	-----	I am The Lord Almighty.

The last is the appellation which you will know when you are initiated into the degree of Perfection. This mysterious word is covered by 3 pass words, 6 covered words, and by 3 touches, preceding the figurative signs, before you arrive at the true one.

The three newly elected Masters took their obligations before God, never to pronounce openly the sacred word—and, never to admit any Mason, to this sublime degree, who had not given proofs of his zeal and attachment to the Craft and always to use the same ceremony in commemorating the mysterious history of the divine ⲙⲓⲧ was the Burning Bush where God made the Patriarch Moses promise the same.

¹On the authority of Ancient M.S.S. of Albany Br. Yates changes *Jno* to *Jua*.

The number of the grand and sublime elected, were at first three, and now consisted of five; to wit Solomon—Hiram King of Tyre, Joabert, Stokin and Gibulum; and continued so until the Temple was completed and dedicated; when king Solomon, as a reward for their faithful services, admitted to this degree the twelve Grand Masters, who had faithfully presided over the twelve tribes of Israel, since the death of Hiram Abiff also one other Grand Masters, eminent for their virtue, were chosen Knights of the Royal Arch, and shortly afterwards were admitted to the sublime degree of Perfection.

The nine Knights of the Royal Arch tyled the nine Arches, which led to the sacred vault; the most ancient, stood in the Arch next the vault, and so on in regular progression; the youngest taking his station in the first Arch, which was near to the private apartment of Solomon. None were suffered to pass, but those who proved themselves to be properly qualified, by giving the following pass words. —

THE WORDS OF EACH ARCH ARE

1 st	JUB	-----	4 th	HOYAH	-----	7 th	JEKINAI
2 nd	JEA	-----	5 th	GOTHA	-----	8 th	ELNIHAM
3 rd	JNO	-----	6 th	ADOUNAI	-----	9 th	JEHABULUM.

The brother who gives the sacred word in the inside of the sacred vault, is obliged to give another pass-word—viz^t. SHIBOLETH, 3 times with an aspiration.

You have been informed in what manner the number of the Grand Elect was augmented to twenty-seven, which is the cube of three; they consisted of two Kings, three Knights of the Royal Arch, twelve Commanders of the twelve tribes, nine elected Grand Masters, and one Grand Master Architect.

There were living at that time, 3568 other ancient Masters, who had wrought in constructing the Temple. These began to be extremely jealous of the pre-eminence shewn to the twenty-five brethren, for they often saw them

admitted to the apartment of the King, which was shut to them. They deputed therefore, a certain number to wait on King Solomon, with their compliments, to request that similar honors might be conferred on them. The King heard them with attention and with the most benign air imaginable, gave them for answer, that the twenty-five Masters were justly entitled to the honors conferred on them, for their unceasing ardor, and inviolable fidelity in the work that had been committed to them. Go, said he, in peace. God may one day permit, that you may be rewarded according to your deserts.

Upon this, one of the deputies, by no means satisfied with this mild reply, turned round to his companions saying (with an unbecoming degree of warmth) what occasion have we for an higher degree? we know the word has been changed; we can travel as Masters and receive pay as such.

Solomon was much moved at this, but would not rebuke them, but spoke in the following terms; The ancient members whom I have advanced to the degree of perfection, have in a particular manner deserved this favor from me. They have wrought hard in the ancient ruins, and although the undertaking was difficult and full of horror, they penetrated into the bowels of the earth, from whence they brought in immense treasure to enrich and beautify the temple of God; go in fear, wait with patience, & aspire to perfection by good works.

The Deputies returned and made report of their reception to the Masters, who were assembled to hear it. These Masters, hasty and impatient, in their dispositions, and of consequence vexed at the refusal, determined, one and all, to go to the ancient ruins, and search under ground, with a view of arrogating the merit, so necessary for attaining their desires.

Accordingly they departed next morning, and presently after their arrival, discovered the iron by means of which they raised the square stone, and found the entrance into the arches. They immediately prepared a ladder of ropes, and descended, with lighted flambeaux; but no sooner had the last descended, than the nine arches fell in upon them, and they were no more heard of.

The Ancient Word that was corrupted was lost with them, no person having known it since.

Solomon soon heard of this dreadful accident, and sent Joabert, Stokin and Gibulum to inform themselves more particularly of the matter. They accordingly departed at break of day, and upon their arrival, were perfectly astonished at the strange appearance of the place. There were no remains of the arches to be seen; nor could they learn, that one single person of all those who had descended, escaped the destruction.

They examined the place with diligence, but found nothing of note, except a few pieces of marble, upon which were engraved certain hieroglyphics; these they carried back with them to Solomon, and related what they had seen. The King sent for some persons skilled in hieroglyphic knowledge, and from their interpretation, was fully assured, that those pieces of marble were a part of the marble pillar that had been erected by Enoch; and the ruins in which they had found so much treasure, were those of the Temple which he had consecrated to God before the flood. Solomon ordered the pieces of marble to be carefully put together, and deposited in the sacred vault.

I exhort you, my dear Brethren, to meditate on the grandeur of our mysteries; you have not arrived at the summit of our knowledge, and which, you can only expect by zeal, fervor and constancy.

END OF THE HISTORY

§. *Lecture.*

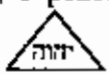
Q. Where are you?


A. In the center of the most holy place in the Earth.

Q. How came you to be introduced into this holy place?

A. By aid of Divine providence.

Q. Explain that to me?

A. I dug in the Ancient ruins of Enoch, I penetrated through the nine Arches under ground, and in the end found the  which was promised to the patriarchs.

Q. What is the  ?

A. A Gold triangular plate replenished with a great light, on which was engraved by Enoch, the great and mysterious name of the Grand Architect of the Universe.

Q. Who are you?

A. I am that I am, my name is Gibulum.

Q. Do you know the real pronunciation of the name of the Grand Architect of the Universe?

A. It is a sacred word, known only to the Grand, Elect, Perfect and Sublime Masters.

Q. What is your quality?

A. A Knight of the Royal Arch.

Q. How was you received in that quality?

A. Solomon, with Hiram King of Tyre, to recompense me in my zeal, fervor and constancy, conferred this degree upon me, and also upon Joabert and Stokin.

Q. Give me the signs, token and word?

A. The first is, of Admiration, which is to extend the arms with hands open, the head resting, on the left shoulder.

Q. The second it, to fall on your left knee, the right hand on the back.

A. The token is, to raise and help a brother, with both hands on the elbows of the Brother raised. The word is HAMALACH GIBULUM.

Q. What signifies those words?

A. O! THOU ART AN ANGEL GIBULUM! which was exclaimed by Joabert and Stokin after the brilliant discovery made by Gibulum.

Q. Have you any other desire?

A. To receive the sublime degree of Masonry, called Perfection.

§. *To Close.*

Q. What is the clock Brother Inspector?

A. It is evening.

Q. Acquaint the Brethren that I am going to close this Royal Chapter by the most perfect & mysterious number.

A. Venerable Brethren, the Thrice Puissant is going to close the Royal Chapter by the most perfect and mysterious number.

Solomon strikes 3 times 3.

King Hiram — 3 times 3.

The Grand Inspector 3 times 3, then the Grand Secretary the same. After which the Grand Inspector says "To order brethren." When the two Kings & all the brethren fall on their knees, and give the sign with their right hand to their back, after which they help each other to raise—the two Kings begin, and the rest follow the example, and make their obedience to the two Kings. The Solomon says—


This Royal Chapter is closed with all its honors.

FINIS

Apron.—The Apron is lined with yellow on the front a triangle.

Order.—The Order is a broad purple ribbon worn from the right shoulder to the left hip.

Jewel.—The Jewel is a medal of Gold or silver gilt, on one side is represented two people letting down a third with a rope through a square hole into a Arches, and around the edge of that side these initials *RSSGI* and *SIPATSRE* Anno Lucis 2995 (*id est*) *REGNANTE SAPIENTISSIMO SOLOMON GIBULUM JOABERT AND STOKIN INVINCIENT PRETIOSISSIMUM ARTIFICIUM THESAURUM SUBTER RUINES ENOCH ANNO MUNDI 2995.*

On the reverse of the Medal, a Delta or triangle  in the middle of the rays of the sun with the letter *HEY* in it.

This Jewel to be worn round the neck, by a red ribbon.

END



14th Degree of the First Series (1802) of the Southern
Jurisdiction of the United States of America, called



Grand, Elect, Perfect & Sublime Mason



§. *Form of the Lodge*



The Lodge of Perfection represents a subteraneous vault, and must be painted red, with many columns of fiery color. Behind the Master must be a transparent Light, which illumines the Lodge and shines through a Delta or Δ , and for the appearance of the Burning Bush with the Hebraic characters מִן therein, under which are ruins, and before the Master a broken pedestal. Lights are arranged according to the several stages of Masonry, viz^t, three behind Junior Warden, five behind Senior Warden, seven in the south, and nine behind the Master.

The Right Worshipful and Most Perfect Master represents Solomon, seated in the east, dressed in royal robes and having a crown and scepter placed on a pedestal before him. The two Wardens must be placed in the west, and on the right hand of the Right Worshipful sits the Grand Treasurer with a table of perfumes before him, on which is a silver hod and a gold trowel. On his left hand sits the Grand Secretary with a table before him with shew bread with 7 loaves, a cup of red wine for libation, and also jewels for the candidates at their reception.

The Brethren must be dressed in black with drawn swords in their hands.

Jewels.—The Jewels of this degree are a crowned compass, extended to 90 degrees, or a quadrate with a sun in the center—and on the reverse of which is a blazing star, enclosing a Delta or Δ , hung to a broad fiery ribbon of triangular form, around the neck. A gold ring for each candidate with this inscription therein—*"Virtue unites, what death cannot separate."*

Apron.—The Apron is a white skin bordered and decorated with red, and a blue ribbon round the edge and the Jewel painted on the flap.

The passage to the sacred vault is long and narrow, having a lamp to light it. It is guarded by three Brethren, with drawn swords in their hands, viz^d, the first is at the Entrance, the second in the center, and the third at the door of the sacred vault.

§. *To Open.*

Q. Most Venerable Wardens, are we well tyled?

A. Right Worshipful and Most Perfect, we are.

Master.—Let us pray.

§. *Prayer.*

Almighty & Sovereign Architect of the Universe, who by thy divine power dost penetrate the most secret thoughts of mortals—purify our hearts by the sacred fire of thy love. Guide & direct us, in the path of Virtue, cast from thy adorable sanctuary all impiety & perverseness. We pray thee to entirely occupy our thoughts with the grand work of our perfection, which will be a sufficient price for our travel, & that peace & Charity may closely link us together in the bond of union; & that this Lodge may be a faint resemblance of what the Elected will enjoy in thy heavenly Kingdom. Give us a spirit of holy discernment, to distinguish the good & refuse the evil & that we may not be deceived by those, who are not to be marked with the formidable zeal of perfection. & finally, that we may have no other design, but thy Glory & an advancement on the good works in the reign of true Masonry. Amen. Amen. Amen. God bless us, & our works.

Q. Venerable Brother, Senior Warden what brings you here?

A. Most Worshipful & Most Perfect, the love of Masonry, my obligation, & a desire for perfection.

Q. What are the properties & qualities for acquiring it?

A. The two first lead to the third & are three to happiness.

Q. What have you brought here?

A. A heart zealous in virtue and friendship.

Q. What is the disposition of an Grand, Elect, Perfect & Sublime Mason?

A. To have a heart divested of jealous revenge and iniquity, & always ready to do good and keep his tongue from calumny, and detraction.

Q. How are you to behave in this place?

A. With the most profound respect.

Q. Whence comes it, my Brother, that men of all ranks and conditions are in this place, & are termed Brethren together, and are all equal?

A. Because there is something in that Delta (*pointing to it*) repeated on the pedestal and firmament, puts us in mind that there is one infinity, that is superior to us all.

Q. Why is respect paid to that Delta?

A. Because it contains the name of the Grand Architect of the universe.

Q. What are you?

A. I am 3 times 3, the perfect number of 81, according to our mysterious number.

Q. Explain that.

A. I am a Grand, Elect, Perfect and Sublime Mason, my trials are finished, and it is now time that I should reap the fruit of my labor.

Q. What did you contract when you was made Grand, Elect, Perfect & Sublime Mason?

A. I contracted an alliance with Virtue & the virtuous.

Q. What mark have you to show for it?

A. This Gold ring, or symbol of Purity.

Q. What is the Clock?

A. High twelve.

Q. What do you understand by high twelve?

A. Because the sun darts its rays into this Lodge, which is the time we should avail ourselves of, to profit by his influence.

Q. Venerable Senior Warden announce that I am about to open this Lodge of Grand, Elect, Perfect & Sublime Masons by the mysterious number of 3, 5, 7, and 9.

This being announced by the Senior Warden, the Junior Warden strikes 3— then the Senior Warden 5, & the Master 7, after which a profound silence reigns for a minute. The Master says—

To order Brethren, when he strikes 3 slow, on which all the Brethren make

1st Sign.—Bring the right hand from left to right, horizontally, across the abdomen.

He then makes 3 other strikes when they give the

2nd Sign.—Bring the back part of the open right hand to the left cheek, supporting the elbow with the left hand. This represents Moses at the Burning Bush, guarding his eyes from the brilliancy thereof.

He then gives 3 more strikes & they make the

3rd Sign.—or that of Admiration, by raising the arms & hands to heaven with the head inclined & eyes looking upward, after which put the 3 first fingers of the right hand on the lips.

*The Right Worshipful and Most Perfect then says—*Brother Senior Warden, this Lodge of Perfect Masons is open.

*Junior Warden says—*This Lodge of Perfect Masons is open—& *the Master salutes the Lodge with the first sign, which they all return. Then all cover their heads and take their places.*

§. *Form of Reception.*

When the Candidate wishes for admission to the vault, he gives the following pass word, vizt.—1st MAHABIN, 2nd ELENEHAM, 3rd SHIBBOLETH; pass word repeated thrice.

Candidate is in preparation room separated from the Lodge by a long narrow passage, with all the ornaments of his former degrees. Master of Ceremonies directs him to knock 3, 5, and 7, at the first door of the passage, and to give the first pass word to the first Guard, who says, "pass," at the middle door he gives the second pass word to the second guard who says "pass" at the door of the sacred vault he gives the third pass word, and knocks 3, 5, 7, and 9, which are answered from within, alternately by the Junior Warden, Senior Warden and Master, who says—

Brother Grand Junior Warden, who knocks there in the manner of a Grand Elect, Perfect and Sublime Mason?

Junior Warden goes and says—Who is there?

Master of Ceremonies answers—A Knight of the Royal Arch, who is desirous of arriving at Perfection, and being admitted to the second vault.

Junior Warden reports, and Master says—Admit him according to ancient form.

The door is opened and the Master of Ceremonies and all the Brethren presenting swords to his breast, & thus place him between the two Wardens, when he gives the Sign of Admiration to the Master. Silence follows for two minutes.

Master—What do you want here, my Brother?

A.—Right Worshipful & Most Perfect, I ask the perfection of Masonry.

*Master—Respectable Brothers, do you consent that he shall be admitted?
(Affirmative by uplifted hands.)*

Master.—My Brother, before you are initiated into our sacred mysteries, you must answer the following questions, otherwise you must be sent back until you are better qualified.

Q. Are you a Mason?

A. My Brethren all know me as such.

Q. Give me the sign, token, and word.

A. (*Candidate gives those of an Entered Apprentice.*)

Q. Are you a Fellow Craft?

A. I have seen the letter G and know the pass.

Q. Give me the pass, sign, token and word.

A. (*Given.*)

Q. Are you a Master Mason?

A. I know the sprig of acasia, and what it means.

Q. Give me the pass, sign, token, and word.

A. TUBAL CAIN. MAHABON.

*As soon as he speaks the word, all the Brethren present their swords to him and the Master says—*What you have done affrights us, my Brother, in speaking this word so loud. We are always ready to punish the indiscretion of the person who pronounces this word aloud, lest some profane person hear it—but, as you intended no harm, we will forgive you.

Q. Are you a Secret Master?

A. I have passed from the square to the compass, and have seen the tomb of our respectable Hiram Abif and have shed tears on his grave.

Q. Give me the sign, token and word.

A. (*Given.*)

Q. Are you a Perfect Master?

A. I have seen the 3 circles & the perfect square placed on the two columns across.

Q. Give me the sign, token and word.

A. (Given.) As soon as he gives the word JEVA, all the Brethren present their swords to him and the Master says—

What you have done affrights us, my Brother, when we hear this word so loud. We are always ready to put to death the person who pronounces the least syllable of the sacred Word and mysterious name of the Great Architect of the Universe—but, as you intended no harm, let us pass to the 6th degree.

Q. Are you an Intimate Secretary?

A. My curiosity is satisfied, but it nearly cost me my life.

Q. Give me the sign, token and word.

A. (Given.)

Q. Are you a Provost and Judge?

A. I render justice to all workmen without exception.

Q. Give me the sign, token, and word.

A. (Given.)

Q. Are you an Intendant of the Building?

A. I have made the 5 steps of exactitude; I have penetrated into the innermost parts of the Temple; I have seen a great light, in the middle of which I saw 3 mysterious letters I.S.I. in Hebraic characters, without knowing what they were.

Q. Give me the sign, token, and word.

A. (Given.)

Q. Are you an Elected Knight?

A. One Cavern received me, one lamp lighted me, and a spring refreshed me.

Q. Give me the sign, token and word.

A. (Given.)

Q. Are you a Grand Master Elected?

A. My zeal and my works, have procured me that honor.

Q. Give me the sign, token, and word.

A. (Given.)

Q. Are you an Elected Knight?

A. My name will convince you.

Q. What is your name?

A. EMETH is my name & profession.

Q. Give me the sign, token, and word.

A. (Given.)

Q. Are you a Grand Master Architect?

A. I know what is contained in a perfect case of Mathematical Instruments.

Q. Give me the sign token, and word.

A. (Given.)

Q. Are you a Knight of the Royal Arch?

A. I have penetrated the bowels of the earth through 9 arches, and have seen the brilliant triangle.

Q. Give me the sign, token and word.

A. (Given.)

Q. What is your name?

A. GIBULUM.

Q. What do you desire further, my Brother?

A. To be exalted to the Degree of Perfection.

The Master makes the sign of admiration, and says—"Retire, my Brother, God will permit that you receive what you so earnestly desire."

Master orders Master of Ceremonies to take Candidate out till he shall be wanted. When he has retired, the Most Perfect says—"Brethren, you are still of opinion that this Knight of the Royal Arch shall be admitted to the Degree of Perfection?"

(The Brethren signify their assent by uplifted hands.) The Candidate is ordered to be admitted by the mysterious number. The Master of Ceremonies places him below the Wardens, and the Master says—

"Does your conscience, my Brother, accuse you of committing any offense against your Brethren, which may render you unworthy of this degree?"

A. It does not.

Q. Have you ever communicated, or revealed any of our mysteries to Cowans? What would you have done to the assassins of our respectable Master Hiram Abiff, had you lived in those days? Would you have revenged his death? Be sincere—Answer me, do not hesitate.

A. I would have done as Joabert did.

Q. Have you been always mindful of the obligations which you have contracted in the presence of the Grand Architect of the Universe? Answer me?

A. I have.

Q. Did you ever find anything in your Obligations which was contrary, and against your religion, the State, yourself, or anything that might hurt your delicacy? Answer me?

A. Never.

The Master then continues, and says—"Remember now, my Brother, if you approach cool & indifferent to our sacred mysteries you will be more blamable after receiving this degree of Grand, Elect, Perfect & Sublime Mason than you could have been heretofore, and will have more to answer for, at the great and awful day of Judgment, where the secrets of all hearts shall be disclosed. This degree, my Brother, is the end, and full measure of Masonry, to which you are now going to be attached, particularly by some indispensable obligations, which are as yet unknown to you. So I hope you will fix them in your heart, when communicated and demonstrated to you. Your goodness by a steady pursuit of virtue, and close united love, for all your Brethren particularly for us, who are your fellows and superiors, will be the only means to exemplify your attachment to this sublime degree.

Q. Do you desire to be contracted to these new Engagements?

A. I do most cordially.

The Master then says—“If you do, then go my Brother, and wash your hands in the Brazen Sea, to prove your innocence, & that you have not violated any Engagements that you have solemnly made; remember that our fore-fathers used the same Ceremony, when they were accused of crimes, & by that means proved themselves guiltless.”

Then the Master of Ceremonies shows the Candidate the Brazen Sea, to which he goes and washes his hands. He then returns between the two Wardens and the Master proceeds—

“You are now introduced, my dear Brother, into the most sacred place of Masonry; the most sacred mysteries of which are now going to be revealed to you. The rampart of this degree has been properly guarded by the strictest care of the Grand Elect against every vile discover; when the 3 first degrees has been laid open to the public eyes of the world. We are now going to confirm you in our Grand secrets, as we are certain of your discretion, & have no doubt among us concerning you. Come then, my dear Brother, and add to our tranquillity, by swearing inviolable fidelity to us.”

Then the Master of Ceremonies makes him take 8 quick and 1 slow step to the Master—with the sign of Elected Master on him, he kneels and takes the

§. Obligation.

I — — do promise and vow on the Holy Bible, in the presence of the Grand Architect of the Universe, & before this respectable Lodge of Grand, Elect, Perfect & Sublime Masons, to be eternally faithful in my Religion. I promise never to take up arms against the State, nor to enter into any conspiracy against the same, or to know of such without making it known. I further promise never to reveal the mysteries of this degree to any person whatsoever, to whom

it doth not belong, the mysteries of this most high degree, or any other matter that shall occur in this Lodge, or any laws or regulations of this degree. I further promise to have an equal regard for my Brethren of this royal degree without distinction of riches, poverty, noble or ignoble birth or parentage, nor any other distinction but that of virtue. I will never make, nor assist in making in my presence, any person to this degree who is not, or has been an officer in a regular and legitimate Lodge, & not unless permission shall have been first obtained from legal authority, or a proper patent for the same purpose. And in failure of this my obligation I condemn myself to have my body cut open, and the bowels torn out and given to vultures for food. So God maintain me in my present obligation with Justice and Equity. Amen. Amen. Amen. Amen. Amen.

The Candidate remains on his knees, while the Master of Ceremonies carries the hod and trowel, to the Master who anoints his head, lips, and heart, with the holy oil which anointed David and the wise Solomon, and says—"By the power committed to me, which I have acquired by my assiduity, labor, constancy & integrity—I make sacred your eyes, lips and heart with holy oil which anointed the penitent David and the wise Solomon. I stamp you with an ardent zeal of the Great Architect of the Universe to the end that you will always live in his adorable presence and that he may always be in your mind and heart—that zeal and constancy may always rule your actions."

Then raising the Candidate the Master presents him with the bread and wine, saying—"Eat with me this bread, and drink this wine, in the same cup with me, and learn therefrom to succor each other mutually & graciously."

He then presents him the gold ring, saying—"Receive this ring as a token of alliance, and to shew that you have made a contract with virtue and with the virtuous. Do promise me, my dear Brother, never to give it to any, but your wife, your eldest son, or your nearest friend."

After this ceremony the Brethren all eat of the bread and drink the wine, and make a Libation according to the ancient custom that was practiced at sacrifices. This being finished, the Master decorates the Candidate with the ornaments of the degree, and says—"I now salute you, my dear Brother, and give you title of Grand, Elect, Perfect & Sublime Mason, & with inexpressible pleasure I decorate you with the symbols thereof. Receive this ribbon of the Order, the triangle appended thereto, represents the Delta on which was engraved by Enoch, the holy name which is the principle object of our mystery, and which was accomplished by the utmost labor, trouble & danger without having a knowledge of what it was. The red color represents to you two things—first, the rays that encompass the Burning Bush when Moses received the first time the sacred name, and secondly the preeminence of the Grand, Elect, Perfect & Sublime Masons over all other Brethren of inferior degrees.

The Jewel that hangs around your neck gives us a great deal of useful instruction—first, the Crown designs the Royal origin of Masonry.

2^{ndly}—The compass and circle of 90 degrees represents the operation of the most important things which the Grand, Elect, Perfect and Sublime Masons profit by, and

3^{rdly}—The sun designs the superiority of their rank, and the triangle represents the sacred name of the Divinity or Delta which was found by the Knights of the Ninth Arch—all of which is suspended on your breast, to the end that you may continually see the ornaments of our dignity, so that we should never fail in the duties imposed on us by the instruction of an History. The matters which I shall now confer on you will perfect you in the study of Masonry.

There are three signs, three guards words, and three pass words, which belong to this degree, besides the mysterious word.

§. *Signs, Tokens & Words.*

1st Sign.—Bring the right hand from left to right, horizontally, across the abdomen.

1st Token.—Take each other's right hand, as in the token of the 6th degree, & say BERITH, NEDER, SHELOMOTH.

1st Covered Word.—is GABALON, which signifies Elected favorite & zealous Master.

1st Pass Word.—is SHIBBOLETH, with an aspiration, & signifies Abundance.

2nd Sign.—Bring the back part of the open right hand to the left cheek, supporting the elbow with the left hand. This represents Moses at the Burning Bush guarding his eyes from the brilliancy thereof.

2nd Token.—Begin with the Master's grip—Then ask, "Can you go further?" Then slip the hand to the middle of the arm below the Elbow, & then to the Elbow. Then put your left hand on the other's right shoulder, then balance three times as the Secret Master does 7 times.

2nd Covered Word.—is MAHABIN, which signifies Silence & respect.

2nd Pass Word.—is ELINHAM, which signifies Mercy of God.

3rd Sign.—or that of Admiration, is by raising the arms and hands to heaven with the head inclined & eyes looking upward, after which put the 3 first fingers of the right hand on the lips.

3rd Token.—Seize each others right hand, grasp his shoulder with your left hand & pass your left hand behind his neck as if to raise him.

3rd Covered Word.—is ADONAI, which is O, God Eternal.

3rd Pass Word.—is MAHER MAHERBUCK, which is God be praised we have finished it, & Quick! quick! destroy it and make away with it!

Grand or Mysterious Word.—is מן, JEEHOVAH.

After this the Master has the plan of the Lodge laid before the Candidate, which he inspects, while he listens to the following

§. *History*

My dear Brother, your good conduct, zeal and discretion, have been the cause of our determining you give you, in the end, the true knowledge of perfection. You have now received the name of Grand, Elect, Perfect & Sublime Mason—we are also happy to, my venerable Brother, in having a circumspection in giving you this knowledge, without which we should be liable to the same fatality that the 3 first degrees has been subject to. You know, my Brother, when the temple at Jerusalem was finished, the Masons had achieved great honor, their society was established into an order and the extreme niceness of the Brethren in their choice of fit objects rendered them respectable for merit—and merit only proved as yours has been—procured them this advantage. The Grand, Elect, perfect and Sublime Masons were not by any means to be seduced to determine in favor of Candidates who were unworthy, but received those (of at the utmost hazard to themselves) who appeared deserving of that Honor. The principal members of the Grand, Elect, perfect and Sublime Masons, being able workmen, passed from Jerusalem after the dedication of the Temple, and dispersed themselves among the neighboring nations, to instruct them in the Truth of the Royal Craft, but with the precaution of only initiating the males, and those of a free and eminent understanding. Notwithstanding this resolve, Masons in the inferior degrees multiplied over the face of the earth—their numbers increased beyond measure, by which means their secrets were disclosed; their knowledge was made common, and they were held in no high esteem. The Grand, Elect, Perfect & Sublime Masons only, had the precaution to conceal the higher Mysteries, by coming to a resolution not to raise any higher than a Master and if such were not circumspect in their words, actions and lives, to give them no further knowledge. As it was through the imprudence of some of the Brethren in the 3 lower degrees, that Cowans frequently obtained their Signs and tokens. These disorders chagrined the Perfect Masons (who luckily at that time were but few in number,) they took great pains to stop the contagion but all their endeavors were in vain, the Craft degenerated Insensibly. Receptions were obtained too easily, the intervals

between degrees were broke into too hastily and were scarce separated at all. In the end they were not preferred by merit, but preferring amusement to Instruction, innovations increased and new doctrines arose, which destroyed the old (that they ought to have adhered to). These differences occasioned disputes, quarrels, heart burnings, and dissensions, which in the end produced a total discovery of our works—for which we grieve, and by which masonry suffered in the three first Degrees. Happy it is for us who have the consolation of knowing the secret of the Grand, Elect, Perfect & Sublime Masons—let us endeavor to render it impossible for this degree to share the same fate as the three lower; let us be animated with zeal to procure that Ancient perfection. We travel to obtain their science and to follow their direction, in order to get a full knowledge of their noble occupation. The study and initiation of the Grand Architect of the Universe were always their principle object, and his holy name was the Ancient Masters Word. Solomon chose that word expressly in order to fill the principle workmen with due reverence for the great God, to whom the temple was dedicated, and also to excite them never to neglect the Execution and Duties of their office; so that the Masters uniformly followed their Occupation with this their Grand secret: The Sign, Token and Words of which make a parts of this degree. The sage King knew all the force of this Holy Name—he knew that the Grand Architect of the Universe appeared to Moses in the Burning Bush (near which our Lodge is kept) and declared to him that this was his name, and that he was the only one of the patriarchs that knew it; and further that he would be invoked by no other name in the Temple, which he would order to be built in the land of promise, upon the plan and design of the Tables of the law to be deposited therein. This his holy name having so great a report in, and to, the construction of the temple, was the reason of its being made the Masters Word. When Hiram Abiff was killed, we being convinced of his courage and discretion in never disclosing this secret. It was resolved never to entrust a matter of this importance in the future to a single person; therefore the Master's Sign, Token and Word were changed ass it is before related, and not other than the Ancient Masters knew it, until it was taken by the Knights of the Royal Arch

from the Delta in the ruins of Enoch, where was wrote the true name that was made the principle object of the perfection of Masonry. Solomon and Hiram King of Tyre being satisfied in having placed in safety the precious deposit of the Grand, Elect, Perfect and Sublime Masons under the S:S: he named this place the Sacred vault, a denomination truly just; because there was nothing on the Pedestal, save the Divine Delta, and this column was the third that supported the Temple of which you know everything but indifferently, and have always been kept ignorant of the true situation of the Hebraic name thereof, which is that of the Grand Architect of the Universe, and which is called the pillar of perfection and sustains wonderfully the most beautiful place in the Universe. The curious Cowans have not been able to discover the place were this sacred word was deposited, as it was always kept a secret from all Masons, but those of the Royal Arch and of this degree. A strict guard was ever kept at the door, to prevent admission to any but the Grand, Elect, Perfect & Sublime Masons, who repaired there to contemplate the mystery of the sacred word, and there was one substituted in its place for the Inferior degrees, so that it was not possible for any greater precaution to be taken by this wise prince, to preserve this great name from all profane persons, and which rule has always been observed by the Grand Elect, who lived after him, and were possessed of this zeal, and which has been handed down to each other. Then Commenced the unity of the fraternity, which was sworn by the grand, Elect, to which this word was a seal. The Temple was finished in the year of the world 3000, being six months and six days from Solomon's laying the first stone, and finished with the utmost pomp, brilliancy, and magnificence.

This ceremony being over, Solomon gave audience for three days successively to all the Brethren. The first day was to the Elected Masters who were introduced into the sacred vault—the Knights of the Royal Arch took care of the Arches of the vault, & guarded the entrance thereto, at the same time the Grand Masters Architect were in the kings Apartment. He qualified with the Degree of Perfection, the most virtuous among the two orders, & made them promise solemnly, to live by themselves in peace and union and benevolence in

Imitation of their deceased Chief, and that the basis of their actions might like him, be that of Wisdom, justice and equity, and to keep a profound silence relative to their mysteries, & never to reveal them to any one who did not deserve this signal favor by their zeal, fervor & constancy, & to assist mutually each other by their works, and to punish severely treason, perfidy & injustice. On which he gave them his blessing & discovered to them the Ark of Alliance open, from which the grand Architect of the Universe used to deliver his oracles. He ordered many sacrifices and admitted them to a holy Libation, he embraced them and gave to each gold ring, as a proof of the alliance they had contracted with virtue and the virtuous. He gave them many present with permission to stay or retire as they should choose.

The second day Solomon gave admittance to the Masters and Knights Elected in the heart of the Temple, & made them promise as the others had done, that they never would depart from the principles of virtue, of which their ancient chief was a model; always to live united & to help each other in their works. He bestowed on them the degree of Grand Master Architect & decorated them with all the honors relative thereto, & made them promise that they would be faithful guardians of their mysteries & never to communicate them to any who did not merit them. He bestowed on them many favors and permitted them to stay or retire at their discretion.

The third day Solomon gave audience to the Fellow Crafts and Apprentices in the Eastern part of the Temple. He gratified the Fellow Crafts who appeared to him to be virtuous, with the degree of Master, and the Apprentices with that of Fellow Craft. He introduced them into the porch of the Temple, and made them of both degrees, promise never to depart from the principles of virtue, of which their Ancient Chief was their pattern, and to be always united, assisting each other mutually, and to keep secret among them, the Sign, Token and Word of each Degree, and never to communicate them to any but those who should merit it, by their goodness, and were known to be virtuous: he loaded them with presents, and permitted them to stay or go where they pleased, he also

gave order to his Intendants to defray their expenses, until they should arrive at their own Countries and homes.

King Solomon so wise and so just, in all that he had done, became in his latter days deaf to the voice of the Lord, proud of knowing himself to be the greatest Monarch on earth, and having built a Temple so large, that the structure and magnificence of it was the admiration of the Universe: Soon the king did forget the goodness of God, and gave himself up to licentiousness & idolatry; his shameful & excessive complacency to his wives, led him into their vices, and by that means destroyed the piety of his former life, and drew upon him the displeasure of the Almighty. He also profaned the holy temple by offering the incense to the idol Moloch, which should have been burnt in the S:S: This conduct of the King was soon imitated by a great part of the nation, and was viewed with a great deal of concern, anxiety and detestation by all good men and Masons, who brought up their children in his paths of virtue, & according to the tenets they had received by the holy and respectable union that substituted among them. They also endeavored by their counsel and good example to deter & dissuade their fellow citizens from that impiety and sacrilege, which they was so guilty of, but despairing of being able to succeed, they remembered in the bitterness of their hearts the vengeance that god had taken on their forefathers for their disobedience. They imagined that lightning would fall on their heads, and that the superb Temple would be laid low, that Jerusalem would be destroyed, & that their children would suffer for the iniquities of the nation, by a dreadful slavery. These expectations determined the greatest part of the good masons to banish themselves voluntarily out of Judea, so that they might not be inspectors, & sharers in the expected horror & destruction, whenever it should happen.

The crime of the name having arrived at their utmost pitch, & the time come, when god had resolved to deliver them into the hands of their Enemies— Nabuchadnezzar, King of Babylon, by means of Nebuzaredan his General, laid siege to Jerusalem which he took, and having Mastered all Judea, he razed the walls and destroyed to the foundation the Temple of the living God, took the

inhabitants with their King Zedekiah captive into Babylon, exporting with him all the riches of thier Temple. This event happened according to Josephus 470 years 6 months and 10 days after its dedication.

The Grand, Elect, Perfect & Sublime Mason who was left at Jerusalem, defended it with intrepidity, but could not resist the force & vivacity of the conquerors, they were not under any concern about the riches of the place, nor had they any inquietude concerning the Treasure thereof, but only, least the sacred vault should be ransacked, these lively apprehensions remained in the bitterness of their hearts to see the temple ruined and destroyed.

They intrepidly exposed themselves to the fury of the soldiers who guarded the door, till they penetrated through the ruins in the sacred vault, and search with great ardor, till they found the golden plate, on the cubic triangular stone of agate. They also found there the body of Galahad, the son of Sophoris, who was a man of note among the Perfect masons, & chief of the Levites.

Galahad was, at the time, chief guard of the sacred vault, to take care of the burning lamps, and to adore and contemplate the Ineffable Word. He was a man equal to Hiram Abiff who 400 years earlier had lost his life rather than disclose the secret of the Master. This Galahad preferred being buried alive in the ruins of the Temple rather than discover (by his departure) the Treasure to be defiled by the hands of the barbarians. They all cried MAHA MAHARABAC, God be blessed, we have found it—and this is the 3^d pass word and the most necessary to be known by the faithful guardians of the sacred treasure.

It is difficult to express the other demonstrations of joy, with which they were filled at this time. They immediately set to work to efface this sacred name, that it should no more be legible, to run any risk of it being discovered by the impious. They put said golden plate in the ark which contained the tables of the Law & other precious treasures, broke down the cubic agate stone (as they found it impossible to carry it off) oversetting the column or pedestal, on which the sacred name had been deposited. They dug 27 feet deep and there sunk the Ark of Alliance with its covering and contents. They took from Galahad the robes of chief of the Levites, consisting of a tiara and vestment of fine linen,

and covered him with the marble tables which were deposited in the sacred vault, and found also by Gibulum, Joabert & Stokin in the ruins of the holy patriarch Enoch, when they retired satisfied, resolving never to trust in the future to anything, but their memory of carrying down to posterity by tradition that Ineffable Name, from which comes the custom of spelling letter by letter the holy name of names, without ever joining a syllable—an usage afterwards observed when the Temple was rebuilt under Cyrus, & has been particularly observed among us. The Grand priest in the middle of a small number of Perfect Brethren who formed a circle like a chain, used to spell it once a year in the Temple, giving orders to the people to make a great noise, lest they should be head by them.

By their having so great a circumspection, they lost the method of writing & pronouncing this great name. They were uncertain of the number of letters which composed it, & by stopping and giving the syllables, the true pronunciation, which has securely rested to this time only with the Grand, Elect, Perfect & Sublime Masons. As God permitted the Ancient Masters, who were not Elected, and who had the knowledge of this word, before the death of Hiram Abiff, & who had treated Solomon so ill, to form the blamable project of penetrating into the ancient ruins of Enoch, by which means they were all destroyed. The Grand, Elect, Perfect & Sublime Masons who had penetrated into the ruins of the Temple at Jerusalem for the purpose of securing this inestimable treasure, & who had so happily succeeded—left Judea & traveled into strange lands & new Countries into Egypt, Syria and Scythia, even to the deserts of Thebias, others passed the Seas and took shelter in the southern climes, principally in England, Scotland & Ireland, where they continued faithful in virtue, assisting each other, and knowing no superiority among them, but only of those who excelled in virtue and good works, by this means they became the Admiration of the people among whom they had taken refuge, & excited them to the practice of their virtues, which determined many to enter the society of good Masons, beseeching them to be initiated into their mysteries.

The good Brethren chose among them the most eminent & acquainted them with their History, and exhorted them to deplore the uncertainty of human affairs, of which King Solomon was a remarkable example; to shun vice and practice virtue, in imitation of their Master Hiram Abiff, & to crown their zeal and constancy by imitating them in their mysteries. Some of the few who preserved themselves from the general corruption, having with a regret of heart seen some of their Brethren depart from the road of virtue, took a resolution of keeping & preserving their secrets, & remembering certain Signs, which the folly of their Brethren made them forget—they separated themselves from them as if they were not countrymen.

The time arrived when the Christian princes combined together for conquering the holy land, and delivering Jerusalem out of the hands of the Turks, who had it in possession. The good & virtuous Masons worthy of the heritage of those who built the Temple, voluntarily contributed to the execution of so holy an enterprise, & offered their service to the confederate princes on these conditions, that they should have no other Chief but one of their own choosing. The princes accepted their offer & they hoisted their own Standard and departed. In the tumult and disorder of the war they still retained the principles of virtue of which their father had given them the model; they lived perfectly united, lodging together in the same tents without any distinction of rank they knew any general, but in time of battle, retiring on an Equality & giving mutual assistance to each other, and extending their charity to the indigent & even to their Enemies. In all their actions they sustained & gave proof of their great valor & frequently resisted the whole force of the enemies troops. The confederates themselves could not withstand the violent impetuosity of the Turks. But the Brethren reestablished the combat and courage and intrepidity. On signal given they would attack, open, close, rally & fall on the enemy with such impetuosity & firmness that nothing could resist them. These prodigies of valor succeeded alternately—the south wing did not destroy so fast, as did the Masons, on every occasion; Their order, their intrepidity in all dangers, joined to the wisdom, the union, the charity & the

disinterestedness of the Brethren in refusing to partake of the spoils of the field, awakened with the attention, principally of the Knights of Jerusalem, when they came to have a knowledge of the heroes, & saw them entreated their Alliance.

What a moving spectacle was it to see those Illustrious Knights, such worthy defenders of religion, throwing themselves into the arms of those Masonic heroes, calling them their fathers, & offering them the tribute of a grateful acknowledgment. The generous Mason replied that tribute was only due to the Grand Architect of the Universe. That they took up arms to defend the common cause, that Judea was their ancient country, & that their fathers had been obliged to abandon it for many years, the particular circumstances of which, when they reflected on, brought tears from their eyes.

The princes were surprised to meet with so great virtue among the Brethren, and requested to be admitted into their society, & to be particularly initiated into their mysteries. The Masons replied that wisdom, justice & probity, peace, good manners & equity, friendship & union, were the principal laws which charmed them, & their zeal & fervor were recompensed, by partaking of the mysteries of which they had become worthy by their constancy.

The Knights of St. John of Jerusalem readily assented to what the Masons had laid down to them, & were initiated into all their mysteries, instructed in the History, & learnt of them the Grand Mysteries of universal religion & benevolence, & by the Instructions of the Ancient Masons, Masonry in general has been gloriously perpetuated from age to age in all Europe & part of America; & although there has been many revelations in the form of Empires & Kingdoms, yet have they never affected our glorious profession, which has been handed down to us, my dear Brethren, in all its primitive purity.

Let us therefore offer up our prayers at the footstool of the Grand Architect of the Universe, that we may never be divided, & that Masonry may continue throughout all ages. Amen. Amen. Amen.

§. *Lecture*

Q. Who are you?

A. I am what I am and more. I am a Grand, Elect, Prefect & Sublime Mason, and nothing is unknown to me.

Q. Where were you admitted to this degree?

A. In a place where the light of the sun or moon was not necessary.

Q. Where is that place situated?

A. Under the Holy of Holies, in a vault called the sacred vault.

Q. Who received you in that sacred place?

A. The wisest and most powerful of kings.

Q. How did you enter?

A. Through nine long arches.

Q. How did you gain admission?

A. By three knocks.

Q. What did they signify?

A. The age of the Entered Apprentice, and the number of Elected Knights, who penetrated the bowels of the earth and took from thence the inestimable treasure.

Q. What was produced by the three knocks?

A. Five other knocks.

Q. What is their signification?

A. The age of the Fellow Craft, and also the number of the Grand Elect when the treasure was first placed in the arch.

Q. What were their names?

A. SOLOMON, HIRAM, GIBULUM, JOABERT & STOKIN.

Q. What followed these five knocks?

A. Seven other knocks.

Q. What do they signify?

A. The age of the Master Mason, the seven expert Brethren chosen to replace one, and the seven years the temple was building.

Q. What answer was given to these seven knocks?

A. Nine other knocks.

Q. What is signified by those nine knocks?

A. The age of the Perfect Master.

Q. What did they produce?

A. The opening of the ninth vault, and I penetrated into the most holy place in the world, where I heard pronounced, the word SHIBBOLETH.

Q. What is signified by the three lights behind the Master?

A. The three Fellow Crafts, who slew Hiram Abiff.

Q. Who were they?

A. The three Brothers of the tribe of Dan.

Q. How do you enter the Lodge of Perfection?

A. With the character of virtuous firmness and constancy.

Q. How do you stand in the Lodge of Perfect Masons?

A. In an attitude of Admiration.

Q. Why so?

A. Because Moses stood so when he saw God; Solomon and Hiram stood so when the precious treasure was brought before them from the vault of Enoch.

Q. What are the tools of Grand Elect Masons?

A. The shovel, crow, and pickaxe.

Q. How long were the Israelites in bondage in Babylon?

A. Seventy years.

§. *To Close*

Master.— Acquaint the Grand, Elect, Perfect & Sublime Masons that I am going to close the Lodge by 3, 5, 7, and 9.

S. W. Venerable Brethren, the Right Worshipful & Perfect Master is going to close this Lodge of Perfect Masons by 3, 5, 7, and 9.

This is announced by Junior Warden, when they strike 3, 5, 7 & 9 and give the Sign.

Master.— Venerable Brothers Wardens, respectable officers of this Lodge of Grand, Elect, Perfect & Sublime Masons, I charge you to retire in peace to practical virtue, and live always impressed with a just sense of duty that the Grand Architect of the Universe, may always be present with us. May he bless us and all our work.

FINIS



15th Degree of the First Series (1801) of the Southern
Jurisdiction of the United States, called



Knight of the East, or Sword



he hangings of the Council should be of a bluish green, or water color, in remembrance of those events which happened at the river Euphrates, called SATARBUZANAI on the return of the Israelites from captivity, of which a particular account will be given in the History. The Hangings should also be sprinkled with red, in memory of that river.

The Lights which illuminate the Council should be 72 in memory of the 72 years captivity of the Israelites—but may be done with 7 Large and 2 small, the two last years of Sairedes's reign, the time the siege lasted, and the 70 years. The captivity lasted from the time that the Israelites were carried to Babylon by Nebuzaradan under the reign of Nabuchadnezzar, who destroyed the Temple, until the rebuilding of it in the reign of Satrabuzzanes King of Persia. 2^dY on account of the 72 letters which compose the words of the order and those of the Grand Elect Perfect & Sublime Mason, as may be seen in the following example.

Words of the Knts of the E.

YAVIRON HAMAIM ----- 13

RAFODOM ----- 7

BENJAMIN JEHUDA ----- 14

GABAON ----- 6

LIBERTAS ----- 8

TYR ----- 3

JACHIN ----- 6

BOAZ ----- 4

72

Words of G.E.P. & Sub: Mas:

BERITH ----- 6

NEDER ----- 5

SHELOMOTH ----- 9

SHIBBOLETH ----- 10

ELNIHAM ----- 8

MAHER MAHARBUCK ----- 14

GABALON ----- 7

MAHABIN ----- 7

ADONAI ----- 6

72

All the Knights are decorated with a broad green watered ribbon, from the right shoulder to the left hip, a wooden Bridge painted on that part of it which rests on the right shoulder with the letters YH in gold. These letters signify YAVIRON HAMAIM—Liberty of passage for Free Masons.

Order.—The ribbon must be strewed with heads and limbs of bodies newly slain, broken pieces of swords, crowns, scepters &c. &c. and the word Starbuznai in large letters one half on each side of the Badge.

Jewel.—At the bottom of the order must be suspended a small Eastern Saber in a sheath of crimson.

There must be no deaths heads or dry bones, nor any black colors, which have the appearance of mourning. The Knights of the east should never go in mourning for any person, and why should he? On considering the happy revolution of Masons, when they triumphed victoriously in a Combat, wherein some were slain but those under Surturates who endeavored to oppose their passage, contrary to the orders of the greatest King in Persia.

The Green water colored ribbon is the only proper one for them, as well on account of the victory they obtained, as the color of the river on which banks they triumphed. The interspersions of Limbs, heads &c. is a natural representation of what happened on the banks and bridge of the river Euphrates, whose green

water after the bloody battle, was tinged with Assyrian blood, and covered with their limbs, heads and bodies. The River is called by the Knights of the East, SATARBUZANAI, the name of the Chief of the adversaries who opposed the building of the temple; which signifies recovered Art, as we are taught in the Talmud, a signification which agrees with the proposition of the Knights of the East, a name composed of 12 Letters which being added to the other words of the order, form the mysterious number 81 as shall be fully explained hereafter.

Apron.—The Apron is a white skin, lined with red bordered with green. On the flap a bloody head between 2 swords in the form of St. Andrews cross. On the area of the Apron 3 heaps of broken Triangular chains.

§. Explanation of the Draft

At the upper end in the east, stands an Eagle upright on his legs, his wings extended, his head fiercely erected, staring at the sun at his right side, at his left is the moon—by his right foot a large I and by his left a B, and at an equal distance on either side of him the two initial letters of the compound word Y and H.

Immediately under the eagle is a great oblong square, representing the 2nd Temple constructed according to the dimensions of King Cyrus.

In the east part of the oblong square is represented the Holy of Holies where the ark of the Covenant is deposited, covered by the wings of two Cherubims, which sustains the Delta, on which is the name of the sacred Architect of the Universe and never to be pronounced without terror.

The Holy of Holies is to be separated from the rest by a curtain or veil.

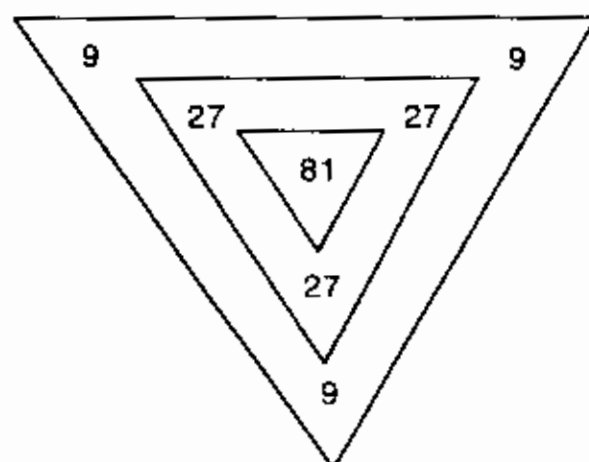
In this sacred places is to be an altar of sacrifices in the middle of which is a flaming heart, with the letters R.O. the initials of two words, which signify, Free or true Masons, such as those who devote the hearts to God and the general good of the Order RAF ODOM. On this altar are likewise all the tools and implements of Masonry, which were employed in the constructions of the Temple.

At the West door is the grand stair case of 7 steps.

Beneath the Altar of sacrifice is the square of 9 which multiplied 3 times make 27 and multiplied again by 3 makes the favorite number of 81, of which, you have here the first example refering the explanation to another occasion, when we will shew you why the number 81 is so peculiarly dear to the perfect Masons. This square of 9 which gives 3 times 27 explains the triple triangle, of which we shall give you the figure. Its explanation is 9 virtuous attributes, to the 3 first of the triangle compose the numbers 81.

Boundless Mercy	Creation	Almighty
Justice	Omniscience	Perfection
Immensity	Beauty	Eternity
3	3	3 Virtues

which added together makes	9
applied to the triple triangle	27
and in letters make	81



B	E	T	E	A	H	B	B	J
E	R	H	T	M	E	A	I	E
R	S	S	H	M	R	L	N	E
I	H	H	E	A	B	O	A	H
T	E	I	L	H	U	N	D	O
H	L	B	I	E	C	M	O	O
N	O	B	N	R	K	A	N	V
E	M	O	I	M	G	H	A	A
D	O	L	H	A	A	A	I	H

3 Words of Engagements.

B ----- 6 Letters

N ----- 5

S ----- 9

Explanation of Engagements.

1st Alliance

2nd Promise

3rd Perfection

3 Pass Words

S ----- 10

E ----- 8

M ----- 14

3 Pass Words

1st Abundance

2nd Mercy of God

3rd Quick, quick destroy it
or make away with it.

3 Covered Words

G ----- 7

M ----- 7

A ----- 6

72

Gr^d Wr^d 9

81

3 Covered Words

1st Favorite or Zealous &
Elected Master

2nd Silence & Respect

3rd O Thou who art Eternal.

Within the Temple, on a line with the Ark, and below the Sun, stands Mount HOREB—Known by all Masons, represented by the Initial letter of its name H.— Under the Moon in the left side stands Mount GABALON, marked by the initial G.— On this mount the sacrifices were made before the Temple was built.

At the south gate is a hand holding a trowel and 5 steps, opposite the gate, in a hod for carrying of mortar, under the 5th step are a heap of Cubic Stones fit for use, and a little further off, a heap of unhewn stones to fortify the building.

At the north gate is a hand armed with a sword and 3 steps, under which is a trophy of arms for the use of the builders in case of urgent necessity.

Lower down are figured the vases, urns, and other sacred ornaments of both Temples, the Molten Sea, the Table of bread of proportion, the Candlesticks with 7 branches, the altar of perfumes, placed immediately below the steps, and surrounded by the instruments of the sacrifice.

In the center of the draft below the 7 steps is the Bible, Square and Compass.—

Somewhat lower on another Line, on the right hand, are represented a shovel, laver & Cutting hammer, and on the 3^d line on the above side, a Level, perpendicular, cube, Triangle and a quadrangle, so disposed that they may occupy the whole Lodge from North to South on the same line.

Upon another line is placed triangular wise a rule, chisel, & mallet and in the center of the void upon the bank of the river, the word Judea or the initial I.

You see in the north a square stone with a ring in it, and the opening of it covered, being the representation of Enoch's Temple, which was built under ground and was composed of 9 Arches—and in the south you see an Egyptian pyramid.

The draft towards the west end is traversed from North to South by the River Euphrates, called by the Knights of the East STARBUZANAI, over the middle of which is a wooden bridge, for the passage of Free Masons to get to Judea. On the bridge are seen the 2 Initials Y & H which means, a free

passage to Free-Masons. You see floating in the river heads, trunkless bodies & Limbs, broken crowns & Scepters.—

On the west side of the river, opposite to the bridge is the word Syria, and at each extremity of the river, on the same side, is represented a Column of chains & Triangular links, and in the middle of these chains, the Candlestick of 7 branches overset.

On the right is a mountain, on which is the letter T representing the quarry of Tyre from whence the stone was taken for the construction of the Temple— and on the left is a mountain with the Letter L representing Mount Lebanon, from which the timber was taken. Below the Mount is, a small oblong square Tomb of Sedecias,² the last King of the race of David.

On the West side of the Bride, and opposite to it, are the two broken Columns of B & J crossing each other.

At the bottom of the draft is represented the plan of the City of Babylon in ruins.— Underneath the Quarry of Tyre, is a heap of triangular chains broken.—

Each article of the explanation of the draft includes a mysterious sense, which will be explained to you in the instructions which will be hereafter given to you—at least, such a part of it—as is consistent with the degrees you have received. The rest must remain an enigma, until the moment when truth shall be wholly unveiled to you in the higher degrees. Happy moment! When Free masons shall be wholly attached to the first principles of the Craft, as that only can give us any rational arrangement, on a solid and permanent situation of happiness. Happy are they who are initiated into our mysteries, but happier are they whose virtues render them deserving of it.

²Zedekiah.

END OF THE EXPLANATION OF THE DRAFT

All the members are styled princes, by the Sovereign, and among themselves they have the title of Excellency.

The Candidate represents ZERUBABEL. The door of the Council must be guarded by the two youngest Knights, armed with their pikes, one stands within the other without. All the Knights are to be armed with Javelins, and when the Sovereign enters the council they form an Arch therewith, for him to pass through.

1st.—The Sovereign represents CYRUS, or DARIUS, ARTAXERXES or LONGIMANUS whose names he assumes indifferently—he is placed in the east, under a canopy, on a Throne dressed in his royal robes.

2nd.—The Grand Keeper of the Seals is called NEHEMIAS, he is placed on the right hand of the Sovereign, and should never leave his place even for a visiting Prince of Jerusalem, who are able to take their seats on his right.

3rd.—The Grand General called SATARBUZANES takes his stand in the west of the Council on the right side.

4th.—The Grand Treasurer called MITHRIDATES is placed in the west, on the right of the Grand General.

5th.—The Grand Orator, of Minister of State, called EZDRAS, is placed on the left of the Sovereign.

The other Brethren, princes, place themselves indifferently on either side. it is not forbidden the council to nominate the 5 Grand officers from among the Brethren in case of the absence of all or either of the officers.

There are no Wardens in this Council.

§. *To Open.*

The Grand General of the Army in the West shall open the Council by saying, "Brother Knights, the Sovereign assembles us to hold a Council, here he comes, let us be attentive to which he proposes to us."

The Sovereign then enters suddenly & passes in the manner already mentioned to his Throne—he strikes his foot stool with his drawn sword, and says—"Princes the Council is Open."

He salutes the Knights by putting his right hand on his heart, and bowing, his crown or hat on.

All the Princes return the salute in the same manner, holding their hats in their left hands, putting the point of their lances to their heart, bowing, when they take their seats.

§. *Reception*

The Candidate stands on the outside of the Council door, covered with a large black crape from his head to his breast, and stands so sear that the Guard within can hear his sighs.

As soon as the Inner Guards hear his sighs he half opens the door, to see what is the matter, and seeing him to be a man in mourning, he shuts the door briskly, and goes and acquaints the Grand General of the Army with it, who leaves his seat without speaking, goes to the Candidate and asks him the following questions, which he answers, being prompted by the Guard without (In a severe tone of voice)—What do you want here?

A. I beg you will procure me the honor of speaking to the King.

Q. Who are you?

A. A Jew by nation, a Prince by blood, descended from the reigns of David of the tribe of Judah.

Q. What is your name?

A. Zerubabel.

Q. What is your age?

A. Eighty One years.

Q. What motives bring you hither?

A. The fears and distresses of my Brethren.

Then the General of the Army says—"Wait awhile. I will go to the King, and intercede for you."

He then strikes the bottom of the door with his foot, it is opened by the guard who recognizing the general gives him admittance, who goes to the foot of the Throne, and relates to the Sovereign what he had heard—who orders him to admit Zerubabel with his face veiled with a crape.

The General, bowing profoundly, goes to Zerubabel and says to him—"You have found grace before the greatest of the Kings of the Earth, he suffers you to appear in his presence veiled."

The General of the Army then gives one stroke on the door, which is opened, and he introduces the Candidate, covered with black crape. The Guards having previously examined him, that he conceals no arms, with which he might attempt the life of the Sovereign.

As the Candidate passes through the council all the Knights stand, with their swords drawn or their lances in their hands, and their hats on.

The general conducts the Candidate to the foot of the Throne where he kneels. The Minister of States, unveils the face, and asks him the following questions—

Q. What brings you hither?

A. I come to implore the Bounty & Justice of the King.

Q. On what occasion?

A. To beg a grace for my Brethren masons, who have been in captivity these 72 years.

Q. Who are you?

A. Zerubabel, a Hebrew Prince, of the blood of David.

Q. What is the grace you ask?

A. To set my Brethren free, to suffer us to return to Judea, and restore the temple, revive the laws of the God of battles, and the ordinances of Moses.

A signal is made to Zerubabel to withdraw, who is conducted to the door by the general of the Army, and is escorted out by some of the Guard, the others shut the door.

The Sovereign then addresses the Knights as follows— Princes, I have for a long time past meditated on giving the Captive Masons their liberty, it troubles me to see these people in chains. Their God, whom they call their Mighty God,

has appeared to me in a vision, and me thought this god, threatened me, like a raging Lion, ready to fall on & devour me. Me thought I heard two words from his mouth, which signifies in our language "Give my people their Liberty, or thou shalt surely die." From you, therefore beloved Princes, I expect council, what must I do with the people of Zerubabel.

The King having ceased speaking, the whole Council observes a profound silence. The Minister of State, gathers the suffrages of each Knight, and reports the same in the Kings right ear, who commands the General of the Army to introduce Zerubabel. After introducing him with a white robe, girded with a broad green ribbon, and in this situation he brings him up to the throne, when falling on his knees, the King says—

Rise, I grant your request, I consent that Israel be set at liberty, and that they may be permitted to return to their own Country, or remain in my dominions. And that you may be enabled to build a temple to the Mighty God, all the vases & ornaments of the old Temple, shall be restored for the adornment of the new. Furthermore, I appoint you Chief of all the Jewish Nation, and command that they obey you as such, and as an authentic mark of my good will I shall arm you with a terrible sword to combat your enemies and make you formidable to such of your Brethren as might arouse the Country to cabul against you. I command my general Satarbuzanes to instruct you in the art of war.

As soon as the King has armed Zerubabel with a sword, he is conducted by the General of the Army to one side of the Council, where he teaches him the method of making himself known, and asks him the following questions, the answers to which are prompted by Mithridates.—

Q. Where is your Country situated?

A. Beyond the River Euphrates to the East of Syria; its name is Judea.

Q. What are the names of those who are captive?

A. Israel. Divided into tribes, that of Benjamin and Juda.

After these questions Starbuzanes says to him—My dear Brother, I rejoice at the favor you have received from our Sovereign. By his bounty you and your nation are now become free. He has armed you with a sword, to defend against yourself against the attacks of your enemies; by the authority he has given me, I will decorate you with a ribbon to which is suspended the Jewel of the order, a sword. You must wear it from the right shoulder to the left hip.

§. *Signs, Token & Words.*

Sign.—Carry your right hand to your right shoulder, and in a serpentine manner bring it down to the left hip where the saber hangs, which you draw and raise, as if you were going to engage an enemy. The other answer the same.

Token.—Clinch the fingers of the left hand with a Brothers left hand, as if you were repulsing each other, to obtain a free passage, putting the points of the sabers reciprocally on each others heart. One says JUDAH, the other answers BENJAMIN.

Pass Words.—The Pass Words are YAVERON HAMAIM, Liberty of Passage.

Grand Word.—In order to make yourself known in a Council you must give the Grand Word, which is RAF ODOM, which signifies a true Mason.

The Candidate is then led to the altar where he kneels and takes the following

§. *Obligation.*

I — — do swear and solemnly promise and engage in the presence of the grand Architect of the Universe and before all the Brethren Knights of the East, here assembled, on the faith of an honest man and Free Mason, to be faithful to my religion, and to the laws of the country I live in, as far as in my power, and that I never will reveal the mysteries of the order of the Knights of the East or Sword, and never to consent to receive or to initiate any to this degree, but a Brother who I am convinced, will be strictly conformable to the ancient statutes & constitutions of the order, under the penalty of being dishonored, and losing the title of a Free Mason, and of being deprived of the advantages of the Council. I also promise to recognize in any part of the earth, the Princes of Jerusalem, as the Chiefs of Masonry, to render them as such all the honor & homage due to their dignity, and to do my best to merit & aspire to that eminent degree. So may God maintain me in uprightness & Justice. Amen. Amen. Amen.

After which the Candidate has the Draft explained to him. The Grand Orator then relates the following

§. *History.*

The Knights of the East date their origin from the captivity of Babylon, where the Israelites remained 70 years, & after the siege of 2 years, they had their liberty granted them by Cyrus King of Persia, by the solicitations of Zerubabel, a Prince of the tribe of Judah, descended from the race of David, and Nehemias, as Holy Man, and of a distinguished family. Cyrus permitted them to return to Jerusalem, and to rebuild the temple, for which purpose, he restored to them all the ornaments which had been carried away at the destruction of Solomon's Temple by Nebuzaradan, General of Nebuchadnezzar's Army. The ornaments & utensils restored to them amounted to 7410.

He entrusted the whole to Zerubabel, commanding him to build the new temple 70 cubits high, and as many broad. He issued an edict, enjoining all his subjects, to let the Free Masons, pass through his dominions without giving them any molestation, under the pain of death to those who should infringe his commands. He ordered Satarbuzanes, his General, teach Zerubabel the art of war, he armed him as a Knight, and gave him powers to confer the same degree on such of the masons whom he should judge worthy of so distinguished an honor.

Zerubabel then assembled all the Israelites to the number of 42,360, exclusive of slaves. He selected those Free Masons who escaped the general slaughter & fury of the soldiers at the destruction of the Temple, and assembled 7000 of them. he armed them all Knights, and placed them at the head of the people, to fight such as should oppose their passage on the road of Judea. The march of the Israelites was prosperous, until they arrived at the banks of the Euphrates or Starbuzanai, which separates Judea from Syria. The Knights masons who arrived there first, found armed troops disposed to hinder them, from passing the bridge, on account of the treasure of the Temple, which they carried along with them. Neither the remonstrances of the Knights, nor the edict of Cyrus was able to restrain their insolence. They fell upon the Knights, who repulsed them with such ardor, that while they were all, either drowned, or cut to pieces, on the bridge.

After this victory, Zerubabel caused an altar to be erected on the field of battle, on which he offered sacrifices to the God of Armies, who had fought for Israel. He took YAVERON HAMAIM for a Pass Word, as it signifies Liberty of Passage.

The Israelites passed the river, and arrived at Jerusalem, after a four months march, on the 22nd of June, at 7 o'clock in the morning.

After a rest of 7 days, the Architects with their associates, began to lay out the New Temple. They divided the workmen into classes, each of which had a chief, and 2 assistants. Each degree in every class, was paid according to their rank in the work, and each had his respective word.

The word of the 1st Class was JUDEA, and were paid at the Column which stood at the entrance to the Temple. the word of the 2nd Class was BENJAMIN, and received their wages at the Portico. The 3rd Class received theirs in the middle of the Temple, after pronouncing YAVERON HAMAIM. The same order was observed at the construction of the new temple, as was practiced in the building of the first.

The work was begun when the Knights Masons were disturbed by false Brethren from Samaria, who jealous of the glory, which the tribes of Judah and Benjamin would acquire, being now free, resolved to make war against them, and defeat their design of re-building the Temple. But Zerubabel, being informed of their intentions, immediately gave orders that all the workmen should be armed, with the trowel in one hand and the sword in the other, that whilst they worked with the one, they might defend with the other, and be able to repulse the enemy if they should present themselves. The construction of the new temple lasted 40 years. It was began in the reign of Cyrus, and was finished in that of Artaxerxes—this Temple was consecrated in the same manner as the first was, by Solomon.

The Decalogue and the ordinances of Moses were observed a new, and a chief was appointed to govern the nation. He was chosen from among the Knights Masons, called Knights of the East, because they were freed and created Knights, by Cyrus, King of Persia.

Their 2nd Temple having been destroyed by the Romans, the Knights Masons of the present age, are descendants of those who constructed it, were obliged, under the conduct of Zerubabel to raise a third to the glory of the Grand Architect of the Universe.

END OF THE HISTORY

§. *Lecture.*

Q. Are you a Knight of the East?

A. I have received that character, my name, my robes, my sword and my firmness will assure you thereof.

Q. By what means did you arrive at this high degree.

A. By my humility my patient & frequent solicitations.

Q. To whom did you apply?

A. To a King.

Q. What is your first name?

A. Zerubabel.

Q. What is your origin?

A. I am an Israelite of the tribe of Judah.

Q. What is your profession?

A. Masonry.

Q. What buildings have you erected?

A. Temple and Tabernacles.

Q. Where did you construct them?

A. In my heart.

Q. What is the surname of a Knight of the East?

A. What of a most Free Mason.

Q. Why are you a most Free Mason?

A. Because the Masons who worked in the Temple of Solomon were qualified as such, and of course, they and these descendants were declared exempt from every charge of duty, even that of going to war—their families being called free by excellence. But in process of time, having been subdued, and only recovered their right through the bounty of king Cyrus, who confirmed it to them, and therefore they are called most free.

Q. Why did Cyrus give the Israelites their Liberty?

A. Because God appeared to him in a dream and gave him a charge to set his people at liberty that they should rebuild the Temple that had been demolished.

Q. What are the duties of the Knights of the East?

A. To Love God and are him, to hold tradition in honor, to succor our Brethren in necessity, to anticipate their wants, to receive with friendship, strangers who are Brethren; to visit the sick and comfort them, to aid in burying the dead, to pray for those who are under persecution, Love mankind in general, avoid the vicious, never frequent places of debauchery, not women of infamous lives, to be religious in adoring your maker, and an exact observer of all the laws of the Country in which I live, and in short to follow the precepts of Masonry in all its points, render Justice and honor to the princes of Jerusalem and respect to all the superior orders.

END OF LECTURE

§. *To Close.*

The Sovereign says—“Princes the Council is over.”

He then strikes the steps 7 times with his sword, upon which, all the Knights say together—“Glory to God, Honor to our Sovereign and prosperity to the Knights of the Order.”

The Sovereign is saluted by all, by bowing and putting their right hand on their hearts.

THE COUNCIL IS THEN CLOSED

§. *Festivals.*

The feats of Obligations of the Knights of the East.—

The Thrice Excellent Knights of the East celebrate the feat of the re-edification of the Temple of the Living God on the 22nd March and the 23rd of September. At the Equinoxes or the renovation of the long and short days, in commemoration of the Temple, having been built twice by the Masons.

When a Knight of the East visits a Lodge of Perfection or Royal Arch chapter, they are to be received with the honors of the Arch, and if the Master of the Lodge is not a Knight of the East, he offers the Hiram & his seat to the visiting Knight, who may accept it or not. If he accepts it, he keeps it for but a few minutes, & then returns them, he then seats himself at the right hand of the Thrice Puissant who offers him Inspection of the Minutes and transaction—If more Knights than one should visit at a time, they take their seats on the right & left of the Thrice Puissant but he who has the superiority of degrees, has the honor of the Hiram and seat offered to him.

FINIS



16th Degree of the First Series of the Southern
Jurisdiction of the United States, called



Prince of Jerusalem



§. *Form of the Council.*



he Council must be divided into two apartments, with an arch in the middle. The first part in the west must be decorated with red, and represents the city of Babylon, where the Most Illustrious and most valorous King Darius is seated on a throne under a red canopy, a small table before him on which is a naked sword, an hand of justice with a roll of paper, a balance, and a scepter in the Kings hand.

The 2nd part, in the east, must be decorated with yellow and represents Jerusalem. The Sovereign is seated on a throne under a yellow canopy, before him a small triangular table on which are a naked sword, a balance & shield, a scepter & a candlestick with 5 branches, & a broad yellow ribbon on from his left shoulder to his right hip.

The 2 Grand Wardens represent the general of the Army & the grand Treasurer. They are seated under a small canopy in the western part of the room, on the right side of the Arch in the same manner as the Sovereign, except the crown. The Grand keeper of the Seals is called Nehemias and sits on the right hand of the Sovereign. The Minister of State is called Esdras & is seated on the left hand of the Sovereign.

The other Princes are placed to the right and left by graduation, and the door of the Grand council must always be guarded by the two youngest Princes, who receive their orders from the general of the Army, and they must be armed with a

spear instead of a sword. All the princes who are in office ought to be armed with a shield and lance.

The council must be illumined by 125 lights distributed by fives, representing the embassy which was compose of 5, and the 2nd room or apartment of the council must be lighted with several lights, placed without the order, to represent the bonfires made at the City of Jerusalem upon the return of the Ambassadors. In one corner of the apartment must be a cabinet, where King Darius worked with Satrap.

Apron.—The apron is red, lined & bordered with yellow, on the flap a balance equal held by the hand of Justice. On the area a Temple, on each side of which is a Cross and shield with the letter T: on one side and A: on the other.

Order.—The order must be worn from right to left, 4 inches wide & yellow, bordered with red, to the end of which must be appended a gold medal, on which must be 5 stars, one sword double edged, in the middle of the stars, on each of the sword the letters D:Z:

Gloves.—The gloves are red.

§. To Open.

The most illustrious and Valorous prince Zerubabel says to the Wardens in the west—Thrice illustrious Princes, how came it that this place is divided into two parts, and that the east part is decorated with yellow, and the west with red?

A. The eastern parts represents Jerusalem with yellow or gold colored hangings, & is the holy place where the first temple dedicated to the service of the Living God was constructed; the western part, which is adorned with red represents the great city of Babylon—the red hangings are the emblem of the blood that was spilt in the different combats that were fought on the road between Babylon & Jerusalem, by the Knights Masons when they returned from their captivity.

Q. Who presides in this our Grand Council?

A. The prince Zerubabel, under the title of Equitable.

Q. Who are the grand Wardens?

A. Two of the Princes under the title of Most Profound, or Most Enlightened.

Q. If that is so, Thrice Excellent Brothers princes Most Enlightened, grand Wardens, acquaint the Thrice valorous Brethren here present that I am going to open the Grand council.

A. Most Excellent Brothers, most Valorous Princes & Most Illustrious Princes, the Sovereign of Sovereigns hereby acquaints you, that the grand Council is opened, and you will therefore be attentive to what he proposes.

Q. What is the O Clock?

A. it is the hour of 5 in the Evening.

The Sovereign strikes 5, one by itself and 4 quick on the steps of the Throne, & says—"Most Valiant Princes, the Council is opened," which is repeated by the grand Wardens, as also the 5 knocks.

§. *Form of the Reception.*

The Candidate must be in the Anti-Chamber where, after he has remained for some time, the Master of Ceremonies goes to him, blindfolds him & conducts him to the door, and announces him by 5 knocks, when the door is opened, he introduces and carries him to the east to Zerubabel, who demands for what purpose he comes before him. He answers that he comes on an Embassy to the Great King Darius to complain against the Samaritans. Zerubabel answers that the great King Darius was not there, but that will be the road he must follow. They then give him a light and arm him with a naked sword & buckler. They also give him the ornaments of the Knights of the East, when he is conducted to their Great King Darius, brandishing and flourishing his sword as if fighting his way. he must also be accompanied by 4 Princes. When he arrives before the Great King Darius, he delivers the subject of his embassy as follows—

"I am come with my 4 companions Knights Princes of Jerusalem, with a deputation from the people of Jerusalem, & as their ambassador to pray for

Justice against the Samaritans, who refuse to contribute to the rebuilding of the holy temple, & to furnish the requisites for the sacrifices & other necessities."

The Great King Darius then gives him a letter, which having received, he takes his leave of the King, & returns back by the same road he came, brandishing his sword as if fighting with his enemies, when he arrives he is conducted to Prince Zerubabel & delivers him the letter, who orders it to be read and is as follows—

"We, Darius, King of Kings, willing to favor & protect our dear people of Jerusalem after the example of our Most illustrious predecessor king Cyrus, having heard the complaint against the Samaritans, we will and do ordain that they shall continue to pay the tribute which they owe for the support of the sacrifices of the Temple, otherwise we shall punish their further disobedience. given in our Grand Court, the 4th day of the 2nd Month in the year 3534 & in the 3^d year of our reign."

After which Zerubabel congratulates them on their success & orders that the people be informed thereof, and then gives the following

§. *Obligation.*

I — — do promise & engage on my sacred word of honor, in the presence of Almighty god, and the Most Excellent Princes of Jerusalem of the Grand Council here present never to reveal to the Knights of the East, or Sword, or any other person below this degree the secrets which are now going to be communicated to me, under the penalty of being destroyed for ever, to be divested of all my clothing, & my naked body exposed to every affliction, torture & hardship that can be inflicted on me, my heart to be pierced with a dagger until my blood is drawn forth. I further promise & swear never to fight or combat with any Brother of this degree, nor dishonor him, but to do him all the good in my power. So God maintain me in uprightness & Justice. Amen.

After he has taken this obligation he is conducted out of the Council, & goes from Jerusalem, accompanied by 4 of the Princes, in imitation of Prince Zerubabel, whom he represents at the head of the Embassy, the road that he traveled in the council represents the road which Zerubabel traveled from Jerusalem to Babylon, the combating & fighting which he performed is figurative of that which Zerubabel performed against the Samaritans in his route—his travels being finished he is presented to Prince Zerubabel to whom he gives an account of his Journey and the subject of his embassies.

He returns by the same road, where he meets with the same obstructions, which he combats and overcomes, in this he imitates the celebrated deputation which was sent from Jerusalem to the Great King Darius—being returned from his journey he is again presented to Zerubabel to whom he delivers the letter he received from the Great King Darius, which indicates the return of the embassy from Babylon to Jerusalem, Zerubabel reads & gives orders that the people be informed of the success of the embassy. He departs the Council to return against with honor when he is shewn by particular friendship the magnificent with which the embassy was received at Jerusalem, when the mysteries are made known to him, which represents the power given by the people of Jerusalem to their ambassadors.

As a recompense for their glorious success, that being finished, the signs, tokens, the pass word and sacred word are given to him, with the manner of entering the Grand Council at the time of his knocking at the door for admission.

§. *Sign, Token & Word.*

Sign.—The Sign is the right arms extended horizontally as his as the shoulder.

Token.—The Token is by taking each others left hand & placing the thumb on the middle joint of the little finger, striking 5 times.

Pass Word.—The Pass Word is TEBETH, which signifies the 20nd day of the 10th month, on which day the ambassadors made their entry into Jerusalem.

March.—The march is to take 5 steps on the square.

Sacred Word.—The Sacred Word is ADAR, signifying the 23rd of the 12th month, on which day thanks were given to the Almighty, for the reconstruction of the Temple.

Age.—The age of a Prince of Jerusalem is 5 times 15.

§. *History.*

The Samaritans having refused to pay the tribute for the sacrifices of the Temple, Zerubabel sent 5 ambassadors of Knights of the East to the Great King Darius whose residence was at Babylon to prefer his complaints to him. The Samaritans having notice thereof assembled to oppose their passage, but those Knights being filled with zeal and courage valiantly fought and forced a passage to Babylon, where they made known the subject of their embassy to the Great King Darius.

The king, to render them Justice, gave them a latter in which he ordered the Samaritans to submit themselves and pay a tribute to the Jews, his allies. On their return to Jerusalem they were received in royal pomp and magnificence. The people met them without the city & accomplished them, singing songs of joy and praise for their happy return.

They proceeded to Zerubabel to whom they delivered the letter of the Great King Darius—Zerubabel read it with a loud voice and gave orders to inform the people of the embassy, & that the Great King Darius had graciously granted their request & in consequence of their fidelity & courage they were appointed Governors and Princes of Jerusalem to render Justice to the people. They were

ornamented with habits of gold stuff, most rare and precious. They were decorated with a yellow ribbon which hangs from the right shoulder to the left hip, to which was suspended a medal of gold upon which was engraved a balance, to shew that they ought to conduct themselves with Justice and Equity. There was also a hand of Justice on the reverse side of the medal, as a mark of their authority over the people, as Princes of Jerusalem, which dignity was offered to them as a recompense for their services rendered & the courage they manifested in protecting the workmen in the construction of the Temple, & on the embassy. They assembled in the two chambers of the Temple to render justice to the people. This, my dear Brother, is an exact abridgment of the origin of the Princes of Jerusalem.

§. Duties & Privileges Of Princes Of Jerusalem

Princes of Jerusalem are chiefs of Masonry—they have a right to inspect all Lodges, & councils, as far as the Knights of the East, they can revoke & annul all the work done in such, if found repugnant to the Constitution and Laws of Masonry.

When a Prince visits a Lodge or Council of Masonry, he must be decorated with his proper clothing & order to make himself known, that he is a Prince of Jerusalem—upon which the Sovereign or Venerable Master must depute a Brother of that Degree (if there is such in the Lodge) to try & examine him, this done he enters into the council or Lodge to give an account that the visitor is such as has been announced. If it is in a Council the Sovereign orders the door to be thrown wide open, he calls to order, to form the Arch of Steel, & places him to his right hand, and does him all the honors due to him. If it is in a Symbolic Lodge, the visitor must be known as a Prince of Jerusalem to some Brother in the Lodge of the same degree, otherwise he must pledge his word of honor that he is such. The Worshipful deposes 4 of the most eminent Brothers if the Lodge, at the same time he ought not to deprive those of their places who are in office. Those deputies accompany him to the door, which is then opened, & the Arch of Steel is formed. They give him the most eminent place, & if the Worshipful is not

a Prince of Jerusalem, he must offer him his place and mallet to the visitor, who is at liberty to accept or refuse it, when he leaves the Lodge, the same ceremonies is performed as at the time of his entry.

§. *Lecture.*

Q. Are you a Prince of Jerusalem?

A. I know the road to Babylon.

Q. What were you formerly?

A. A Knight of the East.

Q. How came you to arrive at the dignity of Prince of Jerusalem?

A. By the Grand Zerubabel and the courage I have manifested in many conflicts.

Q. How do the Princes of Jerusalem travel?

A. From Jerusalem to Babylon.

Q. Why?

A. On account of the Samaritans having refused to pay the tribute for the sacrifices of the Temple, they were appointed to go in an embassy to Babylon to the Great King Darius to make known their complaints.

Q. How many Knights composed that embassy?

A. Five.

Q. Who presided at that embassy?

A. The Grand Architect of the Universe & myself.

Q. Did they meet with any enemies on the road with whom they combated?

A. The Samaritans against whom they were going to complain, armed themselves to oppose their passage, whom they encountered & vanquished.

Q. What did they obtain from Darius?

A. A letter, in which he ordered those people to pay the tribute, on failure of which he should punish him.

Q. How were they received in Jerusalem?

A. With royal and magnificent pomp, the people went out of the city to meet them & accompanied them to the Temple with songs of joy, thanking the Grand Architect of the Universe for their safety & success, & they were elected princes & Sovereigns of Jerusalem.

Q. Where did they assemble to administer Justice to the people?

A. In the two chambers of the Temple.

Q. How were they clothed?

A. In gold, to decorate princes so respectable the choice was made of the cloth that was most precious.

Q. Was there nothing more remarkable or conspicuous in their decorations?

A. They had a yellow sash hanging from their right shoulder to the left hip, at the end of which was engraved a balance, a two edged sword, 5 stars with the letters D:Z: which signifies DARIUS & ZERUBABEL.

Q. Why all those attributes?

A. To remind them, that they ought at all times to conduct themselves with equity.

Q. What does their habit represent?

A. The Temple of Solomon—the courage that was displayed in the rebuilding; the square and compass & trowel were the tools which were made use of; the sword and the shield are the arms of the Princes Knights, made use of to defend the workmen while they were constructing the Temple. the hand of Justice shews the power of the Princes of Jerusalem.

Q. Why is the habit commonly called an apron?

A. To remember that it was by its means they arrived to the high degree of Prince of Jerusalem.

§. *To Close.*

Sovereign.—Thrice Illustrious Brethren Valorous Princes Most Enlightened, what hour is it actually?

General.—Most Illustrious Most Valorous & Most Equitable Sovereign, the sun has traversed half his career, and Justice has been done to the people.

Q. Thrice Illustrious & most Enlightened princes, proclaim that I am going to close this Grand Council by the mysterious numbers.

A. Thrice Excellent & most valorous Princes, the Sovereign of Sovereigns announces that the Grand Council is about to be closed.

A short silence then ensues, after which they all arise, then the Sovereign strikes 5 with his sword on the Table 7 says—"This Council is closed," which is repeated by the Grand Wardens with the 5 strokes, then all the Brethren strike 5 and the Council is closed.



17th Degree of the First Series (1801) of the Southern
Jurisdiction of the United States, called



Knights of the East & West



§. *Form of the Grand Council.*



The Grand Council of Knights of the East & West must be hung in red spread with Gold stars. In the east of the council Chamber must be a canopy elevated by 7 steps, supported by 4 Lions or Eagles, and between them an animal of the Human form with 6 wings. On one side of the throne must be a transparent painting of the sun, and on the other side, the moon—below the moon is stretched a Rainbow. In the East a Basin with perfume and water and a skull. On the south side there must be 6 small canopies and on the north side 5, elevated by 3 steps, for the Venerable ancient, and opposite the throne in the West are two canopies, elevated by 5 steps for the two ancient officers, who act in this Council as Grand officers or Wardens.

A full Grand Council must be composed of 24 Knights. The Venerable Master is called "All Puissant", the Wardens and the 21 other Brethren, are called Respectable Ancients. If there are more Brethren present, they are styled Respectable Knights, and are placed North and South, behind the small canopies. The first canopy at the right side of the Puissant is always vacant for the Candidate.

All the Brethren are clothed in white, with a zone of gold round their waist, long white beards, and golden crowns on their heads.

The Knights in their ordinary habits, wearing a broad white ribbon from the right shoulder to the left hip, with the Jewel suspended thereto. They also wear the cross of the Order to a black ribbon round their necks.

The All Puissant has his right hand on a large Bible, which lays on the pedestal, and from which is suspended seven large seals.

The Draft of the Council is an Heptagon in a circle, over the angles these letters, B.D.W.P.H.G.S. In the center, a man clothed in a white robe, with a girdle of gold round his waist, his right hand extended and surrounded with 7 stars, he has a long white beard, his head surrounded with a glory, a two edged sword in his mouth—seven candlesticks round him, and over them the following letters H.D.P.I.P.R.C.

Jewel.—Is an heptagon of silver, at each angle a star of Gold, and one of these letters B.D.W.P.H.G.S. In the center, a Lamb on a book with 7 seals. On the reverse, the same letters in the angles, and in the center, a two edged sword, between a balance.

Apron.—White lined with red, bordered with yellow or gold, on the flap is painted a two edged sword, surrounded with the 7 holy letters, or the apron may have the plan of the draft painted on it.

§. *To Open.*

The All Puissant, with his right hand on the Bible sealed with seven seals, demands—“Venerable Knights Princes, what is your duty?”

A. To know if we are secure.

Q. See that we are so.

A. All Puissant, we are in perfect security.

The All Puissant strikes 7 times and says—“Respectable Knights Princes, the Grand Council of Knights of the East and West is open. I claim your attention to the business thereof.”

A. We promise obedience to the all Puissant commands.

They rise and salute him, when he returns the compliment and requests them to be seated.

§. *Reception.*

The Candidate must be in the Ante-chamber, which must be hung with red, and lighted by 7 lights, where he is clothed with a white robe, as an emblem of the purity and innocence of his life and manner. The Master of Ceremonies brings him barefooted to the Council Chamber door, on which he knocks 7 times, which is answered by the All Powerful, who desires the youngest Knight to go to the door, and demand who knocks.

The Master of Ceremonies answers—It is a valiant Brother and Most Excellent Prince of Jerusalem, who requests to be admitted to the Venerable and All Puissant.

The Knight reports the same answer to the All Puissant, who desires the Candidate to be introduced.

The Most Ancient Respectable Senior Grand Warden then goes to the door, and takes the Candidate by the hand, and says—"Come, my dear Brother, I will show you mysteries worthy the contemplation of a sensible man. Give me the Sign, Token, and Word of a Prince of Jerusalem."

After which the Candidate kneels on both knees, about 6 feet from the throne, when the Most Ancient Respectable Senior Grand Warden says to him—"Brother, you no doubt have always borne in memory the obligations of your former degrees, and that you have, as far as in the power of Human Nature, lived agreeably to them?"

Cand.—I have ever made it my study, and I trust, my actions and life will prove it.

Q. Have you particularly regarded your obligations as a Sublime Knight of Perfection, Knight of the East and Prince of Jerusalem; Do you recollect, having injured a Brother in any respect whatsoever? Or have you seen or

known of his being injured by others, without giving him timely notice, as far as was in your power? I pray you answer me with candor.

Cand.—I have in all respects done my duty, and acted with integrity to the best of my abilities.

The All Puissant says—"You will be pleased to recollect, my Brother, that the questions which have now been put to you, are absolutely necessary for us to demand, in order that the purity of our Most Respectable Council may not be sullied; and it behooves you to be particular in your recollection. As the indispensable ties which we are going to lay you under, will, in case of your default, only increase your sins and serve to hurl you sooner to destruction, should you have deviated from your duty.—Answer me my dear Brother.

Cand.—I never have.

The All Puissant says—"We are happy, my Brother, that your declaration coincides with our opinion, and are rejoiced to have it in our power to introduce you into our society. Increase our joy by complying with our rules, and declare if you are willing to be united to us by taking a most solemn obligation?"

Cand.—I ardently wish to receive it and to have the honor of being united to so respectable and virtuous a society.

The All Puissant orders one of the Knights to bring an ewer containing some perfume, a basin of water, and a clean white napkin to the Candidate, who washes his hands.

The All Puissant says—"It is necessary my Brother we should always appear in the presence of the Grand Architect of the Universe, with pure hands and hearts."

Then the Candidate is brought close to the foot of the throne, where he kneels on both knees, and placing his right hand on the Bible, his left hand between the hands of the All Puissant, in which position he takes the following

§. *Obligation.*

I — do promise and solemnly swear & declare, in the awful presence of the only One Most Holy, Puissant, Almighty, and Most Merciful Grand Architect of Heaven & Earth, who created the universe and myself through his infinite goodness, and conducts it with wisdom and justice—and in the presence of the Most Excellent and Upright Princes and Knights of the East and West, here present in convocation and Grand Council, on my Sacred Word of Honor and under every tie, both moral and religious, that I never will reveal to any person whomsoever below me, or to whom the same may not belong, by being legally and lawfully initiated, the secrets of this Degree which are now about to be communicated to me, under the penalty of not only being dishonored but to consider my life as the immediate forfeiture, and that to be taken from me with all the tortures and pains to be inflicted in manner as I have consented to in my preceding degrees.

I further promise and solemnly swear, that I never will fight or combat with my Brother Knights, but will, at all times, when he has justice on his side, be ready to draw my sword in his defense, or against such of his enemies who seek the destruction of his person, his honor, peace or prosperity—that I never will revile a Brother, or suffer others to reflect on his character in his absence, without informing him thereof, or noticing it myself, at my option; that I will remember on all occasions, to observe my former obligations, and be just, upright, and benevolent to all my fellow creatures, as far as is in my power.

I further solemnly promise and swear that I will pay due obedience and submission to all the degrees beyond this, but particularly to the Princes of the Royal Secret, and the Supreme Council of Grand Inspectors General of the 33rd, and regulate myself by their determinations, and that I will do all in my power to support them in all justifiable measures for the good of the Craft, and advantage of Masonry, agreeably to the Grand Constitutions.— All this I solemnly swear and sincerely promise, upon my sacred word of honor, under the penalty of the severe wrath of the Almighty Creator of Heaven and Earth,

and may he have mercy on my soul, on the great and awful day of judgment, agreeably to my conformity thereto. — Amen. Amen. Amen.

The All Puissant then takes the ewer filled with perfumed ointment, and anoints his Head, Eyes, Mouth, Heart, the tip of his right Ear, hand, and foot, and says—“You are now, my dear Brother, received a member of our society. You will recollect to live up to the precepts of it, and also remember that those parts of your body, which have the greatest power of assisting you in good or evil, have this day been made Holy.”

The Master of Ceremonies then places the Candidate between the two Wardens, with the draft before him.

The Senior Warden says to him—“Examine with deliberation and attention everything which the All Puissant is going to show you.”

After a short pause, he says—“Is there mortal here worthy to open the book with the 7 seals?”

All the Brethren cast their eyes down and sighing.— The Senior Warden, hearing their sighs, says to them—“Venerable and respectable Brethren, be not afflicted—here is a victim [pointing to the Candidate,] whose courage will give you content.”

S.W. to the Candidate—“Do you know the reason why the ancients have a long white beard?”

Cand.—I do not, but I presume you do.

S.W.—They are those who came here after passing through great tribulation, and having washed their robes in their own blood—will you purchase your robes at so great a price?

Cand.—Yes I am willing.

The Wardens then conduct him to the basin, and bare both his arms—they place a ligature on each, the same as in performing the operation of blood-letting. Each Warden being armed with a lancet, makes an incision in each of his arms, just deep enough to draw a drop of blood, which is wiped on a napkin, and shown to the Brethren.

The Senior Warden then says—"See, my Brethren, a man who has spilled his blood to acquire a knowledge of our mysteries, and shrunk not from the Trial."

Then the All Puissant opens the 1st Seal of the Great Book and takes from thence a bone quiver, filled with arrows, and a crown, and gives them to one of the Ancients, and says to him—"Depart and continue the conquest."

2nd.—He opens the 2nd Seal and takes out a sword and gives it to the next aged, and says—"Go, and destroy peace among the profane and wicked Brethren, that they may never appear in our Council.

3rd.—He opens the 3rd Seal, and takes a balance, and gives it to the next aged, and says—"Dispense rigid justice to the profane and wicked Brethren."

4th.—He opens the 4th Seal, and takes out a skull, and gives it to the next aged, and says—"Go, and endeavor to convince the wicked that death is the reward of their guilt."

5th.—He opens the 5th Seal, and takes out a cloth, stained with blood, and gives it to the next aged, and says—"When is the time, that we shall revenge and punish the profane and wicked, who have destroyed so many of their Brethren by false accusations.

6th. He opens the 6th Seal and at that moment the sun is darkened and the moon stained with blood.

7th.—He opens the 7th Seal, and takes out incense which he gives to a Brother, and also a vase with 7 Trumpets, and gives one to each of the seven aged Brethren. After this the 4 old men, in the 4 corners, shew their inflated

bladders, representing the 4 winds, when the All Puissant says—"Don't strike the profane and wicked, until I have selected the true & worthy Masons.

Then the 4 winds raise their bladders,

1st.—And one of the trumpets sounds, when the 2 Wardens cover the Candidates arms, and take from him his apron & jewel of the last degree.

2nd.—The second trumpet sounds, when the Junior Warden gives the Candidate the apron and jewel of this degree.

3rd.—The third trumpet sounds, when the Senior Warden gives him a long white beard.

4th.—The fourth trumpet sounds, and the Junior Warden gives him a crown of gold.

5th.—The fifth trumpet sounds, and the Senior Warden gives him a girdle of gold.

6th.—The sixth trumpet sounds, and the Junior Warden gives him the sign, token, and words.

7th.—The seventh trumpet sounds, on which they all sound together, when the Senior Warden conducts the Candidate to the vacant canopy.

§. Signs, Token & Words.

Sign.—One looks to the right shoulder, and is answered by the other looking to the left shoulder.

Token.—One puts the right hand to the left shoulder and looks to the right, the other his left hand to the right shoulder and looks to the left.

Words.—One says ABADON, the other answers JABULUM, which signifies angel of Abyss.

§. *Origin of this Degree.*

When the Knights and Princes were embodied to conquer the Holy Land, they took a cross to distinguish them, as a mark of being under its banners. They also took an oath to spend the last drop of their blood to establish the true religion of the Most High God. Peace being made, they could not fulfill their vows, and, therefore, returning home to their respective countries, they resolved to do in theory what they could not do by practice—And determined never to admit or initiate, any into their mystic ceremonies, but those who had given proofs of Friendship, Zeal, and Discretion. They took the name of Knights of the East and West, in memory of their homes and the place where the order began; and they have ever since invariably adhered to their ancient customs and forms of Reception. In the year 1118, the first Knights, to the number of Eleven, took their vows between the hands of Garinus, Patriarch and Prince of Jerusalem, from whence the custom is derived of taking the obligation in the same position.

§. *Lecture.*

Q. Are you a Knight of the East and West?

A. I am.

Q. What did you see when you were received?

A. Things that were marvelous.

Q. How were you received?

A. By water and the Effusion of Blood.

Q. Explain this to me?

A. A Mason should not hesitate to spill his blood for the support of Masonry.

Q. What are the ornaments of the Grand Council?

A. Superb thrones—sun, moon, perfumed ointment, and a basin of water.

Q. What is the figure of the Draft?

A. An heptagon within a circle.

Q. What is the representation of it?

A. A man vested in a white robe with a golden girdle round his waist—round his right hand 7 stars, his head surrounded with a Glory—a long white beard, a two-edged sword across his mouth, surrounded by 7 candlesticks, with these letters; H.D.P.I.P.R.C.

Q. What signifies the circle?

A. As the circle is finished by a point, so should a Lodge be united by Brotherly love and affection.

Q. What signifies the Heptagon?

A. Our mystic number which is enclosed in seven letters.

Q. What are the seven letters?

A. B.D.W.P.H.G.S., which signifies Beauty, Divinity, Wisdom, Power, Honor, Glory and Strength.

Q. Give me the explanation of these words?

A. BEAUTY, to adorn; DIVINITY, that Masonry is of divine origin; WISDOM, a quality to invent; POWER to destroy the profane and unworthy Brethren HONOR is an indispensable quality in a Mason, that he may support

himself in his engagements with respectability; GLORY that a good Mason is on an equality with the greatest prince, and STRENGTH is necessary to sustain us.

Q. What signifies the seven stars?

A. The seven qualities which Masons should be possessed of—Friendship, Union, Submission, Discretion, Fidelity, Prudence and Temperance.

Q. Why should a Mason be possessed of these qualities?

A. Friendship is a virtue that should reign among Brothers. Union is the foundation of society; Submission, to the laws and regulations, and decrees of the Lodge, without murmuring; Discretion, that a Mason should always be on his guard, and never suffer himself to be surprised; Fidelity, in observing strictly our obligations; Prudence, to conduct ourselves in such a manner that the profane, though jealous, may never be able to censure our conduct; and Temperance, to avoid all excesses that may injure either body or soul.

Q. What signifies the 7 candlesticks, with their 7 letters?

A. Seven crimes, which Masons should always avoid; viz: Hatred, Discord, Pride, Indiscretion, Perfidy, Rashness, and Calumny.

Q. What are the reasons that Masons should particularly avoid these crimes?

A. Because they are incompatible with the principles and qualities of a good Mason, who should avoid doing an injury to a Brother, even should he be ill treated by him, and unite in himself all the qualities of a good and upright man. Discord is contrary to the very principles of Society; Pride prevents the exercise of humanity; Indiscretion is fatal to Masonry; Perfidy should be execrated by every honest man; Rashness may lead us into unpleasant and disagreeable dilemmas; and Calumny, the worst of all, should be shunned as a vice which saps the very foundation of friendship and society.

Q. What signifies the two-edged sword?

A. It expresses the superiority of this degree over all others that precede it.

Q. Are there any higher degrees than this?

A. Yes; there are several.

Q. What signifies the book with 7 Seals which none but one can open?

A. A Lodge or Council of Masons, which the All Puissant alone has a right to convene and open.

Q. What is enclosed in the first seal?

A. One bow, one arrow, and one crown.

Q. What in the second?

A. A two-edged sword.

Q. What in the third?

A. A Balance.

Q. What in the fourth?

A. Death's head.

Q. What in the fifth?

A. A cloth stained with blood.

Q. What in the sixth?

A. The power to darken the Sun, and tinge the Moon with Blood.

Q. What is in the 7th Seal?

A. Seven trumpets and perfumes.

Q. Explain these things to me.

A. The bow, arrow, and crown, signifies that the orders of this respectable Council should be executed with as much quickness as the arrow flies from the bow, and be received with as much submission, as if it came from a crowned head, or chief of a nation. The sword, that the Council is always armed to punish the guilty. The balance is a symbol of justice. The skull is the image of a Brother who is excluded from a Lodge, or Council. This idea must make all tremble, when they recollect the penalties they have imposed on themselves under the most solemn obligations. The cloth stained with blood, that we should not hesitate to spill ours for the good of Masonry. The power of obscuring the sun and tingeing the moon, with blood, is the representation of the power of the Superior Councils—in interdicting their works, if they are irregular, until they have acknowledged their error, and submitted to the rules and regulations of the Craft, established by the Grand Constitutions. The seven Trumpets and perfumes, signify that Masonry is extended over the surface of

the Earth, on the wings of fame, and supports itself with honor—The perfumes mark that the life of a good Mason should be free from all reproach.

Q. What age are you?

A. Very Ancient.

Q. Who are you?

A. I am a Pathmian.

Q. From when came you?

A. From Pathmos.

END OF THE LECTURE

§. *To Close.*

Q. What is the Clock?

A. There is no more time.

The All Puissant strikes 7 and says—"Venerable Knights, Princes, the Council is closed."

The two Wardens repeat the same and the Council is closed.

FINIS

BOOK 4th

*Copy of the M.S.S. belonging
to Ill^{trs} Brother Giles F. Yates,
R & K—H, S.P.R.S. &
Sov. Gnd Ins. Gen^l of 33:rd—A.L. 5833*



18th Degree of the First Series (1805) of the Southern
Jurisdiction of the United States, called



**Knight of the Eagle, or Pelican
Sovereign Prince of Rose Croix de Heroden**



§. Form of Reception



When a Brother wishes to receive this high degree, he must produce his certificate of Knight of the East, Prince of Jerusalem, and Knight of the East & West. The following articles must be read to him, to which he must agree before he can be received.

1st.—He must present at the door of the Chapter the following petition, & must kneel while one of the Brethren reads it—

"Brother — — who is a Knight of the East, Prince of Jerusalem, & Knight of the East & West, begs leave to represent to the Sovereign chapter the earnest desire he has, to arrive to the Sublime Degree of Rose Croix, the point of Perfection of Masonry, & that you will be pleased [being at present assembled,] to admit him among the number of Knights, if he is found worthy. And your petitioner shall never cease to make vows to Heaven, for the prosperity of the order & good health of all the Brethren."

After the petition is read the Candidate must sign it.

2nd. The Candidate must remain on his knees, at the door of the Chapter, until the answer is thrown to him on the floor by a Knight, when he rises & reads it. In the answer he will find the day appointed for his reception, and the name of the Knight who is to give him the necessary instructions. The Knight who is

named in the answer, directs the Candidate to procure three pairs of gloves, [one pair of which must be women's] & two sticks of fine sealing wax for the seals. He also directs him to present to each of the Brethren, one pair of men's, & one pair of women's gloves, and two sticks of sealing wax.

3rd. He must make a donation of at least 6 dollars to the Superior Lodge, Chapter or Council of the Sublime Degrees, which must be done before he is received, & may be appropriated either to defray the expenses of the order or be given to the poor. He must also present to the Lodge three white wax candles for the Master, & two to each of the Knights, at his reception, previous to his entering into the third apartment.

4th. He must solemnly engage on his honor, never to reveal the place where he was received, who received him, nor those who were present at his reception.

5th. He solemnly promises to conform to all the ordinances of the Chapter, & keep himself uniformly clothed as far as he is able.

6th. He must promise to acknowledge his Master at all times & in all places; never to confer this degree without permission, & to answer for the probity & respectability of those whom he proposes.

7th. That he will be extremely cautious in granting this degree, that it may not be multiplied unnecessarily. If the Candidate promises to perform these requisitions he may be admitted.

§. Title of the Order

This order, which is the NEC PLUS ULTRA of Masonry, has different titles. It is called Rose Croix from the rose on the cross of the jewel, being emblematical of the Son of God, who is compared to a rose by the evangelist—Knight of the Eagle, because of the eagle represented in the jewel. Knight of the Pelican, emblematical of the Son of God, who shed his blood for the great family of mankind.—De Heroden, because the first Chapter of this degree was held on a mountain of that name, situated between the west and north of Scotland, and where there is at this day the Superior Lodge and residence of the Sovereign Grand Chapter.

They meet in an old castle belonging to the Knights of the Rose Croix. It is from this circumstance that three-fourths of the Lodges of England took the name of the Rose Croix de Heroden, and the other fourth the name of Rose Croix, Knights of St. Andrew, because the first Masons of Scotland made a procession every year on the festival of that Saint—and because it is the day of their regular constitution, which has induced many to call it St. Andrews, which also is in commemoration of the troubles of that country. The form of the true jewel being lost, they substituted the cross of St. Andrew, though the ceremonies of this degree have no Connection with that jewel. They are yet worn in the Lodge of Cologne, suspended to a red ribbon in the form of a collar. In Berlin to a green ribbon—they also wear it to a button hole.

Jewel.—The jewel of this degree is a compass of gold extended to 60 degrees. The head of the compass is a covered rose, the stock of which comes to a point. In the middle of the compass is a cross, the foot of which rests on the middle of the circle, and the head touches the head of the compass. On one side an eagle, touching a quarter of the circles, the wings and head reclining. On the other side a pelican picking its breast to nourish its young which must be in a nest under it. On the head of the compass must be a crown. On the circle must be engraved on one side, the Knight in hieroglyphics, on the other side the pass word. The jewel must be of gold—the eagle and pelican of silver. It is worn to a collar of a bright red color, of at least three inches broad, edged with black—a rose at the lower end and a black cross on each side. The Knights must wear this jewel in every Lodge, and announce themselves at the door as Knights of Rose Croix, that they may receive the honor due to them.

Apron.—For the first chamber, white leather lined, and bordered with black, three red roses placed triangularly on the flap—a human skull with two thigh bones placed across each other, also on the flap. At the bottom of the apron must be a globe, surrounded by a serpent, and on the pocket of the apron a large I.

For the second chamber, red lined and bordered with the same. On the middle of the flap must be embroidered a triple triangle, with three squares within

three circles, an I in the middle, which forms the jewel of the second chamber. On each side of this must be embroidered two compasses; the point of one stands in one square of the circle, and the other stands on a triangle, with the point down.

Jewel & Order.—For the 1st chamber, a broad, black ribbon from the left shoulder to the right hip, (3 inches broad.) On the breast a small cross of red ribbon—below this must be a red rose and a small rose of black below this, to which must be suspended a gold cross.

For the 2nd chamber, the order and jewel of this degree.

Clothing of the Knights, Jewels, & Titles of the Officers.—All the Brethren must be dressed in black clothes, with their swords on. The Master must be decorated with a brilliant star of seven points, which he wears on his breast over his heart. In the middle must be a circle and in its center the letter G. The following three words must also be engraved within the circle around the G.—Faith, Hope & Charity.

The Master is called, "Ever Most Perfect Sovereign." The Senior Warden wears a triangle, and is called, "Most Excellent and Perfect." The Junior Warden wears the Square and Compass, one above the other, and is called "Most Excellent and Perfect." The Brethren are called "Most Respectable Knights Princes of Masons."

1st Apartment.—The 1st apartment is a representation of Mount Calvary. It must be hung with black tapestry, and lighted with 33 yellow wax candles, in 3 candlesticks and eleven branches each. There must be three columns of 6 feet high & on the chapter of each must be written one of the following words, in large characters of gold—Faith, Hope & Charity. These columns may serve as candlesticks.—At the east end of the Chapter there must be a hill or bank raised to represent Mount Calvary, upon which must be placed three large crosses, and upon each a human skull and two thigh bones across. In the front of this must be the altar covered with black, on which must stand a cross and two yellow wax candles lighted. Behind the altar must be a black curtain to intercept the view of the Mount. It must extend to the top of the Chapter, and be made to open in the middle, and be drawn to each side. The Master must be seated on the last step

of the altar, having a small table before him, on which is a lighted wax candle, a Bible, square & compass, and triangle. There must be no chairs or benches in the Chapter, but all the Brethren must be seated on the floor. All the Brethren must wear over their black clothes a white satin chasuble, bordered with black ribbon, two inches in width. A red cross, two inches in width, must reach from the top to the bottom of it. It must be made as the chasuble of a Catholic priest which he wears over the alb, when celebrating mass.

2nd Apartment.—The east end of the 2nd apartment must represent in transparent painting, the resurrection of Jesus Christ, the Savior of mankind—over which must be a brilliant triangle surrounded with glory. The hanging must be of transparent painting, representing the light blue æther of the sky, interspersed with glory. The altar must be splendidly decorated and illuminated with transparent lights.

There must be no candles in this apartment, as all the light must be received through the transparencies. No other figure must be painted on the hangings but the representation of our Savior at the resurrection. At the east, and behind the hangings, at some little distance, must be an organ or a band of music.

3rd Apartment.—On the hangings of the 3rd apartment must be represented, in transparent paintings, all the horrors which we attach to the idea of Hell, or of a place formed for the punishment of the worst of crimes; such as human figures & monsters with convulsed muscles, engulfed in flames, &c. &c. On each side of the door a human skeleton, with an arrow in his hand. Each apartment must be separate, only connecting with a narrow door.

§. *To Open.*

M.—My Perfect brothers, Knights Princes of Masons, assist me to open this Chapter.

The Wardens repeat the same one after another. The Master then knocks 3 & 4, which is repeated by the Wardens.

M.—Most Excellent and Perfect Wardens, what is our care?

S.W.—Most Wise, Perfect and Sublime Master, it is to ascertain whether the Chapter is well covered, and all the Brethren present are Knights of the Eagle and Rose Croix.

M.—Convince yourselves, my Perfect Brethren, one from the south and one from the north.

This the Wardens do by demanding from each Brother in rotation the sign, token, and word, after which they give an account to the Master, who says, "Most Perfect Senior Warden, what is the o'clock?"

S.W.—The moment when the veil of the Temple was rent; when darkness and consternation covered the earth; when the Blazing Star disappeared and the lamp of day was darkened; when the implements of Masonry were lost and the Cubic Stone sweat blood and water—that was the moment when the great Masonic word was lost.

M.—Since Masonry, my Brethren, has sustained so great a loss, let us employ ourselves by new works, to recover the word which was lost, for which purpose let us open the Chapter of Rose Croix.

S.W.—My Brethren let us do our duty; the Sovereign Chapter of Rose Croix is open.

Junior Warden repeats the same, after which all the Knights bend their right knees to the altar, repeating the same words seven times, a short interval between the 6th and 7th.

M. — What is the cause of our assembling here, Most Excellent Senior Warden?

S.W. — Ever Most Perfect and Sovereign Master, the propagation of the order & the Perfection of the Knight of the East, who demands to be received among us.

Then Brethren proceed to ballot for the Candidate.

§. Form of Reception.

When the Candidate has given satisfactory answers to all the conditions proposed to him, he must be placed in the chamber of reflection, which must be painted black, with a small table in it with a Bible and several human bones on it. The only light is received from a candle or lamp placed in the skull of a human skeleton. The Master of Ceremonies goes to the Candidate and decorates him in the attributes of the last degree he has received, & also with his sword and white gloves on.

He then says to him—"All the temples are demolished; our tools are destroyed with our columns; the sacred word is lost, notwithstanding all our precaution; and we are in ignorance of the means of recovering it, or of knowing each other. The order, in general, is in the greatest consternation—Will you assist us in recovering the word?"

The Candidate replies—"Most cheerfully."

The Master of Ceremonies says—"Follow me, if you please"—when he conducts him to the door of the chapter, whereon he knocks as a Knight of Rose Croix.

The Senior Warden demands—"What do you want?"

A. It is Brother Knight of the East and West, who is wandering in the woods & mountains, & who, at the destruction of the second temple, lost the word and humbly solicits your aid and assistance to recover it.

The door is opened & the Candidate is introduced. All the Brethren are seated on the floor, their right hands on their necks, their left covering their face, their heads down, their elbows on their knees, and their jewels covered with black crape.

The Master is in the same position at the table. The Senior Warden knocks as a Rose Croix, and announces him to the Master, who says—

"My Brother, confusion has come on our works, and it is no longer in our power to continue them. You must perceive from our looks and the consternation which prevails among us, what confusion reigns on the earth. The vail of the temple is rent, [*at this moment the black curtain is withdrawn*] the light is obscured and darkness spreads over the earth; the flaming star has disappeared, the cubic stone sweats blood and water, and the sacred word is lost; therefore it is impossible we can give it to you, nevertheless it is not our intention to remain inactive; we will endeavor to recover it. Are you disposed to follow us?

A. Yes, I am.

M. — Brother Wardens make the Candidate travel for 33 years [*alluding to the years of the Savior's life*] to learn the beauties of the new law [*which is reduced to 7 times round the Lodge.*]

The Wardens lead him slowly around the Lodge, and when he passes before the altar he must kneel, and when passing in the west he bends his right knee, they make him observe the columns and repeat the name of each as he passes them. After he has performed this ceremony, the Wardens knock one after the other and announce him to the Master, who says—

"My Brother, what have you learned on your journey?"

A. I have learned three virtues by which to conduct myself in future, Faith, Hope, Charity — inform me if there are any others.

Master. — No, my Brother, they are the principles and the pillars of our new mystery. Approach near to us and make an engagement never to depart from that faith.

The Brethren rise. The Candidate kneels on the last step of the altar and places his hands on the Holy Bible and takes the following

§. *Obligation.*

I — do most solemnly and sincerely promise and swear, under the penalty of all my former obligations, which I have taken in the preceding degrees, never to reveal either directly or indirectly, the secrets or mysteries of Knight of the Eagle, Sovereign Prince of Rose Croix, to any Brother of an inferior degree, nor to any in the world besides, who is not justly and lawfully entitled to the same, under the penalty of being forever deprived of the true word, to be perpetually in darkness, my blood continually running from my body, to suffer without intermission, the most cruel remorse of soul; that the bitterest gall mixed with vinegar, be my constant drink; the sharpest thorns for my pillow; and that the death of the cross may complete my punishment, should I ever infringe or violate in any manner or form, the laws and rules which have been, are now, or may be hereafter made known or prescribed to me; and I do furthermore swear, promise and engage on my sacred word of honor, to observe and obey all the decrees which may be transmitted to me by the Grand Inspectors General, in Supreme Council of the 33rd degree, that I never will reveal the place where I have been received, nor by whom I was received, nor the ceremony used at my reception, to any person on earth, but to a lawful Prince of Rose Croix; that I never will initiate any person into this degree but by a lawful patent obtained for that purpose, either from this Chapter, or from a superior Council—so help me God, and keep me steadfast in this my solemn obligation. Amen.

He kisses the Bible.

The Master says—"My Brethren, all is accomplished!"

The Brethren all place themselves on the floor & cover their faces with their hands, except the Wardens who continue with the Master, and the Candidate whom they deprive of his apron and order. The Master invests him with the chasuble and says—

"This habit, my Brother, teaches you the uniformity of our manners and our belief, and will recall to your recollection the principal points of our mysteries. The black apron with which I invest you, is to mark our sincere repentance of those evils which were the cause of all our misfortunes, and it will also serve to show you those who are in search of the true word. The ribbon is the mark of our constant mourning, till we have found it. Pass to the west and assist us to search for it."

The Wardens conduct him to the west. The Master knocks 6 and 1, as a Knight—The Wardens repeat it. All the Brethren rise and place themselves in the sign of the Good Pastor.

The Master demands—"Brother Master Wardens, what is the motive of our assembling?"

A. The loss of the word, which, with your assistance, we hope to recover.

Q. That must we do to obtain it?

A. To be fully convinced of the three virtues which are the basis of our columns and our principles.

Q. What are they?

A. Faith, Hope, Charity.

Q. How shall we find those three columns?

A. By traveling three days in the most profound obscurity.

The Master says—"Let us travel, my Brethren, from east to north, & from west to south."

All the Brethren travel in silence, bending their knees as they pass the altar in the east, and go 7 times round. At the third time of going round, the Master passes to the 2nd apartment; at the 4th time the Wardens; at the 5th time all the officers; at the 6th time, all the Brethren; at the 7th time, the Master of Ceremonies stops the Candidate and says—

"You cannot enter unless you give me the word."

The Candidate answers—“I am in search of the word, by the help of the new law and the three columns of Masonry.”

During this time the Brethren in the 2nd apartment take off their black decorations, and put on the red, and also uncover their jewels. The Candidate knocks on the door, and the Warden, for answer, shuts the door in his face.

The Master of Ceremonies says—“These marks of indignity, are not sufficiently humiliating, you must pass through more rigorous proofs, before you can find it.”

He then takes off the Candidate the chasuble and black apron, and puts over him a black cloth covered with ashes & dust, and says to him—

“I am going to conduct you into the darkest and most dismal place, from whence the word shall triumphantly come to the glory and advantage of Masonry; place your confidence in me.”

He then takes him into the 3rd apartment, and takes from him his covering, and makes him go three times around, [showing him the representation of the torments of the damned,] when he is led to the door of the Chapter and the Master of Ceremonies says to him—

“The horrors which you have just now seen, are but a faint representation of those you shall suffer, if you break through our laws, or infringe the obligation you have taken.”

The Master of Ceremonies knocks on the door of the Chapter, and the Warden reports to the Master, who orders him to go and see who knocks. The Master of Ceremonies, answers—

“It is a Knight, who, after having passed through the most profound and difficult places, hopes to procure the real word as a recompense for his labor.”

The Wardens give an account to the Master, who says—"Introduce him to the west of the Chapter with his eyes open."

The Wardens bring him in & then cover him again with his vail.

Master.—From whence came you?

Cand.—From JUDEA.

Q. By what road have you passed?

A. By NAZARETH.

Q. Who conducted you?

A. RAPHAEL.

Q. What tribe are you of?

A. Of the tribe of JUDAH.

Q. Take the initial letters of each of these words, and tell me what they form?

A. J, N, R, J.

Master.—My Brethren, what happiness! The word is recovered; give him the light.

The vail is taken off, and all the Brethren striking with their hands seven times, cry—"Hosanna in the highest; on earth peace, good will towards men."

The music immediately plays the following anthem, which is devoutly sung by all the Knights.

ANTHEM

Grateful notes and numbers bring
While the "name of God" we sing
Holy, holy, holy Lord,
Be thy glorious name adored.
Men on earth, and saints adore—
Sing the great Redeemers lore.
Lord, thy mercies never fail,
Hail celestial goodness hail!
While on earth ordained to stay,
Guide our footsteps in thy way:
Mortals raise your voices high
Till they reach the echoing sky.

After the anthem is sung, the Master says to the Candidate—"Approach, my Brother, I will communicate to you our perfect mysteries."

The Wardens conduct him to the Master, who says—"I congratulate you, my Brother, on the recovery of the word, which entitles you to this degree of Perfect Masonry. I shall make no comment or eulogium on it. Its sublimity will, no doubt be duly appreciated by you. The impression which, no doubt, it has made on your mind, will convince you that you were not deceived when you were informed that the ultimatum of Masonic perfection was to be acquired by this degree. It certainly will be a source of very considerable satisfaction to you, that your merit alone has entitled you to it. And I hope, my Brother, that your good conduct, your zeal, your virtue and discretion, may always render you deserving of the high honor which you have received, and I sincerely wish that your life may long be preserved, to enable you to continue an useful member, & an ornament to our society."

§. *Signs, Token & Words.*

1st Sign.—The first Sign is called the Sign of the Good Pastor or Shepherd. Cross the arms on the breast, the hands opened & eyes raised to Heaven. This is the Sign of the Order.

2nd Sign.—The second Sign is called the Sign of Recognition. Raise the right hand with the fore-finger pointing to Heaven. The answer is to point to the earth with the same finger. These two signs are given alternatively.

3^d Sign.—The third Sign is that of Help. Cross the legs, the right behind the left. The answer is to cross the left behind the right.

Token.—The Token is to give the sign of the Good Pastor, facing each other, bow & reciprocally put the hands crossed on the breast, giving the fraternal kiss, & pronouncing the pass word.

Pass Word.—The Pass Word is EMANUEL.

Sacred Word.—The Sacred Word is I.N.R.I. [J.N.R.J.], pronouncing the letters alternatively. They are the initials of JESUS NAZARENUS REX JUDÆORUM, Jesus of Nazareth, King of the Jews.

The Sovereign Master then says—"Go, my Brother, and make yourself known to all the members of the Sovereign Chapter, and return again."

The Candidate goes and whispers in the ears of the Knights the pass word; he then returns, and kneels before the altar. All the Brethren place their right hands on him.

The Sovereign Master takes the ribbon, to which is suspended the true jewel uncovered, and says to him—"By the power which I have received from the Sovereign Chapter of Rose Croix de Heroden, I receive and constitute you Prince Knight of the Eagle, Perfect Free Mason de Heroden, under the title of the Rose Croix, that you may enjoy, now & forever, all the privileges, prerogatives, & titles attached to that sublime degree, as virtue and humility are the foundation of it. I hope, my Brother, never to see you dishonor the ribbon

with which you have been invested, & which a Perfect Mason should never quit but at his death."

§. *Lecture.*

Q. Are you a Knight & Prince of Rose Croix?

A. Most Wise and Perfect Sovereign, I have that happiness.

Q. Where was you received?

A. In a Chapter where reigned decency & humility.

Q. Who received you?

A. The most humble of all.

Q. How was you received?

A. With all the formalities requisite on that great occasion.

Q. How was you presented to the Chapter?

A. Of my own free will and accord.

Q. What have you seen on entering the chapter?

A. My soul was in ecstasy at the sight of our ineffable mysteries & silence reigned in the Lodge—and the situation of the Knights gave me a high idea of what was going to be communicated to me.

Q. What did they do with you afterwards?

A. They made me travel for 33 years. [*This number of years alludes to the age of the Savior when he was crucified.*]

Q. What did you learn in your travels?

A. I learned the name of the 3 columns which support our edifice, & as they are 3 great virtues, they are the foundation of this degree.

Q. When your journey was over, was your labor, pains & work finished?

A. The Most Wise ordered me to be conducted to the altar & there to kneel in the presence of Him before whom all nations bow & to take a most solemn obligation—which I did with as much respect as possible—my heart was penetrated with what I was saying, with a firm resolution of observing the same.

Q. What was done with you after that?

A. I was clothed with marks of grief & repentance, and was taught the reason thereof—All the knights then made a journey, by which we passed from misery to happiness; the dark & obscure road by which we traveled, was

overcome with firmness, and we received as a recompense the object of our desire.

Q. What was you seeking for in this journey?

A. The word which was lost, and which our perseverance enabled us to recover.

Q. Who gave it to you?

A. It is not permitted to any person to give it; but having reflected on what I was seeing & hearing I found it myself with the help of Him who is the author of the word.

Q. Give it to me?

A. I cannot—interrogate me.

Q. What country are you of?

A. Of Judea.

Q. Where have you passed?

A. By Nazareth.

Q. What was the name of your conductor?

A. Raphael.

Q. What tribe are you of?

A. The tribe of Judah.

Q. I am not better instructed.

A. Most Wise, enable me to assemble the initial letters of the word, and you will find the subject of our joy & our mysteries.

Q. J, N, R, J, JESUS NAZARENUS REX JUDÆORUM.

A. It is very just, Most Wise.

Q. Did they give you any thing else?

A. The pass word, and the signs and tokens to make myself known.

Q. Give me the first sign?

A. (*given.*)

Q. What do you call it?

A. The Good Pastor or Shepherd.

Q. After having given you all this, what did they do with you?

A. The Most Wise and the Knights constituted me Prince Knight of the Eagle, Perfect Mason, under the title of the Sovereign Knight of Rose Croix, and decorated me with the ribbon & jewel, and gave me the explanation of them; after which I made myself known to all the Knights, and took my place in the chapter.

Q. What was done with you afterwards?

A. The Most Wise made an exhortation, after which the business of the chapter was gone through and a convocation made for the next, and the chapter was closed in the usual form.

§. *To Close.*

The Most Wise knocks 7 times on the step of the altar. The Wardens repeat the same. The Knights rise up.

The Master asks the following questions—Most Excellent Brother Senior Warden, what's the o'clock?

A. The moment when the word was recovered; when the cubic stone was changed into a mystic rose; when the flaming star appeared in all its splendor; when our altars resumed their ordinary form; when the true light dispelled darkness, and the new law becomes visible in all our works.

Then the Most Wise takes the charity box to distribute to the ordinary servants, or the Brethren, who are in necessity, after which, he demands if any of the Knights have anything to offer for the good of the order and this chapter, and says—

"Brother Wardens, give notice that this chapter is going to be closed."

This done, they knock the same as the Master, and make the ordinary acclamations. The Master leaves his place, makes his obeisance, embraces all the Knights, and says—"Profound Peace."

All the Brethren do the same. The Most Wise then says, [having first saluted with his mallet]—

"My Brethren, this Sovereign Chapter of Rose Croix is closed—let us do our duty."

They all exclaim—VIVAT!

The Master says—"Let us go, my Brethren, and make the reflection which our work requires—let us go & return in peace."

The Brethren then take the buckles out of their shoes, and wear their shoes in the form of slippers.

The only banquet, or ceremony of the table, used in chapters of Rose Croix, is the following, which is indispensably necessary, being in commemoration of the repast of our Savior, which he gave at Emmaus, when he made himself known to his disciples after his resurrection.

The Most Wise orders the youngest Knight to go and prepare every thing for their repast—he goes into an apartment appropriated to this purpose, and covers the table with a white cloth, and places thereon a loaf of which bread in a plate in the center of a triangle, formed with 3 candlesticks, in which must be candles of white or yellow wax. He then takes to the Master wands of six feet high, who receives them and returns them to the Candidate, who presents one to each Knight. They then follow the Master to the banquet, where they place themselves round the table, and standing with their heads uncovered, except the Master, who puts on his hat after prayer.

§. *Prayer.*

Sovereign Creator of all things, who provides for all our necessities and wants, bless this food of which we are now going to partake, that we may receive it for thy honor and glory, and for our satisfaction and refreshment. Amen.

The Master breaks the bread and takes a piece, then passes it to the right for the rest, and when all are provided, they eat it. The young admitted Knight brings a goblet of wine which he places in the middle of the table. The Master take it, and makes the sign of Rose Croix, drinks, and presents the goblet to the Brother next to him, who drinks and passes it round till it comes to the Master again, who goes with all the Knights and throws what is left into the fire, being all kneeling on one knee, in the manner of making an offering.

The all rise, when the Master embraces them, and says—

“Peace be unto you”

They answer—“Be it so. Amen.”

They go to the other chamber, where they put their buckles in their shoes and retire.

The feast of this chapter is on Shrove Tuesday, which cannot be dispensed with; and if there is but one Knight in a place, he must absolutely perform the ceremony of this festival, that he may reunite himself in spirit with his Brethren who do the same. If he is traveling on the road and meets a Brother, they are obliged to go to some convenient house to celebrate it.

§. Ordinances.

The Knights of the Rose Croix have the privilege of holding the mallet of the Master in all Lodges; but if they do not choose to receive it they place themselves at the side of the Master, taking rank of all the officers. If the Master, through ignorance of his quality, does not make him that polite offer, he must seat himself on the floor, at the column of the Entered Apprentice. When a Knight signs a Masonic paper, he must affix his rank to his signature and also seal it with his coat of arms;—



Where there is a regular chapter, they must assemble, at least, six times a year, viz^t—The annual Feast, Shrove Tuesday, Tuesday after Easter, the Day of Ascension, and Saints Day, exclusive of two Grand Festivals of St. Johns, which cannot be dispensed with. In a constituted Chapter, there must be, at least, 3, till the number becomes greater; then the officers are elected as in other Lodges. The election is made the Tuesday after Easter, when they enter into their charge, and the former officers are to render an account of their proceedings for the year past.

They are obliged to be charitable to all the poor, particularly to all distressed Masons. They must visit the prisoners. If a Knight falls sick, they are obliged to visit him and pay particular attention that he wants for nothing, which they can

supply him with. On the death of a Knight, he shall be decorated with his ribbon and jewel round his neck, and his funeral shall be attended by all the Knights, clothed in all their orders, if it can be done without causing reflection on the order: after which, a chapter shall be opened. The Brother who succeeds him, shall wear his jewel, covered with black crape, for three days. In the French Chapters it is usual to keep the anniversary of his death, and pronounce an eulogy on his virtues.

It is forbid, under any pretext, whatsoever, for one Brother to fight or combat with another. No Brother can absent himself from the chapter, unless in case of sickness, or other good and sufficient reasons, of which the chapter must approve. The chapter must only be lighted with wax candles, or sweet oil.

FINIS