

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 TWO

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19th Degree of the First Series (1801) of the Southern
Jurisdiction of the United States, called



**Grand Pontiff, or
Sublime Scotch Masonry**



§. *Decorations of the Lodge.*



The Hangings of this Lodge must be Blue spread with gold stars.

The Master of this Lodge goes by the title of Thrice Puissant.

He is clothed in a white satin robe, and sits on a Throne under a Blue Canopy, behind which, in a niche, is a transparent light, sufficient to light the Lodge. The Thrice Puissant holds a scepter in his hand.

There is only one Warden, who sits opposite the Thrice Puissant in the west, and holds a golden staff in his hand. All the rest of the Brethren are clothed in white robes, and have the title of Faithful and True Brothers. They all wear a blue satin fillet round their foreheads, with 12 golden stars embroidered thereon.

§. *The Draft of the Lodge.*

Represents (viz^t.) square city, or celestial Jerusalem, descending on clouds from Heaven, to crush the remains of the present Jerusalem, or a three headed serpent or Hydra in chains, representing the wickedness of the infidels yet remaining there. This celestial Jerusalem has 12 gates, three on each side. In the center of the city is a tree which bears 12 different kinds of fruits. The present Jerusalem underneath, seems to be turned upside down, and the celestial Jerusalem appears to crush the 3 headed serpent. On one side of the Draft you see a high mountain.

§. *To Open the Lodge.*

The Thrice Puissant strikes twelve, at equal distances, and then demands the following questions—

Q. Brother what's the o'clock?

A. The hour foretold.

M. Faithful Brethren, the whole is ALPHA, OMEGA and EMANUEL. Let us work.

Then the Warden knocks 12, as above, and says—“Faithful Brethren, the Lodge of Grand Pontiff is open.”

§. *Form of the Reception.*

The Candidate must be decorated with the attributes of Knight of the East and West, a blue satin fillet with 12 gold stars, tied round his forehead, before he enters.

He is immediately introduced into the Lodge, when the Warden places him on the top of a mountain, and asks him—

“Brother, do you detest what is perfidious? Do you promise that you will break all communications, correspondence, and Friendship with those who are so?”

The Candidate answers—“I promise and swear.”

Then the Warden leaves the Candidate, and comes down the mountain backwards, and goes to the Celestial city, and with a surveyors chain measures the 4 sides of it, when he goes to the Candidate again, and tells him, “Brother, that city [pointing to it] measures 12,000 furlongs each side.” Then he takes the Candidate by the hand, and both come down backwards, he places him before the draft, facing the Thrice Puissant. After a minutes silence, he makes him take 3 square steps towards the chained serpent, then one step on each side of the 3 heads, he then kneels 3 times with his right knee, holding at the same time, his right hand horizontally towards the Thrice Puissant.

[This ceremony is instead of an obligation.]

The Thrice Puissant orders him to retreat 3 steps, which brings him to the bottom of the draft, where the Warden gives him the sign, token, and word— (viz^t)

§. *Sign, Token & Words.*

Sign.—The Sign is, Hold your right hand horizontally, the fingers Extended, then drop 3 fingers perpendicularly downwards.

Token.—The Token is, put reciprocally, the palm of the right hand, on the fore head of the other.

Words.—The words are, one says HALLELUJAH; the other answers LET US PRAISE THE LORD. The first says again EMANUEL, the other answers. GOD GRANT.

Order.—The Order is a broad red ribbon, with 12 golden stars embroidered thereon, it is worn from the right shoulder to the left hip.

Jewel.—The Jewel is a square of Gold, on one side is engraved the word ALPHA and on the other side OMEGA.

§. *Lecture.*

Q. What are you?

A. I am a Sublime Grand Pontiff.

Q. Where have you received this degree?

A. In a place where there was neither sun nor moon to light it.

Q. Explain this to me?

A. As the Grand Pontiff never wants any artificial light, the faithful and true brothers, the Sublime Grand Pontiffs, do not want riches or titles to be admitted into the Sublime Degrees, as they prove themselves worthy of admittance by their attachment to Masonry, the faithful discharge of their several obligations, their virtue, and true and sincere friendship for their Brethren in general.

Q. What does the draft of this Lodge represent?

A. A square city of four equal sides, with three gates on each side, in the middle of which is a tree, which bears 12 different kinds of fruit. The city is suspended as on clouds, and seems to crush a 3 headed serpent.

Q. Explain this to me.

A. The square city represents Ancient Free Masonry, under the title of Grand Pontiff, which comes down from heaven to replace the Ancient Temple, which is represented by the ruins and the 3 headed serpent underneath.

Q. How comes Masonry to have fallen into ruin, since we are bound to support it, and are attached to it by our obligations, which cannot be equivocal?

A. It was so decreed in old times, which we learn from the writings of St. John, whom we know to have been the first Mason who held a Lodge of Perfection.

Q. Where does St. John say this?

A. In his revelation, where he speaks of Babylon and the celestial Jerusalem.

Q. What signifies the tree, with the 12 different fruits, which stands in the center of the square city?

A. The tree of life is placed there to make us understand, where the sweets of life are to be found; and the 12 fruits signify that we meet in every month to instruct ourselves mutually, and sustain each other against the attacks of our enemies.

Q. What is the meaning of satin fillet with the 12 golden stars, which the Candidate wore round his forehead?

A. It procures those who wear it an entrance into our Lodge, as it likewise procures the entrance of those who wear it, into the celestial Jerusalem, as St. John himself informs us.

Q. What is the meaning of the 12 Golden stars on the fillet of the Candidate, and on those of the Brethren?

A. They represent the 12 Angels, who watched at the 12 Gates of the celestial Jerusalem.

Q. What signify the blue hangings, with the golden stars thereon?

A. The blue is the symbol of Lenity, Fidelity, and sweetness, which ought to be the share of every faithful and true Brother—And the Stars represent those Masons, who have given proof of their attachment to the Statutes and rules of the order, which in the end, will make them deserving of entering into the celestial Jerusalem.

Q. What age are you?

A. I reckon no more.

Q. What remains for you to acquire?

A. The Sublime truths of the degrees above this.

Q. What is your name?

A. Faithful and True Brother.

§. *To Close.*

T.P. What is the clock?

W. Thrice Puissant, the hour accomplished.

T.P. ALPHA and OMEGA—Let us rejoice, my Brethren.

He then strikes 12, which is repeated by the Warden, and the Lodge is closed.

FINIS



20th Degree of the First Series (1802) of the Southern
Jurisdiction of the United States of America, called



**Master Advitam,
Grand Master of all Symbolic Lodges**



§. *Decorations.*



his Lodge must be decorated with blue and yellow. The Grand Master sits on a throne, elevated by nine steps, under a canopy. Before it is an altar, on which is a sword, bible, compass, square, mallet, &c. as in the Symbolic Lodges. Between the altar and the south is a candlestick with 9 branches, which is always lighted in this Lodge. There are two Wardens in the west. The Grand Master represents CYRUS ARTAXERXES, wearing his royal ornaments and a large blue and yellow ribbon crossing each other.

§. *To Open.*

Grand Master. — I desire to open the Lodge.

He then descends to the lowest step of the throne, and when he is assured that the Lodge is tyed, he knocks 1 and 2 with his mallet. Each Warden repeats the same, which makes 9.

G.M. — Where is your Master placed?

W. — In the east.

G.M. — Why in the east?

W. — Because the glorious sun rises in the east to illumine the world.

G.M.—“As I sit in the east, I open this Lodge,” which is repeated by the Wardens.

Then all the Brethren clap with their hands 1 and 2.

§. *Form of Reception.*

The Candidate represents Zerubabel, who enters the Lodge by himself, without being introduced, decorated with the jewels and badges of the highest degrees he has taken. The Wardens take him by the hand and place him in a blue elbow chair opposite the Grand Master, who demands from him, all the words, from an Entered Apprentice up to a Grand Pontiff, & after he has satisfied the Grand Master, and is found worthy to hold a scepter, they make him travel 9 times round the Lodge, beginning in the south, and then by nine square steps he advances to the throne, and walks over two drawn swords, laid across. There must be a pot with burning charcoal close by the throne, that the Candidate may feel the heat of the fire while taking the obligation, in doing which, he lays his right hand on the Bible, which is covered by the Grand Master's right hand, and then takes the following

§. *Obligation.*

I — — do most solemnly and sincerely swear and promise under the penalties of all my former obligations, to protect the Craft and my Brethren with all my might, and not to acknowledge any one for a true Mason, who was not made in a regularly constituted and lawful Lodge. I furthermore do swear that I will strictly observe and obey all the statutes and regulations of the Lodge, and that I will never disclose or discover the secret of this degree, either directly or indirectly, except by virtue of a full power in writing, given me for that purpose by the Grand Inspector or his deputy, and then to such only as have been Masters of a regular Lodge. All this I swear under the penalties of being forever despised and dishonored by the Craft in general.

He then kisses the Bible.

§. *Signs, Token & Words.*

1st Sign.—The 1st Sign is to make 4 squares—with your right hand and arm, the fingers clinched & the thumb elevated, clapping your hand twice on your heart, then put your left hand on your left hip, the thumb and fingers also making a square as well as the arm. at the same time putting your two heels together. forming another square.

2nd Sign.—The 2nd Sign is that of Aaron the High Priest, which he made when the tabernacle was finished; which is kneeling down with both elbows on the ground, the head inclined on the left side.

3rd Sign.—The 3rd Sign is that of Solomon when the Temple was finished, which are 5 squares. crossing both your hands on your breast, both the thumbs upward, which are 4, then, putting the heels together makes the 5th square.

Token.—The Token is to take each others elbow with the right hand, squeeze it reciprocally 4 times, slip the hand down and give the Masters Grip.

Words.—The Word is JECHSON, which signifies. “I am that I am.” This is also the name of the man who found the cavern where the lion hid, who kept in his mouth the key of the ark of alliance, which was lost.

The 2nd Word is JUBILLUM, which is the name of him who fought the lion in the cavern. The lion had a gold collar round his neck, on which was engraved the word JECHSON. The rest is an enigma to you, as it is only known to the Sublime Princes of the Royal Secret; a degree which you cannot receive unless you crush the serpent of ignorance.

The 3rd Word is ZANABAZARE, which was the name of him who laid the first foundation stone of the temple, rebuilt by the Princes of Jerusalem.

Sacred Word.—The Sacred Word is RAZA BEIZUAH.

Jewel.—The Jewel is a triangle, on which is engraved the word SECRET, and is suspended by a broad blue and yellow ribbon.

§. *Lecture.*

Q. Are you a Grand Master of all Symbolic Lodges?

A. They know me at Jerusalem to be such.

Q. How shall I know that you are a Grand Master of all Symbolic Lodges?

A. By observing my zeal in rebuilding the Temple.

Q. Which way did you travel?

A. From the south to the east.

Q. How many voyages?

A. Nine.

Q. Why so many?

A. In memory of the Grand Masters who traveled to Jerusalem.

Q. Can you give me their names?

A. Their names are ESDRAS, ZERRUBABEL, HOMEN, NEHEMAIS, PHALCHI, JOSHUA, ELIAB, JOJADA, HOMAN, NEHEMIAS & MALACHIAS.

Q. What are the pass words?

A. JECHSON, JUBELIUM & ZANABAZARE.

Q. What object engaged your attention most, when you first entered into the lodge of Grand Masters?

A. The candlestick with 9 branches.

Q. Why are the 9 candles therein always kept burning in this lodge?

A. To remind us that there cannot be less than 9 Masters to form a Grand Master's lodge.

Q. What were your reasons for wishing to be admitted & received in this lodge of Grand Masters?

A. That I might receive the benefit of the 2 lights I was unacquainted with.

Q. Have you received those lights, & in what manner?

A. In receiving first the small light.

Q. Explain this.

A. When I was received by steel & fire.

Q. What signifies the steel?

A. To remind us of the steel by which our Most Respectable Chief, Hiram Abiff, lost his life, and which I am sworn to make use of whenever I can revenge that horrible murder on the traitors of Masonry.

Q. What means the fire?

A. To put us in mind that our forefathers were purified by fire.

Q. By whom were you received?

A. By Cyrus.

Q. Why by Cyrus?

A. Because it was he who ordered Zerubbabel to rebuild the temple.

Q. What did you promise & swear to perform when you received this degree?

A. I swore that I would see the laws, statutes, & regulations strictly observed in our lodge.

Q. What was your name before you received this degree?

A. Zerubbabel.

Q. What is your name now?

A. Cyrus.

Q. What means the word JECHSON?

A. "I am that I am", & it is also the name of him who found the lion's den.

Q. Why is the lodge decorated with blue and yellow?

A. To remind us that the Eternal appeared to Moses on Mount Sinai, in clouds of glory and azure, when he gave to his people the laws of infinite wisdom.

Q. Where do you find the records of our order?

A. In the archives of Killwinning, in the north of Scotland.

Q. Why did you travel from the south round to the east?

A. In allusion to the power of the Grand Architect of the universe, which extends throughout all the world.

Q. Why did you wash your hands in the 14th degree?

A. To show my innocence.

Q. Why is the history of Hiram Abiff so much spoken of?

A. To put us always in mind that he chose to sacrifice his life than reveal the secrets of Masonry.

Q. Why is the triangle, with the word secret on it, considered as the most precious jewel of Masonry?

A. Because by its justice, equality & proportion, it represents our redemption.

Q. By what mark was the place discovered where Hiram Abiff was buried by his assassins?

A. By a sprig of granate.

Q. For what reasons do the master masons in the Symbolic Lodges, speak of a sprig of cassia?

A. Because the Sublime Grand Elected descendants of the ancient patriarchs did not think proper to give the real name or truth of Masonry; therefore, they agreed to say that it was a sprig of cassia, because it had a strong smell.

Q. What are the reasons for the different knocks at the door to gain admittance?

A. To know and be assured that they have passed the different degrees, which number we must understand.

Q. For what reasons do we keep our mysteries with such circumspection and secrecy?

A. For fear there might be found amongst us some traitorous villains similar to the three Fellow Crafts who murdered our chief, Hiram Abiff.

Q. What is the reason that the Grand Masters of all lodges are received with so much honor in the Symbolic Lodges?

A. Those homages are due to their virtues as Princes of Masons, whose firmness has been shown on so many occasions, by spilling their blood in support of Masonry and the fraternity.

Q. Why do we applaud with our hands?

A. In that manner we express our happiness & satisfaction at having done a good action, & rendered justice.

Q. What reflections occur, when contemplating the conduct of Solomon?

A. That a wise man may err, & when he is sensible of his fault, correct himself by acknowledging that fault, whereby he claims the indulgence of his Brethren.

Q. Why do the Symbolic lodges take the name of St. John of Jerusalem?

A. Because in the time of the crusades, the Perfect Masons, Knights, and Princes, communicated their mysteries to the Knights of that order; whereupon it was determined to celebrate their festival annually, on St. John's day, being under the same law.

Q. Who was the first architect that conducted the works of Solomon's temple?

A. Hiram Abiff; which signifies the inspired man.

Q. Who laid the first stone?

A. Solomon cut and laid the first stone, which afterwards supported the temple.

Q. Was there any thing enclosed in that stone?

A. Yes; some characters, which were, like the name of the Grand Architect of the universe, only known to Solomon.

Q. What stone was it?

A. An agate, of a foot square.

Q. What was the form of it?

A. Cubical.

Q. At what time of the day was the stone laid?

A. Before sunrise.

Q. For what reason?

A. To show that we must begin early and work with vigilance and assiduity.

Q. What cement did he make use of?

A. A cement which was composed of the finest and purest flour, milk, oil, and wine.

Q. Is there any meaning in this composition?

A. Yes; when the Grand Architect of the Universe determined to create the world, he employed his sweetness, bounty, wisdom, and power.

Q. What is the reason why the number eighty-one is held in such esteem among Princes of Masons?

A. Because that number explains the triple alliance which the Eternal operates by the triple triangle, which was seen at the time Solomon consecrated the temple to God: and also that Hiram Abiff was 81 years of age when he was murdered.

Q. Was any thing else perceived at the consecration?

A. Perfume which not only filled the temple, but all Jerusalem.

Q. Who destroyed the temple?

A. Nebuchadnezzar.

Q. How many years after it was built?

A. Four hundred and seventy years, six months, and ten days, after it's foundation.

Q. Who built the second temple?

A. Zerubbabel, by the grant and aid of Cyrus, King of Persia. It was finished in the reign of Darius, when he was known to be a Prince of Jerusalem. Cyrus not only gave Zerubbabel and the captive Masons their liberty, but ordered all the treasures of the old temple to be restored to them, that they might embellish the second temple, which he had ordered Zerubbabel to build.

Q. What signifies the jewel of the Right Worshipful Grand Master of all lodges being a triangle?

A. He wears it in remembrance of the presents given by monarchs and the protectors of the order, in recompense for their zeal, fervor, and constancy.

Q. What way have you traveled to become a Right Worshipful Grand Master of all Lodges, & Grand Patriarch?

A. By the four elements.

Q. Why by the four elements?

A. To put us in mind of this world, and the troubles in which we live; to cleanse ourselves from all impurities and thereby render ourselves worthy of perfect virtue.

Q. Where was the lodge of Grand Masters first held?

A. In the sacred vault, east of the temple.

Q. Where is that lodge held at present?

A. All over the world, agreeably to the orders of Solomon, when he told us to travel and to spread over the universe, to teach Masonry to those whom we should find worthy of it, but especially to those who should receive us kindly and who were virtuous men.

Q. What did Solomon give you to remember him at your departure?

A. He rewarded the merits of all the workmen, and showed to the Chief Master the cubic stone of agate, on which was engraved on a gold plate, the sacred name of God.

Q. How was the agate stone supported?

A. On a pedestal of a triangular form, surrounded by three cross pillars, which were also surrounded by a circle of brass.

Q. What signifies the three pillars?

A. Strength, wisdom, and beauty.

Q. What was in the middle of the circle?

A. The point of exactness, which teaches us the point of perfection.

Q. What else did Solomon give you?

A. The great sign of admiration and consternation, by which I am known by a Brother. He also put a ring on my finger, in remembrance of my alliance with virtue, and loaded us with kindness.

Q. Why have you a sun on the jewel of perfection?

A. To show that we have received the full light, and know Masonry in its perfection.

Q. Who destroyed the second temple which was finished by the Princes of Jerusalem?

A. Pompey began its destruction, and King Herodes the Great finished it.

Q. Who rebuilt it again?

A. King Herod repenting the action he had unjustly done, recalled all the Masons to Jerusalem who had fled, and directed them to rebuild the temple.

Q. Who destroyed the third temple?

A. Tito, the son of the emperor Vespasian. The Masons, who with sorrow saw the temple again destroyed, departed from Rome, after having embraced the Catholic religion, and determined never to assist in constructing another.

Q. What became of those Masons afterwards?

A. They divided themselves into several companies, and went into different parts of Europe, but the greatest part of them went to Scotland, and built a town which they called Killwinning at this time there is a lodge there, bearing the same name.

Q. What happened to them afterwards?

A. Twenty-seven thousand of the Masons in Scotland determined to assist the Christian Princes and Knights, who were at that time at Jerusalem, in a crusade for the purpose of taking the Holy Land and city from the infidels, who were then in possession of it: and they accordingly obtained leave of the Scottish monarch.

Q. What happened most remarkable to them?

A. Their bravery and good conduct gained them the esteem and respect of all the Knights of St. John of Jerusalem. The general of that order, & the principal officers, took the resolution of being admitted into the secrets of Masonry, which they accordingly received; and in return they admitted them as Scotch Masons into their order, by the name of Rose Croix, or Pelican.

Q. What became of those Masons afterwards?

A. After the crusade, they returned and spread Masonry throughout all Europe, which flourished for a long time in France and England; but the Scotch, to their great praise be it spoken, were the only people who kept up the practice of it.

Q. How came it again in vogue in France?

A. A Scotch nobleman went to France and became a resident at Bordeaux, where he established a Lodge of Perfection, from the members of the lodge in 1744; in which he was assisted by a French gentleman, who took great pleasure in all the Masonic Degrees. This still exists in a most splendid manner.

Q. What means the fire in our lodge?

A. Submission, purification of morals, and equality among Brethren.

Q. What signifies the air?

A. The purity, virtue, & truth of this degree.

Q. What does the sign of the sun mean?

A. It signifies that some of us are more enlightened than others in the mysteries of Masonry; and for that reason we are often called Knights of the Sun.

Q. How many signs have you in this degree of Grand Pontiff, which is Grand Master of all Lodges?

A. 1st—The sign of the earth, or apprentice

2nd—of water, Fellow Craft

3rd—of terror, the Master

4th—of fire

5th—of air

6th—of the point in view

7th—of the sun

8th—of astonishment

9th—of horror

10th—of stench, or strong smell

11th—of admiration

12th—of consternation.

END OF THE LECTURE

§. *To Close.*

The Grand Master says—“My Brother, enter into the cave of Siloe—work with Grand RAF ODOM—measure your steps to the sun, and then the great black eagle will cover you with his wings, to the end of what you desire, by the help of the Most Sublime Princes Grand Commanders.”

He then strikes 4 & 2, makes the sign of the four squares, which is repeated by the Wardens, and the lodge is closed.—

§. *The examination of a Brother in the foregoing, degree, is as follows:*

Q. From whence came you?

A. From the sacred vault of Jerusalem.

Q. What are you come to do here?

A. I am come to see and visit your works & show you mine, that we may work together and rectify our morals, & if possible, sanctify the profane—but only by permission of a Prince Adept. or Prince of the Royal Secret, (if one is present.)

Q. What have you brought?

A. Glory, grandeur & beauty.

Q. Why do you give the name of St. John to our lodge?

A. Formerly all the lodges were under the name of Solomon's lodge, as the founder of Masonry; but since the Crusades we have agreed with the Knights Templars, or Hospitallers, to dedicate them to St. John, as he was the support of the Christians & the new laws.

Q. What do you ask more?

A. Your will & pleasure as you may find me worthy, obedient & virtuous.



21st Degree of the First Series (1801) of the Southern
Jurisdiction of the United States, called



Patriarch Noachite, or Chevalier Prussian.

Sometimes called *The Masonic Key*



It is necessary, before a Candidate is initiated into this degree, that he should previously, have received all the preceding degrees, although it is only looked upon, as the Knights Servants of K.H., or Knights of the White and Black Eagle; as it is now called for known reason. Formerly, it was sufficient to be a Master Mason of Hiram, to be initiated into this degree, which cannot be at present, for reasons which shall be given in due time.

§. *Origin.*

The Most Ancient Order of Noachite, now called Prussian Knights, servants of the Princes of the White and Black Eagle is translated from the Ancient German or Gaelic Language by Brother Berage, Knight of Eloquence or Grand Orator of the Chapter of Brother de St. Gillair, Grand Inspector and Knight Lieutenant Commander General of the Prussian Council of Noachites in France in the year of the Order 4658.

The Grand Master General of the order, who is styled, Knight Prince Grand Commander, is the most Illustrious Frederick of Brunswick, King of Prussia, whose ancestors have for 300 years, been the protectors of the said order, which is celebrated by the Prussian Knights, in memory of the building of the tower of babel, and the confusion of tongues which happened there. Formerly this degree was called Noachite, which is, the descendants of Noah. The Pagans

knew this order, under the name of Titans, who attempted to scale the heavens and dethrone Jupiter, but the present knights, acknowledge no other God but the Grand Architect of the Universe, and him only do they adore.

There is an annual celebration of the full moon in March, being the night of the confusion of Languages and disunion of the workmen at the Tower of Babel. This miracle of the Creator was awful and impressive, and was a punishment inflicted on those presumptuous Masons, for daring to seek the residence of the Divinity, except by the exercise of his religion. It is this Epoch of Gods anger and revenge which we meet to celebrate, and for this reason we assemble in a retired place, on the night of the full moon of every month, to hold our Council, by the light of the moon and stars alone.

§. *The Grand Officers of the Chapter.*

1st.—*The Master of the Chapter is called Lieutenant Commander, and is decorated with a large black ribbon, in a triangular form round his neck, an Equilateral triangle hangs on his breast.*



2nd.—*The Senior Knight of the Chapter officiates as Senior Warden, and is a Grand Inspector, with the same Jewel, suspended by a narrow black ribbon to the third button hole of his coat.*

3rd.—*Another Knight acts as Junior Warden and is called Introductor, and wears the same Jewel.*

4th.—*Another Knight of the Chapter is called Knight of Eloquence or Grand Orator, and wears the same Jewel to the third button hole of his waistcoat.*

5th.—*Another Knight is called Chancellor or Grand Secretary, and wears the same jewel as the Grand Orator.*

6th.—*Another Knight is called Knight treasurer or Financier, and wears the same Jewel as the Grand Orator.*

7th.—*Another Knight is called Knight Captain of the Guards, and wears the same Jewel as the last.*

All the rest of the Knights, wear the same Jewel to the third button hole of their waistcoat. The 7 officers wear their hats in the Chapter but not the rest of the Knights.

In case of scarcity of officers, three of the alone named officers can hold Chapter, viz., The Knight Lieutenant Commander, and the 2 Senior Officers Knights who officiate as Wardens.

The draft of the Chapter is the Firmament with the full moon and stars, on which the eye must be always fixed.

The place where the Chapter is held, should be so situated that the full moon and stars may enlighten it, either through the top or the windows, as it is expressly forbid that any artificial light should be used in the Chapter except and artificial Moon.

§. *To Open the Chapter.*

The Lieutenant Knight Commander opens the Chapter in the East by giving three distinct knocks. The Senior Knight in the West answers by striking one blow with a mallet on the pommel of his sword, on which the Lieutenant Knight Commander says—"To order" then all the Knights rise, put both hands to heaven, the fingers extended, and turning their faces towards the East, where the Moon rises, and while in this position, the Lieutenant Knight Commander asks the following questions

Q. Where is your Father?

A. Answer by looking up to Heaven.

Q. Where is your Mother?

A. Answer by looking down on the ground.

Q. Are we well prepared and in security?

A. We are.

The Lieutenant Knight Commander then says to the Senior Knight—Announce to the Knights that this Chapter is Illumined by the Moon, and it is time to work.

The Senior Knight announces it in the same words.

After which they let fall their hands in a circle to the bottom of the belly, and take their seats in the usual position.

§. *Reception.*

The Knights must amuse themselves by looking at the Moon and Stars, until the Candidate is announced, at the door of the Chapter.

The Candidate must be introduced bare headed in his ordinary clothing without a sword wearing an apron and gloves of white leather as used by the descendants of Hiram.

The Junior Officer, or Knight Introducer, is the friend and protector of the Candidate, he goes into the Antechamber, and conducts him to the door of the Chapter, on which he gently strikes 3 times at equal distances, when the Knight of the Guard answers by one knock and says Knight Tyler, take care to prevent the entrance of any man unless he is known to be a Knight Mason of Prussia. The Knight of the Guard, then opens the door, and on seeing the Junior Knight Introducer, he shuts it, and reports to the Senior Knight—"That the Junior Warden requests to enter the Chapter."

Who reports in the same words to the Lieutenant Knight Commander, who desires him to be admitted on his giving the Pass Word, which the Junior Knight gives to the Knight of the Guard. He then enters the chapter, and informs the Lieutenant Knight Commander—"That he has left at the door of the Chapter, a Master Descendant of Hiram, clothed in a white apron and gloves, and begs the Lieutenant Commander to receive him a Prussian Knight."

The Lieutenant Knight Commander, orders him to be admitted, in his giving at the door, the Ancient Masters pass word TUBAL CAIN.

The Candidate then enters the Chapter, by making the 3 steps of a Master—When the Lieutenant Commander addresses the Junior Knight Introducer as follows—(viz^t)

L.C.—Brother Junior Warden, do you answer for the Master whom you have presented to me?

J.K.—I answer for him, as I would for myself that he is a Master Mason and a descendant of Hiram.

L.C.—If so, let him advance to the foot of the Throne, where the Lieutenant Commander demands the word of a Master Mason.

The Candidate gives it in the ancient and customary form.

The Lieutenant Commander then addresses himself to the Knights and says—“Brother Knights, I here present to you a perfect Master of Hiram, who is desirous of becoming a Prussian Knight. Do you consent that he shall be received?”

All the Knights immediately draw their swords, and, plunge them towards the Candidate, without speaking—which is the mode established of expressing their approbation.

Then the Lieutenant Commander says to the Candidate—“In the name of all the Prussian Knights, as well those who are here present, as those who are dispersed over the two Hemispheres, I consent to your request, provided you will renounce pride and ostentation during the rest of your life. Answer me—what do you say?”

C.—I consent and promise that I will from this moment divest myself of pride and ostentation, and every species of vice, which may degrade the Man or the Mason.

L.C.—Then begin by an act of Humiliation.

He is then carried by the Junior Knight to the Knight of the Guard, to the foot stool of the Throne, where he makes 3 genuflections with his left knee and then kneels on both knees. The Lieutenant Commander presents the hilt of his sword to him, which he kisses 3 times.

Then the Grand Orator, Knight of Eloquence, delivers an oration, on the proud and ostentatious attempts of the sons of Noah and the repentance and humility of Peleg the great architect of the Tower of Babel.

When the Candidate rises all the Knights, with their swords in their hands, make the sign of Master Mason, descended of Hiram, and then return their swords into their scabbards.

The Candidate again kneels and takes the following

§. *Obligation.*

L.C.—Promise and swear to me on the faith and obligation of a Master descendant of Hiram, that you will inviolably keep the secrets, which I am now about to confide in you.

Cand.—I swear and consent—he kisses the Bible.

L.C.—Promise and swear to me, that you never will reveal to any of the Sons of Adam the mysteries of our Order, unless you know him to be a master and a Knight of this degree—that you will be attentive, friendly, serviceable, courteous, kind & compassionate to all the Knights of this degree.

Cand.—I swear & consent—he kisses the Bible.

L.C.—Promise and swear to me that you will never suffer, even at the peril of your life, any person to wear the Jewel of this Order, unless he makes himself known to you to be a Knight Master Prussian.

Cand.—I swear and solemnly engage to observe the condition prescribed to me.

The Senior Knight raises him, and gives him the Sign, Word and Token.—

§. *Sign, Token & Word.*

Sign.—Put up both your hands, the fingers extended upwards, the thumbs opposite to the ears, at the same time making 3 genuflections.

Pass Word.—The Pass Word is PELEG, pronounced 3 times very slow.

Mysterious Words & Token.—The Mysterious Words and Tokens are SHEM, CHAM and JAPHETH, at the same time you make the token by taking the 2 forefingers of a Brother, between your thumb, and forefingers, and press them, saying SHEM, the other answers by pressing in the same manner CHAM, the first then presses again and says JAPHETH.

There is another Sign, Token and Word, to enter to a Chapter, which is called the Sign, Word and Token of Entrance.

He who wants to enter the Chapter shows 3 fingers, the others with the same sign, then the first takes the three fingers of the other Brother in his hand and says FREDERICK THE 3RD, the other answers by saying NOAH 3 times—this last Sign, Token and Word signifies that we are beholden to him for the precious treasure which he received from his Ancestors.

The Lieutenant Commander, then delivers to the Candidate his Jewel, which he ties to the 3rd button of his coat, with a black ribbon. He presents to him the sword, and desires him to take off the clothing of the Master Descendant of Hiram, and invests him with that of the Order, which he wears as the other Companions. The Knight Introdutor instructs the Candidate to offer his gloves to the Lieutenant Commander.

§. *History.*

The Descendants of Noah, notwithstanding the covenant with God, of which the rainbow was given as a sign, that he never would destroy the sons of man again by a general Deluge, resolved to build a Tower so high that they could thereby defy the divine vengeance of the Almighty, and chose for that purpose a plain called Shinar in Asia. Ten years after they had laid the foundation of the Edifice, the Lord (says the historian) cast his eyes upon the

earth, and saw the pride of the Sons of Man, and descended upon the Earth to confound the rash audacious attempts of his people and caused a confusion of Languages among the workmen, so that they were unintelligible to each other. It is from this circumstance that the Edifice was called the Tower of Babel, which signifies confusion.

Sometime after, Nimrod, who was the first who established Royalty and Distinctions among men, to avenue the right and the homage and adoration which is due to the Divinity, founded a city, and called it Babylon—that is, Ancient confusion.

It was in the night of the full Moon in March that God caused this miracle, which is the reason that the Prussian Knights or Noachites, hold their Grand Assembly every year, on the night of the full Moon in March. A Chapter for initiation or instruction is held every Month, on the night of the full Moon.

As the workmen could no longer understand each other, they separated themselves and each took a different way. Peleg, who gave the plan, and was the founder and director of the Building was the most culpable, condemned himself to a rigorous penance, and retired from the sinful spot, into the North, now called Germany, where he arrived after undergoing much labor, trouble and fatigue in crossing deserts, and dreary woods, in which he found nothing for sustenance, but the roots of the Earth, and the wild fruits of the fields. In that part of the Country which is now called Prussia, he fixed himself, and with great labor constructed several Huts to shelter himself from inclement seasons, and after some time, he built himself a small triangular Temple, in which he used to shut himself up, to implore the mercy and forgiveness of God, for the sins he had committed.

In the year 1553 in digging for salt mines which are often found in Prussia, they discovered the ruins of a triangular Edifice 15 Cubits deep, in the center of which stood a column of White marble, on its Base was engraved in Syriac Characters the whole history of the penitent Peleg. On the side of the Column, they found a Coffin of Grey Stone, in which they perceived some dust, and a

black agate stone, in which was engraven the following Epitaph in Syriac Characters—

“Here lies the ashes of the great Architect of the Tower of Babel. The Lord had compassion on him, because he became humble and penitent.”

Besides this stone there were several others, with characters cut in them on the one of triangular form was cut in Syriac characters which was not interpreted until the reign of his majesty Frederick the 3^d, the present King of Prussia, informing us that the world we inhabit, existed for 9000 years before the birth of Adam. The engraving on another stone informs us that our forefathers had built many Edifices under ground, to prevent the Temples of the living God from being profaned by the Infidels, and that the Temple of Enoch was the first. There were also found six other stones of white marble, with Syriac characters, which cannot be explained, until the true elected shall be united, under the banners of One Sovereign and one Law, which is that practiced by the Knights Adeptes, which degree will bring you to the knowledge of it, but previously to receiving it, we must crush the foul serpent of ignorance and prejudice in matters of religion and all the worshippers of the Living God with an eye of fraternal tenderness, however different their modes and forms of worship may be, in full hope and expectation of receiving Eternal Beatitude.

All these curious pieces of Agate, Marble, the Coffin and Column are deposited in the Archives of the King of Prussia in a secret place.

The Epitaph does not say that Peleg was the Architect of the Tower of Babel, but the inscription on the base of the column, informs us that Peleg was the son of Eber, who was the son of Salah, who was the son of Arphaxad, who was the son of Shem, who was the oldest son of Noah. Now my Brother, you are instructed in a part of our Mysteries, and have received information which you could not have obtained from any other source, and as unknown to all the profane, who have never been admitted into this degree.

I have now confided to you an important and useful information—because of indiscretion, conceal from vulgar minds a knowledge of our rich treasure, and should you be so rash and indiscreet, as to commit yourself, follow the

example of the great Peleg in practicing humility, and these Lessons which are given by the Knights Philosophers, Knights Adepts of the Sun.

The Noachites are now called Prussian Knights, and are descendants of Peleg, Architect of the Tower of Babel, therefore the origin of this Order, is long before the Æra of Hiram or Solomon, as the Tower of Babel was built many centuries before the Temple of Solomon. In former ages it was not required that a Candidate should be a Master Mason of Hiram, but in the time of the Crusades, The Knights of the different orders in Europe were initiated into this degree, by the Christian princes, who were arrived to conquer the Holy Land, which was invaded by the infidels.

The Masonic descendants of Hiram, from the affection which subsisted between them and the Noachites, who were much esteemed were desirous of being initiated into this order and they were accordingly admitted Prussian Knights agreeably to the Mysteries, and from that time, a Candidate cannot be admitted unless his is at least a Perfect Mason, according to the Statutes and Regulations of the order, which are also deposited in the Archives of the King of Prussia. It is strictly prohibited by the Statutes of our order, to make use of any tables, eating or drinking, or any artificial light in this Chapter, except an artificial Moon. But the Lieutenant Knight Commander, may hold a Lodge table of Companions of Hiram, on which, nothing can be served up that had life, and the collation must consist of Roots, Fruits and Vegetables, in memory of the penitent Peleg who subsisted on Vegetables during his penance.

END OF THE HISTORY

§. *Lecture.*

Q. Brother Senior Knight, who are you?

A. If you wish to know, first let me know who you are.

Q. Do you know the Sons of Noah?

A. I know three of them.

Q. Who are they?

A. I will tell you in the manner of our spelling.

Q. Then let me hear.

A. You begin, and I will answer.

Q. S. —

A. C. —

Q. J. — What signifies these 3 letters?

A. SHEM, CHAM and JAPHETH.

Q. Give me the sign?

A. Here it is (*he makes the sign*).

Q. Give me the Pass Word?

A. PELEG — *pronounced very slow.*

Q. What name is that?

A. It is the name of the Architect, who made the plan, and conducted the building of the Tower of Babel.

Q. Who taught you the name?

A. The Lieutenant Knight Commander of the Order of Knights Prussian.

Q. In what place did he give you this name?

A. In a Chapter, which was only lighted by the Moon.

Q. Was the building of that Tower praise worthy?

A. No, because the perfecting of it was impossible.

Q. Why was it impossible?

A. Because presumption, vanity and arrogance was the foundation of it.

Q. Is it in imitation of the Sons of Noah that you keep this in memory?

A. No, on the contrary, but only for this reason, that we may have their faults before eyes.

Q. Where is deposited the Body of Peleg?

A. In a coffin made of Grey stone.

Q. Has he been rejected or disowned for his sins?

A. No, because by characters which were engraved on an agate stone, found among the dust of his body in the stone coffin, we learn that God had forgiven him, as he had repented of his sins and had become humble.

Q. In what manner was you initiated a Prussian Knight?

A. By 3 genuflections—kneeling and by kissing 3 times the hilt of the Lieutenant Knight Commanders sword.

Q. Why did you make 3 genuflections?

A. To put me in mind of practicing humility.

Q. Why do the Knights wear a triangle?

A. In memory of the Triangle, before which Peleg the penitent was accustomed to pray.

Q. Why is the Arrow in the Triangle revered?

A. It is in memory of what happened at the tower of Babel.

Q. Why a black ribbon?

A. The black shows the grief, sorrow & repentance of the workmen of the said Tower.

Q. Did they work by night as well as by day?

A. Yes. In the day by the favor of the sun, and in the night, by the Light of the Moon.

Q. Where is the Lieutenant Knight Commander placed?

A. Always opposite to the Moon.

Q. And where are the Grand Officers placed?

A. Opposite to the Lieutenant Knight Commander.

Q. Where are the other Knights placed?

A. Anywhere, to the right and left, but their eyes always fixed on the Lieutenant Knight Commander.

Q. What is the reason thereof?

A. Because a Knight Prussian, having renounced all pride and ostentation, is to substitute Humility, and therefore requires no rank in a Chapter.

Q. Have you any more particular signs?

A. Yes, and will answer them is questioned properly.

Q. Where is your Father?

A. The answer and sign is, he looks up to heaven.

Q. Where is your Mother?

A. No other answer but looking mournfully on the ground.

END OF THE LECTURE

§. *To Close.*

Q. What is the time?

A. The Moon no longer lights our Chapter.

L.C. If so, announce to all the Knights that as our Chapter is obscure, it is time to rest.

This is repeated by the 1st Knight. The Lieutenant Knight Commander then gives 3 distinct knocks.

The 1st Knight gives one knock on the hilt of his sword.

L.C. Retire my Brethren, God grant that our labor may be acceptable to him.

All the Knights answer PELEG 3 times, slow in a low voice and the Chapter is closed.

FINIS

Apron—The Apron is trimmed with yellow, with the Jewel, painted on the area in gold.

Gloves—Yellow.

Arms of the Order—First—Azure, Luna, D'Argent, Eloil d'ore.

Second—Sable triangle & Arrow ore.

Alphabet of this degree

A	B	C	D	E	F	G	H	I	K	L
⌋	⌋	⌋	⌋	⌋	⌋	⌋	⌋	⌋	⌋	⌋
⌋	⌋	⌋	⌋	⌋	⌋	⌋	⌋	⌋	⌋	⌋
M	N	O	P	Q	R	S	T	U	Y	Z



22nd Degree of the First Series (1801) of the Southern
Jurisdiction of the United States, called



**Knights of the Royal Axe or Hatchet,
sometimes called Grand Patriarch,
by the name of Prince of Lebanon**



(This meeting is called a College.)

§. To Open.



The Chief Prince says—"To order Brethren," which is answered by the Senior and Junior Grand Wardens in the same words. After some silence is observed, the Chief Prince, holds up both his hands, the fingers and thumbs extended as wide as possible and says—"The trees of Lebanon is grown up and fit to be cut."

—On which all the Brethren hold up both their hands in the same manner, then let them fall on their thighs in allusion that they are cut down, in order to be used for Holy purposes, viz^t.

1st —They were used for the Building of Noah's Ark.

2nd —They were used for the Construction of the Ark of Alliance.

3rd —For the use of Solomon's Temple.

The Chief Prince then says

Noah
Bazaleel
Sidonians



The answers to these
words are made by
the Senior Warden



Japheth
Eliab
Lebanus

There is no token in this Degree.

§. *Origin.*

This degree was established on the three above mentioned occasions, the cutting of cedar for Holy uses. The explanation of the Letters on the Axe or Jewel will teach you.

L.	on one side of the handle is	LEBANON
S.	on the Top -----	SOLOMON
AB	on the same side -----	ABDA
D	on ----- do -----	ADONIRAM
X	on ----- do -----	XERXES
Z	on ----- do -----	ZERUBABEL
A	on ----- do -----	ANANIAS

On the other side of the Axe are the following initials—

S	on the Blade -----	SIDONIANS
N	on the top of the handle ----	NOAH
S	on ----- do -----	SHEM
C	on ----- do -----	CHAM
I	on ----- do -----	JAPHETH
M	on ----- do -----	MOSES
B	on ----- do -----	BAZALFEEL
E	on ----- do -----	ELIAB

The said Axe or Jewel must be crowned, and should be of Gold, and must hang on the breast to a ribbon of colors of the Rainbow, it may be also worn from the right shoulder to the Left Hip.

The Sidonians were always very zealous for the Holy Enterprises, before the Deluge, they employed themselves in cutting Cedars from Mount Lebanon, for the construction of Noah Ark, under the Conduct of Japhet.

The Descendants of them, likewise cut Cedars from Mount Lebanon, that were grown up again, for the construction of the Ark of the Covenant, and their posterity, also, cut in the same forest, under the conduct of the Prince of Heroden, for the Construction of the 1st Temple of God, by the orders of Solomon. The Samaritans assisted in bringing the timbers down from the Mount, to the sea side, to be transported from thence to Joppa.

These zealous descendants have since been employed to fell the timbers of the mountain for the construction of the 2nd Temple, by the orders of Cyrus, Darius, and Xerxes, under the direction of Zerubbabel.

This celebrated Nation formed on the said mountain, Colleges or meetings, and always in their works adored the Great Architect of the Universe. They had the same signs, and their different words were taken from Different Inspectors and Conductors, as Noah and his three sons. Noah being the Chief and his sons the Conductors. It is to these Conductors and Ancient patriarchs, we owe the Knowledge of these events, in succession of time, since the Deluge. In the earliest ages of time, Colleges were established in the Mountain, for the construction of the ark of the Covenant, and in some ages after, the same Colleges were held for the construction of Solomon's Temple.

That wise King ordered a small palace to be built on Mount Lebanon, which when finished, he used to go to see what progress the workmen had made in Hewing and squaring the Cedars.

Thus by their Example, we preserve with the greatest respect, the names of those venerable patriarchs, and also the memory of the Sidonians.

The initials of the Jewel form an Abridgment of this interesting History as well as the figure of the draft.

The College is closed in the same manner as it was opened.

FINIS



23rd Degree of the first Series (1804) of the Southern
Jurisdiction of the United States, called



Chief of the Tabernacle



§. *Decorations of the Lodge.*



The hangings are principally white, supported by others of red and black here and there, according to the taste of the architect. At the bottom of this hall is a sanctuary, separated from the upper part by a balustrade, and by a red curtain on every side. In the sanctuary there is placed the throne over a platform, upon which you enter by seven steps. Before the throne is placed a table covered with a red cloth—upon the altar is laid the Holy Bible and a poniard. Beside the throne there is the Ark of Alliance, crowned by a Glory, in the center of which is seen God's name, (יהוה) and at the sides the Sun and the Moon. To the right of the first altar, and a little further upwards, is the altar of sacrifices. In front, to the left, is the altar of perfumes. In the west, 2 chandeliers, of 5 branches, arrayed in a pyramidal form, in the east, 1 chandelier, with 2 branches. The president is seated on the throne, and the Wardens before the altar. During receptions there is a dark apartment with an altar in the middle, over which is placed a light, and three human skulls. In front of the altar there is a human skeleton.

§. *Titles.*

The presiding officer is styled, "Great Sovereign Sacrificer." The Wardens, "High Priests"—the others, "Levites." The lodge is styled an "Hierarchy." The Chief represents Aaron; the Wardens, his sons, Eleazer and Ithamar. The

Candidate represents Hamar. He should be introduced covered, hat on, sandals on his feet, and linen small clothe on.

§. *Dress.*

The Chief, or Grand Sacrificer, wears a large red tunic, over which is placed another of yellow, shorter than the first, and without sleeves. Upon his head is a miter of gold cloth; upon the front is painted or embroidered a , with the ineffable name enclosed. Over this dress he puts a black sash with a silver fringe; from which hangs (by a red cockcade) a poniard. The sash is worn from left to right.

The 2 High Priests, or Wardens, have the same dress, with the exception of the  upon the miter, which they do not use.

The Levites wear white tunic, tied with a red belt, with a gold fringe. From this belt, by a black cockcade, is suspended a thurible, (censor,) which is the jewel of this degree.

Apron.—The apron is white, lined with deep scarlet, and bordered with red, blue, and purple ribbons. In the middle, it has gold chandelier of 7 branches, and on the flap a myrtle in violet color. The jewel, which is a thurible, is sometimes worn from a broad sash of yellow, purple, blue, and scarlet ribbon, from the left shoulder to the right hip.

Hour of opening—is when the descended sons of Hiram came to the sacrifices.

Hour of closing—when the sacrifice is consumed, knocking 7 blows, by 6 and 1.

The Candidate knocks, and repeats the following

§. *Obligation.*

I — do promise and swear never to reveal the secrets of this degree to any person in the world, except he has acquired all the preceding degrees, and then, not unless within the body of a Sovereign Council of this degree of Chief of the Tabernacle, regularly holding its authority from some legally established Supreme Council of the 33rd degree — nor will I be present, or aid, or assist at the communicating them, unless with the above named authority, regularly obtained. And in case I should violate this my sacred obligation, I perjure myself: I consent that the earth should be opened before my eyes, and that I should be engulfed even to my neck, and thus miserably perish. To the fulfillment of which, may God preserve me in my senses. Amen.

(N.B.—Aaron's two sons, Nadab and Abihu were so punished for their crimes. See Numbers, Ch. iii, and Levit. x.)

In token of your sincerity in this obligation you will kiss the Bible.

§. *Sign, Token & Words.*

Sign.—Advance the left foot, and with the right hand make a motion of taking the censor from the left.

Token.—Mutually take the left elbow with the right hand, arching the arms so as to form a kind of circle.

Pass Words.—One says, URIEL, the other answers, THE TABERNACLE OF REVEALED TRUTH.

Sacred Word.—JOD, HEY, VAU, HEY.



24th Degree of the First Series (1804) of the Southern
Jurisdiction of the United States, called



Prince of the Tabernacle



§. *Decorations.*



his lodge consists of 2 apartments, the 1st of which proceeds directly into the 2nd, and is called the vestibule, where the brothers clothe themselves. It is ornamented with the different attributes of Free Masonry.

The 2nd apartment is made completely circular, by means of the suit of hangings. The decoration of this room varies agreeably to the three points of reception. In its middle, is placed a chandelier with 7 branches, and each branch with seven lights—in all 49 lights.

§. *Apparel.*

A blue silk tunic—the collar of which is decorated with rays of gold, representing a glory. The surplice is sprinkled with gold stars. Upon the head, a close crown, encompassed by stars and surmounted by a Delta.

The Sash—is a broad watered scarlet ribbon, worn as a collar, or as a sash from right to left.

Jewel.—The jewel of a Prince of the Tabernacle is the letter A in gold, worn from a collar of broad crimson ribbon. This letter forms the key of the alphabet of this degree.

Apron.—The apron is white bordered with crimson. On its middle is painted, or embroidered with red, a representation of the tabernacle. The flap is sky blue

§. *Titles.*

This assemblage is called a Hierarchy. The Chief Prince, "Most Powerful." There are 3 Wardens, styled "Powerful." The 1st placed in the south—the 2nd in the east—and the 3rd in the north. The officers of this Hierarchy represent Moses, the giver of the law—Aaron, the Chief Priest;—Bezefeeel, the son of Uri.—Aholiab, the son of Ahasimach.

Candidate.—The Candidate represents Eleazar, who succeeded Aaron in the duties of the tabernacle.

§. *To Open.*

Moses—“First Powerful, are we well tyed and in perfect security & are all present, Princes of the Tabernacle?”

Aaron—“We are, Most Powerful, in perfect security; & all present, are regular Princes of the Tabernacle.”

M. What is the o'clock?

A. It is the 1st hour of the 1st day of the 7, for building this Hierarchy. It is the 1st of the day of life, and the sweetness of the 7.

M. Since it is so, give notice that I am about to open this Sovereign Council of the Hierarchy.

A. Princes, the Most Powerful is about to open this Sovereign Council of the Hierarchy.

Bezateel and Aholiab repeat. The Chief Prince gives 6 equal and 1 loud raps, and the Wardens all repeat them, one after the other, when Moses says,—“I declare this Sovereign Council duly opened.”

§. *Form of Reception.*

The Candidate is first washed in water. He is then introduced and the Most Powerful reads Exodus 25th Chapter 1—40. Then he is brought to the altar by 6 equal and 1 long steps, when he kneels and takes the following

§. *Obligation.*

I — — do promise and swear that I will never reveal to any person in the world whatever, the secrets of this degree of Prince of the Tabernacle; and that I will never confer them, nor aid, or assist in conferring them on any person or persons, by my presence, or otherwise, except under; an authority regularly obtained from some Supreme Council of the 33rd Degree, which has been constitutionally established, giving full power so to do—that I will stand to, and abide by, all the laws, rules, and regulations which belong to this degree, or may regularly emanate from the Supreme Council of the 33rd Degree under

which we are now acting; and in case I should violate this sacred obligation, I consent to be stoned to death, (as St. Stephen was,) and that my body be left to rot above ground deprived of burial. For the faithful performance of which, may the Almighty Architect of the Universe preserve me. Amen.

In token of your sincerity in this obligation you will kiss the book.

The Chief Prince approaches him (he still kneeling,) with a hod of oil and a trowel, and thus proceeds:—“I anoint, Eleazar, thy right ear, thy right thumb, with the holy oil, in token of thy being separated from the foibles of the world, and to set thee apart of evil doers in this tabernacle of clay, to be raised at the great and awful day of judgment, as a shining example of God’s glory, in the house not made with hands eternal in the heavens.”

§. *Signs, Token & Words.*

1st Sign.—Of Recognition. Raise eyes to heaven & cover them with the right hand; at the same time place the left hand on the stomach, inclining the head towards the left shoulder. Then draw the right hand diagonally to the right hip.

Grand Sign.—Form a triangle above the head, the points of the fore fingers touching each other; the other fingers closed.

Token.—Mutually clasp each other’s hands, right with right and left with left, giving the

Words.—As in the last degree foregoing.

§. *History.*

The history of this degree may be found in the orders which the Almighty gave to Moses and the children of Israel, to depart from Egypt and to go to the promised land, and there build him a tabernacle (Exodus, Chapter 25.)

March.—6 equal, & 1 long steps, in all 7.

§. *Table Ceremony.*

To be observed by the Chiefs & Princes of the tabernacle. The table is round and the victuals are not placed on it, but successively presented to the brothers in turn, who are served each to his taste. In the middle of the table is a cluster or inflamed hearts (painted,) and some incense—there must be 7 lights on the table.

*Manner of Toasting. 1st Toast.—The Master says—*The warm mid day of our solemnities, invite our inclinations to new libations. Let us charge. Powerful Brother Junior Warden, what continuation of success do you announce?

Junior Warden.—answers according to the ritual—“Powerful Brothers Wardens, & you Powerful Brothers of the Hierarchy, let us celebrate the grandeur of the glorious destiny which associates us. Drink of the cup of one draught.”

*2nd Toast.—The Most Powerful, or Chief Priest says—*The warm mid day of our solemnities, invite our inclinations to new libations. Let us charge. Powerful Brother Senior Warden, what is the hour?

Senior Warden —From the ritual answers.

C.P. —How do you combine talents?

S.W. — Answer by the ritual.

C.P. —Where are our Brothers?

S.W. — The Sovereign Master of the Universe directs them in Lodge, & preserves them in the Hierarchy.

C.P. — Powerful Brothers of the hierarchical Lodges, I give you the health of all Free Masons, elected, or to be elected, for the unity of 7 and 3.

3rd Toast.—The Chief Prince orders to charge the censors agreeably to the ritual, & says, “Powerful Brothers, let us drink to the health of the president of

the United States, and to all in authority. May the Sovereign Grand Master of the universe fill them and us with his joy and prosperity.

§. *To Close.*

Moses.—Powerful Brother Aaron, What is the o'clock?

Aaron.—The last hour of life and of tranquillity.

Moses.—Then it is time to close this Hierarchy. To me, by the sign.

All make the sign. The Most Powerful makes the battery, the Wardens repeat, and the Most Powerful declares the Hierarchy closed.

Hieroglyphics of this degree

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



25th Degree of the First Series (1804) of the Southern
Jurisdiction of the United States, now 26th Degree, called



Prince of Mercy



§. *Decorations of the Lodge.*



The hangings are green, supported by nine columns alternately white and red, upon each of which is an arm of a chandelier, sustaining 9 lights, forming in all 81 lights.

The canopy is green, white, and red; under which is a green colored throne. The table before the throne is covered with a cloth of the same color.

Instead of a Hiram, the Most Excellent Chief Prince uses an arrow, whose plume is on one side green, and on the other side red, the spear being white and the point gilded.

By the altar is a statue which represents "Truth," covered with the aforesaid three colors. This statue is the palladium of the order.

§. *Titles.*

This Chapter is styled the "Third Heaven." The Chief Prince is called "Most Excellent." Besides the two Wardens and accustomed officers, there is a "Sacrificer" and "Guard of the Palladium."

The Chief Prince represents Moses; Senior Warden, Aaron; Junior Warden, Eleazer; the Candidate, Joshua.

§. *Clothing.*

The Most Excellent Chief Prince wears a large tri-colored tunic, of green, white, and red; and on his head a crown of lace, surmounted with 9 points.

Apron.—Red, bordered with white fringe; upon its center is painted or wrought a white and green triangle. In the center is a heart, and on it the Hebraic letter ׀. The flap is sky blue, (sometimes green.)

Jewel.—The jewel is an equilateral triangle of gold, and in the center a gold heart. Upon the heart is engraved the letter ׀. It is worn from a broad tricolored ribbon. The collar is green, white, and red.

Age.—Eighty-one years is the age of a Prince of Mercy.

March.—Three equal steps beginning with the left foot.

Knocks.—Fifteen blows by 3, 5, and 7.

§. *Obligation.*

I — — do promise and swear, in the presence of the Grand Architect of the universe, and this respectable assembly, and by the most sacred of obligations, that I never will reveal the secrets of this sublime degree of Prince of Mercy to any person or persons whatsoever in the world, except they have received all the degrees below this in a correct manner, and so thereby I shall know him to be regularly entitled to the same. I furthermore promise and swear never to entrust this degree to any person, nor assist at any reception, unless I or they shall have been or are authorized by a particular permission or warrant for that purpose, from some Supreme Council of the 33rd degree, regularly and constitutionally established, to whose authority, laws, rules, & regulations, I now swear true faith and allegiance; and in that case I promise and swear, never to give my consent before I have been plainly informed of the life, manners and morals of the Candidate. Should I violate or transgress this, my solemn obligation, I consent to be condemned, cast out, and despised by the whole universe. And may the Supreme Architect of heaven & earth, guide, guard & protect me, to fulfill the same. Amen. Amen. Amen.

In token of your sincerity in this obligation, you will kiss the Bible.

§. *Signs, Token & Words.*

1st Sign.—Of Entrance. Place the right hand over the eyes, in the form of a Triangle, as if protecting them from the light (of the Delta).

2nd Sign.—Of Character. Form a triangle with the thumbs and fore fingers united, and place the over the belly.

3rd Sign.—Of Appeal, or Distress. Cross the 2 arms over the head, palms outward, and say, "Help me, children of the Truth!"

Due Guard.—Right hand on the hip.

Token.—Press both hands lightly on the shoulders of a Brother, saying the Pass Word.

Pass Word.—The Pass Word is GOMEL.

Common Words.—The Common Words are GIBLIM and GABAON. The 1st word signifies "Excellent Master," and the 2nd "the chamber of the 3rd heaven."

Sacred Words.—The Sacred words are JEHOVAH and JACHIN, which signify, "One God only, eternal, and Sovereign Master of all things."

§. *Lecture.*

Q. Are you a Prince of Mercy?

A. I have seen the great light, (Delta,) and our Most Excellent, as well as yourself, in the Triple Alliance of the blood of Jesus Christ of which you and I bear the mark.

Q. What is the Triple Alliance?

A. It is that which the Eternal made with Abraham by circumcision; that which he made with his people in the desert, by the intercession of Moses; and that which he made with mortals, by the death and suffering of our Savior, Jesus Christ, his dearly beloved son.

Hieroglyphics of this degree

A	B	C	D	E	F	G	H	I	J	K	L	M
N	O	P	Q	R	S	T	U	V	X	Y	Z	



26th Degree of the First Series (1804) of the Southern
Jurisdiction of the United States, now 25th Degree, called

☉ ☉ ☉
Knight of the Brazen Serpent



§. *Decorations of the Lodge.*



The hangings are red and blue. Over the throne there is a transparency, on which there is seen a Burning Bush, & in the middle the name יהוה .

In the center of the Lodge there is a mount, elevated by 5 steps, in the form of a truncated cone.

One torch, or great taper, alone illumines the Lodge.

§. *Titles.*

The lodge is called the Court of Sinai. The Chief Knight is called, "Most Powerful Grand Master," the Wardens, "Ministers, first & second," the Orator, "Pontiff," the secretary, "Grand Inquirer," and the other Brothers, "Knights." There is also an "Examiner," & the Candidate is styled "Traveler." He must be loaded with chains to the weight of 30 lbs. at least. These heavy chains denote that this degree has reference to the deliverance of the captives.

The Lodge represents the front of Moses's tent, where he waited upon the Israelites, who came to prefer their complaints & grievances. The arch over head, sprinkled with stars, and the single light, represents the sun.

The officers represent Moses, Aaron & Joshua; the Candidate, an Israelite in chains, upon his march.

N.B.—The pleasure of bearing the yoke for our brothers, remembering that they are all our equals, & that the same arrow cannot wound us all, should determine us in receiving this degree. We should also be animated by the Divine Spirit, to avenge our country; to make our mysteries respected & to carry the law of the Most high to the 4 quarters of the universe.

§. Clothing.

A red collar, upon which is painted, or embroidered, the device. "virtue and valor."

Apron.—Is white, bound with black tears; upon the flap is a triangle, in a glory; in its center the Hebraic letter ט, (signifying 'חַטָּאִים, HATATI). Sometimes the jewel is embroidered, and on the breast of a broad watered white ribbon, worn from the right shoulder to the left hip

Jewel.—The Jewel is a serpent entwined upon the environs of a cross pole, in the form of a T, about which are the Hebraic characters 'חַטָּאִים which signify, "One who shall heal." This is the image which Moses is said to have erected in the camp of the Israelites Numbers xxi, 5&c., which possessed the virtue to heal the bites of serpents which molested them in the desert. It was afterwards preserved in the temple, with much careful attention, but as it came in process of time to be an object of idolatry with the Jews, Hezekiah, King of Judea, commanded to be taken to pieces, & full of indignation called it 'NE-HUSH-TAN, old copper to be melted up." sordid stuff.

Hour of Opening.—The Court is opened at 1 o'clock, and is closed at 4 o'clock.

March—Nine serpentine steps.

Knocks.—Nine blows; 5 slow, 3 hurried, and 1 by itself.

§. *Obligation.*

I — — do solemnly promise and swear, in the presence of the Almighty God, the Grand Architect of the universe, that I will never reveal the secrets of this degree of Knight of the Brazen Serpent—nor, by my presence, aid or assist in revealing them to any person or persons whatsoever, unless the Candidate shall have taken all the preceding degrees in a regular manner—nor without a legal authority. I now swear allegiance and true faith. In case I should transgress this my solemn obligation, and thus perjure myself, I freely consent to have my heart eaten by the most venomous of serpents, and thus to perish most miserably; from which may the Almighty Creator of the universe guard and defend me.

In token of your sincerity you will kiss the Bible.

§. *Sign, Token & Words.*

Sign.—Extending the arms to the side of the body, as a cross.

Token.—Place yourself on the right of a Brother. Take his left wrist with your left hand. He takes your right wrist with his right hand.

Pass Word.—I.N.R.I., as given the Rose Croix.

Covered Word.—JOHN RALPH, the founder of this degree.

Sacred Word.—MOSES.

§. *History.*

The history of this degree is drawn from the Bible, Numbers, xxi, when God, to punish the Israelites for their wickedness, sent into their country serpents, which should devour them. They came to Moses with their grievances and confessed their faults. Moses invoked the Almighty for them, and God ordered him to fasten a fiery serpent upon a pole, that all the Israelites who might have been bitten, should turn and look upon it, and be made whole. The signification of the jewel is this; when Moses made a brazen serpent, and placed it upon a pole, as God had ordered him, and it came to pass that every one bitten, looking upon it and pronouncing the word, HATATI was immediately made whole.



27th Degree of the First Series (1804) of the Southern
Jurisdiction of the United States, called



Grand Commander of the Temple



§. *Decorations of the Lodge.*



The hangings are red, ornamented with black columns; upon each of which there is an arm (or branch) holding a light.

The canopy and throne are red, sprinkled with black tears.

In the center of the Lodge there is chandelier of 27 lights, in 3 rows, thus arranged—12 on the 1st row, 9 on the 2nd, & 6 on the 3rd. There are also 27 lights on a round table around which are seated all of the Commanders.

§. *Titles.*

This Lodge is styled a Court. The Grand Commander, "All Powerful," and is placed in the east. The Wardens are styled "Most Sovereign," and are in the west.

§. *Clothing.*

The All Powerful is clothed in a white tunic, and over it a Knight's mantle, of red, lined with ermine skin. Upon his head he wears a crown of lace.

Jewel.—The Jewel is golden triangle, upon which engraved the word "I.N.R.I." in Hebraic characters, and is suspended from a white ribbon, bordered with red.

Apron—Flesh colored, lined and edged with black. On the flap there is a Teutonic cross, encircled by a crown of laurel. Beneath it, upon the flap, there is a key.

The gloves are white, lined and bordered with black.

Knocks.—Twenty-seven blows with the flat of your sword, by 12, then by 12 & 3. The Candidate passes 3 times round the room.

Hours of opening.—10 o'clock.

Hours of closing.—4 o'clock.

§. *Obligation.*

I — — in the presence of the one Almighty and only true God, the Grand Architect of the universe, and of this Venerable Court of Grand Commanders of the Temple, do, of my own free will and accord, most solemnly and sincerely vow, promise, and swear, never to reveal the secrets of this degree which I am now receiving, to any person or persons below me, except in a court lawfully holden, with a warrant or authority from some regularly established Supreme Council of the 33rd Degree, empowering me, and them with me, to work in this sublime Degree. I furthermore promise and swear, that I never will confer, nor assist in conferring his degree, upon any person who has not, in a legal and regular manner, taken all the foregoing degrees of Free Masonry. I furthermore promise and swear, that I will pay due regard and submission to the Supreme Council, under whose authority we are now acting; and that I will always govern myself by their laws, rules, and regulations, so far as the same shall come to my knowledge; and will do all in my power to support them, for the good of the craft and the advantage of Free Masonry, agreeable to the constitutions of the order. To all this I solemnly swear, under the penalty of having the severe wrath of Almighty God inflicted on me; and may He have mercy on my soul in the day of judgment, agreeably to my performance of this sacred obligation. Amen. Amen. Amen.

In token of this you will kiss the Bible.

§. *Signs, Token & Words.*

Sign.—Of acknowledgment. Make the sign of the cross upon a Brother's forehead, with the thumb, the fingers closed. In answer, he kisses your forehead. This is only done in open Court. Elsewhere, instead of kissing the forehead, the answer is to place the first fingers of the right hand over the mouth, closing the fingers, and turning the palm outwards.

Due Guard.—In open Court, place the right hand upon the round table, and with the thumb form a square. Elsewhere, place it in like manner on the left breast instead of the table.

Token.—Strike gently the left shoulder of a Brother 3 times with the right hand. In answer, he with his right hand gently squeezes your right hand 3 times.

Grand Word.—I.N.R.I., alternating the letters.

Pass Word.—SOLOMON.



28th Degree of the first Series (1802) of the Southern
Jurisdiction of the United States of America, called



Grand Knight of the Sun, or Prince Adept



§. *Preliminaries.*



In this degree, the Master of the Council is Adam, and the Brethren, Knights. There are no Wardens, but only an introductory Master who alone performs the duty of Master of Ceremonies, and whose name in the Council is Truth.

There are 7 officers who are called Cherubims—their names are

1st ZAPHRIEL

5th URIEL

2nd ZABRIEL

6th MICHAEL

3rd CAMAEL

and the

4th RAPHAEL

7th GABRIEL

These seven officers wear no Aprons. There should be twelve other Brethren who are called sylphs, these are taken from those lately admitted. The number of these cannot be augmented in a regular Council, except on the death of a Brother, when a Knight of the East, who has received all the preceding degrees be initiated.

The twelve Sylphs are clothed, they have a small blue silk bonnet, bound with yellow ribbon, and apron of brown skin, without being cut round with the scissors; it must be tied with strings of the same skin—they wear the ribbon & Jewel of the Grand Master.

The Knights wear an Apron of white, in the middle a golden sun, surrounded with rays, on the flap a triangle in a glory, in the middle of which is the letter I.

which is the first letter of the name of the divinity. The apron lined with pink, and bordered with pink and yellow.

The Sylphs attend the Council in rotation with Docility and Decorum. Should any prove refractory they are expelled from the Council for ever.

All the Knights are obliged to assist at this Council with all their knowledge in Masonry, whether of the true or false, in order that one may be instructed in true as well as in false in Masonry, to guard them from the snares penetrating and crafty.

The council should be lighted by one light only, because there is but one luminary, which enlightens the world, which is the sun, and one luminary which enlightens the mind of Men, who have had the happiness to emerge from the darkness of ignorance & prejudice, and fills them with Celestial Truth.

The Candle by which the Council lighted should be placed behind a large glass Globe filled with water, with a reflecting mirror behind that it may shine more brilliantly.

The Order is a golden sun, suspended to a golden chain worn round the neck—and a broad white water tabby'd ribbon, with an eye embroidered in gold worn as a collar above the chain & jewel of the sun.

Adam wears a golden scepter with a globe at the end of it. This scepter indicates, that he is constituted King of the World & the common Father of Mankind.

At table the same ceremonies are observed as in the Lodge of Grand Master Ecossais. The duties of the Brethren are the same as those of the Knights of the East. The rules are similar to the general rules of the Ecossais Masters.

§. *To Open.*

Adam. — What time is it on earth?

Truth. — Among the profane it is night, but in this Council, the Sun is at its meridian height.

Adam. — Let us profit my dear Brethren by the kindness of this supreme planet, who by enlightening and conducting us into the way of truth, teacheth us that the Law which the Eternal hath engraven on our hearts is the only Law by which to arrive at a knowledge of pure truth.

The Master gives the Sign, which the others return.

§. *Reception.*

The Candidate appears at the door alone, having a black bandage over his eyes; he goes groping about & feeling for some time before he arrives at the door of the Sanctuary; having found it he knocks six times with the flat or palm of his Hand.

Brother Truth opens the door a little, and asks him what he desires?

The Candidate answers being prompted by one of the Sylphs:—

A. To be brought out of darkness that I may see the true light, and know the truth.

Q. What do you desire farther?

A. To be divested of the reality of man, to eradicate from within me all Prejudice, the offspring of error into which men have fallen by a thirst after all riches and by pride.

Q. Let the Candidate be introduced into the Center of Happiness.

Brother Truth opens the door, takes him by the hand and conducts him to the middle of the Sanctuary, where the Draft of the Council is drawn, covered with a Black Carpet.

Adam. —Do you persist my Brother, in wishing to arrive at the summit of truth?

Cand. —I still persist.

Then Adam says—Brother Truth, as the Brother persists, approach with him to the Sanctuary, that he may take a solemn and awful obligation and bind himself to us for ever.

The Candidate then falls on his knees when Adam takes his hands between his own, which are on the Bible, when the Candidate takes the following

§. *Obligation.*

I — do most solemnly & sincerely swear and promise in the presence of the Omnipotent Author of the Created World, whose sacred name was first made known to Moses, on Mount Sinai, in the vision of the burning bush, and in the presence of the Knights here assembled, that I never will reveal either directly or indirectly, the secrets or mysteries of this degree to any person on earth, except to those, to whom they shall justly and lawfully belong. That I will not for trifling causes change my religion, only from a full conviction of conscience. I will not despise any man on account of his religion—that I will not suffer any blasphemy to be uttered in my presence against the Holy Bible, and that I will defend it with my sword and blood, and I do furthermore swear that I will pay due obedience & submission to the Sublime Princes of the Royal Secret and Supreme Council of Inspectors General of the 33^d, and govern myself by their recommendation, and I do furthermore swear, that I will not consent to admit any person into this degree unless I am perfectly convinced of his good character and believe him to be an honorable acquisition to our body. All this I swear, under the penalty of all my former obligations with this addition—that the grass may grow before my door, that I may never be believed in any expression I utter, but be considered as one void of truth and veracity. So God maintain me in justice & equity. Amen. Amen. Amen.

Adam addresses the Candidate—My Son, since you have by your labors in the Royal Art arrived at the point of deserving a knowledge of Truth, she must be shewn to you in her native colors. Consult yourself at this moment—see if you are sufficiently willing to obey her in every thing which she shall enjoin. If you are now, such as I wish you to be, I am, persuaded she is already in your heart, and that you must feel some sensations, which were before unknown to you. If that is the case, you may hope that she will not long delay to manifest herself to you. But take care that you do not come to defile her sanctuary by a silly spirit of curiosity and beware of augmenting the number of the profane who have so long ill treated her, as even to oblige her to conceal herself and no longer to appear on earth, but under a thick veil, from which her feet are scarcely discovered. She will always conceal her glory, and will not suffer her face to be uncovered, except to true Free Masons, that is to say, to the true extirpators of superstition and falsehood. I hope my dear Brother, that you will become one of her intimate favorites: The trials through which you have passed, sufficiently assure me of what I ought to expect from your zeal; therefore that nothing may be hid from you, I direct Brother Truth to instruct you in what you ought to know, to arrive at the center of Happiness.

After Adam is done speaking they uncover the eyes of the Candidate, and show him the draft of the Council, without explaining any part.

Brother Truth then addresses him—My Dear Brother, Through me, Holy Truth now speaks to you. Before she would manifest herself to you, she has required of your certain proofs with which she is now satisfied. On your entering into the order of Masonry, she showed you several things which, without her aid would still have been enigmatical to you, materials from which you would have derived no salutary advantage. But, as you have been so happy as to have arrived at this Brilliant Mansion, learn then, that the three first working tool with which you became acquainted, being the BIBLE. SQUARE

AND COMPASS have a signification which you have not hitherto been able to comprehend.

BY THE BIBLE you are to understand, that you are to be guided by no other law than that, which governed Adam at the Time of his creation and which the Eternal engraved on his heart. That you are to make no distinction in religious sects, and as Masons, it is indispensably our desire to acknowledge and adore that great and Beneficent Being, which has the Heavens for his couch, and the Earth for his footstool. All that God has created is good, and in him there can be nothing wrong. He hath made every thing right, even as with a COMPASS we form a circle, of which all the points of the circumference are at an equal distance from the central point: God then is the central power of all things, all other things form component parts of our Circle. By the SQUARE you are also taught to believe that this same God hath made all things in due proportion. Thus, as it would be impossible to make anything round by forming it with a square, the proportion of which is to form as figure with four sides and right angles. Even so the Eternal in creating the World by his own power, could have had but one intention, and have acted accordingly, that is to say, in one manner only, and that perfectly right. You were also shown a LEVEL A PLUMB AND AN UNHEWN STONE.

BY THE LEVEL you will learn to be upright and square, not suffer yourself to be led away by the crowd of the ignorant and blind, to be firm and inflexible in supporting the rights of the natural Law, and the pure and unsophisticated knowledge of Holy truth. BY THE PLUMB and UNHEWN STONE you are to understand man in his rough, uninitiated state, polished by reason and brought to perfection by the assistance of our Masters. You have seen a plate for designing. This represents to you a man occupied in the act of thinking and who employs his reason in nothing but what is just and reasonable. Compared also to an unhewn stone, which signifies that all our actions, should be uniformly directed to the Sovereign God.

BY THE TWO COLUMNS we are to endeavor to become ornaments of our Order, that is of enlightened Brethren to serve as Beacons to them. These

columns also are like the pillars of Hercules. These pillars were said to fix the boundaries of the world. Our columns signify that Masonry is the boundary or limit of the Human understanding. You have seen that bright BLAZING STAR in the Middle Chamber where the Master Masons were paid, which afterwards served as the Holy place, in which the Ark was shut up. This emblem points out to you, that you ought to apply yourself, to the making of you pure and proper, to admit Truth, that is, that you may be fixed as in a Tabernacle, as there it is that she will recompense you with her most precious gifts. You also saw another STAR.

It signifies that a true Mason by perfecting himself in the paths of virtue, will resemble a brilliant star, which gives light amidst the thickest darkness: that is, he will become useful to those who listen to him and who are disposed to profit by his instructions. You have also obtained a knowledge of the Masons of Hiram, and of the words & signs which were substituted in room of those, which were believed to have been extorted, but which, the assassins were not able to obtain the least knowledge of, as was afterwards clearly ascertained. Let this example be an useful lesson to you to be on your guard! Be assured that it is very difficult to escape the snare which are daily laid to entrap you by Ignorance and Envy. Let it remind you that the Most virtuous men, are frequently deceived, but that in such unfortunate cases we ought to be as firm as was our respected Master Hiram, who preferred being massacred to yielding to their importunities. Wherefore, when Truth shall once be heard in the inmost recesses of your heart, you ought not to hesitate, on your part which you have to take, you should be ready to die to maintain those rights by which the Sovereign good is obtained, and never expose yourself to the discovery of your secrets in your conversations with the profane: Be circumspect even with those who are most initiated in our mysteries. Do not discover yourself, to any persons whomsoever, until you are perfectly well acquainted with the character & manner of such Brethren, as may appear to you prepared to be admitted into the sacred sanctuary where Holy Truth utters her divine oracles. The search for our Master Hiram and the words which were changed signify that the ignorant

rabble are attached only to words void of sense, & to them superfluous, founded on error and gross falsehood, and ground their creed and faith on such mysteries as those of the ancient Egyptians, and on a tradition which has been changed from one age to another.

You have passed through the degree of Perfect Master, you have there seen a GRAVE, a CORPSE, a CORD to draw it out, and place it in the sepulcher, found in the shape of a pyramid, at the top of which was a triangle to contain the sacred name of the Eternal. By the GRAVE & CORPSE, you are to understand mankind in the state which you were, before you had the happiness of being initiated into our Order. The CORD to draw out the Corpse, is the Bond which draws us from the bosom of Ignorance, that we may arrive at the Celestial abode, where Truth resides and represents also the true Mason who rises by degrees to the highest Heaven, there to be absorbed by the holy and unchangeable name of the Supreme Being.

In the Degree of MAITRE ANGLAIS (English Master) or MAITRE PARISIEN (Parisian Master) you saw a blazing star, a large candlestick with seven branches, and altar, purifying vases, & a large brazen sea: By this degree you are to learn, that we must be cleansed from bitterness of sin, before we can pass to other degrees we must feel ourselves capable of having brilliant light of reason emitted by Truth, of which this star is an emblem. The candlestick of seven branches designates the essential number of the Royal Art, in which seven Brethren, may imitate on of the profane who desires to emerge from darkness, and impart to him seven gifts of the spirit, which will be fully shewn to you when you shall have been cleansed and purified in the brazen sea. In the degree of MAITRE IRLANDES DU PRÉVÔT ET JUGE (Irish Master of the Provost & Judge) you saw a small box suspended, a Key, a pair of scales and a lighted urn. This degree teaches you the manner in which you ought to combat your passions & that you should be with respect to them as a Provost and a severe Judge: by the box you are instructed in the grand observance of keeping the secret which you have lodged in your heart and to cover it with a dark veil, that is to say, so to act as that the profane may never obtain the least knowledge of

it. By the KEY you are taught that you have already been instructed in part of the mysteries and that by conducting yourself towards your Brethren sincerely with fervor and zeal, you will soon arrive at a knowledge of the general good of the society. The SCALES AND THE LIGHTED URN represent to you that you are not to rest satisfied with the sublime knowledge which you have obtained, but that you should also by your means and your actions leave after you on the minds of your Brethren, and even of the profane, a high idea of your virtues, and see that your knowledge and reputation shall enlighten and perfume as far as does materially, the Urn filled with lighted perfumes.

In the degree of D'ECOSSAIS DE PARIS (Scotch of Paris) you have seen many things, which were merely a repetition of what you had already gone through: however, you there met with three J.J.J. enclosed in a Triangle, the planet Mercury, the 3^d Chamber called Gabaon, the Ladder made in the shape of a screw [winding ladder] the figure of Solomon, and that of J&B. By the 3 J you learn the sacred names of the attributes of the Eternal, the seven winding steps represent the different degrees through which you must pass to arrive at the height of Glory represented by the Mount Gabaon, on which sacrifices were offered to the Most High. Being arrived on this mount you are to make a sacrifice of your passions and do nothing but what is prescribed by our laws. The planet mercury, the fabulous God of robbers, is an emblem of distrust, serving to caution you to show such of your Brethren, who totally forgetful of their duty, associate with wicked men, and who most frequently seem not to recollect our sacred mysteries, in other words to avoid those who by their worldly habits indicate to us, that they are ready to disown their engagements. The arch near which you are now arrived, teaches you that being admitted into the Holy of Holies, that you ought to resolve rather to perish like our Grand Master Hiram, who was there interred, than to betray the Mysteries of the order. The figure of Solomon, the founder of the Order, is presented to you as a pattern to follow. John the Baptist teaches you to become an apostle of the order, that is, that you should perform secret missions among men who you

may think qualified to enter into the path of Truth, that they may arrive at a full knowledge of her.

In the Grade of FAVORI (Favorite Degree) you saw the two Kings embracing, their regret at the loss of one of their Brethren, a golden blade, the guards, a man seized and about to suffer death for having listened in. The conversation between the two Kings represents the connection between our laws and the Law of Nature, which perfectly accord with each other. The regret & the tears of the two Kings are figurative of the regret which you feel when any of your Brethren go astray from the paths of virtue. He who was listening, discovered, seized and led to punishment is an emblem of those who have been initiated into our sacred mysteries from motives of curiosity, and having been discovered are fore ever banished from our sanctuaries, and if they should be such villains as to be indiscreet we have a right by every means, even the most secret, to take vengeance on them for their perfidy. Let us pray to the Eternal to preserve our order from such misfortunes.

In the degree of Master Elect, you must have remarked that from among all the favorites in the Chamber of Solomon, there were but nine, who were elected to avenge the death of our respectable Master Hiram. This will give you an idea of what passes in our Lodge. Many of the profane have the happiness of entering into our sanctuary, but few are so happy as to arrive at a knowledge of the sublime Truth.



28th Degree of the 2nd series (1825) of the Supreme Councils
of the 33rd for the United States, Northern & Southern.
Copied from ancient M.S.S. by Dr. Elias F. Bates
& presented to said Councils for adoption—called,



Knight Adept of the Eagle, or Sun



his Council must be illuminated by only one single light, and is enlightened by one Divine Light. Because there is one single light that shines among men, who have the happiness of going from the darkness of ignorance and of the vulgar prejudices, to follow

the only light that leads to the celestial truth.

The light that is in our Council, is composed of a glass globe filled with water and a light placed behind it, and therefore renders the light more clear. The glass of reflection, the globe, when it is lighted, is placed in the South.

The Grand Master or Thrice Puissant, is named "Father Adam," who is placed in the east, vested in a robe of pale yellow like the morning. He has his hat on, and in his right hand a scepter, on the top of which is a globe of gold; the handle or extremity of the scepter also gilt.

The reason that Adam carries the globe above the scepter in this Council is, because he was constituted Sovereign Master of the World, and created Sovereign Father of all men.

He carries a Sun suspended by a chain of gold around his neck, and on the reverse of this jewel of gold is a globe. When this degree is given, no jewel or apron is worn.

There is only one Warden, whose name is Brother Truth, he sits in the west opposite Father Adam and entitled with the same ornaments as Father Adam—

he wears besides a large white watered ribbon, as a collar, with an eye of gold embroidered or painted thereon, above the gold chain sun.

The number of other officers are 7, and are called by the name of Cherubims (*viz.*) ZAPHRIEL, ZABRIEL, CAMAEL, URIEL, MICHAEL, ZAPHAEL & GABRIEL. These ought to be decorated in the same manner as the Thrice Puissant Father Adam. If there are more than that number of the Knights of the Sun, they go by the name of Sylphs, and are the preparers of the Council and assistants in all the ceremonies or operations of the Lodge. They are entitled to the same jewel, but have a ribbon of a fiery color tied to the third buttonhole of their coats.

§. *To Open the Grand Council.*

Father Adam says—Brother Truth what time is it on earth?

A. Mighty Father, it is midnight among the profane or Cowans, but the sun is in its meridian in this Lodge.

Father Adam—My dear children, profit by the favor of this austere luminary, at present showing its light to us, which will conduct us in the path of virtue and to follow that law which is eternally to be engraved on our hearts, and the only law by which we cannot fail to come to the knowledge of pure truth.

He then makes a sign by putting his right hand on his left breast, on which all the Brethren put up the first finger of the right hand above their heads, the other fingers clinched, shewing by that there is but one God, who is the beginning of all truth.

Then Father Adam says—This Lodge is opened.

When Father Adam says—to order Brethren, they all put their right hands on their hearts, and he puts up his first finger and so VISA VERSA.

§. *Form of Reception.*

After the Council is opened, the Candidate is introduced into an antechamber where there are a number of Sylphs, each with a bellows, blowing a large pot of fire, which the Candidate sees, but they take no notice of him. After he is left in this situation two or three minutes, the most ancient of the Sylphs goes to the Candidate and covers his face with black crape. He must be without a sword, and is told that he must find the door of the Sanctuary, and when found, to knock on it 8 times with an open hand. After he finds the door and knocks, Brother Truth goes to the door, and having opened it a little, asks the Candidate the following questions, which he answers by the help of the Sylphs.

Q. What do you desire?

A. I desire to go out of darkness to see the true light, and to know the true light in all its purity.

Q. What do you desire more?

A. To divest myself of original sin, and destroy the juvenile prejudices of error, which all men are liable to, namely, the desires of all worldly attachments and pride.

On which Brother Truth comes to Father Adam, and relates what the Candidate has told him, when Father Adam gives orders to introduce the Candidate to the true happiness. Then Brother Truth opens the door, and takes the Candidate by the hand, and conducts him to the middle of the Lodge or Sanctuary, which is also covered by a black cloth, when Father Adam addresses him:—

“My son, seeing by your labor in the royal art, you are now come to the desire of knowledge of the pure and holy truth, we shall lay it open to you without any disguise or covering. But before we do this, consult your heart and see in this moment if you feel yourself disposed to obey her. (namely truth) in all things which she commands. If you are disposed, I am sure she is ready in your heart, and you must feel an emotion that was unknown to you before.

This being the case, you must hope that she will not be long to manifest herself to you. But have a care not to defile the Sanctuary by a spirit of curiosity, and take care not to increase the number of the vulgar and profane, that have for a long a time ill-treated her, until Truth was obliged to depart the earth and now can hardly trace any of her footsteps. But she always appears in her greatest glory without disguise, to the true, good and honest Free Masons, that is to say, to the zealous extirpators of superstition and lies. I hope, my dear Brother, you will be one of her intimate favorites. The proofs that you have given, assure me of every thing I have to expect of your zeal, for as nothing now can be more a secret between us, I shall order Brother Truth, that he will instruct you what you are to do in order to come to true happiness."

After this discourse of Father Adam, the Candidate is unveiled and shown the form of the Lodge or Council, without explaining any part thereof. Brother Truth then proceeds (vizt.)—

"My dear Brother, by mouth, holy truth speaketh to you, but before she can manifest herself to you, she requires of you proofs in which she is satisfied in your entrance in the Masonic order. She has appeared to you in many things, which you could not have apprehended or comprehended without her assistance; but now you have the happiness to arrive at the brilliant day, nothing can be a secret to you. Learn, then, the moral use that is made of the 3 first parts of the furniture— vizt: Bible, Compass and Square.

Bible.—By the Bible, you are to understand, that it is the only law you ought to follow. It is that which Adam received at his creation, and which the Almighty engraved in his heart. This law is called NATURAL LAW, and shews positively that there is but one God, and to adore him only without any subdivision or interpolation.

Compass.—The Compass gives you the faculty of judging for yourself, that whatever God has created, is well, and he is the sovereign author of every thing. Existing in himself, nothing is either good or evil, because we understand by this expression, an action done which is excellent in itself, is

relative and submits to the human understanding, judgment to know the value and price of such action, and that God, with whom everything is possible, communicates nothing of his will, but such as his great goodness pleases; and everything in the universe is governed as he has decreed it, with justice, being able to compare it with the attributes of the Divinity. I equally say that in himself there is no evil, because he has made every thing with exactness, and that every thing exists according to his will, consequently as it ought to be. The distance between good and evil with the Divinity, cannot be more justly and clearly compared than by a circle formed with a compass from the points being reunited there is formed an entire circumference; and when any point in particular equally approaches or equally separates from its point, it is only a faint resemblance of the distance between good and evil, which we compare by the points of a compass forming a circle, which circle when completed, is GOD.

Square.—By the Square we discover that God who made every thing equal, in the same manner as you are not able to dig a body in a quarry complete, or perfect; thus the wish of the Eternal in creating the world by a liberal act of his own will foresaw every matter that could possibly happen in consequence thereof; that is to say, that every thing therein contained at the same time of the creation was good.

Level—You have also seen a Level, a Plumb, and a rough Stone. By the level you are to learn to be upright and sincere, and not to suffer yourself to be drawn away by the multitude of the blind and ignorant people; to be always firm and steady to sustain the right of the natural law, and the pure and real knowledge of that truth which it teacheth.

Perpendicular and rough stone.—By these you ought to understand the prejudiced man made polished by reason, and put censure away by the excellence of our Master.

Trestle board.—You have seen the trestle board, to draw plans on. This represents the man whose whole occupation is the art of thinking, and employs his reason to that which is just and reasonable.

Cubic stone.—You have seen the cubic stone, the moral of which, and the sense you ought to draw from it, is to rule your actions, that they might be equally brought to the sovereign good.

Pillars.—The two pillars teach you that all Masons ought to attach themselves firmly to become an ornament to the order, as well as to its support—as the pillars of Hercules formerly determined the end of the ancient world.

Blazing Star.—You have seen the blazing star, the moral sense of which is, a true Mason perfecting himself in the way of truth that he may become like a blazing star which shineth equally during the thickest darkness; that is to say, it is useful to those that it shineth upon, and who are ready and desirous of profiting by its light.

The first instructions have conducted you to the knowledge of Hiram Abiff, and the inquiries that were made in finding him out. You have been informed of the words, signs, and tokens which were substituted to those we feared would have been surprised, but of which they afterwards learnt, that the treacherous villains had not been able to receive any knowledge of, and this ought to be an example and salutary advice to you, to be always on your guard, and well persuaded that it is difficult to escape the snares that ignorance, joined to conceited opinion, lay every day against us, and thereby to overcome us; and the most virtuous men are liable to fall, because their candor renders them unsuspecting; but in this case you ought to be firm, as our Respectable Father, Hiram, who chose rather to be massacred than to give up what he had obtained. This will teach you that as soon as truth shall be fixed in your heart, you ought never to consider the resolution you should take, you must live and die to obtain the light, by which we acquire the sovereign good; we must never expose ourselves to the conversation of Cowans, and must be circumspect even with those with whom we are the most intimate, and not to deliver up ourselves to any, excepting those whose character and behavior have proved them brothers, who are worthy to come and appear in the sacred sanctuary, where holy truth delivers her oracles.

You have passed the Secret & Perfect Master, the 4th & 5th degrees of Masonry; you have been decorated with an ivory key, a symbol of your distinction; you have received the pronunciation of the Ineffable name of the Great Architect of the universe, and have been placed at the first balustrade of the Sanctuary; you have had rank among the Levites, after you knew the word **ZIZON**, which signifies a balustrade of the Levites, where all those are placed as well as yourself, to expect the knowledge of the sublime mysteries.

Coffin and Rope.—In the Degree of Perfect Master, they have shown you a grave, a coffin, and a “whith rope,” to raise and deposit the body in a sepulcher, made in the form of a pyramid, in the top of which is a triangle, and within which was the sacred name of the Eternal, and on the pavement were the two columns of Jachin and Boaz laid across.

Ivory Key.—By the ivory key you are to understand that you cannot open your heart with safety, but at proper times. By the corpse and grave is represented the state of man, before he had known the happiness of our order.

Rope.—The rope to which the coffin is tied, in order to raise it, is the symbol of raising a unit, as you have been raised from the grave of ignorance to the celestial place where truth resides.

Pyramid.—The Pyramid represents the true Mason who raises himself by degrees, till he reaches heaven, to adore the sacred and unalterable name of the Eternal Supreme.

Intimate Secretary.—This new degree leads you near to Solomon and honor, and after you redoubled your zeal you gained new honors and favors, having nearly lost your life by curiosity; which attachment to Masonry gave you the good qualities of your heart, and which found you grace and led you to the Intendant of the Buildings, and where you saw a blazing star, a large candlestick with seven branches, with altars, vases, and purification, and a great brazen sea.

Blazing star.—By the expression of purification, you are to understand that you are to be cleansed from impiety and prejudice, before you can acquire more of the sublime knowledge in passing the other degrees to be able to support the

brilliant light of reason, enlightened by truth, of which the blazing star is the figure.

Candlestick and seven branches.—By the candlestick with 7 branches, you are to remember the mysterious number of the 7 Masters who were named to succeed one, and from that time it was resolved that seven Knights of Masonry, united together, were able to initiate into Masonry, and show them the 7 gifts of the Eternal, which we shall give you a perfect knowledge of, when you have been purified in the brazen sea.

Brazen Sea.—You have passed from the Secret and Perfect Master to the Intimate Secretary, Provost and Judge, and the Intendant of the Buildings. In these degrees, they have showed you an ebony box, a key suspended, a balance, and an inflamed urn.

Ebony box.—The ebony box shows you with what scrupulous attention you are to keep the secrets that have been confided to you, and which you are to reserve in the closet of your heart, of which the box an emblem. And were you to reflect on the black color of said box, it would teach you to cover your secrets with a thick vail, in such a manner that the profane Cowans cannot possibly have any knowledge there of.

Key.—The key demonstrates that you have already obtained a key to our knowledge and a part of our mysteries, and if you behave with equity, fervor and zeal to your brothers, you will arrive shortly to the knowledge and meaning of our society, and this indicates the reason of the balance.

Inflamed urn.—By the inflamed urn you are to understand that as far as you come to the knowledge of the Royal and Sublime Art, you must, by your behavior, leave behind you, in the minds of your Brethren and the vulgar, a high idea of your virtue, equal to the perfume of the burning urn.

Two kings.—In the degree of Intimate Secretary you have seen and heard two kings, who were entering into their new alliance and reciprocal promise, and of the perfection of their grand enterprise. They spoke of the death of Hiram Abiff, our Excellent Master & you saw guards and a man overseen, and ready to be put to death for his curiosity of peeping. You also heard of the

prospect of a plan called the vault, to deposit the precious treasure of Masonry, when the time should be fulfilled, and you afterwards became a Brother. The conversation of the two kings, is the figure and report that our laws must hold with the natural law, which forms a perfect agreement with the conveniences, and promises to those who shall have the happiness to be contracted to you in the same manner and perfect alliance, they will afterwards come to the center of true knowledge.

Tears.—The tears and regret of the two kings are the emblem of the regret you ought to have when you perceive a Brother depart from the road of virtue.

The man peeping.—By the man you saw peeping, and who was discovered, and seized, and conducted to death, is an emblem of those who come to be initiated into our sacred mysteries through a motive of curiosity; and if so indiscreet as to divulge their obligations, we are bound to cause their death, and take vengeance on the treason by the destruction of the traitor. Let us pray the Eternal to preserve our order from such an evil you have hereof seen an example in the 9th degree, to which you are come, by your fervor, zeal, and constancy.

In that degree you have remarked, that from all the favorites that were at that time in the apartments of Solomon, only nine were elected to avenge the death of Hiram Abiff; this makes good that a great many are often called, but few chosen. To explain this enigma;—a great many of the profane have the happiness to divest themselves of that name to see and obtain the entrance in our sanctuary, but very few are constant, zealous, and fervent to merit the happiness of coming to the height and knowledge of the sublime truth.

If you ask me what are the requisite qualities that a Mason must be possessed of to come to the center of truth. I answer you, that you must crush the head of the serpent of ignorance. You must shake off the yoke of infant prejudice, concerning the mysteries of the reigning religion, which worship has been imaginary, and only founded on the spirit of pride, which envies to command and be distinguished, and to be at the head of the vulgar, in affecting an exterior purity, which characterizes a false piety, joined to a desire of

acquiring that which is not its own, and is always the subject of this exterior pride, and unalterable source of mans disorders, which being joined to gluttonness, is the daughter of hypocrisy, and employs every matter to satisfy carnal desires, and raises to these predominant passions, altars, upon which she maintains without ceasing, the light of iniquity, and sacrifices continually offerings to luxury, voluptuousness, hatred, envy, and perjury.

Behold, my Brother, what you must fight against and destroy, before you can come to the knowledge of the true good and sovereign happiness.—Behold this monster which you must conquer—a serpent which we detest as an idol that is adored by the idiot and vulgar, under the name of Religion.

Solomon, King Hiram, and St. John the Baptist.—In the Degrees of Elected of 15, Illustrious Knights, Grand Master Architects, and the Royal Arch, you have seen many things which are only a repetition of what you have already examined. You will always find in those degrees, initial letters enclosed in different triangles, or Deltas. You have also seen the planet Mercury, the chamber called GABAON, or the Third Heaven, the winding staircase—the ark of alliance—the tomb of Hiram Abiff facing the ark and the urn—the precious treasure found by the assiduous travelers—the three zealous Brethren Masons—the punishment of the haughty Master Mason, in being buried under the ancient ruins of Enoch—and finally you have seen the figures of Solomon, and Hiram, King of Tyre, and St. John the Baptist.

By the 3. J.J.J. you know the three sacred names of the Eternal, and mount Gabaon, where you came to by 7 degrees which compose the winding staircase.

The 7 stars represent the seven principal and different degrees to which you must come to attain the height of glory represented by the mount, where they formerly sacrificed to the Most High. When you arrive to that, you are to subdue yourself in your passions, in not doing any thing that it is not prescribed in our laws.

By the planet Mercury, you are taught continually to mistrust, shun, and run away from those, who, by a false practice maintain commerce with people of a

vicious life, who seem to despise the most sacred mysteries; that is, to depart from those, who by the vulgar fear, or have a bad understanding, and are ready to deny the solemn obligations that they have contracted among us. When you come to the foot of our arch, you are to apprehend that you come to the Sanctum Sanctorum. You are not to return, but rather to persist in sustaining the glory of our order, and the truth of our laws, principles, and mysteries in like manner as our Respectable Father, Hiram Abiff, who deserved to have been buried there for his constancy and fidelity. We have also, another example in the firmness of Galaad, the son of Sophina, chief of the Levites, under Surnam, the High Priest, as mentioned in the history of perfection. Learn in this moment, my dear Brother, what you are to understand by the figures of Solomon, Hiram, King of Tyre, and St. John the Baptist. The two first, exert you, by their zeal in the royal art, to follow the sublime road of which Solomon was the institutor, and Hiram, King of Tyre, the supporter; a title legitimately due to that King, who not only protected the order, but contributed with all his might to the construction of the temple which Solomon built to the honor of the Almighty.

The 3^d, or St. John the Baptist, teaches you to preach marvelous of this order, which is as much as to say, you are to make secret missions among men, which you believe to be in a state of entering the road of truth, that they may be able one day to see her virtues and visage uncovered. Hiram Abiff, was the symbol of truth, on earth. Jubelum Akirop was accused by the serpent of ignorance, which to this day raises altars in the hearts of the profane and fearful. This profaneness, backed by a fanatic zeal, becomes an instrument to the religious reign, which struck the first stroke in the heart of our dear Father, Hiram Abiff; which is as much as to say, undermined the foundation of the celestial temple, which the Eternal himself had ordered to be raised to the sublime truth and his glory.

The first stage of the world has been witness to what I have advanced. The simple, natural law rendered to our first fathers the most uninterrupted happiness; they were in these times more virtuous, but so soon as the monster

of pride started up in the air, and disclosed herself to those unhappy mortals, she promised to them every seat of happiness, and seduced them by her soft and bewitching speeches; viz^t. That they must render to the Eternal Creator of all things, an adoration with more testimony and more extensive, than they had hitherto done, &c. This Hydra with an hundred heads, at that time misled, and continues to this day to mislead men, who are so weak as to submit to her empire; and it will subsist, until the moment that the true elected shall appear and destroy her entirely.

The Degree of Sublime Elected, that you have passed, gives you the knowledge of those things which conducts you to the true and solid good. The grand circle represents the immensity of the Eternal Supreme, who, has neither beginning nor end.

The triangle, or Delta, figured here is the mysterious figure of the Eternal. The three letters which you see signify as follows:—G, at the top of the triangle, "Grandeur of Masons"—the S, "submission to the same order" and the U, "Union," that ought to reign among the Brethren; which all together make but one body, or equal figure in all its parts.

This is the triangle called equilateral. The great letter G, placed in the center of the triangle, signifies, "Great Architect of the Universe," who is God; and in this ineffable name is found all the divine attributes. This letter being placed in the center of the triangle, is for us to understand that every true Mason must have it profoundly in his heart.

There is another triangle repeated, wherein is enclosed three letters of which you have had the explanation in the 6th degree. This triangle designs the connection of the Brethren in virtue. The solemn promise they have made to love each other; to help, succor, and keep inviolably secret their mysteries of the perfection proposed, in all their enterprises. It is said in that degree, that You have entered the third Heaven; that means that you have entered the place where pure truth resides, since she abandoned the earth to monsters who persecuted her.

The end of the Degree of Perfection, is a preparation to come clearly to the knowledge of true happiness in becoming a true Mason, enlightened by the celestial luminary of truth, in renouncing voluntarily, all adorations, but those that are made to one God, the Creator of heaven and earth, great, good, and merciful.

The Knights of the East, the Princes of Jerusalem, and Knights of the East and West, are known to us, in our days, to be Masonry renewed, and all of them lead us to the same end of the celestial truth, which is to say finished.

The Knights of the White and Black Eagle, and the Sublime Princes of the Royal Secret, and Grand Commander, are the Chiefs of the great enterprise of the order in general."

Then Father Adam says to the Candidate—"My dear son, what you have heard from the mouth of Truth, is an abridgment of all the consequences of all the degrees you have gone through, in order to come to the knowledge of the holy truth, contracted in your last engagements. Do you persist in your demand of coming to the holy Brother, and is that what you desire, with a clear heart, answer me?"

The Candidate answers—"I persist."

Then Father Adam says—"Brother Truth, as the truth persists, approach with him to the sanctuary, in order that he may take a solemn obligation, to follow our laws, principles, and morals, and to attach himself to us forever."

Then the Candidate falls on his knees and Father Adam takes his hands between his own, and the Candidate repeats the following obligation three times (viz^t)

§. *Obligation.*

I — — promise in the face of God, and between the hands of my Sovereign, and in presence of all the Brethren now present, never to take arms against my King, directly or indirectly, in any conspiracy against him.

I promise never to reveal any of the degrees of the Knight of the Sun, which is now on the point of being entrusted to me, to any person or persons whatsoever, without being duly qualified to receive the same; and never to give my consent to any one to be admitted into our mysteries, only after the most scrupulous circumspection, and full knowledge of his life and conversation; and who has given at all times full proof of his zeal and fervent attachment for the order, & submission at all times to the Tribunal of the Sovereign Princes of the Royal Secret.

I promise never to confer the degree of the Knights of the Sun, without having a permission in writing from the Grand Council of Princes of the Royal Secret, or from the Grand Inspector or his deputy, known by their titles and authority.

I promise and swear to redouble my zeal for all my Brethren, Knights, and princes, that are present or absent, and if I fail in this my obligation, I consent for all my Brethren, when they are convinced of my infidelity, to seize me, and thrust my tongue through with a red hot iron; to pluck out both my eyes, and to deprive me of smelling and hearing; to cut off both of my hands, and expose me in that condition in the field, to be devoured by the voracious animals; and if none can be found, I wish the lightning of heaven might execute on me the same vengeance. — O God, maintain me in right and equity.

Amen. Amen. Amen.

After the obligation, Father Adam raises the Candidate; and gives him one kiss on his forehead, being the seat of the soul. He then decorates him with the collar, and jewel of the order, and gives him the following sign, token, and word.

§. *Sign, Token & Words.*

Sign.—The sign is, to clap your right hand on the left breast, which the other answers by putting up the 1st finger of the right hand (the others clinched) to the height above the head—this shews there is but one God, which is the true source of great truth. Consequently there can be but one and true religion, and the same which Adam received from God.

Pass Words.—The first says STIBIUM, which signifies PRIMA MATERIA, or the principal co-operator of all things—the other answers ALBRA-EST, which signifies a King full of glory and without blot.

Covered Word.—Is ADONAI, a sacred word, which signifies Sovereign Creator of all things.

The sign to know a Knight of the Sun—You ask him to give you his hand, which he will put together to put between yours, you kiss his forehead, and say ALPHA, which the other answers by saying OMEGA.

Then the Candidate goes round, and gives the Sign, Token and Word to every one, which brings him back to Father Adam, when sits down with the rest of the Brethren, when Brother Truth gives the following explanation of the Philosophical Lodge.

Sun.—The sun represents the unity of the Eternal Supreme, the only grand work of philosophy.

3 S.S.S.—The 3 S.S.S. signifies the STELLATO, SEDET, SOLO, or the residence of the Sovereign Master of all things.

3 candlesticks.—The 3 candlesticks show us the 3 degrees of fire.

4 triangles.—The 4 triangles represent the 4 elements.

7 planets.—The 7 planets design the 7 colors that appear in their original state, from whence we have so many different artificial ones.

7 Cherubims.—The 7 Cherubims represent the 7 metals, viz^t gold, silver, copper, iron, lead, tin, & quicksilver.

Conception in the Moon.—The conception of woman, rising in the moon, demonstrates the purity that matter subsists of, in order to remain in its pure state unmixed with any other body, from which must come a new King, and a revolution or fullness of time, filled with glory, whose name is ALBRA-EST.

Holy Spirit.—The Holy Spirit, under the symbol of a dove, is the image of the Universal Spirit, that gives light to all in the three states of nature; and on the animal, vegetable, and mineral.

Entrance of the temple.—The entrance of the temple is represented to you by a body, because the grand work of nature is complete as gold, portable and fixed.

Globe.—The globe represents the matter in the original state—that is to say, complete.

Caduceus.—The caduceus represents the double mercury that you must extract from the matter; that is to say, the mercury fixed, and from thence is extracted gold and silver.

Stibium.—The word STIBIUM signifies the antimony, from whence, by the philosophical fire, is taken an alkali which we empty in our grand work. End of the philosophical explanation.

Then Father Adam explains the Moral Lodge.

Sun.—The sun represents the divinity of the Eternal: for as there is but one sun to light and invigorate the earth, so there is but one God, to whom we ought to pay our greatest adoration.

3 S.S.S.—The 3 S.S.S. shews you that science, adorned with wisdom, creates a holy man.

3 candlesticks.—The 3 candlesticks are the image of the life of man, considered in youth, manhood, and old age, and happy are those that have been enlightened in these ages, by the light of truth.

4 triangles.—The 4 triangles show us the four principal duties that create our tranquil life; viz¹ Fraternal love among men in general, and particularly among Brethren, and in the same degree with us. 2^{dly} In not having anything but for the use and advantage of a Brother. 3^{dly} Doubting of every matter that

cannot be demonstrated to you clearly, by which an attempt might be insinuated as mysterious in matters of religion, and hereby lead you away from the holy truth. 4^{thly} Never do any thing to another that you would not have done unto you. The last precept, well understood and followed on all occasions is the true happiness of philosophy.

7 planets.—The 7 planets represent the seven principal passions of man.

7 Cherubims.—The 7 Cherubims are the images of the delights of the life, namely, by seeing, hearing, tasting, smelling, feeling, tranquillity, and health.

Conception.—The conception in the moon shows the purity of matter, and that nothing can be impure to the eyes of the Supreme.

Holy Spirit.—The Spirit is the figure of our soul, which is only the breath of the Eternal, and which cannot be soiled by the works of the body.

Temple.—The temple represents our body, which we are obliged to preserve by our natural feelings.

Figure of a man.—The figure in the entrance of the temple, which bears a lamb in his arms teaches us to be attentive to our wants, as a shepherd takes care of his sheep; to be charitable, and never to let slip the present opportunity of doing good, to labor honestly, and to live in this day as if it were our last.

Columns of Jachin and Boaz.—The columns of J. and B. are the symbols of the strength of our souls in bearing equally, misfortunes, as well as success in life.

7 steps of the temple.—The 7 steps of the temple are the figures of the seven degrees, which we must pass, before we arrive to the knowledge of the true God.

Globe.—The globe represents the world which we inhabit.

Lux ex Tenebris.—The device of LUX EX TENEBRIS teacheth that when man is enlightened by reason, he is able to penetrate the darkness and obscurity, which ignorance and superstition spread abroad.

River.—The river across the globe represents the utility of the passions, that are as necessary to a man, in the course of his life, as water is requisite to the earth, in order to replenish the plants thereof.

Cross surrounded.—The cross surrounded by two serpents, signifies that we must watch the vulgar prejudices, to be very prudent in giving any of our knowledge and secrets in matters, especially in religion.

End of the Moral Explanation.

EXPLANATION OF THE PHYSICAL COUNCIL IN MANNER OF LECTURE

Q. Are you a Knight of the Sun?

A. I have mounted the 7 principal steps of Masonry. I have penetrated into the bowels of the earth, and among the ancient ruins of Enoch, found the most grand and precious treasure of the Masons. I have seen, contemplated and admired the great, mysterious, and formidable name engraved on the . I have broken the pillar of beauty, and thrown down the two columns that supported it.

Q. Pray tell me what is that mysterious and formidable name?

A. I cannot unfold the sacred characters in this manner, but substitute in its place the word *יהוה*.

Q. What do you understand by throwing down the columns that sustained the pillar of beauty?

A. Two reasons:—1st. When the temple was destroyed by Nabuzaradan, general of the army of Nebuchadnezzar, I was one that helped to defend the Delta, on which was engraved the ineffable name; and I broke down the column of beauty, in order that it should not be profaned by the infidels. 2nd. As I have deserved, by my travel and labor, the beauty of the great Adonai the mysteries of Masonry, in passing the seven principal degrees.

Q. What signifies the 7 planets?

A. They are the lights of the celestial globe and their influence, by which every matter exists on the surface of the earth or globe.

Q. From what is the terrestrial globe formed?

A. From the matter which is formed by the concord of the four elements, designed by the 4 triangles, that are in regard to them, as the four greater planets.

Q. What are the names of the seven planets?

A. Sun, Moon, Mars, Jupiter, Venus, Mercury, and Saturn.

Q. Which are the 4 elements?

A. Air, Fire, Earth, and Water.

Q. What influence have the seven planets on the four elements?

A. Three general matters of which all bodies are composed: life, spirit, and spirit; otherwise, salt, sulfur, and mercury.

Q. What is life or salt?

A. The life given by the Eternal Supreme, or the planets, the agents of nature.

Q. What is the spirit or sulfur?

A. A fired matter subject to several productions.

Q. What is the body or mercury?

A. Matter conducted or refined to its form by the union of salt and sulfur, or the agreement of the three governors of nature.

Q. What are those three governors of nature?

A. Animal, vegetable, and mineral.

Q. What is the animal?

A. We understand in this life, all that is divine and amiable.

Q. Which of the elements serve for his productions?

A. All 4 among which nevertheless, air and fire are predominant—it is these that render the animal the perfection of the three governments, which man is elevated to breath of the Divine Spirit, when he receives his soul.

Q. What is the vegetable?

A. All that seems attached to the earth reigns on the surface.

Q. Of what is it composed?

A. Of a generative fire, formed into a body, whilst it remains in the earth, and is purified by its moisture and becomes vegetable, and receives life by air

and water, whereby the four elements, though different, co-operate jointly and separately.

Q. What is the mineral?

A. All that is generated and secreted in the earth.

Q. What do we understand by this name?

A. That which we call metals and demi-metals and minerals.

Q. What is it that composes the minerals?

A. The air penetrating by the celestial influence, into the earth, meets with a body, which by its softness, fixes, congeals, and renders the mineral matter more or less perfect.

Q. Which are the perfect metals?

A. Gold and silver.

Q. Which are the imperfect metals?

A. Brass, lead, tin, iron, and quicksilver.

Q. How come we by the knowledge of these things?

A. By frequent observations and the experiments made in natural philosophy, which have decided to a certainty, that nature gives a perfection to all things, if she has time to complete her operations.

Q. Can art bring metal to perfection so fully as nature?

A. Yes; but in order to do this, you must have an exact knowledge of nature.

Q. What will assist you to bring forth this knowledge?

A. A matter brought to perfection, this has been sought for under the name of the philosopher's stone.

Q. What does the globe represent?

A. An information of philosophers, for the benefit of the art in this work.

Q. What signifies the words LUX EX TENEBRIS?

A. That is the depth of darkness you ought to retire from, in order to gain the true light.

Q. What signifies the cross on the globe?

A. The cross is the emblem of the true elected.

Q. What represents the 3 candlesticks?

A. The 3 degrees of 5, which the artist must have knowledge to give, in order to procure the matters from which it proceeds.

Q. What signifies the word STIBIUM?

A. It signifies antimony, or the first matter of all things.

Q. What signifies the seven degrees?

A. The different effectual degrees of Masonry which you must pass to come to the Sublime Degree of Knights of the Sun.

Q. What signifies the diverse attributes in those degrees ?

A. 1st—The Bible or God's law, which we ought to follow.

2nd—The Compass, teaches us to do nothing unjust.

3rd—The Square, conducts us equal to the same end.

4th—The Level, demonstrates to us all that is just and equitable.

5th—The Perpendicular, to be upright and subdue the vail of prejudice.

6th—The Trestle-board, is the image of our reason, where the functions are combined to effect, compare, and think.

7th—The Rough Stone, is the resemblance of our vices, which we ought to reform.

8th—The Cubic Stone, is our passions, that we ought to surmount.

9th—The columns, signify strength in all things.

10th—The Blazing Star, teaches that our hearts ought to be as a clear sun, among those that are troubled with the things of this life.

11th—The Key, teaches to have a watchful eye over those who are contrary to reason.

12th—The Box, teaches to keep our secrets inviolably.

13th—The Urn, learns us that we ought to be as delicious perfumes.

14th—The Brazen Sea, that we ought to purify ourselves, and destroy vice.

15th—The Circles on the Triangles, demonstrate the immensity of the divinity under the symbol of truth.

16th—The Poniard, teacheth the step of the elected, many are called, but few are chosen to the sublime knowledge of pure truth.

17th—The word ALBRA-EST, signifies a King full of glory, and without blot.

18th—The word ADONAI, signifies the Sovereign Creator of all things.

19th—The 7 Cherubims, are the symbols of the delights of life, known by seeing, hearing, tasting, feeling, smelling, tranquillity, and thought.

Q. What represents the Sun?

A. It is an emblem of Divinity, which we ought to regard as the image of God. This immense body represents the infinity of God's wonderful will, as the only source of light and good. The heat of the sun produces the rule of the seasons, recruits nature, takes darkness from the winter, in order that the deliciousness of spring might succeed.

End of the Physical Lecture.

ANOTHER LECTURE IN GENERAL

- Q. From whence came you?
- A. From the center of the earth.
- Q. How have you come from thence?
- A. By reflection and the study of nature.
- Q. Who has taught you this?
- A. Men in general who are blind, and lead others in their blindness.
- Q. What do you understand by this blindness?
- A. I do not understand it to be privy to their mysteries; but I understand under the name of blindness, those who cease to be ardent after they have been privy to the light of the spirit of reason.
- Q. Who are those?
- A. Those who, through the prejudices of superstition and fanaticism, render their services to ignorance.
- Q. What do you understand by fanaticism?
- A. The zeal of all particular sects, which are spread over the earth, who commit crimes, by making offering to fraud and falsehood.
- Q. And do you desire to rise from this darkness?
- A. My desire is to come to the celestial truth, and to travel by the light of the sun.
- Q. What represents that body?
- A. It is the figure only of one God, to whom we ought to pay our adoration. The sun being the emblem of God, we ought to regard it as the image of the Divinity; for that immense, body represents wonderfully, the infinity of God. He invigorates and produces the seasons, and replenishes nature, by taking the horrors from winter, and produces the delights of spring.
- Q. What does the triangle, with the sun in the center, represent?
- A. It represents the immensity of the Supreme.
- Q. What signifies the 3 S.S.S.?

A. SANCTITAS, SCIENTIA, & SAPIENTIA, that science accompanied with wisdom, makes men holy.

Q. What signifies the three candlesticks?

A. It represents the courses of life, considered in youth, manhood, and old age.

Q. Has it any other meaning?

A. The triple light that shines among us, in order to take men out of darkness and ignorance into which they are plunged, and to bring them to virtue, truth and happiness, a symbol of our perfection.

Q. What signify the 4 triangles, that are in the great circles?

A. They are the emblems of the four principal views of the life of tranquility, viz^t Fraternal love to all mankind in general, more particularly for our Brethren, who are more attached to us, and who, with honor, have seen the wretchedness of the vulgar.

2nd—To be cautious among us of things, and not to demonstrate them clearly, to any who are not proper to receive them: and to be likewise cautious, in giving credit to any matter, however artfully it may be disguised, without a self conviction in the heart.

3rd—To cast from us every matter which we perceive we may ever repent of doing, taking care of this moral precept, "To do to every one of your fellow creatures, no more than you would choose to be done to" &

4th—We ought always to confide in our Creator's bounty, and to pray without ceasing, that all our necessities might be relieved, as it seems best to him for our advantage; to wait for his blessings patiently in this life; to be persuaded of his sublime decrees, that whatever might fall, contrary to our wishes, will be attended with good consequences; to take his chastisements patiently, and be assured that the end of every thing has been done by him for the best, and will certainly lead us to eternal happiness hereafter.

Q. Teach us the signification of the 7 planets which are enclosed in a triangle, that forms the rays of the exterior circles, and enclosed in the grand triangle.

A. The 7 planets according to philosophy, represent the seven principal passions of the life of man. Those passions are very useful when they are used in moderation, for which the Almighty gave them to us, but grow fatal and destroy the body when let loose, and therefore it is our particular duty to subdue them.

Q. Explain the 7 passions to us?

A. 1st—The propagation of species.

2nd—Ambition of acquiring riches.

3rd—Ambition to acquire glory in the arts and sciences among men in general.

4th—Superiority in civil life.

5th—Joys and pleasures of society.

6th—Amusements and gaieties of life.

7th—Religion.

Q. Which is the greatest sin of all that man can commit, and render him odious to God and man?

A. Suicide and homicide.

Q. What signify the 7 cherubim, whose names are written in the circle, called the 1st Heaven?

A. They represent the corporeal delights of this life, which the Eternal gave to man, when he created him, and are, seeing, hearing, smelling, tasting, feeling, tranquillity and thought.

Q. What signifies the figure in the moon, which we regard as the figure or image of conception?

A. The purity of nature, which procures the holiness of the body; and that there is nothing imperfect in the eyes of the Supreme.

Q. What signifies the figures of the columns?

A. They are the emblem of our souls, which is the breath of life, proceeding from the All Puissant, which ought not be soiled by the works of the body, but to be firm as columns.

Q. What does the figure in the porch, which carries a lamb in his arms, represent?

A. The porch ornamented with the columns of JACHIN and BOAZ, and surmounted with the grand J, represents our body, over which we ought to have a particular care, in watching our conversation, and also to watch our needs, as the shepherd his flock.

Q. What signify the two letters J and B, at the porch?

A. They signify our entrance in the order of Masonry; also the firmness of the soul, which we ought to possess from the hour of our initiation; these we ought to merit, before we can come to the sublime degree of knowing Holy truth, and we ought to preserve them, and be firm in whatever situation we may be in, not knowing whether it may return to our good or evil in the passage of this life.

Q. What signifies the large J in the triangle, on the crown of the portico?

A. That large J, being the initial of the mysterious name of the Great Architect of the Universe, whose greatness we should always have in our minds, and that our labors ought to be employed to please him; which we should always have in our view, as the sure and only source of our actions.

Q. What signify the seven steps, that leads to the entry of the porch?

A. They mark the 7 degrees in Masonry, which are the principle we ought to arrive to, in order to come to the knowledge of holy truth.

Q. What does the terrestrial globe represent?

A. The world which we inhabit, and wherein Masonry is its principal ornament.

Q. What is the explanation of the great word Adonai?

A. It is the word which God gave to Adam, for him to pray by; a word which our common father never pronounced without trembling.

Q. What signifies LUX EX TENEBRIS?

A. A man made clear by the light of reason, penetrating this obscurity of ignorance and superstition.

Q. What signifies the river across the globe?

A. It represents the utility of our passions, which are necessary to man in the course of his life, as water is necessary to render the earth fertile.

Q. What signifies the cross, surrounded by two serpents, on the top of the globe?

A. It represents to us not to repeat the vulgar prejudices: to be prudent, and to know the bottom of the heart. In matters of religion to be always prepared not to be of the sentiments with sots, idiots and lovers of the mysteries of religion; to avoid such, and not holding any conversation with them.

Q. What signifies the book, with the word BIBLIA written on it?

A. As the Bible is differently interpreted, by the different sects who divide the different parts of the earth: Thus the true sons of light, or children of truth, ought to doubt of every thing at present, as mysteries or metaphysics: Thus all the decisions of theology and philosophy, teach not to admit that, which is not demonstrated as clearly, as that 2 and 2 makes 4; and on the whole to adore God, and him only; to love him better than yourself: and always to have a confidence on the bounties and promises of our Creator. Amen. Amen. Amen.

§. *To Close.*

Q. (Father Adam)—Brother Truth, what progress have men made on earth, to come to true happiness?

A. (Brother Truth)—Men have always fallen on the vulgar prejudices, which are nothing but falsehood; very few have struggled, and less have knocked at the door of this holy place, to attain the full light of real truth, which we all ought to acquire.

Then says Father Adam—“My dear children, depart and go among men, endeavor to inspire them with a desire of knowing holy truth, the pure source of all perfection.”

Father Adam then puts his right hand on his left breast; when all the Brethren raise the first finger of the right hand, and then the Council of the Knights of the Sun is closed by seven knocks.



29th Degree of the First Series (1802) of the Southern
Jurisdiction of the United States, now
30th of the new series, called



K-16, Knight of White & Black Eagle



*Chapter of the Grand Inspector of Lodges, Grand Elected Knight of
Kadosh, or the White and Black Eagle.*

*The Chief is the Thrice Illustrious Frederick, King of Prussia,
under the title of Thrice Illustrious Knight, Grand Commander.*

§. Opening of the Chapter of Consistory.

*The Chapter of the Grand Elected must be composed of five Brothers, every
one vested in this degree. They must be all dressed in black, with white gloves.
The order, a broad black ribbon, worn from the left shoulder to the right hip; to
which hangs the attribute of the order, being a Red Cross; the same as the
Teutonic Knights used to wear, in the middle of two swords, a cross like a St.
Andrews. No aprons are worn.*

*In this Chapter there are no decorations, nor any emblem, as the curtain is
entirely drawn. There is nothing figured on the ground but the mysterious ladder,
which must be covered until the Candidate, has taken his obligation.*

*Note.—You are never to admit a person to this eminent degree, unless you
have full proof of his fidelity. Of the five Brothers who compose this Chapter, two
must be with the Candidate in another apartment, until he is introduced, the other
three remain in the Chapter to assist in the reception.*

*N.B.—In a distant place, a Knight of Kadosh cannot imitate another Brother
in this eminent degree, unless he has a power or patent from an Inspector*

General or a Deputy Grand Inspector, under his hand and seal; and when a reception is made, the Grand Commander remains alone in the Chapter with the Candidate, and must be so situated that the Candidate cannot see him, as he is not to know who initiated him.

§. *Form of Opening the Chapter.*

Q. Illustrious Knight, are you elected?

A. Thrice Illustrious Knight, Grand Commander, I am.

Q. How came you to be elected?

A. Fortune decided for me.

Q. What proof can you give me of your reception?

A. A cavern has been witness of it.

Q. What did you do in the cavern?

A. I executed my commission.

Q. Have you penetrated further?

A. Yes, Thrice Illustrious Grand Commander.

Q. How shall I believe you?

A. My name is Knight of Kadosh, or White and Black Eagle—you understand me?

Q. What's the o'clock?

A. The hour of silence.

Q. As it is so, give me the sign, to convince me of your knowledge—on which they all draw their swords, when the Grand Commander knocks one, very hard, on the table before him, and says: Illustrious Knights, the Chapter is open.

One of the Knights with the Candidate out of door, hearing the great knock, goes to the door of the chapter and knocks one; one of them within goes to the door and asks—what he wants?

He replies, that a servant Knight demands to come to the degree of Grand Elected, as he has all the degrees and qualifications of Masonry which are necessary—which being reported to the Thrice Illustrious Commander, who says—Illustrious Knights, can we admit this Free Mason among us, without running any risk of indiscretion from him?

The other two Knights then answer. We swear and promise for him. Then the Thrice Illustrious Grand Commander approaches, and they all three take each other by the hand, and take the following obligation to each other, first giving a great knock—We promise and swear, by the living God, always supreme, to revenge the death of our ancestor, and which of us that should in any manner commit the most light indiscretion, touching the secret of our order, shall suffer death, and shall have his body buried under this throne of this Illustrious Assembly. So God protect us in our design, and maintain us in equity and right. Amen.

§. *Form of Reception.*

A short time after the two Knights with the Candidate have heard the loud rap of the Grand Commander, to open the Chapter, they both take their hands, and after one of them has been at the door, and when they think the Grand Commander has finished the necessary business, they introduce the Candidate, and leave him in the hands of the Grand Commander, and all four retire to guard the door of the entrance, and every other door of the adjacent rooms. (if any)—the reason of their leaving the Chapter is, that no person ever assisted at the reception of a Knight Templar.

When the Candidate enters the Chapter, he prostrates his face to the ground, when the Grand Commander, behind the curtain, reminds him of the principal points of Masonry, from its beginning, to the epoch of the assassination of Hiram Abiff; Solomon's desire of punishing the traitors, in the most exemplary manner; the method he took in disposing the Masters who went in search of the three villains in order to execute his vengeance. He repeats to him the zeal, constancy and fervency of Joabert, Stokin and Jubelum, who, after the most painful search, (by Solomon's order) had the happiness of finding among the ruins of Enoch's temple in the Ninth Arch, the precious treasure of the Perfect Masons. He continues to remind him of the firmness of the Grand Elect, and Perfect Masons, at the time of the temple's destruction, when they passed through the enemy at all risks, till they obtained an entrance into the sacred vault, to find the pillar of beauty, that they might by effacing the ineffable word, hinder its being exposed to the profane. He then reminds him of the seventy-two years captivity, and the clemency of Cyrus, king of Persia, who, by the request of Zerubbabel, not only gave the Israelites their freedom, but ordered that all the treasure of the temple (taken by Nebuchadnezzar) should be restored to them, in order to decorate the new temple, which he ordered them to build to the infinite God, and at the same time created them Knights. Then he repeats the clemency of Darius to Zerubbabel (when at the head of the embassy from Jerusalem to Babylon) with their complaints against the Samaritans, who refused to contribute to the sacrifices of the new temple, according to the proclamation of his

predecessor, Cyrus, in favor of the Knights of the East; when they received Darius's letters to all the governors of Samaria, &c., and how the ambassadors were received on their return to Jerusalem; and elected princes by the people. He then reminds him, that after this, the second temple being destroyed, how the Most zealous Masons united under chiefs, and worked to the reformation of manners, and elevated in their hearts some spiritual edifice, and rendered themselves worthy by their works. They were more particularly esteemed and distinguished in the time of Manchin, who was the most remarkable among them. A great many others embraced Christianity, and communicated their secrets to those Christians, whom they found had the good qualities of it, living in common and forming themselves as one family, which shows how the brilliant order of Masons sustained themselves until the sixth age, and how it fell into a state of lethargy.

Notwithstanding which, there have been always found some faithful Masons; which is clearly proved by the brilliant manner in which the order of Masonry was received in the year of 1118, when eleven Grand Elect and Perfect Masons, the most zealous, presented themselves to Garinous, prince of Jerusalem, Patriarch and Knight Mason, and pronounced their promises between his hands. They taught him the succession of the time, and progress to the time that, the princes went to conquer the holy land.—The alliance and obligations that were formed between those princes, was, that they would spill the last drop of their blood, in order to establish in Jerusalem, the worship of the Most High.

He informs him that the peace which took place after these wars hindered them from accomplishing their design, and, therefore, have continued in theory what they had sworn to do practically, never admitting in their order only those who have given proofs of friendship, constancy and discretion.

In fine, the illustrious Grand Commander makes a general history in genealogy, of the Masonic order, its progress, its decline, and the manner how it was sustained, till the epoch of the crusades, and until the historical circumstances, that have given occasion to the degree which the Candidate expects; a degree that will give him a perfect knowledge of the precedent

degrees, and the manner how Masonry has come to us; after which, the Candidate takes the following obligation, his right hand on the Bible, his left hand under the curtain between the hands of the Grand Commander.

§. *Obligation.*

I promise and swear, never to reveal the secrets of the Grand Elected Knights of Kadosh, or White and Black Eagle, to any person. I swear to take revenge on the traitors of Masonry; and never to receive in this degree, none but a Brother who has come to the degrees of Prince of Jerusalem and Knight of the Sun, and then only by an authority given to me by a Grand Commander or Deputy Inspector, under his hand and seal. I promise to be ready at all times to conquer the Holy Land, when I shall be summoned to appear, to pay due obedience at all times, to the Princes of the Royal Secret; and if I fail in this my obligation, I desire that all the penalties of my former obligations may be inflicted on me. Amen."

He kisses the Bible and rises. Then the Grand Commander proceeds and says—My dear Brother, he who has bestowed this degree on you, which you have now aspired to, and who is described in this place, as Grand Commander, and Grand Inspector of all Lodges, and Grand Elected, is sensible of the importance of the secret already confided in you; it is therefore necessary to recommend a circumspection, and also to observe to those who take the name of Knights of the White and Black Eagle, and Kadosh, to be always attentive, and not to give the least suspicion relative to our mysteries, order, progress, and end of Masonry. The imprudence and indiscretion of many Brothers, has given a knowledge to the world of many of our emblems, by which Masonry has greatly suffered, and will be repaired with difficulty. Their indiscretion has caused the loss and retreat of many Puissant Brothers, who would have been an ornament and support of our Lodges. Such indiscretion in this degree, my dear Brother, would be without any recovery, as there are no more emblems, when every matter shall be disclosed and discovered to you, that will give room for

some events, of which you will see the consequences, when you shall have heard all my instructions.

The words which our Brothers place at the end of their obligations, (vizt) Amen, which signifies because there is no more; that shall be no more; if this shall be again. This ought no longer to be a secret to you, who are going to have an explanation of the origin of Masonry, and what has occasioned the society. Truth penetrates the cloud and the shade, which we can leave, to come to the knowledge of what we were before in quality of Knights of Kadosh, White and Black Eagle, and what we are as Symbolic Masons, and what we can be by the destruction of our enemies.

LET US PRAY

O most Eternal, Beneficial and all gracious, Great Architect of the Universe; we from the secret depths of our hearts, offer thee a living sacrifice. We beseech thee to inspire our enemies with a just sense of the evil they have done us, and from their having a conviction of their wrongs, they might atone for their manifold injuries, which doth not belong to us thy servants to redress ourselves, but by their eyes being opened we might be reconciled, and by a hearty union take possession of those blessed lands where the original Temple was first established, where we might be gathered into one band, there to celebrate thy holy praises once more on the holy mount, in whose bowels was deposited thy ever glorious, respectable, ever blessed, and awful name. Amen.

Then the covering is taken from the draft of floor, and he continues—“Learn that the slightest indiscretion, will infallibly undermine us and throw us into an horrible abyss, where we should see buried the order of Masonry, the remains of an Illustrious and Glorious Order. By its heroism in favor of the unfortunate, how great it has been in the time when its power, authority and riches were arrived to the highest pitch, when the distinguished birth of those

who were members of it, celebrated its glory. It was not less so in its tragic end, when by the noble firmness of these Knights who appeared in the middle of irons frames and torments. What can we think of the prophecy of James DeMolay, and which was verified a little after—What respect ought we not to have for the courageous zeal of those who have kept the precious remains of an order which the blackest treason, envy, and the most atrocious malignity has not been able to extinguish? What hatred ought not we to have, to those usurpers who occupy the wealth and dignity of this order? They cannot be regarded but only as a powerful enemy, the ashes of which ought to renew that unfortunate period, when the members of the Knights shall be increased, so that they shall be able, under the auspices and conduct of a Grand and Powerful Commander, to retake the possession of all the wealth and dignity which did belong to them formerly, and is now held by those who have no other title, this day, but injustice and malignity.

This is not said, my dear Brother, to intimidate those who have, as well as yourself, aspired to this degree which we are going to confer on you this day, or to inspire them with an ardor or indiscreet zeal, for they ought every one to wait the time in silence, to become essential; and if the trust is the more authentic mark of sincere friendship, they ought to wish to augment the number of the Knights, and fear to confer this degree, with too much confidence, on an ordinary friend, lest his discretion should not be assured as your own.

You remember, my dear Brother, the obligation you have taken between my hands, at the beginning of the ceremony—and to render you the justice you deserve, I have too good an opinion of you to fear the least indiscretion in you, concerning the first notions I have given you of this last degree of Masonry.

If in this discourse you have made any remark that would keep you from pronouncing the obligation or vow we are obliged to take from you, before we can give you greater knowledge of the degree of Grand Elected Knights of Kadosh, consult yourself and see if you are disposed to penetrate further, and fulfill exactly all the points of the obligation you are going to pronounce with me, in order to link you to us forever.

There is a pause for a minute.

N.B.—If the Candidate is afraid to engage in or hesitates to pronounce the further obligations, the Illustrious Grand Commander, without going further, sends him out, and closes the Chapter. In regard to the notions which the Candidate might have already, the obligation which he has already taken, will assure us of his discretion. If, on the contrary, he persists in going further, and will take the obligation, the Grand Commander continues the ceremony in the following manner.—The Candidate kneels at the feet of the Grand Commander, puts his right hand on the Bible, and his left between the hands of the Grand Commander, when in this posture, the Grand Commander says—“You swear and promise to me, on that you hold most dear and sacred,

1st.—To practice the works of corporeal mercy, to live and die in your religion, and never declare to any man who received you, or assisted at your reception in this sublime degree?

*The Candidate answers—*I promise and swear.

*Then the Grand Commander says—*Say with me, 'TSED HALAAD, *which he repeats.*

2^{dly}.—You promise and swear to have candor in all your actions, in consequence never to receive in this degree, any Brother who is not your most intimate friend, and then by the consent of two Grand Elected Inspectors, if to be met with, or by a patent given you for that purpose?

The Candidate answers, I promise and swear.

*He then repeats—*SCHARLABAC.

3^{dly}.—You promise and swear at all times to possess a sweetness of mind, as much as you are capable, to love and cherish your Brothers as yourself, to help them in their necessities, to visit and assist them when they are sick, and never draw arms against them on any pretense whatsoever?

*Ans. —*I promise and swear.

Say with me, MOTECK.

4^{thly}.—You promise and swear to regulate your discourse by truth, and to keep in great circumspection and regard the degree of the White and Black Eagle or Kadosh?

He answers—I promise and swear.

Say with me, EMUNAH.

5^{thly}.—You promise and swear that you will travel for the advancement of heaven, and to follow at all times, and in all points, every matter that you are ordered and prescribed, by the Illustrious Knights and Grand Commander, to whose orders you swear submission and obedience, on all occasions without any restrictions?

He answers—I promise and swear.

Say with me, HAMACH SCIATA.

6^{thly}.—You promise and swear to me, to have patience in adversity, and you swear never to receive a Brother in this degree, on any pretext whatsoever, whose will is not free, as religious monks and all those who have made vows without restriction to superior?

He answers—I promise and swear.

Say with me, SABAËL.

7^{thly}.—You promise in the end, and swear to keep inviolably secret, what I am going to confide to you—to sacrifice the traitors of Masonry, and to look upon the Knights of Malta, as our enemies—to renounce for ever to be in that order, and regard them as the unjust usurpers of the rights, titles and dignities of the Knights Templars, in whose possession you hope to enter with the help of the Almighty?

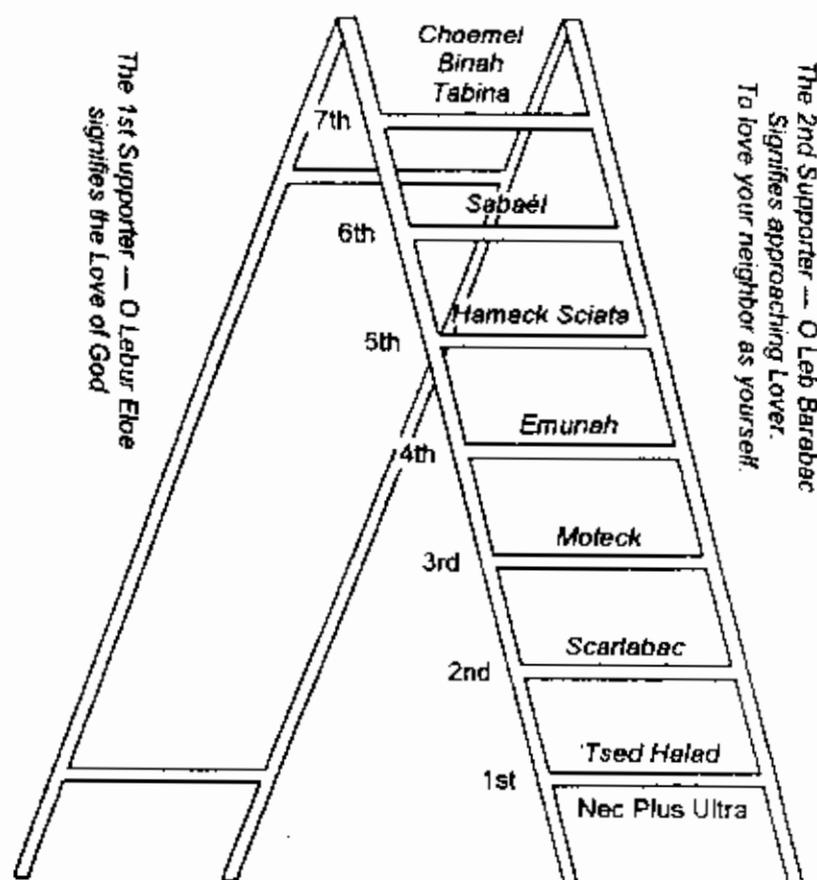
He answers—I promise and swear.

Then say with me, CHOMEI, BINAH, TABINA.

After the Candidate has pronounced the last word, the Grand Commander relieves him and says—By the seven conditions, and by the power that is transmitted to me, which I have acquired by my discretion, my untired travels,

zeal, fervor and constancy, I receive you Grand Inspector of all Lodges, Grand Elect Knight Templar, and take rank among the Knights of Kadosh, or White and Black Eagle which we bear the name of I desire you not to forget it. It is indispensable for you, my Brother, to mount the mysterious ladder, which you see there, it will serve to instruct you in the mysteries of our order and it is absolutely necessary that you should have a true knowledge of it.

Draft of the Mysterious Ladder of K—H.



The Candidate then ascends the ladder, and pronounces at each step he rises, the name belonging to it, and when he is on the seventh or highest step,

and has pronounced the three last words, the ladder is lowered backwards, and the Candidate passes over it, because he cannot go back, as he would in such a case be obliged to go back against which he has taken his obligation, not to retire by the same way he came—the interests and views of the order, which is the reason that the ladder is lowered and he passes over it. He then reads the words at the bottom of the ladder, NEC PLUS ULTRA.

Then the Grand Commander embraces the Candidate, and says to him—My dear Brother, I am going to give you the Sign, Token, and Word, with the Pass Word of the Grand Elected and Grand Inspectors, after I have given you the explanation of the mysterious ladder which you have ascended and passed over, without knowing the reason thereof.

This ladder, my dear Brother, is the most essential and analogous to the history which I shall recite to you. Like a ladder it is composed of two supporters, which will give you a just idea of the strength which Philip the Fair, king of France, had, in his union with Pope Clement the 6th. The reunion of the second supporters, by the seven steps, gives you a just idea of the seven conditions that Philip, the fair, imposed on the archbishop, Bertrand Got, to make him Pope, and the two supporters being united by the seven steps or conditions, are the base of the union between the King and this Pope elect.

The seven steps are also a resemblance of the seven points of your obligation, which you have contracted, and in the same manner Philip the Fair, made Bertrand, Got take: that by the seventh article, he swore the final destruction of the Knights Templars; and in the same manner, of the seven points of your obligation, you swear to bear an implacable hatred to the Knights of Malta, and engage yourself to endeavor their total destruction, in order to reclaim the rights and dignities which they possess.

Lastly, this moment, my dear Brother, is the time to instruct you in full, in the degree of Grand Elected, and which gives us a true knowledge how Masonry came to us. Attend to that painful history—you will easily make the application yourself the more you are instructed.

§. *History.*

After the death of Benedict the 11th, who died July 13th, 1304, the cardinals met for the election of a new Pope, and formed themselves in two factions, French and Italians. Philip the Fair, king of France, had then several views which could be accomplished without the assistance of the Pope, to be elected; and as his party in the conclave fomented these divisions to favor Philip's design (who taking advantage of these circumstances) sent for Bertrand Got, then archbishop of Bordeaux (son of Bertrand, Lord of Villandran, in the same diocese) and in the conference which he had with him at a pleasant country seat, near St. John of Angely, when he informed him of his design, and the division of the conclave, which put it in his power to elect a Pope, and that he (Philip) was disposed to favor him, provided he would swear to perform seven articles, the seventh of which was, to be even a secret to him (the new Pope) until the time for the execution of it should be ripe. Accordingly he revealed the six first articles which are foreign to our purpose, but the seventh, for the exact performance of which, they both took the sacrament to each other's promise. The king having found a man to his purpose to be agent for his revenge, caused him to be elected Pope and promoted to St. Peter's chair. In the year 1305, under the name of Cement 6th, this Pope after his election established his see at the city of Lyons, where his first care was to execute the six first conditions which Philip had imposed on him. The time of declaring the seventh being arrived, Philip did not delay in declaring to the Pope, that by his oath he was to join him, to entirely destroy and exterminate the Knights Templars, to the extent of Christianity. Here is what attracted the hatred of Philip the fair, and what made him take the barbarous resolution against them all.

Some time before the death of Benoit the 11th there was a sedition in Paris, occasioned by Philip, who had coined some money, which was light, mixed with base metal, on which the populace were mutinous, who plundered and demolished the house of Stephen Barbet, master of the mint. They went

afterwards to the king's dwelling, and committed a great deal of indecency, so that every matter conspired an insurrection.

The Knights Templars (against whom envy had raised many powerful enemies) were suspected to have been at the bottom of these outrages, although without any foundation, and their ruin was determined by the king, for which purpose he sought the means of obtaining assistance, when the most favorable opportunity offered itself by the death of Benoit the 11th. In order to put in his stead a Pope, on certain conditions, that should be imposed on him.

Nothing was now wanting but a pretense (for when force and authority are in hand, every matter becomes easy) for which purpose they prevailed on two abandoned men with money (whose names were Gerard Labé and Benoit Mehui). They proposed to them to get admission among the Knights Templars, and when admitted into their mysteries, to accuse the whole order of the greatest crimes, which these two villains executed exactly. They desired to be received into the order, which was an easy matter, as they had an honest exterior, titles, and apparent qualities, besides a supposed credit at court.

Every one was in their favor, and they were received. But it was not long before the Templars repented heartily of having lighted the fire brand, which was the cause of the deplorable and tragic scene, in which most all of the Templars were involved in one common destruction: for those two wretches, soon after their admission, accused the whole order of the most dreadful and most execrable crimes, demanding to be separated from them, for the unheard of terrible things which were suggested. The treason is good but the traitor is detestable. Thus did they suffer the same lot that was intended for the Templars, for they by their treachery received the most dreadful torments, and were not suffered to live. They had been the instruments, or the cause of vengeance to the Templars, by their false accusations.

Upon their reports, the King, (who had lately an interview with the Pope at Potier) took the surest measures to arrest all the Templars in his dominions in one day. This was done on the 13th of October 1307, two years after the accusation of these two villains was made. They seized on all their papers,

titles, and treasures, and most of their wealth, over which were placed overseers.

King Charles of Naples, in like manner, ordered all the Templars in his province to be arrested. Those taken in France were locked up in the Castle of Mehun, to wait for their trials.

The Pope, at the same time, sent for their Grand Master, James DeMolay, a native of Burgundy (who was then at war on the Island of Cyprus) who, as soon as he received the orders of the Pope, came to Paris with his Knights of the order, among which was one Guy, Brother of the dauphin, Devienois, Hughes DePeraldés, and Theodore Bazille DeMonancourt. They were all arrested and made to suffer the most dreadful torments, in order to draw from them a confession of the crimes they were accused of, though without effect, as they bore bravely every torment, rather than accuse themselves of things of which they were innocent. So that on no other proof than that of two infamous suborners, their trials were concluded (it being impossible to obtain the least evidence against them, as never any person assisted at the making of a Templar). They executed and burnt alive fifty-seven on one day; on the next fifty-nine, and so on, until they had completed almost their total destruction. They pardoned none, not even those that served them in accusing the whole order, for as Templars they were included in the general sentence and burnt alive with the others.

Let the end of these unhappy wretches serve as a lesson to us, that we are not in future to be seduced by fine promises, and initiate any but those who have given us, by a long train of service, proofs of the most solid worthiness, lest we might by their indiscretion, be dragged again with all the Knights of Kadosh, or White and Black Eagle, in a common fate.

The Grand Master and the three above mentioned Brethren, were nevertheless not comprehended in the first execution. The Pope (for reasons which no historian has mentioned) kept the judgment to himself. Most all of the Templars at the time of this prosecution, (which lasted till the year 1314) were arrested in all Christian states, but were not all put to death.

Philip the Fair, was continually hurrying the Pope to make an end of James De Molay, the Grand Master of his companions (after having groaned nearly seven years in prison, overloaded with irons) which was at last executed, when they were burnt alive, the 11th of March 1314, in the isle of Paris, which moved to pity and tears, the numerous spectators who were present. They were steady, heroic, constant, and made the most solemn vows of their innocence, which was afterwards apparent, supported by an event extremely memorable. James De Molay, the Grand Master, seeing himself on the scaffold ready to end his life in the flames (after having lingered in irons for several years) and which was now a relief to him, to end his life in any manner rather than undergo a longer lingering in prison in this uncertain world, with great composure turned himself and directed to God the following prayer (*viz*)—

“Oh, Almighty and Everlasting God, who knows the innocence of the victims, who have been sacrificed for several years, permit us to reflect on the reproach and infamous torments which you permitted Jesus Christ to be covered with at his death, to redeem us from the slavery of our sins, to give an example to the innocent, in teaching them, by his mildness to suffer without murmuring, the persecution and torments, which injustice and blindness prepare for them. Forgive, O God, the false accusations and imputations, which have caused the destruction of the whole order, of which your Divine Providence has established me chief; and if you are pleased to accept the prayer which we now humbly offer you, permit, O God, that one day these people may know the innocence of those who have endeavored to live in thy holy fear and love.—We wait your bounty and compassion the reward of the torments and death we suffer, which we offer to you in order to enjoy your divine presence in everlasting happiness.”

Then addressing himself to the people, he said—“Good people, who see us ready to perish in the flames, you will be able to judge of our innocence, for I now summon Pope Clement the V in forty days, and Philip the Fair, in twelve

months, to appear before the awful and tremendous throne of the ever living God, to render an account of the blood they have wickedly shed"—after which they were hurried to execution, fearing the rescue of the populace. The prediction of James de Molay was accomplished, as Pope Clement the V died the 19th of April, the same year, at Rocquemour on the Rhone, and Philip the Fair, within Twelve months at Fontainbleau.

The news of the persecution of the Knights Templars, had already reached the Knights which were left in Cyprus, and in the absence of their Grand Master had been overpowered by the Turks, when they lost Acre, with several other places in that island, and were obliged to retire to the isle of Rhodes and the adjacent islands.

The prosecutions against them in open council at Vienna, the 19th of October 1311, when the order was banished, their estates confiscated and left at the Pope's disposal, who in the year 1312, gave a part to the Knights of St. John of Jerusalem, who at this day possess the greatest part of their estates. This adversion makes to this day, a part of the obligations of the Grand Elect and Knights Templars.

As the number of them who escaped was very small, it rendered that adversion more powerful; they sought to increase their order by admitting persons in whom they believed, and thought worthy of keeping the most important secret. Such they found among the good and virtuous Masons, whom Solomon had distinguished and favored, after the construction of the temple. The candor and intrepidity which appeared among them in the greatest dangers; their wisdom, union, charity, love, impartiality, firmness, discretion and zeal, all led them to believe they could do no better than unite themselves to them. Their fathers, protectors, and supporters, sought the favor to be admitted into their society, and initiated into their mysteries.

Those who were newly initiated into their mysteries were informed by the Masons, who they were, the barbarous events which they had escaped, and the resolution they had taken, secretly to increase their numbers, in order to reclaim their rights, to re-establish their order and take possession again of their estates.

The Templars offered their Brethren Masons their assistance, in taking their revenge, and as a common cause to accept the tribute from them, of the most just gratitude and thankfulness.

The Grand Elected Knights, and Princes Masons approved their designs, accepted their offers, and agreed among themselves, instead of the character of their order, which was a cross, to use the Word, Sign and Token of Masons, and by the conformity of several analogies (events in their history) persuaded them that the different signs of Masons would put them entirely under cover, against the maliciousness of such as Gerard Labé, and Benoit Mehuy, should endeavor to be admitted into the order, and that they should not entrust the true secret to any but those whom they had tried, and of whom they had the utmost confidence. After having made them pass through the different degrees which we know in Masonry, the birth of which was take from the construction of Solomon's temple, until its destruction: characterized by the most remarkable events, entirely analogous to the destruction of the Knights Templars, whom, as Elects of Masonry, crieth only to revenge the death of their Illustrious Grand Master and retake their possession.

My dear Brother, from the degree of Master Mason that you have received, and from your having learned to shed tears at the tomb of Hiram Abiff, have you not been disposed to take vengeance? Did they not show you the traitor, Jubelum Akirop in the most dreadful colors? Would it be exaggerating to compare the conduct of Philip the Fair, with his? and to compare the two infamous informers, Gerard Labé, and Benoit Mehuy, to the two villains who joined Akirop, to murder Hiram Abiff? Do they not kindle in your heart the game revenge which those Fellow Crafts deserved, and was executed on them?

The trials you have gone through to learn the historical facts of the ancient Bible; do they not serve to make an impression on your heart and enable you to make a just application of the death of Hiram Abiff, in comparing it with that of James de Molay? By the degree of Nine Elected, when your heart was disposed to revenge, you have been prepared to the implacable hatred that you have sworn to the Knights of Malta, on whom you ought to revenge the death

of James de Molay—as a Grand Elected, you have acquired, by your proved discretion in Symbolic Masonry, the light which leaves nothing more for you to desire, than your submission to the Degree of the Sublime Princes of the Royal Secret, our Chief and Grand Elected of the Order, who has bestowed on you this singular favor.

This is, my Most Illustrious Brother, how, and by whom, Masonry is derived and has been transmitted to us. You ought to see what it is to enter to our lawful rights, which leads us to associate with men whom merit, bravery, and good manners give titles to; which only birthrights grant to the ancestors of the Templars. You are now a Knight, and on a level with them—you have the same hazards to run, as much from the side of envy as persecution, which you may escape by keeping carefully your obligation, and secreting from the vulgar, your estate and what you are.

Having attained to this degree of light, which you merit, and the knowledge we have of your manners, we are persuaded that our confidence towards you will be sufficient to make you apprehend, how important it is to you, not to be the cause of our repenting your initiation. We know you too well to have the least doubt of you. We therefore, do not hesitate to enlighten you into the true interests of the order, and that by your uniting yourself to us, with a sincere submission, will acquire that perfection your zeal deserves.

You are now in the rank of those who shall be elected to the grand work. When once your name is in the urn of your election, the delicious perfumes of your actions will bring you to the true happiness you desire, which I wish you. Amen. Amen. Amen.

After this discourse the Grand Commander knocks one great blow on the table, in order to call the four Knights to enter into the Chapter, who were out. After which the Grand Commander finishes the reception, and gives the new Knight the Sign, Token and Word. He arms him and decorates him with the attributes, and communicates the name he must take in future, which is

uncommon to all others, and is Knight Kadosh, or Knight of the White and Black Eagle, instead of Knight Templar.

Jewel.—The Jewel is a red cross, as before described, but in the room of that, now it is a black spread eagle, with two heads suspended to a broad order of fiery, bloody color, worn from the left shoulder to the right hip. The eagle, as if going to fly, with a naked sword in his claws.

§. Sign, Token & Words.

Sign.—The Sign is sitting, your right hand on the heart, the fingers extended; then let the hand fall on your right knee, fingers open.

Token.—The Token is the same as the Nine Elected.

Pass Words.—The Pass Word, NECUM or NIKATS, otherwise MANCHEN.

Grand Words.—The one says MI CHAMOCHA BAE LIM יְהוָה, יְהוָה, יְהוָה. The Answer is BAGULKAL, PHARASKAL, then they embrace and both say ADONAI.

The Brother who desires to be better acquainted with the foregoing interesting history of the Knights Templars, may consult the following authors. (viz^t)—

Villaneus's History.

History of all Orders, by Mathai, (in Paris).

History of Malta, by Vertot.

Essay on Paris, by St. Foix.

Then follows the doctrine of the Kadosh, now called Knights of the White and Black Eagle, in manner of a

§. *Lecture.*

Q. Are you a Grand Elected?

A. I am, Thrice Illustrious Knight.

Q. Who received you in this degree.

A. A worthy Deputy Grand Inspector, by the consent of two others.

Q. What was done with you?

A. He created me a Knight.

Q. How can I believe you?

A. My name, which I bear, will convince you.

Q. What is your name?

A. Kadosh, or Knight of the Black Eagle.

Q. Was any thing else done to you?

A. The Deputy Inspector adorned me with the habit, ribbon, and jewel of the order.

Q. Where have you received the prize of your election?

A. I have received it in a very deep grotto, and in the silence of the night.

Q. What do you apply to?

A. I work with all my might and strength to raise an edifice, worthy my Brother.

Q. What progress have you made?

A. I have conquered the knowledge of the mysterious ladder.

Q. What composes that ladder?

A. Two supporters and steps.

Q. What are the names of the two supporters?

A. O LEBUR ELOE and O LEB BARABAC.

Q. What design have these two supporters?

A. The first is the love of God, and the second the love of our neighbor.

Q. What are the seven steps of the mysterious ladder?

A. The virtues which I must practice, conformable to my obligations.

Q. Name them to me?

A. 1st. — TSED HALAD, practice or works of Mercy.

2nd. — SCARLABAC, candor of our actions.

3rd. — MOTECK, sweetness of character, which all Brethren must follow.

4th. — EMUNAH, truth in discourse.

5th. — HAMACK SCIATA, advancement to the practice of Heaven.

6th. — SABAÉL, patience in adversity.

7th. — CHOEMEL, BINAH, TABINA, prudence, which we ought to keep in every secret confided to us.

Q. What is your ordinary Pass Word?

A. MANCHEN, the name of the Grand Master, most renowned among the solitaries, known by the name of Kadosh, or White and Black Eagle.

Q. What signifies that name?

A. Solitary or separate.

Q. What was the answer of the solitaries, when they were asked to what they pretended?

A. AVERECHA RECOLGIT ADONAI KLAMED TELLESATE SOPHY, which signifies, "I bless at all times and will praise him with my mouth."

Q. Do they never say any thing else?

A. Yes, they say, BEGAHERAD STIBIUM HEMUY, which is, I will assist the poor, and always sustain them with all my might and power.

Q. How comes the cross surmounted with the eagle and sword?

A. For me to remember that I must employ it in the fullness of time, under the banner of the black eagle, to support the order.

Q. Where did you work?

A. In a place of security, to re-establish secretly the edifice ruined by the traitors.

Q. What success do you expect from it?

A. The reign of virtue, the accord of Brothers, and the possessions of our forefathers, and everlasting happiness.

Q. Have you shed tears?

A. I have.

Q. Have you wore mourning?

A. Yes, and I still wear it.

Q. Why do you wear it?

A. Because virtue is disposed, and crime will continue unpunished as long as vice reigns, and innocence will be oppressed.

Q. Who is it that will punish vice and reward virtue?

A. The Great Architect of the Universe alone.

Q. How?

A. To favor our designs and desires. *N.B.—Here every Brother says three times, "God favor our design."*

Q. Have you any other name than Kadosh, or Knight of the White and Black Eagle?

A. Yes, I have that of ADAMA to teach me, that from the most low I must go to the most high.

Q. Give me the sign of knowledge against surprise?

A. Here it is. *He gives it in the following manner. He puts his right hand on the heart of a Brother, in the same manner as with the poniard in the degree of Nine Elected, and then gives the token of the same degree. Then both strike on right knee.*

Q. How came you to carry your hand extended on your Heart?

A. That my trust is in God.

Q. How came you after that to extend your hand?

A. To show to my Brother, that he is welcome to all in my power, and to encourage him to revenge.

Q. How came you to let your hand fall on your right knee?

A. To show we must bend our knees to adore God. Amen.

End of Lecture

§. *To Close.*

Q. What's the o'clock?

A. The break of day demonstrates.

Q. If the break of day demonstrates, let us depart for revenge.

After which the Grand Commander puts his hand on his heart; then lets it fall on his right knee, which is answered by all; then the Grand Commander embraces each, and each other all around, when the Chapter is closed.



29th Degree of the Second Series (1804) of the Southern
Jurisdiction of the United States, called



Grand Master Ecosé, or
Scottish Elder Master, and
Knight of St. Andrew

†

§. *Admission.*



Blue Masters Lodge is opened, the Candidate, who has been proposed, is then vouched and balloted for—after which the Lodge is closed.

§. *Form of the Lodge.*

The Grand Master is styled "High Exalted." He is seated in the east, at the head of a table which is covered with green cloth. Over his head is suspended a Blazing Star, with the letter G in the center of it. On his right is seated the Grand Secretary and Grand Treasurer; on his left, the grand Orator and Grand Master of Ceremonies. The two Grand Wardens are seated in the West, and all the Knights are seated round the table. This Lodge must be illumined by seven large lights; two in the east, two in the west, one in the north, and one in the center of the Table.

§. *To Open.*

The Grand Master from the chair addresses the Brethren in the following manner (viz^l)—Most honorable Knights and Brethren, I have resolved to open this, our high exalted Lodge, in the name of the Almighty Grand Architect of the Universe. That we may propose, consider and undertake one thing for the good of mankind in general, and this our honorable Order in particular, therefore, my dear Brethren and exalted Scottish Knights, arm yourselves with four towards the Scottish Chair, to enable this our assembly, strictly to consider with me every thing, that we may never resolve or undertake anything for which we should have cause to repent. Assist me in opening the Lodge.

Q. What is the duty of the Grand Senior Warden in opening the Scottish Lodge?

The Senior Warden rises and—

A. To see that this Grand Lodge is perfectly secured and that it may so remain.

Then the High Exalted orders the grand Senior Warden to do his duty in every point, which he does by going out and examining if all things is in perfect security. When he returns he stands behind the chair, with his sword drawn in his hand, and makes his report to the Grand Master. Then the Grand Master asks the Junior Grand Warden (who rises and draws his sword)

Q. How many is the number of our exalted Scottish Lodge?

A. Four.

Q. How many makes four and three?

A. Seven complete.

Q. What is the reason that Masons are attached to the number seven?

A. Because it is the most perfect number, as by it we make our calculations.

Q. How does the wind blow?

A. From the four quarters of the globe.

Then the Grand Master addresses himself to the Grand Secretary, who rises and draws his sword.

Q. Is every thing prepared and in readiness for the opening of the Grand Scottish Lodge?

A. Yes, Most exalted Grand Master, every thing requisite for this Grand and Sublime business is in readiness.

Q. What weather is it?

A. A most glittering star light sky.

Q. What is the clock?

A. It is high midnight.

Then the Grand Master says—My Grand Scottish Masters, exalted Knights and Brethren, I declare this Lodge to be opened and every Brother will conduct himself accordingly.

Then the Grand Senior Warden says—Noble Knights and Brothers, let us not forget the duty we owe to our Most exalted Grand Master.

The Knights all rise, drawing their swords and holding them in their left hands, taking off their hats with their right hands, they salute the Grand Master (all at one motion by taking it from the master of Ceremonies) by lowering the points of their swords, bowing their heads very low. They then put on their hats, sheathe their swords, and give the Common Scottish Sign, when each takes his seat.

§. *Reception.*

The Grand Master of Ceremonies goes out and orders the Candidate to be washed, his shoes taken off, and blindfolds him. He then gives four knocks on the door, which is opened by the Junior Grand Warden, who at the entering of the Candidate, throws a gold colored rope with four knots in it, round his neck.

N.B.—The knots must be tied in such a manner that with one pull they may be easily loosened. And during the opening of the Lodge, the Candidate should lay on the ground or floor.

After the Candidate has entered with the preceding ceremony, he is placed between J and B.

Then the Most Exalted speaks as follows—

G.M.— My Brother, do you desire to become a Grand Scottish Master?

Cand.— I do most cordially.

G.M.— I must inform you that your desire is of a very high nature, are you perfect in the common Blue Master's degrees?

Cand.— Yes, I am.

G.M.— Then give the Signs, Token and Words the Grand Senior Warden.

Cand.— (He gives them.)

G.M.— Dear Brother, since you have proved your knowledge and duties in the Blue Master's degrees, to our satisfaction, I will now instruct you in the mysteries and duties of the Scottish Masters, provided you have confidence to go through the same.

An Elder Scottish Master is a high Priestly Order, my Brother, and highly different from the Blue Master. A Master of the three lower degrees, wherein until now you was only taught to venerate the Godhead, under the name of the Most Great, Most Wise and Almighty Architect of the Universe—But an Elder Scottish Master must pay a more deep and feeling veneration to the Almighty God. That due veneration we are taught by the teacher and declarer of our Holy Order, when he says, "The true worshipers will worship him in spirit and in truth." Farther he says, "And they shall be unto me my people, and I will be

unto them their God." The first veneration is common to all men and Brethren, as directed by common sense, but the latter belongs to those who dedicate their hearts for the dwelling of the Most High and Merciful God, the Grand Architect of the Universe. Will you, my Brother, adhere to your former loose mode of worship, or, are you resolved to begin your veneration in Spirit and Truth? and henceforward to be instructed and directed in the system, practiced by the Grand Scottish Masters?

Cand. — Yes I will, most cordially.

G.M. — Have you, during the time you were in the Blue Master's degrees, duly and faithfully observed the following articles?—

1st.—Have you paid due veneration to the Most Wise and Mighty Architect of heave and Earth?

Cand. — Yes, I always have.

2^{ndly}.—Have you improved yourself by flying from vice and practicing virtue?

Cand. — Yes, I have.

G.M. — Did you study the industrious labors and the useful precepts of the wise?

Cand. — I did most carefully.

G.M. — Did you always live peaceably among the Masters, and did you at all times defend their right from the rebellious craft?

Cand. — I did to the utmost of my power.

G.M. — Well, my dear Brother, I am happy to find you worthy of being received among the Elder Masters, but I must first ask, have you resolution and fortitude enough to go through the holy work of the Masters? For this work is more exalted, and greatly differs from the works, you have hitherto been used to. you have only used the Square and Compass for mathematical geometry, and for drafts for architects, but in the Scottish Masonry, the Square and Compass is differently employed. you have only used it on single and outward buildings, and made but an imperfect draft of the world. But by the Scottish work, you will bring forth the most shining and brilliant materials, sufficient for

drafting the world, complete. Will you most sacredly and solemnly swear and promise to keep the mysteries of the Scottish Masonry, which will be communicated to you, in everlasting silence, not directly or indirectly disclose or communicate them, or any part thereof to the Brethren of the Blue Order, or to any in the world who is not entitled to it?

Cand. —I do most willingly consent to all the preceding injunctions, and do most solemnly promise to observe them.

Then the Grand Master orders the Junior Warden to lead the Candidate out of the Porch into the Outer Court of the Temple, from thence into the Sanctuary and then into the Sanctum Sanctorum, and from thence to conduct him to the three Golden Basins.

The Junior Warden leads him four times round the Lodge, and as often as the Candidate comes before the altar, the Grand Master from the chair gives the four Scottish knocks, and gives the Common Sign, which is repeated by the Brethren.

Then the Grand Master says— O! how great and glorious is the presence of the Almighty God, who gloriously shines from between the Cherubims!

After the second four knocks, he says— We adore the great and Mighty Jehovah, who exists from eternity; glorified be his great and mighty name for ever and ever.

At the third four knocks, he says— How adorable and astonishing are the rays of that glorious Light, which sends forth its bright and brilliant beams from the Holy Ark of Alliance and Covenant.

At the fourth and four last knocks, he says— Let us, with the deepest veneration and duty adore the fountain of that glorious spirit which is the Most Merciful and Beneficent Ruler of the Universe and all the creatures it contains.

After this the Candidate is led to the altar where he kneels on both knees and takes the following

§. *Obligation.*

I — — of my own free will and accord, do most solemnly swear, in this most sacred and Holy Temple in the presence of the most brilliant and glorious rays, infused by the Most Puissant, Most Terrible, and Most merciful Almighty God and Grand Architect of the Universe, and before this right Worshipful exalted Chapter assembled of Grand Scottish Masters, and valiant Knights of St. Andrew, that I will always hail, for ever conceal and never will reveal, any part or parts of the mysteries of the Scottish Masonry which I am to receive now, or shall be instructed therein any time hereafter, to any of the Brethren of the Blue order of St. John's Lodge, and still less to any profane, or to any person in the world beside. I do furthermore swear that I never will give this degree and order of Scottish Master and its mysteries to a Brother singly by myself, unless duly and properly authorized so to do, and the person to whom the same shall be given must be duly qualified for it, by having regularly and lawfully passed through all the preceding degrees of Sublime Masonry, and at least having served, regularly, as Master in the Chair, in a regular constituted Lodge of the order of St. Johns. All this I sincerely and solemnly promise with a steady resolution to keep, and in failure thereof, I invoke, that all the causes may be fastened on my soul that I may be an everlasting example of a cursed wretch to all mankind, in future ages. I promise to redouble my zeal and friendship towards my Brethren, more particularly towards my Brother Scottish Masters. That I will heartily and sincerely love them, that I will assist them with my Council, support them with my power, even if it should be attended with a probability of the loss of my property, honor or life, as far as lays in my power, and consistent with my own and families preservation. So God maintain me in Equity and Justice, to persevere in the same with steadfastness. Amen. Amen. Amen.

After taking the obligation, the Candidate is carried back to the west, and is placed between the two Grand Wardens, when the High Exalted Grand Master addresses him as follows—

G.M.—My dear Brother, do you desire to see the Great and Glorious light of the Temple?

Cand.—Yes, I am most desirous.

Upon which, the Junior Warden unfolds the bandage from his eyes, when he beholds the glory of Solomon's Temple, particularly the rays of the blazing star, which is suspended over the head of the Grand Master.

G.M.—Do you see, my dear Brother, the Glorious Light, which so brilliantly shines from between the Cherubims of the Ark of the Mercy Seat?

Cand.—I see with joy the most glorious light.

Upon which the Grand Master advances to the Candidate, with his sword drawn in his hand. The Brethren also draw theirs.

*The Grand Master then says—*My Brother, this [*pointing his sword at him*] and all the swords of the Scottish Knights shall deprive you of your life, in any part of the Globe, should you be so unconscionable a wretch, as to disclose or discover the least of the mysteries of the order of Scottish Knights, but I can assure you, as long as you continue constant and true to your promise and obligations, that all the valiant Knights, will protect you, and save you from impending dangers, even at the risk of their honor, property and lives.

I give you joy in this exalted station, and the honorable degree you have arrived at. May the great Jehovah assist you to persevere in the solemn and sacred engagements into which you have entered, that you may be able to fulfill them in every point.

After which, the new Brother is taught to make the four Scottish steps, viz^t, from west to south, from thence to east, and then to north, and from thence to west again, which is afterwards fully explained in the draft.

The Grand Master of Ceremonies gives him the following Signs, Token and Words—

§. *Signs, Token & Words.*

1st Sign.—This is called the Common Scottish Sign, and is made by carrying the right hand half clinched, to your left thigh, as if going to draw a sword or dagger, then draw up your hand to your throat, as if you would rip open your belly.

2nd Sign.—Is called the Grand Scottish Sign. bring your hands across your forehead in the form of a St. Andrew's cross, the right hand uppermost, the fingers extended and forming a square with your thumbs, then bring them under your chin, at the same time clinching your fingers, which represents a death's head and cross bones.

Token.—Put your right hand to the other's neck, the left hand to each others arm pit, and do as if you would raise each other.

Pass Word.—GABAON, signifying a river or spring.

Sacred Word.—JEHOVAH, the Grand and Ineffable name of the Grand Architect of the Universe.

A Knight of St. Andrew, to make himself known to another, takes his sword or dagger, in his left hand, in such a manner, as if he was going to give a back strike, crossing at the same time his right hand over it, in form of a St. Andrew's cross, the fingers clinched, holding it upwards, as if he was holding a working tool.

The first part of the Grand Scottish Sign alludes to the Priests in the temple, who always put their hands to their foreheads, their fingers and thumbs extended as is to keep off the rays, whenever they gave the Benediction. This ceremony is still used in the Synagogue.

Then the Grand Master invests him with the Apron, and at the same time explains to him the mystery and meaning of the green color, viz^t, that a Scottish Master in all his works and undertakings must put his trust in Almighty God, that only from him success can be hoped. He arms him with a naked sword, which he

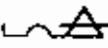
puts into his left hand, and a trowel in his right, in such a position, that they form a St. Andrews cross, holding the sword, as if he was going to give a back stroke or thrust—signifying by that sign, that the Knight of St. Andrew having carried on the war against the Saracens, with their swords in their hands, they at the same time forwarded and protected the workmen, having the working tools in one hand, and the sword in the other.

The Grand Master then girths the sword to his side, and he is placed between the two Grand Wardens, while the Grand master gives him the explanation of the draft before him—

It is well known to you, my dear Brother, that the Porch with its Courts, the Sanctuary and Sanctum Sanctorum, was open to the High Priest, who officiated in Solomon's temple, and since you are now admitted a Grand Scottish Master and are of course in the highest orders, you have free access into the Porch, Out Courts and Sanctuary, and even into the Sanctum Sanctorum, as a Secret place for your works. You see also the whole before your eyes. Consider then the consecrated Out Court and the two pillars, but they are now shortened and broken. The signification thereof you shall know. Now behold the sanctuary and the Sanctum Sanctorum of Solomon's Temple, in which was placed the Ark of Alliance and Covenant, wherein were the two tables, containing the Ten Commandments, and the Rod of Aaron, which had blossomed, laid on the outside before it. On each side of the Ark of Alliance (which was the Mercy Seat) stood a Cherubim, with their wings extending over it. Between these Cherubims the Godhead discovered himself to the High priest in a stream of fire, under a thick cloud, and delivered his oracles from thence.

The Ark you see painted before you serves a Knight of St. Andrew, as an emblem to adore the Invisible and Eternal Jehovah, and at the same time signifies that a Knight of St. Andrew should have the Law of the Eternal God always deeply impressed in his heart, and never to contemplate, undertake, or do anything contrary to those laws and precepts.

You must now, my dear Brother, as a Grand Scottish Master, under the Great and Holy name of Jehovah, adore the Godhead in sincerity and truth, and such adoration and spiritual veneration must surpass the common adoration of Adonai. The Brazing Sea and Flaming Star are emblems you meet here, but were not found in the Temple—but they are hieroglyphic emblems of the Scottish Works. The seven dots you see here, does not signify the sevenfold arrangements of our order, as it does in the lower degrees of the Blue Order of St. John—but they signify, physically, the seven different metals, and when you see the seven planets, besides other star marked, it signifies the other mineral matters, as well as the seven planets. From this you may conclude, that the secret knowledge of the Grand Scottish Master points to the mixing and changing of the different materials, and to enable you to understand the subject, you must be informed that, every thing in this world, is formed from three substances, which are intimately and substantially mixed together, and from which is derived the four elements.

The three substantial elements are  Salt,  Sulfur and  Spirit. The first causes firmness, the second the softness, and the third mixture, the spiritual and vaporous particles. From the remarks of the three mixtures is to be understood, the three Golden Basins. In the first is engraved M, in the second G, and in the third, nothing.

These initial letters, in the two first Basins signify in the Hebrew language, the M for MELACH which signifies Salt, and G for GOPHRITH, which signifies sulfur; for the vaporous spirit, there is no letter to express it—therefore there is no letter in the third Basin.

These three Basins, were found, in the time of the Crusades or Holy Wars, by four Elder Masters from Scotland, in the ruins of the Temple, in a square hollow corner stone, and in memory of those four Elder Masters from Scotland, all the Elder Masters are called Scottish Masters to this day.

The aforesaid three substantial matters, by which you can facilitate the changing of metals, must be done, through the five points or rules of the Scottish Mastership. The first Master point shows us the Brazen Sea, wherein

must be some sea water. Out of this water, the Scottish Masters extract the first matter which is Salt \ominus , which must afterwards undergo a sevenfold preparation. This sevenfold preparation, by which we must understand the seven steps of Solomon's Temple, and the Brazen Sea, the first point or rule of the Scottish Master, as an emblem. The second substantial matter, namely the \triangleup , must be out of the purest gold, to which must be added, some purified \ominus and mixed according to Art. This mixture must be put in a vessel in the shape of a ship, in which it must remain, like the Ark of Noah, 150 days, and then be brought into the first degree of damp heat, that it may not rot. This is the second point or rule of the Scottish Masters, therefore you must for the second time set your foot on the Ark of Noah. The third work consists in adding to the above materials, the ethereal spirit through the mother water of \ominus as well as the \ominus itself, which must be daily added. The utmost care must be taken not to add too much, or you will destroy its tenacity, nor too little, or you will prevent it. This third point or rule of the Scottish Masters, is emblematical of the building of the Tower of babel where confusion and destruction reigned from the improper and injudicious admixture of the materials, therefore my Brother, you must for the third time, put your foot on this Tower, as this is the third point and work of the Scottish Masters. Now follows a fourth work, which is represented by this Cubical Stone, which is equally square and fits on all sides. As soon as the work is completed by the addition of the foregoing materials, it must be placed in the degree of fire, wherein it must received that degree of strength, which may be judged necessary. Therefore you must, my Brother, for the fourth time put your foot thereon. Then follows the fifth and last work, which is discovered to us by the Flaming Star. After the work is brought to a proportional substance, it must be placed in the fourth and strongest degree of heat, wherein it must remain three times twenty-seven hours, until it is red hot, by which means it becomes a bright and shining Tincture, and becomes fit, to change the lighter metals. Since the Flaming Star shows us the fifth and last point of the Scottish Master,

so you must, my Brother, for the fifth and last time, put your foot on it, by which you complete the four Scottish Masters steps.

These five different installments you have performed only in ceremony, but you should also go through these five master points and rules, practically—and with one part, one thousand parts exchanged and ennoble them. So you may truly say, that you are a thousand years old, which we can as yet, no otherwise communicate to you them by ceremony.

This great and noble Art, has in the time of Solomon, and afterwards until the time of the Crusades, remained among the Brotherhood, and more particularly reigned in Jerusalem. After our enlightened and most respectable Grand Master Hiram Abiff was murdered, by three vicious and villainous Fellow Crafts, the Art was entirely forgotten. This unhappy event is represented by the two overthrown and broken pillars of which the posture of the bases and the columns is still erect, but part of the columns, capitals, chapiters and architrave are still missing, which gives us to understand, that, not only the foundation of the Divine Art, is already laid, but they have also been raised to a considerable height, but the true measure and proper height is still wanting. From all this, my Brother, you should draw the following observations. Whatever Art or work your inclination leads you to, if you want to be an expert Scottish working Master, you must be attentive to study, true physical knowledge, learn the principles and practice of chemistry, that you may be more expert and handy, in the use of the Square and the Compass, which you likewise see in the draft, and lastly you will perceive a sorrowful emblem of the tragical history of our respectable Grand Master Hiram Abiff at your entrance. The rope round your neck, which you wore for the honor and the immortal memory of our enlightened and noble Grand Master, but I will soon recompense and reward you, by decorating your neck with a more brilliant Jewel. You must further observe, the grave of our respectable Grand Master is in the Holy and Consecrated part of the Temple and in the secret parts of the Scottish Master, Knights of St. Andrew. Lastly, I must inform you that the Scottish Masters, in consequence of the great zeal and valor which they showed

during the Crusades, were associated with the Scottish Knights of St. Andrew. They were honored with the Thistle, and were created Knights of this most honorable and ancient order of Knighthood, with all its formalities, which honor of Knighthood I shall invest you with, as a reward for your valor, virtue, fervor and constancy.

The newly initiated Brother kneels down on a perfect square . The Grand Master draws his sword, in form of a St. Andrews cross over his back and says as follows—

N.B.—During the ceremony two naked swords in the form of a St. Andrew's cross are held on his back.

§. Form of Knighting.

1st.—I create you Knight of the Holy Order of the great Jehovah.

2^{ndly}.—I create you a Knight by the title of Sir — — in the name of our noble Grand Master — —.

3^{rdly}.—I create you a Knight of the honorable and noble Order of St. Andrew.

4^{thly}.—I create you a Knight in the name of Grand Worshipful Scottish Elder Lodge, and in the name of the whole Order of Knighthood, over the surface of the two Hemispheres.

N.B.—At every Knighthood he confers on him, the Grand Master strikes him with his sword on his forehead, in the form of a St. Andrew's Cross, and all the Brethren stand round him with their swords drawn.

The Grand Master raises him, and kisses him four times, after which he invests him with the Order and Jewel, and says—

I decorate you, my dear Brother, with the order of Hope and Perfection.

Then follows the consecration. The Grand Master puts both his hands on the new created Knight's head and says—

The Lord bless thee and keep thee.

The Lord make his face to shine upon thee and be gracious unto thee.

The Lord lift up his countenance upon thee and give thee peace. Amen.

N.B.—This benediction must be made in a solemn tone of voice, such is used in Synagogues on festivals by the Cohen or Priest descendants of Aaron.

After which the new initiated Brother makes himself known to all the Knights by giving them the Signs, Token and Words.

The Grand Orator then delivers the following

§. *Oration.*

To us, my Brethren, as Grand Scottish Masters, the whole Temple is open, and by our exertions the whole work therefore is completed. By this you see the great pre-eminence we have to the Masters of the Blue order of St. John's lodge, to the Sanctuary or Middle part of the Temple. The three divisions of the Temple which you see here, viz^t., the Out Court, the Sanctuary, and the Sanctum Sanctorum, signifies the three principles of our Holy Order, which directs to the knowledge of Morality, and teaches the practice of those virtues which should be pursued by mankind. Therefore the seven steps which lead up to the Outer Court of the temple, is the emblem of the sevenfold light, we are in need of, before we can arrive at the height of knowledge. Next to this we come to the Mosaic pavement which puts us in mind, that mankind are in their nature unpolished and imperfect and take to themselves so many different figures, as their disappointments, sorrow, and drive them from place to place.

Over two pillars J and B, which signify strength and establishment, our shortened and disfigured, because they have lost their capitals by the death of our most respectable Grand Master Hiram Abiff.

The table which is divided by three lines in the length, to learn and understand the signification thereof, we must begin at the right, where we find the Tower of Babel. It is well known to us that it was a foolish undertaking by men, who were ridiculously fearful of the Almighty God. This serves to remind us, that we should never feel ourselves with too high and exalted notions of our own consequence but that we must, in all our undertakings and works, use the greatest foresight and consideration, at the same time, the very careful and circumspect that we do not act against the will and Holy Ordinances of the Great and Mighty Jehovah, that we may not, like inconsiderate people, meet in our works, our destruction and our graves.

The beauty of our Order suffered also a severe shock by the tragical end of our respectable Grand master, Hiram Abiff, which is constantly remembered and lamented by every true Brother, who humbly pray to the Great and Mighty Jehovah to reestablish the order in honor and safety.

Let us now turn to the left, where you perceive the shortened pillar B which leads us to the Ark of Noah. This signifies the wonderful escape, and the establishment of our Order, under a thousand dangers and difficulties, which is not unlike the memorable adventures, dangers and sufferings, of our Holy forefathers.

The Cubic Stone, signifies the perfection of our Order, as the Cube is the most regular body, whose sides are equal. So is the structure of our Order, if you consider its regularity, unanimity and its sacred connections, which are like the regularity and perfection of the Cube.

Father we see in the draft of the Temple, the most noble and elegant structure that we ever was raised, which the Almighty God, had himself ordered, and honored it in the most particular manner, with his glorious presence as a testimony of his favors, of which we have the representation in our assemblies.

The Sun signifies the form and glory of the Temple, the fame whereof, was spread through all nations.

The Pillar \square , which signifies the establishment of our Order, has likewise suffered very much, but it is yet very large and still makes a very splendid appearance, it stands under the sun in a direct line, the most notable and complete of the heavenly bodies. Observe the middle road, the steps of which, lead is over the Mosaic pavement between the B, strength; and J, establishment, of the order to the Brazen Sea, where we must purify ourselves, and wash off all pollutions.

The Flaming Star is the emblem of the Holy and Glorious SHECHINAI before we dare approach the seat of the most exalted wisdom.

The Ark of Alliance, wherein the tables of the laws were formerly deposited, serve to remind us, that our heart, are now the depository thereof, and where the laws must be forever engraved.

This holy wisdom remained among the Brethren of the Order, even in the most sorrowful periods. This we remark on the middle road, where, not the least track, diminution or darkness or any remembrance of those sorrows are to be seen.

God loved the order and protected them openly, at the time, when every thing conspired to its destruction—he suffered it to fall, that he might raise it with greater glory.

§. *Lecture.*

Q. Are you a Grand Scottish Master?

A. I am, the whole worshipful Brotherhood acknowledge me as such, and I am perfectly acquainted with the letters M and G.

Q. Where was you received a Scottish Master?

A. In the Sanctum Sanctorum under the Cassia.

Q. How did you come there?

A. Through the Porch, Out Court and Sanctuary.

Q. After you was received and brought to light what did you see?

A. A Brazen Sea.

Q. Of what use was that Brazen Sea?

A. That the Scottish Master may wash and purify themselves, in the same manner as the priests and Levites, who were obliged to wash themselves before they could enter the Temple.

Q. What did you see more?

A. Three golden basins, in the first was the letter M, in the second the letter G, and in the third there was not letter. These three basins were found by the Scottish Elder Masters in the ruins of the Temple, in the time of the Crusades.

Q. Did you see nothing else?

A. Yes. I saw the Ark of Alliance, wherein was deposited the tables of the Laws.

Q. What doth all this signify?

A. That the Scottish Masters must keep the laws of God in their hearts, that they may have a Covenant with God.

Q. Have you seen anything else?

A. I have seen the Flaming Star.

Q. What signifies the Flaming Star?

A. The holy presence of Almighty God.

Q. What Brethren have you seen in the temple?

A. The Apprentice and Fellow Craft in the Out Court. The Masters in the Sanctuary and the Elder Masters in the Sanctum Sanctorum.

Q. Is that all you have seen there?

A. No, I have seen other things, which I and all the Grand Scottish Masters keep in our hearts.

Q. How old are you?

A. A thousand years.

Q. How many pillars has a Scottish Lodge?

A. Four, two broken and shortened, and two which are overset and thrown down.

Q. What do they signify?

A. That the Temple lays in ruins.

Q. What's the clock?

A. It is break of day.

§. *To Close*

The Grand Master to the Senior Warden—Most honorable Knight and Brother, as we are going to leave off for the present, this our holy work, which we carry on through the assistance of Almighty God, the Grand Architect of the Universe, and are resolved to close this Grand Scottish Lodge, I must ask you if our holy labors were carried on in such a manner as to procure us at all times, praise and honor?

S.W.—High exalted Grand Master and honorable Knight of St. Andrew, this right worshipful assembled Lodge of valiant Knights and Brethren, do in honor, most submissively thank you for your high and commendable zeal, work and foresight, which you have so handsomely shown and taught to this holy assembly. Your native greatness of soul, comprehensive mind and Brotherly love, has filled our hearts with the greatest veneration, which makes us for ever bound to you in ties of gratitude. We now, more than ever, find the truth of your observations by your practices. We desire moreover, most exalted Knight and Grand Master, that you may never leave off assisting us with your good councils and examples and provide for our future works, that we may be enabled readily to transmit to our successors, the true foundation of our labors, and the practice of our works that we may rejoice.

The Junior Grand Warden speaks—The wonderful secrets, the Scottish Knights and Brothers have discovered, in clearing the ruins of the Temple at Jerusalem, makes it highly necessary for us to discover the true use thereof, and that we may always make a happy use thereof. The Knights and Masters of this exalted Scottish Lodge, request the most exalted Grand Master, that our labors and assiduity may be assisted with his great wisdom and foresight, that we may make further beneficial discoveries, and through wisdom, strength and beauty, never fail in our happy undertaking of hallowed Masonry.

The Knight Grand Secretary speaks—We most heartily thank our most high exalted Grand Master for holding this Lodge. We are all unanimously resolved

to regulate ourselves, agreeable to his will. But now, my Brethren, we must remember our duty towards our high exalted Grand Master, by 4 times 4 with all Knightly honors, due to his exalted station. My Brethren and exalted Knights, assist me therein.

All the Knights rise up and clapping with their hands 4 times 4, they then take off their hats with their left hands, and draw their swords with their right, raising them up before their foreheads, and after holding them up a short time in that position, they lower the points to the ground (in tempo), in one motion taking their time from the Grand Master of Ceremonies, they then make a low bow, and remain standing.

The Grand Master then draws his sword and returns the compliment, and then speaks as follows—

Me dear Brethren and exalted Knights, I am happy to find that you are not deficient in your duty, it is not to me those honor are due, it is to the Mighty Grand Architect of the Universe, whose precepts and holy laws we practice in our holy assemblies; to HIM alone, all homage is due. Let the fear of his mighty name always be before your eyes, his laws engraved on your hearts, and endeavor as much as possible to imitate his goodness. Be forgiving and merciful to your enemies, benevolent and bountiful to your friends and fellow creatures, do to every one, as you would be done by, by which you will propagate his Holy name. Blessed be his great and mighty name, for ever and ever. Amen.

Retire my Brethren in peace and friendship and practice those virtues you are here taught. This Lodge is closed.

The Brethren then put on their hats, sheath their swords and applaud by 4 times 4, and give the common Scottish Sign.

Apron.—The Apron is white lined with green. On the flap must be embroidered or painted a death head and cross bones over a Cubic Stone, and in the middle of the Apron, a blazing Star, with the letter G in the middle thereof.

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

Jewel.—which is, a St. Andrews Cross of gold or silver gilt, and enameled, the thistle between the points.

§. *Other Signs, &c., of this Degree.*

When this degree is given by the Germans. the Candidate is styled GABAON, (which, to us, is a Pass Word) and comes for the rebuilding the Temple, as did Zerubbabel. He must discover the Sacred Word on a golden plate, as in the Royal Arch, &c., not the golden basins. &c., &c.

Sign.—The sign is made by raising the right hand in the form of a square to the forehead, above the eyes, the thumb near the right ear (as in the Royal Arch.)

Token.—The Token is given in two parts. First place the left hand on the sword, to signify that the labor has been accomplished, then grip the other's right hand.

Word.—The Word is JEHOVAH.

Word of a Scottish Master.—Is NOTUMA.

The Knocks are four—Two quick & two slow.

GRAND SCOTCH OF ST. ANDREW OF SCOTLAND,
or PATRIARCH OF THE CRUSADES, KNIGHT OF THE SUN
& GRAND MASTER OF LIGHT (1806)

Form of the Lodge.—The Lodge is painted in red, and supported by white columns. The seats of the Master and two Wardens are red, trimmed in gold, those of the Knights are blue.

At each end of the Lodge is a St. Andrew's Cross—in front of each are four lights, in a row, making sixteen in all. The Lodge is illumined by eighty-one lights, nine by nine.

Hour of opening.—Noon.

Hour of closing.—The beginning of night.

Titles.—The Lodge is styled "Grand Lodge," the Master, "Patriarch" and the Scottish, "Respectable Masters."

Clothing.—A red robe.

Order.—The order is crimson, with a rose, of green and red, at the point whereof hangs the

Jewel.—A compass set on three triangles, each within the other. Below the Jewel is a reversed square, with a poniard in the angle.

The Jewel of St. Andrew's Cross is surmounted by a crown, and in the center of the cross is a pineapple or a J, within a triangle, within a ring. From this ring hangs a key between the two branches of the cross, and in the four ends of the cross are the initials of the four sacred words, B.:J.:M.:N.:

Steps.—Make a Jerusalem cross by the three steps of an Apprentice, the three steps of a Fellow Craft, and the three steps of a Master.

Knocks.—Nine, by 2, 3 and 4.

Age.—The cube of nine, or eighty-one.

SIGNS, TOKENS, &c.

(which were formerly those of Grand Master of all Lodges)

First Sign.—Of earth. Draw the back of the four fingers of the right hand across the forehead, inclining the head a little.

First Token.—Mutually and in succession, take the first, second and third joints of a Brother's forefinger of his right hand, each spelling, by alteration of letters, the word BOAZ.

Second Sign.—Of water. Place the right hand upon the heart, then, extend it as high as the breast, letting it fall to the right side, as if saluting.

Second Token.—Mutually and in succession, take the first, second and third joints of a Brother's middle finger of his right hand, each spelling, by alteration of letters, the word JACHIN.

Third Sign.—Of surprise and terror. Turn the head to the left, towards the earth, and raise the hands, clasped, a little to the right.

Fourth Sign.—Of fire. Interlace the fingers, and cover the eyes with the palms outward.

Answer, or Sign of Air.—Extend the right arm as high as the shoulder.

Third Token.—Take the forefinger of the Brother's right hand by the first joint, the first saying MAH, the other, HA, and the first, BON.

Fifth Sign.—Of admiration. Raise the eyes to heaven, and the hands in the air, with the left arm a little lower than the right, as when a priest says, "Dominus vobiscum"—the heel of the left foot being raised a little, the left knee forming a square with the right.

Sixth Sign.—Of the Sun. Place the thumb of the right hand over the right eye, extend the forefinger, forming a square, as if viewing a distant object, and say, I MEASURE THE SUN.

Seventh Sign.—Common Sign. Cross the two hands upward on the breast, forming a St. Andrew's cross.

General Token.—Take the knuckle of the Brother's forefinger of his right hand, the first saying, NE, the other, KA. Then take the knuckle of his little finger, the first saying, MAH, the other giving in full, the word, NEKAMAH.

Sacred Word.—is NEKAMAH.

Pass Words.—ARDAREL, angel of Fire.

CHASMARAN, angel of Air.

TALLUD, angel of Water.

PHURLAC, angel of Earth.



30th, 31st and 32nd Degrees of the First Series (1802) of the
Southern Jurisdiction of the United States of America, now
32nd, called



**Sovereign, or Sublime Prince
of the Royal Secret**



he assembly of Princes is termed a "Consistory."

Officers.—The first officer represents Frederick II king of Prussia—he is styled "Sovereign of Sovereigns," "Grand Prince," "Illustrious Commander in Chief." The two next officers are styled "Lieutenant Commanders." The fourth officer is the "Minister of State," who acts as the orator. The fifth officer is the "Grand Chancellor," then the "Grand Secretary," the "Grand Treasurer," the "Grand Captain of the Guards," a "Standard Bearer," a "Grand Master Architect," and two "Tyters."

Place of Meeting.—This is to be a building at least two stories in height, situated on elevated ground, in the open country. Three apartments on the second floor are necessary in this degree. In the first of these the guards are stationed. The second is used as a preparation room. The third is occupied by the members of the Consistory. This last apartment is hung with black sprinkled with tears, death's heads, cross bones, and skeletons. The throne is in the east, elevated by seven steps. On the throne is the chair of state, lined with black satin, flamed with red. Before the chair is a table covered with black satin, strewed with tears. On this cloth, in front, is a death's head and cross bones—over the death's head, is the letter J, and under the cross bones is the letter M. On the table is placed a naked sword, a buckler, a scepter, a balance, and a book containing the statutes of the order. In the west is placed another table

covered with crimson, bordered with black, and strewed with tears—on the front of this cloth are the letters N.:K.:—M.:K.: in gold.

§. *Dress and Stations of Officers.*

The Sovereign of Sovereigns is dressed in royal robes, and seated in the chair of state.

The Lieutenant Commanders dressed like the modern princes of Europe, and seated at the table in the west; their swords are crossed on the table.

The Minister of State is placed at the Sovereign's right hand.

The Grand Chancellor stands on the left hand of the Sovereign.

Next to the Minister of State is placed the Grand Secretary.

Next to the Grand Chancellor is placed the Grand Treasurer.

Below the last named officers are placed on one side the Standard Bearer, the Grand Master Architect, and the Captain of the Guards.

Below these officers are placed six members dressed in red, without aprons, wearing the jewel of the order, suspended on the breast by a black ribbon.

§. *Collar of the Order, & Jewel.*

The collar is black, and edged with silver. On its point is embroidered in red a Teutonic cross. In the middle of the cross is a double headed-eagle in silver. The collar is lined with scarlet, on which is embroidered a black Teutonic cross. Around the waist is girded a black sash, embroidered with silver. The cross is embroidered on that part of the girdle which is in front.

Jewel.—The jewel is a golden Teutonic cross.

§. *Qualifications of Candidate.*

The Candidate who receives this degree must be faithfully examined in that of Kadosh, previous to admission. The Master of Ceremonies will acquaint him with the Pass Word—which he is to give to the Lieutenant Commander. The Master of Ceremonies will then lead him to the Sovereign of Sovereigns.

§. *Opening and closing.*

The Sovereign of Sovereigns say—SALUX.

The Lieutenants reply—NONI.

They then together say—TENGU.

All give the sign.

The Sovereign of Sovereigns says—Let us imitate our Grand Master Jacques DeMolay, Hiram Abiff, who to the last placed all his hopes in the Great Architect of the Universe; and pronounced the following words just as he passed from this transient life into eternal bliss:—SPES MEA IN DEO EST.

§. *Description of the Draft Representing the Camp*

On the carpet is drawn an enneagon, in which is inscribed a pentagon, within this is an equilateral triangle, and in the triangle a circle.

Between the heptagon and pentagon, upon the sides of the latter, are placed the standards of the five Standard Bearers, and the pavilions inscribed by the letters T : E : N : G : U :

The emblems on the standard T are the Ark of the Covenant, an olive tree, and a lighted candlestick, on each side. The ground color of this standard is purple. On the Ark is written the motto LAUS DEO.

The standard E bears a golden lion, holding in his mouth a golden key, bearing around his neck a golden collar, on which is engraved S.Q.S. The ground is azure—the motto is AD MAJOREM DEI GLORIAM.

On the standard N is an inflamed heart, in red, with two wings, surrounded by a laurel crown. The ground is white.

The flag G bears a double headed eagle, crowned, holding a sword in his right claw, and in his left a bloody heart. The ground is sea green.

The flag U has an ox, sable, on a golden ground. On the sides of the enneagon are nine tents, and on its angles nine pendants, each belonging to its appropriate tent. The pendants are distinguished by numerals, and the tents by the letters : I : N : O : N : X : I : L : A : S, disposed from right to left. These tents signify the different grades of Masonry, thus:—

<i>Tents</i>	<i>Names of Tents</i>	<i>Color of Pendants</i>	<i>Represents</i>
S.	Malachi	White, spotted with red	Knights of Rose & Knights of E and W Princes of Jerusalem
A.	Zerubbabel	Light Green	Knights of the East
L.	Nehemiah	Red	Grand, Elect, Perfect and Sublime
I.	Hoben, or Johaben	Black and red	Royal Arch, or Sublime Elect, and Elect of Fifteen
X.	Peleg	Black	Elect of Nine, Illustrious Elected, or Grand Mr. Architect
N.	Joiada	Red and Black in lozenges	Provost and Judge
O.	Aholiab, or Eliab	Red and Green	Intendant of the Building, and Intimate Secretary
N.	Joshua	Green	Perfect Master
I.	Ezra, or Esdras	Blue	Symbolic Masons

The equilateral triangle in the middle represents the center of the army, and shows where the Knights of Malta are to be placed who have been admitted to our mysteries, and have proved themselves faithful guardians. They are to be joined with the Knights of K—H. The corps in the center is to be commanded by five Princes, who command jointly or in rotation according to their degrees, and receive their orders immediately from the Sovereign of Sovereigns. These five Princes must place their standards in the five angles of the pentagon, as above described. These Princes, who are Standard Bearers, have the following names, (viz^t.)

<i>Standard</i>	<i>Names</i>
T.-----	BEZALFEL
E.-----	AHOLIAB, or ELIAB
N.-----	MANCHEN
G.-----	GARIMONT
U.-----	AMARIAH, or EMERK

The heptagon points out the Encampment destined for the Princes of Libanus, Jerusalem, &c. and these are to receive their orders from the five Princes. The enneagon shows the general order of Masons of all degrees.

Instructions for the reunion of the Brethren, Knights, Princes, and Commanders, of the Royal Secret or Kadosh, which really signifies "Holy Brethren of all degrees separated."

Frederick III, king of Prussia, Grand Master and Commander in Chief, Sovereign of Sovereigns, with an army composed of the Knights, Princes of the White and Black Eagle, including Prussian, English, and French—likewise joined by the Knights Adepts of the Sun, Princes of Libanus or the Royal Axe, the Knights of the Rose Croix de Heroden, Knights of the East and West, the Princes of Jerusalem, Knights of the East or Sword, the Grand Elect Perfect and Sublime Masons, the Knights of the Royal Arch, Sublime Knights Elected, &c. &c.

The hour for the departure or march of the army is the fifth after the setting of the sun, and is to be made known by the firing of five great guns in the following order ●—●●●—that is, with an interval between the first and second. The first rendezvous is to be the port of Naples—from Naples to the port of Rhodes—from Rhodes to Cyprus and Malta, whence the whole naval force of all nations is to assemble. The second rendezvous is to be at Cyprus and at Joppa. The third rendezvous is to be at Jerusalem, where they will be joined by our faithful guardians.

The watchwords for every day of the week are as follows, and they are not to be changed by express order from the King of Prussia:—

<i>Names of the Protectors</i>	<i>Answer</i>	<i>Names of the Prophets</i>
Sunday----- Cyrus	d ^o	Ezekiel
Monday----- Darius	d ^o	Daniel
Tuesday----- Xerxes	d ^o	Habakkuk
Wednesday----- Alexander	d ^o	Zephaniah
Thursday----- Philadelphus	d ^o	Haggai
Friday----- Herod	d ^o	Zechariah
Saturday----- Hezekiah	d ^o	Malachi

§. *Signs & Words.*

Sign.—Place the right hand on the heart, extend it with the palm down, letting it fall to the right side.

Sacred Words.—One says, SALIX, to which the other replies NONI, both repeat the word TENGU.

Pass Words.—PHUAL KOL, which signifies "separated." PHARASH KOL, which signifies "reunited." NEKAM MAKKA, which signifies "to avenge." Each then utters the word SHADDAI, which signifies "Omnipotent."

§. *Charge.*

My dear Brother—The Saracens having taken possession of the Holy Land, those who were engaged in the Crusades not being able to repel them, agreed with Godfrey De Bouillon, the conductor and chief of the Crusaders, to veil the mysteries of religion under emblems by which they would be able to maintain the devotion of the soldier, and protect themselves from the incursion of those who were their enemies, after the example of the scriptures, the style of which is figurative.

Those zealous Brethren chose Solomon's temple for their model. This building has strong allusions to the Christian church. Since that period they have been known by the name of Master Architect, and they have employed themselves in improving the law of that admirable Master. From hence it appears that the mysteries of the Craft are the mysteries of religion. Those Brethren were careful not to entrust this important secret to any whose discretion they had not proved. For this reason they invented different degrees to try those who entered among them, and only gave them symbolic secrets, without explanation, to prevent treachery and to make themselves known only to each other. For this purpose it was resolved to use different signs, words, and tokens, in every degree, by which they would be secured against Cowans and Saracens.

The different degrees were fixed first to the number of seven by the example of the Grand Architect of the universe, who built all things in six days and

rested on the seventh. This is distinguished by the seven points of reception in the Master's degree.

Enoch employed six days to construct the arches, and on his seventh, having deposited the secret treasure in the lowest arch, was translated to the abodes of the blessed. Solomon employed six years in constructing his temple, and celebrated its dedication on the seventh, with all the solemnity worthy of the divinity himself. This sacred edifice we choose to make the basis of figurative Masonry. In the first degree are the three symbols to be applied.

1st.—The first day of the creation, which was only chaos, is figured by the Candidate's coming out of the black chamber, neither naked nor clothed, deprived of light, which the Master gave him, and his suffering the painful trial at his reception and his obligation. The Candidate sees nothing before he is brought to light, and his powers of imagination relative to what he is to go through are suspended, which alludes to the figure of the creation of that vast, luminous body, confused among the other parts of creation, before it was extracted from the darkness and fixed by the Almighty Fiat.

2^{ndly}.—The Candidate approaches the footstool of the Master, and there renounces all cowans; he promises to subdue his passions, by which means he is united in virtue, and by the regularity of his life, demonstrates what he proposes. This is figured to him by the steps that he takes in approaching the altar; the symbolic meaning of which is the separation of the firmament from the earth and water on the second day of creation.

3^{rdly}.—The Master gave the Candidate his first Masonic light, explained the first figures, gave him the Sign, Word and Token which distinguishes a Mason, by means of which he is known by his Brethren on any occasion, and in the midst of all who are not Mason, from whom virtue has separated him. These are the three symbols of the first degree, which distinguish the Apprentice from the other degrees. The second degree has two figures applicable thereto, which, joined to the three first, makes five, which distinguishes the Fellow Craft.

4^{thly}.—The fourth day the Grand Architect produced fruits on the earth, which was separated from water, and figured by the reception of the Brother to

the second degree; that is, separated from the Apprentice, that he might learn the use of the Square, Level and Plumb, by which he renders himself able and works to improve his knowledge of the society, which is the fruits of his reception.

5^{thly}.—The Grand Architect adorned his work on the fifth day, by filling the earth with animals, the waters with fish, and the air with birds, which is figurative of the Fellow Crafts employing themselves to polish and cut stones, by the beauty of the Shining Star. To the third degree are two symbols, which, joined to the five former, makes seven, which is the Master Mason's.

6^{thly}.—In Master's degree you were taught to pass from the Square to the Compass, which shows you are to pass from one virtue to another, until you have obtained the whole. The death of Hiram Abiff, at your reception, teaches you what you ought to do, what you have been, what you are, and where you will go; which is compared to the sixth day, when god created man from the dust, gave him life, put into him a soul, and prescribed laws for his government.

7^{thly}.—We lead most Masons to these degrees, where they rest under the shade of the sprig of cassia, which the Master of Masters, who passed seven days in tranquillity, dedicated to divine use, until the world is dissolved.

You were taught in the first and second degrees to labor by the example of the Masons, who built Solomon's temple, in order to improve and raise in our hearts an edifice, proper to offer homage to the Grand Architect of the Universe, and of which we ought to be the living Temple, which ought to be only ornamented with virtue. We are taught to polish stones, which teaches is to correct our manners, to regulate ourselves by the Compass, to square our actions, which will conduct us to good works, which every virtuous man should seek. We have the two pillars, Jachin and Boaz, as symbols of virtue and prudence, which prove to us that man is made for society where he ought to display his virtues and be an ornament of humanity. The three pillars (which support the Temple) demonstrate that every Brother induced by virtue becomes, of need, a supporter of the Craft.

In the Master's degree is represented the assassination of Hiram by false Brethren. This ought to put us in mind of the fate of Adam; occasioned by perverseness in his disobeying his great and awful Creator..

The symbolic mystery of the death of Hiram Abiff represents to us that of the Messiah; for the three blows which were given to Hiram Abiff at the three gates of the Temple, allude to the three points of condemnation against Christ, at the High Priest Caiphas, Herod, and Pilate. It was from the last that he was led to that most violent and excruciating death.

The said three blows with the Square, Gauge, and Gavel, are symbols of the blow on the cheek, the flagellation, and the crown of thorns. The Brethren assembled around the tomb of Hiram is a representation of the disciples lamenting the death of Christ on the cross. The Master's word, which is said to be lost, since the death of Hiram Abiff, is the same that Christ pronounced on the cross, and which the Jews did not comprehend, ELI, ELI, LAMA SABACHTHANI, "my God, my God, why hast thou forsaken me, have pity on and forgive my enemies"—instead of which words are substituted, M.B.N. (Mac-be-nac) which, in Arabian, signifies, "The son of the widow is dead."

The false Brethren represent Judas Iscariot, who sold Christ. The red color worn by the Grand Elect Perfect and Sublime Masons, calls to remembrance the blood of Christ. The sprig of cassia is the figure of the cross, because of this wood was the cross made.

The captivity of the Grand Elect and Sublime Masons, shows us the persecution of the Christian religion under the Roman emperors, and its liberty under Constantine the Great. It also calls to our remembrance the persecution of the Templars, and the situation of Jacques DeMolay, who, lying in irons nearly seven years, at the end of which our worthy Grand Master was burnt alive with his four companions, on the 11th of March, 1314, creating pity and tears in the people, who saw him die with firmness and heroic constancy, sealing his innocence with his blood.

My dear Brother, in passing to the degree of Perfect Master, in which you shed tears at the tomb of Hiram Abiff, and in some other degrees, has not your

heart been led to revenge? Has not the crime of Jubelum Akirop been represented in the most hideous light? Would it be unjust to compare the conduct of Philip the Fair to his, and the infamous accusers of the Templars, to the two ruffians who were accomplices with Akirop? Do they not kindle in your heart an equal aversion? The different stages you have traveled, and the time you have taken in learning these historical events, no doubt, will lead you to make the proper applications; and by the degree of Master Elect and Kadosh, you are properly disposed to fulfill all your engagements, and to bear an implacable hatred to the Knights of Malta, and to avenge the death of Jacques De Molay.

Your extensive acquaintance with symbolic Masonry, which you have attained by your discretion, leaves you nothing more to desire here. You see, my dear Brother, how, and by whom, Masonry has come to us. You are to endeavor by every just means to regain our rights, and to remember that we are joined by a society of men, whose courage, merit, and good conduct, hold out to us that rank that birth alone gave to our ancestors.

You are now on the same level with them, Avoid every evil by carefully keeping your obligations, and carefully conceal from the vulgar what you are, and wait that happy moment when we all shall be re-united under the same Sovereign in the mansions of eternal bliss.

Let us imitate the example of our Grand Master, Jacques De Molay, who, to the end put his hope in God, and at his last dying moments ended his life saying, SPES MEA IN DEO EST!

§. *Obligation.*

I — —, do of my own free will and accord, in the presence of the Grand Architect of the Universe, and this Consistory of Sovereign Princes of the Royal Secret, or Knights of St. Andrew, faithful guardians of the sacred treasure, most solemnly vow and swear, under all the penalties of my former obligation, that I will never directly or indirectly reveal or make known to any person or persons whatsoever, any or the least part of this royal degree, unless

to one duly qualified in the body of a regularly constituted Consistory of the same, or to him or them whom I shall find such after strict and due trial. I furthermore vow and swear, under the above penalties, to always abide and regulate myself agreeably to the statutes and regulations now before me; and when in a Consistory to behave and demean myself as one worthy of being honored with so high a degree, that no part of my conduct may in the least reflect discredit on this Royal Consistory, or disgrace myself. So may God maintain me in equity and justice! Amen! Amen! Amen! Amen! Amen!

BOOK 5th

*From the M.S.S. of Bro. Giles F. Yates,
R & K—H, S.P.R.S. &
Sov. Gnd Ins. Gen^l of 33:rd—A.L. 5833*



31st Degree of the Second Series (1804) of the Southern
Jurisdiction of the United States, called



Tribunal of Grand Inquiring Commanders



§. *Form of the Lodge.*



The Lodge must be hung with blue and strewn with the letters J.E.

There a stand, which supports a chest containing the archives of the Tribunal, covered with a white cloth on which is a great Teutonic Cross.

Upon the table of the president must be a balance, the symbol of Justice.

The Tribunal is presided over the Grand Prince Judge and two Princes Judges.

§. *Form of Reception.*

The Sovereign President acts as Grand Prince Judge; the first Lieutenant as First Prince Judge, the second Lieutenant as second Prince Judge.

The Candidate, decorated as a Knight of the White and Black Eagle, is presented and announced by the Grand Master of Ceremonies.

The Grand Prince Judge sends the Grand Expert to examine the Candidate as a 30° or K—H, or Knight of the White and Black Eagle. He does so, returns and reports. Following this the Grand Judge sends the order to admit his entrance which is done in the ordinary manner.

The Grand Judge says—My Brother, are you prepared to take the necessary obligation of all who aspire to enter within this sacred place?

The Candidate answers—Yes, when someone places him on his knees before the Altar to receive the following

§. *Obligation.*

I — — promise and engage on my word of honor and that of a Knight Mason, never to reveal the secrets of the degree of Grand Inquiring Commander and to strictly observe the Statutes and Regulations of the Tribunal.

And I do furthermore promise and swear to render justice to all according to the integrity of my heart. So help me God, and keep me steadfast in the same.

All respond—Amen.

All the Princes then form a circle round the Candidate and hold the points of their swords above his head. The Grand Judge lays his hand upon his head when occurs the

§. *Constitution.*

By virtue of the powers invested in me and by consent of the princes, my Brethren, I receive you a Grand Inquiring Commander and member of this Tribunal.

He then raises him and gives the battery, and the following

§. *Sign, Token & Words.*

Sign of Demand.—Place both hands, crossed, over the navel.

Sign of Response.—Place both hands, crossed, over the head.

Token.—Reciprocally strike with the right hand the right shoulder of the Brother, then join left hands and raise right arms to form a cross. Place foot to foot, knee to knee and in this position each speaks the word in the ear.

The Sacred Word—is JUSTICE.

The Pass Word—is EQUITY.

↪ Grand Inquiring Commander ↩

The Battery—2, 1, 1, 1.

After this they leave the newly admitted, who passes with the Grand Expert into the Sanctuary.



A perfected and ample ritual of the
31st Degree (1827) of the Northern Jurisdiction of
the United States, adopted by
the Southern Jurisdiction, and called



**Tribunal of Grand Inquisitors, or
Grand Inspectors Inquisitors Commanders,
or, the Order of the Five Brethren**



§. Opening and Closing.



Art thou Kadosh?

A. Am I in secret?

Q. Thou art in Secret.

A. I am Kadosh.

Q. Doest thou know the traitors?

A. I know two of them.

Q. Who are they?

A. Philip the fair, and Clement the 5th.

Q. Thy pass word?

A. Philip De Bologne.

Q. Thy Sacred Word?

A. James De Molay.

Q. Have you any signs?

A. *He makes it and gives word and both embrace.*

*The Candidate is introduced into the Chapter of Knights Kadosh by the
Master of Ceremonies, by giving the signs and Words, &c.*

✻ Grand Inspector Inquisitor Commander ✻

If the Chapter is already opened, the Master of Ceremonies, or another Brother, rises and says—There is a vacancy in the Tribunal of Grand Inspectors Inquisitors Commanders, and I move that we proceed to fill that vacancy.

The motion is then put and carried.

Master of Ceremonies.—I propose as a suitable Candidate to fill this vacancy, our newly admitted Brother on my right. I believe him to possess all the qualifications necessary to fill that distinguished station.

A Brother Rises and objects saying—I fear that the newly-admitted Brother has not sufficient experience and practice in the rules and duties of our order to be a competent judge of the malefactions of others.

Another Brother may also object thus—The Candidate has been accused of having violated some part of his obligation (say revelation or signs, &c, specifying it).

Upon this, the Master of Ceremonies, who acts as the friend of the Candidate, rises and says—Rumors and reports are not proof and inquires are there any to prove these accusations?

A Brother says—A Monk has reported that on threatening him, he gave the Pass Word of a Knight of Kadosh.

Master of Ceremonies says—This accusation can be proved to be false, by a Pilgrim—With your permission I will introduce the Pilgrim who is now in the Neighborhood.

Permission being given, the Master of Ceremonies goes out and returns with a Pilgrim who being called upon to testify speaks as follows— I know this worthy Knight and was witness to the assault made upon him by the Monk of whom

you speak. The Monk at first used gentle means and then threats and violence to extort from this Knight some of the secrets of his order, but in vain. The Knight came off victorious having received a few wounds and bruises.

Or, if the charge be that he did not perform acts of corporeal Mercy, the Pilgrim testifies to the contrary, and gives an account of the acts of mercy and charity which the Knight manifested to him.

*The Grand Master then says—*So far from the Brother proposed as Grand Inspector Inquisitor Commander, being guilty of the violation of the requirements and conditions of our Order, he has proven to be a most worthy and true Knight, and one who has exemplified in practice the duties of a Knight Kadosh.

Brethren, if you approve of him, and believe him to be worthy to belong to our Order of the 5 Brethren, signify it by giving the sign of assent.

The sign of assent being given, the Grand Master orders a certificate of his election to be made out, which he gives to the Candidate, and orders the Master of Ceremonies to conduct the Candidate to the Tribunal of the Five Brethren (which is holden in an adjoining room) for qualification.

The Master of Ceremonies conducts the Candidate to the Tribunal, which is in session.

§. Decorations of the Tribunal of Grand Inspectors Inquisitors Commanders.

There are eight golden columns supporting hangings of white. The Assembly is called "Most Illustrious Sovereign Tribunal." The Chief is styled "Most Perfect President." Wardens are called "Inspectors." The Secretary is called "Chancellor."

Garb.—No apron is worn until after the work is finished. The Apron is wholly white with a Teutonic cross on the flap. The Collar is a broad white ribbon, to

✠ Grand Inspector Inquisitor Commander ✠

which is suspended a radiant triangle of Gold, hanging in the middle the Arabic figures "31."

The Commanders are decked with Gold Chains, whose links are composed of the interlaced attributes of the different Degrees of Free-Masonry.

Jewel.—A Silver Teutonic Cross.

§. *Reception.*

The Master of Ceremonies conducts the Candidate as ordered to the door of the Sovereign Tribunal, where he knocks 1, 4, 3 and 1. (9)

Answered from within and admission granted Candidate.

The Most Perfect says—What is the desire of our Brethren Knights Kadosh?

Master of Ceremonies replies—Most Perfect, I introduce to you our Illustrious Brother Knight Kadosh, who has been duly chosen a Grand Inspector Inquisitor Commander, and now presents himself to be qualified as such by your most Illustrious Sovereign Tribunal.

The Most Perfect says—Has the Brother a certificate of his election?

Master of Ceremonies. —He has, and he presents it to the Most Perfect who reads it and directs the Secretary of the Tribunal to make a due record thereof.

He then directs the Master of Ceremonies to place in the left hand of the Candidate a pair of scales, and his right hand upon the Book of Statutes. All the Brethren cover his head with their Left hands. In this position he takes his Obligation, as follows:—

§. *Obligation.*

I — — promise and Engage on my word of honor never to reveal the secrets of the grade of Grand Inspector Inquisitor Commander, which are now about to be confided to me, to any one or persons in the world Except to those qualified to receive the same, according to the Statues and constitutions, rules and regulations of Sublime Free and Accepted Masons, or within the walls of a Sovereign Tribunal of this Degree lawfully constituted and empowered to confer this Order of the Five Brethren.

I furthermore promise and engage strictly to observe the statutes, and regulations of this Degree. Under the penalty of expulsion from all the assemblies of Masons. Amen. Amen. Amen. Amen. Amen.

Most Perfect says to Candidate—Attend now my Brother to our instructions.

§. *Lecture.*

Tribunals of Grand Inspectors Inquisitors Commanders were established to try and pass Judgment on all Brethren of the high Degrees, for malefactions against the Order. Each Tribunal consisted of Five Brethren and hence this order was called the Order of the Five Brethren.

While the Pope of Rome was holding his Inquisitional tribunals for the trial of Templars and Free Masons for pretended offenses, We point with pride to our Brethren who like James De Molay and his brave companions, and in later days of John Coustos and other Brethren and Knights, who with unparalleled constancy endured the most dreadful tortures and afflictions, rather than betray the cause of Truth, virtue and Religion.

There were however many weak Brethren who possessed not such fortitude and magnanimity as the Brethren and Knights to whom we have alluded who to Escape bodily sufferings, confessed crimes of which neither they or the Order to which they belonged were Guilty; these were less worthy of blame than other Brethren, who in order to answer some times serving mercenary and selfish Ends, voluntarily violated their obligations and became Traitors to our Orders.

Additional vows and more rigid rules were adopted after the Martyrdom of the Knights of the Temple and Tribunals were Established for the Trial of all Traitors and apostates, the remembrance of which We commemorate in this sacred part of Grade of the order of Kadosh.

We possess the power to reestablish them in form when and if it should become necessary (which God forbid).

As many of these tribunals were established and in such places as was deemed necessary to promote the Ends of their institution; Secret signs, tokens and words of recognition were instituted by the Order of Five Brethren, and

statutes and regulations were adopted with which you ought to be acquainted and will be communicated to you for your observance

§. *Sign, Token & Words.*

1st Sign.— Put the two hands on the navel fingers down,

2nd Sign.— in answer carry the two hands, crossed, over the head.

Token.—Foot to foot, knee to knee and take hold of Left hand of the Brother; with your right strike on his right shoulder and say

Pass Word.— JUSTICE.

Answer— EQUITY.

Both together say—SO MOJE IT BE. EL-SHADDAL. (God Almighty)



33rd Degree (1802) of the Southern Jurisdiction
of the United States, called



**Sovereign Grand Inspector General, or
Supreme Council of the 33rd**



his Council chamber must be hung with purple, with a number of Skeletons, Skulls, thigh bones and fire brands painted thereon.

The presiding officer, represents, his Most August Majesty, Frederick the 2nd King of Prussia, who was the Sovereign of the whole Masonic order. He must be dressed in robes of Crimson silk, edged with white fur, wear a regal Crown on his head, and have a drawn sword in his hand. His title, "Most Puissant Sovereign." He sits in the East, on a Throne elevated with five steps under a Canopy of Crimson, a triangular pedestal before him, covered with crimson.

The 2nd officer represents his Serene Highness, Louis of Bourbon, Prince of the Blood Royal of France, he wears on his head a Ducal Crown, and has a drawn sword in his hand. His title is "Most Illustrious Inspector General." He sits in the West, on a Throne elevated by 3 steps, and has before him a triangular pedestal, covered with Crimson.

The Treasurer in the North is styled "Illustrious Treasurer General of the Holy Empire." — Table triangular. —

The Secretary in the South is styled "Illustrious Secretary of the Holy Empire" — Table triangular. —

The Master of Ceremonies — "Illustrious Grand Master of Ceremonies."

The Door Keeper must be dressed in the Military Uniform of the order, and is styled "Illustrious Captain of the Life Guards. The Degree must be committed to him, but he is not to be considered as a Member of the Council. The members are styled, "Sovereign Grand Inspectors General."

In the Council or procession, they must always wear Black clothes, a sword, cocked hat, black cockade, and all must wear the attributes of the order.

The Order is worn from the left shoulder to the right hip, and is a white water tabby'd ribbon 4 inches broad, on the bottom of which is a red and white Rose.— On the part which crosses the breast, must be gilt or embroidered, or cut out of gold, a triangle, surrounded by a Sun, and within the triangle, the figures 33 in Gold. On each side of this figure, must be a dagger thus.¹



Jewel.—At the bottom of the Order is suspended the Jewel, which is, a large cast black spread eagle, with two heads and gold beaks holding a naked sword in his claws. Gloves — White — No Apron.—

Over the head of the Most Puissant Sovereign is the Great and Awful name of HIM, who gives us Life and Immortality.—Thus: יהוה

In the Center of the Council Chamber, must be a small quadrangular pedestal covered with crimson, on which must be placed Bible open, and a drawn Sword

¹The original manuscript does not have an illustration. The above illustration is taken from Charles T. McClenahan, *The Book of the Ancient and Accepted Scottish Rite of Freemasonry* (New York: Masonic Publishing Co., 1867)

laying thereon. A Human Skeleton on the North side of the pedestal, with a naked dagger in his right hand, in the attitude of striking with it, and in his left, bearing the standard of the order.

The Standard is of white silk 3 1/2 by 2 1/2 feet, edged with Gold fringe and tassels—in the Center a Black spread Eagle with 2 heads, gold beaks, and a naked sword in its Claws, under it, on a blue Scroll, these words in Gold Letters

Deus Numque Jus

the staff 8 feet in length with a spear on the top.— Thus, over the inside of the Council Chamber door, are these words in Gold Letters

Deus Numque Jus

In the East must be a Candlestick with 5 branches, in the West one with 3, in the North one with 1, and in the South one with 2.—

§. *To Open.*

S.—Most Illustrious Inspector General, what age are you?

I.—Accomplished 30 Most Puissant Sovereign.

S.—What is your employment?

I.—To Combat for God and my rights, and to inflict Vengeance on Traitors.

S.—What is the hour?

I.— The Watch word is out. The Guards are set, and we remain in perfect security.

S.—Since we are safe from interruption, give notice by the mysterious numbers, that a Supreme Council of the 33rd is going to be opened AD GLORIAM DEI, that we may revolve in our minds, the business of our enterprise, and implore the assistance of the God of Armies, to aid us in our struggle for justice and our rights. —

He then strikes the hilt of his sword 5-3-1-2

The Most Illustrious Inspector General repeats the same, when the Supreme Council is open.

The members of the Council then kneel on both knees, while the Most Puissant Sovereign, also kneeling, humbly and devoutly offer up to God the following prayer:—

LET US PRAY

O thou Great and Eternal Lord God, Father of Light, of Life and of Love, the world's Supreme Architect, who dost from thy Throne in the heavens behold all the people of the Earth, vouchsafe, we beseech thee, to hear and receive the prayers and petitions of thy unworthy servants now prostrate before thee.

Instill into our hearts a knowledge of thy Eternal Word, and grant, that our high Institution may always be governed by the principles of Virtue, religion, and Justice.

Defend us, O Lord, from the machinations of the wicked; frustrate the evil designs of our enemies, and give us strength to overcome all those who may be armed against us, or who may wish to do us evil.

And the honor and the Glory shall be ascribed to thy most Holy and Mighty Name, now and for ever.

The Council answers—Amen.

§. Form of Reception.

As this is the most solemn and important of all the degrees of the Royal and Military Art of Free Masonry it is necessary that the utmost precaution should be used, in the selection of persons for admission.

It does not follow that because a Brother may have received the degree of Prince of the Royal Secret, he is then entitled to receive this. None must be admitted whose character is not irreproachable, and whose zeal, virtue, discretion, fidelity, and fortitude are not fully known and approved. Such a person must apply in the following form:

To the Sovereign Grand Inspectors General, in Supreme Council of the 33rd
Degree

Most Puissant Brethren,

Ardently attached to the Glorious enterprise established in the degrees of K.H. and Prince of the Royal Secret—and being anxious to arrive at the summit of Masonic Knowledge, and to enjoy its privileges, I most humbly beg leave to offer myself as a Candidate for admission into your Illustrious and Puissant Council and your suffrages in my favour will ever be held in grateful remembrance.

A.B.

K.H. — P.R.S

The Candidate is then Voted for Viva Voce. One nay excludes him for ever, if the reasons which are given shall be deemed sufficient.

The Illustrious Grand Master of Ceremonies goes out to the Candidate, and examines him in all the preceding degrees, as none can be advanced into this Supreme Council, who have not been regularly and lawfully initiated into the Ancient Mysteries, and received every degree, from an Entered Apprentice to the 32nd or Prince of the Royal Secret, and produces certificates of the same.

The Candidate must then declare that he believes the Holy Scriptures to be the revealed Word of God, for if he swears on a book which he does not believe, he will deem his obligation of no importance. No one can be admitted, who has not attained 30 years of age. The Candidate then knocks on the door of the Council chamber 5-3-1-2 on which the Most Illustrious Inspector says—

“Most Puissant Sovereign, some person knocks at the door and disturbs the deliberations of the Council. The Most Puissant requests him to go and see who it is. He then goes and knocks 5-3-1-2, and when the door is opened, he demands— “Who is it that knocks and disturbs our deliberations.”

The Illustrious Grand Master of Ceremonies answers—“It is a Knight of Kadosh and prince of the Royal Secret, who is sincerely attached to his order, his Country and his God, who feels for the sufferings of humanity in the death of the Master, and humbly solicits admittance into the Supreme Council, that, he may enjoy the privileges which hereunto belong.”

The door is then shut, and the Most Illustrious Inspector General reports the answer in the same words to the Most Puissant Sovereign, who desires the Candidate to be admitted if he posses the necessary qualifications.

The Illustrious Grand Master of Ceremonies then introduces the Candidate, who must be dressed in black clothes, and without shoes, hat, apron, sword, his head inclining forwards and downwards, his arms crossed on his breast, his fingers touching his shoulders, a black cord, round his neck, which is held by the Grand Master of Ceremonies in his left hand, and a fire brand in his right.—

In this situation he is led round the Council, and when he passes in front of the Most Puissant Sovereign, he bows before the Sacred and Ineffable name of God, which blazes in the East while the Most Puissant Sovereign says to him—

“Let us with the deepest veneration and piety, humbly adore the fountain of all good, that Glorious and Gracious Being, who with mercy and Beneficence governs the Universe, and all the works of his Creation. Glory be to his Holy Name, now and for ever.”

The Council answers—Amen.

He is then led round again, and again bows before the Ineffable name; and the Most Puissant Sovereign says:—

“How adorable and wonderful is that Being who irradiates the world with the light of Reason and of Revelation— We adore thee Jehovah Sabaoth for all thy goodness, thy power and thy Glory be to thee for ever and ever.”

The Council answers—Amen.

He is then led round the 3rd time, and on approaching the East, he again bows before the great Name, and the Most Puissant Sovereign addresses him as follows:—

Most Respectable Knight and Prince, Impressed with the solemn scene through which you are about to pass, in taking an obligation, which of all others is the Most Awful and important that men can subscribe to. And feeling, as I do, a consciousness of the dreadful penalty which the Great Eternal will most assuredly inflict on all those, who violate it—And as temptations may frequently occur, that may put your religion and fortitude to the test— It is necessary we should have some proof of your firmness and resolution of mind. You will therefore my Respectable Brother, advance to that cauldron, and wash your hands in the melted lead which you see therein that your hands may be cleansed from the stains of Vice and immorality; and that you may give us an assurance, that you are capable of enduring any sufferings in the cause of virtue, religion and truth. All of us have gone through the same trial, and have escaped unhurt. Put your trust in God, and resolutely determine to fulfill the Obligation which you are about to take, and the Lead, though melted, will loose its heat, and as you immerse your hands, it will recede from your touch. Brethren attend to see the Mystic Ceremony.

They all advance and see it performed. The Cauldron must be an iron basin, under which must be a furnace or chafing dish, containing a few pieces of lighted Charcoal, and placed in the South, so that in going round the Candidate may pass behind it. Some incense must be thrown on it, composed of Amber, Olibanum, and Mastick, each three parts; Storax, two parts, Labdanum and Benzoine each one part, mixed in a gross powder. This will make it smoke and yield a grateful perfume.

The Cauldron must be half filled with Quicksilver, which has the appearance of melted lead, by cannot be made hot.

After washing his hands in it, the Candidate is led to the Quadrangular Pedestal, at which he kneels and takes the Obligation of an Inspector, during which the incense is kept burning, and every Member kneels, inclining his head downwards in humble adoration, with their right hands upon their hearts. The Candidate places both his hands on the Holy Bible, and takes the following

§. Obligation.

I — — Knight of Kadosh and Prince of the Royal Secret, do most solemnly pledge my sacred word of Honor, and do most sincerely swear and promise on the Holy Bible, which I verily believe to be the revealed Word of the Everlasting the God, that I will never reveal, either directly or indirectly, any part or parts of the Secrets or Mysteries of this Inspectors degree, which I am now about to receive, or any degrees which I have heretofore received, to any person or persons in the world, except it be to a true and lawful Grand Inspector General of the 33rd who has received it, in as lawful a manner, as I have or unto those to whom the same shall justly and lawfully belong. And I do furthermore swear, that I will strictly and religiously adhere to all the Statutes, Constitutions, Orders, and regulations, of this degree. That I will diligently and faithfully, and without partiality, favor or affection, discharge the duty of Grand Inspector General. That I will never receive or acknowledge any higher degree in Masonry than this. That I will worship the only true and living God in the manner and form, which I conscientiously believe revealed in the

holy Scriptures, and regulate my conduct, by the unerring guide of his divine commands. That I will bear true allegiance and fidelity to the Country in which I live, and be obedient to all the orders and laws of the Government. That I will to the utmost of my powers, endeavor inculcate to all around me both by my language and behavior, the duty we owe to our God and our Neighbor, that it is Virtue alone that can make us respectable and religion bless us with happiness.— All this I swear without any equivocation, mental reservation, or self evasion of mind, or in the hope of any future dispensation from any power whatever, under the penalty which I hereby implore upon myself, of being dishonored among men, of having my name exposed in large red letters in all the Councils and Lodges in the World— and I hereby most solemnly Invoke the Great and Eternal God, to pour his curses upon this execrable head, [*here the Candidate places his right hand upon his head*] and to let me languish in misery and wretchedness, should I violate this my Inspectors Obligation.

So may God Almighty bless me with sufficient strength, and resolution to fulfill it in all its points, to the Glory of His Most Holy and Almighty Name— Amen—Amen—Amen.

He kisses the Bible three times, and the blade of the sword three times.

N.B.—If a Jew takes this obligation, he must wear his Tephelin and have the Hebrew Bible on his breast, with his arms crossed thereon.

The Most Puissant Illustrious Sovereign then delivers the sword into the Candidate's right hand, and says to him—

“Respectable Knight and Prince, we place into your hands a weapon of death, which we solemnly enjoin you never to use against the life of a fellow creature, except on the following occasions (*viz*^l), in your own defense, against the common enemies of your Country or your order, when lawfully called so to do.”



He then places upon the wedding finger of his left hand, a plain gold ring of this breadth, on the inside of which is engraved the following Motto, vizt.—

DEUS MEUMQUE JUS

and the name of the owner, and says to him:—

“With this ring I wed you to the order, your Country, and your God, and receive you and acknowledge you as a Sovereign Grand Inspector General. Let it always put you in remembrance of the solemn obligations you have taken. Swear to me, never to part with it, but when you believe yourself to be near your death, and then to give it to your wife, oldest son, daughter, or dearest friend as a sacred deposit—under a solemn promise never to part with it but in the like manner.”

The Candidate answers—To which I swear, and pledge my sacred Honor.

The Most Illustrious Inspector General, then raises him and invests him with the order and Jewel, and gives him the following Signs, Token and Words.—

§. *Signs, Token and Words.*

1st Sign.—Go on both knees, cross your arms over your breast, your fingers touching your shoulders, your head and body bent downwards.

2nd Sign.—Draw your sword, fall on your left knee, and place your left hand upon your heart.

Token.—Kiss the blade of your sword three times.

1st Pass Words.—are DE MOLAY, when the other answers HIRAM ABIFF.

2nd Pass Words.—are FREDERICK, when the other answers OF PRUSSIA.

Grand Words.—are the same as in Kadosh, MI CHAMOCHA BAE LIM—ADONAI.—(i.e.) Who is like unto thee in Strength! O God!

The Candidate then puts on his shoes, and takes his seat among the Inspectors.

§. *History.*

The Most Puissant Grand Sovereign, Grand Master Commander in Chief, Sovereign of Sovereigns of the degree of Prince of the Royal Secret, was our illustrious Brother, Frederick the 2nd King of Prussia. He established this degree, in connection with our Brother, his Serene Highness, Louis of Bourbon, Prince of the Blood Royal of France, and other Illustrious characters, who had received the degrees of K.H. and Prince of the Royal Secret.

The degree of K.H. or Knight of Kadosh, is a most awful and important degree. In it we have without restriction, solemnly obligated ourselves to destroy an order of men, for crimes committed many Centuries ago, without regard to the common principles of Humanity, or the Laws of the Country. And notwithstanding the utmost precaution, in the selection of Candidates, some unworthy persons may be received into that degree, who through a mistaken zeal for the order, or a religious enthusiasm for the literal observance of Obligations, might be induced to commit acts, which never were contemplated. The King on the first of May 5786, formed and established the 33^d Degree to give some elucidations of the K.H. —

The King was conscious, that agreeably to the common course of human nature, he could not live many years; and he conceived and executed the glorious design of investing the Sovereign Masonic power which he held, as Sovereign Grand Commander of the order of Prince of the Royal Secret—in a Council of Grand Inspectors General—that they might, after his decease, regulate, agreeably to the Constitution and Statutes which he then formed, the government of the Craft in every degree, from the 17th or Knights and West inclusive, leaving the control over the Symbolic Lodge; the Grand, Ineffable and Sublime Lodge of Perfect Masons, and the Knights of the East or Sword, to the Grand Council of Princes of Jerusalem, whom he conceived to be justly entitled to that Honor and power. —

This new Degree he called "Sovereign Grand Inspectors General, or Supreme Council of the 33rd."

The Princes of Kadosh or K.H. are Deputy Grand Inspectors General, acting under special patents, granted for that purpose, but to this degree, the Sovereign power is committed. The Council when formed can take cognizance of every circumstance appertaining to Masonry, from the 17th Degree upwards. Grant patents to deputy Inspectors General, or warrants for Councils hear all appeals from Councils or Individuals, above the Grand Council of Princes of Jerusalem, &c &c as is more fully explained in the Constitution accompanying this degree.

No Inspector General possesses any Individual power in a Country, where a Supreme Council of Inspectors is established, as a Majority of their Votes is necessary to give legality to any of their proceedings. —

In consequence of the power with which the Inspectors of this degree are invested, it is necessary to limit their number. Therefore, a Council cannot consist of a greater number than Nine; at least five of whom must profess the Christian Religion. No business can be transacted or the Degree given, but when three are present, except on its first establishment, as pointed out in the Constitution. There must be one Council of this Degree in each nation or Kingdom of Europe, two in the United States of America, as remote from each other as possible, One in the British West India Islands and one in the French. None of the Inspectors can be possessed of the Manuscript of this Degree, but those two, who first formed each Council. When an Inspector goes to another Country to establish this degree, it shall then be given to him, under an Obligation, never to give it, except in the like manner. The Signs Words and Token are to be given to all the Inspectors.

The unjust and unprovoked cruelties, insults and injuries, inflicted on the Knights Templars, in which, the Knights of the order of St. John of Jerusalem, or Knights of Malta, assisted, which gave rise to the degree of K.H. and feelingly described in that degree, and in Vertot's history of the Knights of Malta.— The Knights Templars, otherwise called Knights of the Temple, were

a Masonic order of Knighthood, instituted in the Reign of Pope Gelasius, about the year of Masonry 5117 and so called, because they dwelt in a part of the Temple at Jerusalem, not far from the Sepulcher of Jesus Christ. They entertained Christian strangers and pilgrims charitably, and in their armor led them through the Holy Land, to view the sacred monuments of Christianity, without fear of the Infidels.

This Order continued to increase in numbers, power and wealth, and in about 200 years, was spread over all Europe. — The principal part of their Commanderies were along the Mediterranean Sea. As their influence was extensive, and their possessions great. Philip the Fair, King of France became jealous of them, which soon was increased into hatred, because they espoused the cause of Boniface 8th in that Pontiff's difference with King Philip, an insult which the King had never forgiven. —

On the 13th of October, Anno Lucis 5307 he arrested all the Knights Templars he could find in his kingdom, and brought them to the Stake.

In the year 5312, the whole order was suppressed by Pope Clemens Quintus. And at the request of the King of France and the Pope, the Kings of England, Castile, Arragon and Sicily, the Count of Provence, and all the sovereigns in Europe, arrested the Knights Templars, seized their possessions, and placed Garrisons into their Commanderies.

On the first of October of the same year, the Council of Vienna banished their whole order, in with the Pope, and gave the greatest part of their possessions to the Knights Hospitallers of the Order of St. John of Jerusalem, Knights of Rhodes, now called Knights of Malta, who were established about the year of Masonry 5120 when Honorius was Pope.

The Knights of Kadosh or K.H. were originally called Knights Templars, but after the Massacre, by King Philip, the few who escaped, found it necessary, to change the title and appearance of their order, that they might the better avoid the persecution of their enemies. They then laid aside the Black order and red cross, and substituted in its place—a broad fiery blood colored

riband from the left shoulder to the right hip, to which is suspended a Black spread Eagle with 2 heads, with a naked sword in its Claws—.

About the year of Masonry 5767 an Inquiry was instituted at Paris, to prove that those Masons who styled themselves Knights of Kadosh, were in reality Knights Templar. Had the Inquiry succeeded, the whole order, probably would a second time, have been cut off. In consequence of this circumstance it was determined, in the Grand Communications of Berlin and Paris, that they should, in future, be styled, "Knights of the White and Black Eagle."

The Knights of Malta, that they may retain the possessions which they have unlawfully received, are solemnly obligated to exterminate the order of Knights Templars, who are actually they, who have received the degree of K.H. For this reason the Knights of Kadosh, or of the White and Black Eagle, have solemnly pledged to each other, their sacred honors, and have sworn in the name, and in the presence of God, to hold them in enmity, and to exterminate them, whenever it is in their power.—

Although it is a duty we owe to ourselves, to endeavor to destroy that power, which attempts to destroy us—yet it is necessary that the extent of our enmity and hostilities to the Knights of Malta, should be well defined lest we should expose ourselves to ridicule and contempt if not to punishment by the civil Law, it is not intended, that if a Knight of K.H. should go up the Mediterranean on business, and accidentally meet with some of the Knights of that Order, that he should immediately draw the poniard, and stab them to the heart. This would be deemed murder by the Laws of every Country, and would justly be punished with Death. But if any Sovereign power should declare war, against the Knights of Malta, or against any power with whom they have treaties of Offense, and they are actually in the field, then we are bound, by the solemn and awful obligations which we have taken, if the situation of our affairs will admit, of it to join immediately the Army of their Enemies, and to use our utmost exertions both in the Cabinet and the field, to exterminate their order, that we may once more obtain those possessions, which are the indisputable right of the Knights Templars.—

When the whole Masonic body of the different degrees, (as they are all obligated to obey the order of their superiors) are sufficiently powerful, they will be led out against their enemies by the Sovereign of the 33rd. And should success attend our arms—the Knight of Kadosh will then openly declare themselves, and take possession of the Countries, of which they are now illegally deprived and will peaceably rest themselves under the banners and protection of the Sovereign of this degree, from whom they will receive a system of Government, founded on the rights of the Knights and on their zeal, services and virtuous sufferings for so many Centuries.

When we take the field, against our enemies, our forces are to be governed by the orders given in the degree of Prince of the Royal Secret—

But as the Most Illustrious Sovereign of Sovereigns has been most graciously pleased to invest this degree with the Supreme Executive power the Command in Chief of the Troops, after his death, devolves upon us. Therefore His Majesty the King of Prussia, has ordained, that the 1st and 2nd Officers of the Supreme Council of the 33rd shall be the 1st and 2nd in command over the Masonic Troops, District, Nation or Kingdom; over which they have Masonic Jurisdiction.

On the arrival of the Land forces at their Rendezvous at Jerusalem—A Supreme Council General, of all those who have received the 33rd Degree, shall be immediately convened, where each Inspector, must produce his Letter of Credence of this degree, and the possessor of the oldest Letter of Credence, shall be declared and proclaimed to the Troops as Generallissimo, and shall be styled Most Puissant Sovereign, Grand Commander. All the other Military Grades shall be held agreeably to the dates of the several Letters of Credence. Letters of the same date shall be determined by ballot.

Henceforward, all Rank, Honors, Dignities, Titles, possessions &c shall be hereditary. The government of the order always resting in the family of the Sovereign Grand Commander. On the reduction of the Knights of Malta, the Sovereign Grand Commander shall immediately assemble a Supreme Council

General of the 33^d in which shall be formed a Constitution and system of Government for the order, which shall always be military.

At which time the order will assume its real title. The Uniform of the order in the field is, Blue, faced and lined with white, full trimmed, white buttons, on which is the Jewel of the 33^d. On the small buttons, 33.

§. *Address to the New Inspector.*

My Brother, As we have powerful enemies to contend with, we must endeavor so to regulate our conduct, that we may not give just cause of offense to any one; that our wisdom may preserve us from the machinations of the wicked, and our virtue and urbanity subdue the Malice and envy of the Ignorant.

To effect these purposes, you must constantly wear upon your Lips, the guard of Secrecy and cherish in your heart the principles of virtue and honor.

Let us respect the whole human race, and even your enemies, for they are Men, and the same God created us all, and the same Providence provides for them as for us. If your duty should call you into the field, bravely and honorably contend with them, and should you prove victorious, wither not the victors laurels, by meanly insulting a fallen foes. Prove to them by the magnanimity of your conduct, that justice requires not the cowardly aid of an assassins hands, but that Virtue will be its own reward. Convince them of the Villainy of their Conduct, by the uprightness of yours, and of their Injustice, by your mercy. In whatever Country Capricious fortune may throw you, be faithful and obedient to its government and laws, for a Mason who is capable of sacrificing the interests of the Country in which he lives is equally as capable of sacrificing the interests of his order—. Venerate the beings who brought you into existence, be a tender husband to the partner of your bosom, and an affectionate parent, to the offspring of your Loins: rear them up in the paths of Religion and Virtue and teach them to love their Country and to obey its Laws and set them the example of industry and care, and bring up your sons into the Masonic Order. Be true to your friend and your Brethren bear patiently with

their failings, and make allowances for the frailties of human nature. Be a living example virtue and benevolence to all around you. Aid the poor and the distressed, whether they are Masons or not, with such assistance as they may want and you can conveniently spare and above all, offer up unceasingly prayers and Thanksgivings to that Great and Eternal God, for the many signal instances of his Divine Mercy, which you have unworthily received at his hands, and ardently seek for the attainment of Bliss, in the Mansions not made with hands, Eternal in the Heavens. Amen.

End of History and Address

§. *Lecture.*

S.—Are you a Sovereign Grand Inspector General?

I.—Most Puissant Sovereign, my Virtue my Courage and my zeal procured me that distinguished honor.

S.—How am I to know that you are a Sovereign Grand Inspector General?

I.—By Giving you the pass Words.

S.—Begin.

I.—DE MOLAY.

S.—HIRAM ABIFF.

I.—FREDERICK OF PRUSSIA

S.—What did you see, when you first entered the Council Chamber?

I.— The Grand Ineffable Name of Almighty God.

S.—Why does it appear in our council?

I.—As our Order and authority are founded on Justice and Equity, we fear not the searching eye of the Supreme Being, and it is likewise to remind us that we are acting in his immediate presence. — It also teaches us, to look up to that source for protection and support, and to worship the only true and living God.

S.—What is the meaning of the Skeletons, Skulls, Bones and firebrands in our Council?—

I.—To put us in mind of the Massacre of our Ancestors by the King of France, who brought thousands of our Knights to the Stake.

S.—Why do you appear in mourning armed with a Sword?

I.—To mourn for their loss, and to be prepared to revenge their death.

S.—Who established this degree?

I.—Our Illustrious Brother, Frederick of Brunswick, King of Prussia.

S.—For what purpose?

I.—To regulate our hatred and opposition to the of Malta, to guide our zeal and exertions through appropriate channels, and to point out the mode of our Enterprise.

S.—What is the Cause of your hatred and opposition to the Knights of Malta?

I.—After the destruction of the greatest part of the order of Knights Templars, by the King of France, in concert with Pope Clemens the 5th their rich possessions were given to the Knights of St. John of Jerusalem, now called Knights of Malta, from the Island of that name, which is a part of our possessions, and also many other places in the Mediterranean, which they hold; And as they have refused to surrender those possessions which were wrested from us by cruelties and injustice, we have bound ourselves, on the increase of our order, to conquer them and regain our possessions, or nobly perish in the attempt. —

S.—Is this the only reason the King had in establishing this degree?

I.—Most Puissant Sovereign, he had others. He knew according to the common course of human events that his dissolution was not very distant, and he determined to establish a Supreme Executive Council of Grand Inspectors General, to whom he might commit the great Masonic power which he possessed, and who, after his decease, might rule the great body of Masons, agreeably to certain Statutes which he framed for that purpose, that when they should become sufficiently strong, to lead them to battle against our enemies. He justly conceived that as every nation is Independent in their Civil government, it was most equitable, they should each possess, a high Masonic Court, from which there could be no appeal. As this would be agreeable to every Government, no jealousies could exist against the order; the Craft would increase, and the great end of the Institution be obtained.

S.—What else did you see on entering the Council Chamber?

I.—I saw in the East a Candlestick with five branches, in the West, one of three, in the North one of one, and in the South one of two.

S.—What do they signify?

I.—Arranging the number of Lights in figures, gives 5312, the year of Masonry, when our order was cut off, which circumstance is likewise alluded to in opening and closing the Council, and in a reception, by the knocks on the door.

S.—What is the meaning of the order you wear?

I.—The White represents the purity and innocence of those who were brought to the stake, and the red represents the blood of those who were murdered. As the Sun gives Light and Life to all the regions of the World, so the Sun on our breasts indicates that, the Supreme and Illustrious Order to which we belong, gives Light and Life to the great Masonic body over the Universe.

S.—What is the reason of the Skeleton's holding the Standard of the Order in his hand?

I.—To indicate the punishment of death which all those will receive who are traitors to the order and who forfeit the Obligations they have taken, It also points out to those, who fight under our banners, that they must conquer, or nobly perish in the glorious attempt.

End of Lecture

§. *To Close.*

S.—Most Illustrious Inspector General, What age are you?

I.—Accomplished thirty, Most Puissant Sovereign.

S.—What is your employment?

I.—To combat for God and my rights, and to inflict Vengeance on traitors.

S.—What is the hour?

I.—The Effulgence of the morning's Sun illumines our Council.

S.—As the Sun has risen to illumine the World, let us my Brethren, rise [*they all rise*] to diffuse into the minds of those who are in darkness, the effulgence of Masonic Light, and to be an example of virtue to an admiring world. Give notice by the Mysterious numbers that I am going to close this Supreme Council.

He then strikes with the hilt of his Sword 5-3-1-2-

The Most Illustrious Inspector General repeats the same.

The Most Puissant Sovereign, then holds up both his hands and says:—

O thou Great and Eternal Lord God Father of Light of Life, and of Love, Most Merciful and Supreme Ruler of Heaven and Earth. Guide us in the paths of Virtue and of Justice. Teach us those Great and vital principles of thy true and Holy Religion, which will make us worship thee in spirit and truth, and to love our neighbors as ourselves, so that we may be prepared to become Members of the Supreme Council above, where all honor, and glory and joy await the righteous and the good, forever and ever.

They all answer—Amen, God grant it so may be.—

The Illustrious Inspector General, then holding up his hands says—

May the Holy ONE of Israel, and the Most High and Mighty God of Abraham, of Isaac, and of Jacob, enrich us with his blessings now and forever.

Ordinances &c.

A Sovereign Grand Inspector General, shall wear his hat in all Councils and Lodges, except in the Supreme Council of the 33rd and shall have the privilege of speaking without rising from his seat.

When a Sovereign Grand Inspector General is announced at the door of any Council above the 16th Degree he shall be received under the Arch of Steel. The President, if he is not an Inspector, shall resign his seat to the Visiting Inspector, with whom it is optional whether he receives it. In the Grand Council of Princes of Jerusalem and the Sublime and Ineffable Lodge of Perfect Masons, he shall be placed at the right hand of the Thrice Puissant and the same in the Symbolic Lodge.

The other Ordinances are the same as in the Princes of Jerusalem.

A Sovereign Grand Inspector General shall in every Lodge or Council wear the attributes of his degree.

Every Inspector General must have a Letter of Credence agreeably to the following form written either in Latin, French or English, to which all the Inspectors shall sign their names. When an Inspector signs a Masonic paper, he shall affix to his name these titles and no other: K—H., P.R.S. & Sovereign Grand Inspector General 33rd.

The Letter shall be countersigned by the Secretary General in this manner —

A.B.

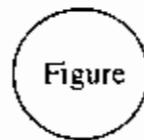
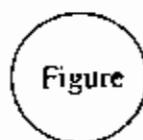
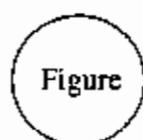
K.H. — P.R.S. — Sov.ⁿ G.^d Insp.^r Gen.^l & Sec.^y Gen.^l of the H. Empire.

The Letter of Credence shall be headed with the following words in German Text. in a scroll — viz^t “Universi Terrarum Orbis Architectonis per Gloriam ab Ingentis” and in the lower part of the plate shall be these words “Ordo ab Chao.” The figure shall be the Jewel of the Order, viz^t— A black spread Eagle and gold beaks, in the attitude of flying, with a drawn sword in its claws. Immediately under its feet, in a scroll, these words “Deus Meumque Jus.” On

the right side of the *Eagle*, the standard of the Order, and on the left, the Colors of the Country, in which the Council is held, to shew that we would arrange ourselves under the banners of our Country, with the same willingness that we would under the standard of our Order.

Letter of Credence.

**Universi Terrarum Orbis Architectonis
per Gloriam Ingentis**



Deus Meumque Jus

Ordo ab Chao

From the East of the Grand, of the Supreme Council of the Most Puissant Sovereigns, Grand Inspectors General, under the celestial Canopy of the Zenith which answers to — — Degrees — — Minutes — — Latitude.

To our Most Illustrious, Most Valiant, and Sublime Princes of the Royal Secret, Knights of K.H.

Illustrious Princes and Knights, Grand Ineffable and Sublime Free and Accepted Masons of all degrees, Ancient and Modern, over the surface of the two Hemispheres.

To all those to whom these Letters of Credence shall come

HEALTH, STABILITY AND POWER.

KNOW YE that we, the undersigned, SOVEREIGN GRAND INSPECTORS GENERAL, duly and lawfully established and Congregated, in SUPRME COUNCIL of the 33rd degree have carefully and duly examined our Illustrious — — Brother — — in the several degrees which he has lawfully received, and at his special request, WE DO HEREBY CERTIFY, ACKNOWLEDGE and PROCLAIM, our Illustrious Brother — — (*add civil or Military titles*) — (*Citizen*

or Subject of) residing in — — to be an Expert Master and Past Master of the Symbolic Lodge, and also a Secret Master, Perfect Master, Intimate Secretary, Provost and Judge, Intendant of the Building or Master in Israel, Master Elected of 9, Illustrious, Elected of 15—Sublime Knight Elected—Grand Master Architect, Royal Arch. and Grand Elect Perfect and Sublime Mason. WE DO ALSO CERTIFY him to be a Knight of the East or Sword, Prince of Jerusalem, Knight of the East and West, Knight of the Eagle and Prince of Rose Croix de Heroden, Grand Pontiff, Master Advitam, Patriarch Noachite and Prince of Lebanus, &c., &c., Sovereign Knight of the Sun, K—H Prince of the White and Black Eagle, Prince of the Royal Secret and Sovereign grand Inspector General and member of the Supreme Council of the 33rd Degree.

WE THEREFORE COMMAND, all and Every of our aforesaid KNIGHTS, PRINCES AND SUBLIME MASONS, to receive and acknowledge our said Illustrious Brother — — in his several qualities to the highest degree in Masonry, and we shall reciprocate the attentions shewn to him to those Brethren, who may present themselves to our Supreme Council, furnished with Lawful Certificates or Letters of Credence.

To which LETTER OF CREDENCE, WE the undersigned, SOVEREIGN GRAND INSPECTORS GENERAL, Members of the Supreme Council of the 33rd degree in — — have hereunto subscribed our names and affixed thereto the Grand Seals of the said Illustrious Order, in the Grand Council Chamber near the B:B: under the C:C: this — day of the — month called — of the restoration — Anno Lucis — and of the Christian Æra this — day of — —.

A.B.		C.D.
E.F.		G.H.
I.J.		K.L.
	Secretary	

When this Letter of Credence is given to a Brother, who has not received the 33^d Degree, the recapitulation of degrees must only be continued to the highest degree he has received inclusively: & instead of the words "highest degree" must be inserted the highest degree he has received. And when given to an Inspector General of the 33^d between the word "Degree" and "we therefore command" must be added "and we hereby authorize & empower our said Illustrious Brother — — to establish; congregate superintend and Inspect all Lodges, Chapters, Councils, Colleges & Consistories of the Royal and Military Order of Ancient and Modern Free Masonry over the surface of the two Hemispheres, agreeable to the Grand Constitutions."

Constitution, Statutes and Regulations

For the Government of the Supreme Council of Inspectors General of the 33rd and for the Government of all Councils, under their Jurisdiction Made and approved in the Supreme Council of the 33rd duly and lawfully established and Congregated in the Grand East of Berlin on the 1st of May Anno Lucis 5786 and of the Christian Æra 1786. At which Council was present in person. His Most August Majesty, Frederick 2nd King of Prussia, Sovereign Grand Commander.

**In the Name of the Most Holy,
Grand Architect of the Universe**

Ordo Ab Chao

The Sovereign Grand Inspectors General, in Supreme Council assembled, do ordain, and declare the following Constitution and Regulations for the Government of Masonic Councils under their Jurisdiction.

ARTICLE 1ST

The Constitution and Regulations made by the nine Commissaries, nominated by the Grand Council of Princes of the Royal Secret in the year 5762 shall be strictly adhered to in all its parts, except in those which militate against the articles of the present Constitution, And which are hereby repealed.

2ND

The 33rd Degree called, Sovereign Grand Inspector General, or Supreme Council of the 33rd is formed and organized in the following manner, viz^t—

✠ Sovereign Grand Inspector General ✠

The Inspector to whom the degree is first given, is authorized and empowered to give it to another Brother, who is duly qualified, both by character and degrees, and to receive from him his obligation. These two give it in like manner to a 3^d when they admit the rest by voting Viva Voce, beginning with the youngest Inspector. One Nay, excludes an applicant for ever, if the reasons which are given for such negation are deemed sufficient. —

3RD

The first two who receive the degree in any Country, shall be the two presiding Officers. In case of the Death, resignation or absence from the Country (not to return) of the first Officer, the second takes his place, and appoints nominates an Inspector, to succeed in his own Office. — If the 2nd Officer should die, resign or leave the Country, the 1st Officer appoints another to succeed him. The Most Puissant Sovereign appoints in like manner, the Illustrious Treasurer and Secretary General of the Holy Empire, the Illustrious Grand Master of Ceremonies, and the Illustrious Captain of the Life Guards — and fills up all vacancies as they may happen.

4TH

Every Inspector who is initiated into this High degree shall, previously thereto, pay into the hands of the Illustrious Treasurer General of the Holy Empire, the sum of Ten Guineas: the like fee shall be demanded from those who receive the degree of K.H. and Prince of the Royal Secret, which sums shall be for the use of the Supreme Council.

5TH

Each Supreme Council is to be composed of Nine Inspectors General, at least five of whom, must profess the Christian Religion — 3 of whom, if the

Most Puissant Sovereign or Illustrious Inspector General are present, form a Council and can proceed to business.

There shall be but one Council of this Degree, in each Nation or Kingdom in Europe; Two in the United States of America, as remote from each other as possible; One in the British West Indies and one in the French West India Islands. —

6TH

The power of the Supreme Council does not interfere with any degree below the 17th or Knights of the East and West. But every Council and Lodge of Perfect Masons are hereby required and directed, to acknowledge them in quality of Inspectors General, and to receive them with the high honors to which they are entitled.

7TH

Any Council or Individual above the Grand Council of Princes of Jerusalem, can appeal to the Supreme Council, in which case, they can be heard in the Council in person.

8TH

The Grand Consistory of Princes of the Royal Secret shall Elect a president from among themselves; but none of their proceedings shall be valid, until they have received the Sanction and approbation of the Supreme Council of the 33rd who (after the decease of his majesty the King of Prussia) are Sovereigns of Masonry —

9TH

The Deputy Inspector can use his patent, in any Country, where a Supreme Council of Inspectors General is established, unless it shall be signed by the said Council.

10TH

The Deputy Inspector heretofore appointed, or who may hereafter be appointed, by virtue of this Constitution, shall have power to grant patents nor to give the degree of K.H. or the higher degrees.

11TH

The Degree of K.H. and the Degrees of Prince of the Royal Secret are never to be given but in the presence of three Sovereign Grand Inspectors General.

12TH

The Supreme Council shall exercise all the sovereign Masonic power of which his August Majesty Frederick the 2nd King of Prussia was possessed— in recalling the patents of Deputy Inspectors for improper, illegal un-Masonic conduct; In which case, information shall be sent to all the Supreme Councils in the World.—

13TH

The Supreme Council of the 33RD is authorized to depute a Brother who is well qualified and the Sovereign Grand Commander may, during their reap, authorize under his Supreme Council, a Brother a Brother who is well qualified to establish a Council of the said Degree, in any Country, in which it is directed

to be established by this Constitution who shall conduct himself as in the 2ND Article. —

They also have power to grant patents to Deputy Inspectors general, who must have received the degree of K.H. to establish Lodges and Councils of the Superior degrees, up to the Knights of the Sun inclusive in a Country, where there is no such sublime Lodge or Council already established. The manuscript of this Degree shall not be given to any Inspector but the first two officers of the Council. or to a Brother going to a distant Country to establish the degree.

14TH

In all processions of the Sublime Degrees, the Supreme Council shall walk last, and the last of them, shall be the two Senior Officers, the Grand Standard bearer, appointed for the occasion, dressed in uniform, with the Standard of the Order, immediately preceding them.

15TH

The meetings of the Council shall be held every third New Moon; but they shall meet oftener if occasion requires for the dispatch of business.

There are two Festivals in the Year— One on first of October, when our property was sequestered and given to the Knights of Malta, and the other on the 27TH December, the common Masonic Festival. —

16TH

Every Inspector General of the 33RD shall have Letters of Credence agreeably to the form expressed in the Degree, for which he shall pay to the Secretary General One Guinea for his trouble in affixing the Seals — And one Guinea to the Council for defraying the expense of the plate. —

The Grand Seal of the Supreme Council, is a Large Black Eagle with two heads in the attitude of flying, with a naked sword in its claws in a scroll underneath, these words "Deus Meumque Jus." Over his head in scroll these words "Supreme Council 33rd"

17TH

No Inspector General possesses any Individual power in a Country where a Supreme Council is established, as a Majority of their Votes is necessary to give legality to their proceedings. Except by Virtue of a patent granted for special purposes by the Council; and except the Sovth Grand Comnd as is provided by in Art. 13.

18TH

All moneys arising from initiations into the Councils above the Princes of Jerusalem, shall go to the funds of the Supreme Council.—

FINIS