



MONITOR
OF THE
ANCIENT AND ACCEPTED RITE;

CONTAINING

AMPLE ILLUSTRATIONS OF ALL THE GRADES,

FROM

SECRET MASTER TO SOVEREIGN GRAND INSPECTOR GENERAL, INCLUDING
THE SERIES OF ELEVEN GRADES, KNOWN

AS THE

"INEFFABLE DEGREES."

INTENDED FOR THE USE OF OFFICERS AND MEMBERS OF LODGES OF PERFECTION,
COUNCILS OF PRINCES OF JERUSALEM, CHAPTERS OF ROSE-CROIX,
GRAND CONSISTORIES, AND SUPREME COUNCILS.

ARRANGED ACCORDING TO THE SYSTEM OF WORK PRACTISED

UNDER THE JURISDICTION OF THE

Supreme Council of the 33d Degree.

FOR THE

NORTHERN MASONIC JURISDICTION OF THE UNITED STATES.

BY E. T. CARSON,
G. M. OF THE G. O. CONSISTORY OF P. M. E. S. 32°
FOR THE STATE OF OHIO.

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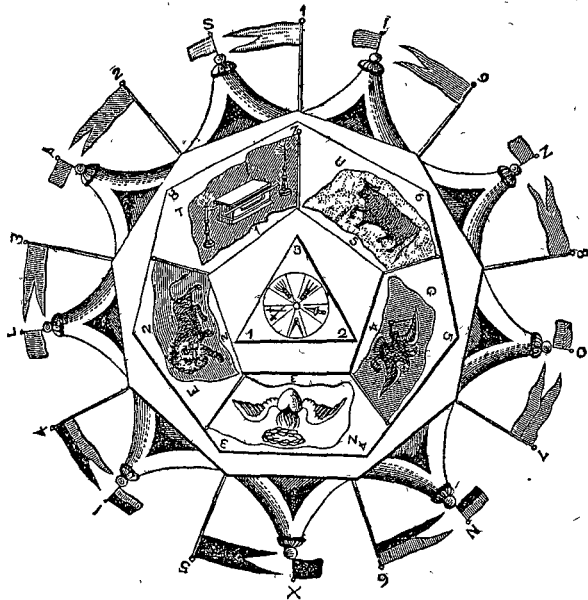
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TRACING-BOARD OF SUBLIME PRINCE OF THE
ROYAL SECRET, 32°.

(For a full description and explanation of it, see page 117.)

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EDITOR'S PREFACE.

THE following pages are intended to supply, to some extent, a want long felt of a more complete Monitor of the Ancient and Accepted Rite. They have been prepared with an especial view to relieving officers of the various bodies of the labor which has hitherto proved such an obstacle to the spread of the Rite. It is well known that Bro Webb did not possess the Grades; and upon examination, the writer found his work so meager and inaccurate, that it became necessary to re-write every part of it. In doing this, he has had the advantage of the largest Masonic library in America, of a great number of MSS in the French, German, Spanish and English languages; some of them of remote antiquity; and of an experimental acquaintance with all the degrees, except the 33d, as an officer in the bodies of each. His chief aim has been accuracy of detail, and while the lessons are, of course, modern, and some of them new, he has spared no pains to make the work, in all other respects, an exact transcript of the original ritual. Without claiming to have attained complete success, the editor still hopes that he will be found to have improved upon the labors of his predecessors. He desires to express a grateful sense of his obligations to Bro. K. H. Van Rensselaer, 33°, Deputy for Ohio and Pennsylvania, and Bro. Geo. Hoadly, 32°, M. W. of Cincinnati Chapter of Rose Croix, for the use of valuable MSS and other services in the preparation of this work. He would also acknowledge his obligations to Dr. A. G Mackey, 33°, of whose Monitor of the Ineffable degrees, published in the Southern and

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EDITOR'S PREFACE.

Western Masonic Miscellany, he has made free use. He has also derived much valuable historical information from the History of the Ancient and Accepted Rite, published in the London Freemason's Magazine of last year.

He submits the result of his labor to the Craft, in the hope that it will meet the approval of those, who, like himself, value and are attached to this beautiful Rite.

CINCINNATI. 1858

E. T. CARSON, P. M. R. S. 32°

INTRODUCTION.

It is not within the province of this work to consider the origin and early history of the Ancient and Accepted (or, as it is often called, Scottish) Rite.* Suffice it to say, that the Grades of this system first appeared in the form of a Rite, about the middle of the last century, in France and Germany. It is now the most widely practiced of all the Masonic systems, Supreme Councils of the 33d degree being in existence in the United States, England, Scotland, Ireland, France, Belgium, Portugal, Peru, Venezuela, and most other countries where Masonry is known.

In 1762, the first Grand Constitutions of the Rite (then consisting of twenty-five grades), were promulgated; and Frederick the Great, king of Prussia, graciously accepted the patronage of the Order, and became its chief, under the title of Sovereign Grand Inspector-General. In 1786, these Constitutions were revised, and provision was made, that the Supreme power, which had heretofore been vested in Frederick alone, should be transferred, in each country (except the United States where two Councils are allowed), to one Supreme Council, consisting of nine members, holding office for life; and the series of twenty-five grades was enlarged to thirty-three.

Previously, on the 27th of August, 1761, Bro Stephen Morin was authorized, by letters patent issued by the Grand Consistory of Princes of the R. S. at Paris, to institute Lodges, Councils, Chapters, Colleges and Consistories of the sublime degrees, in the New World. He appointed Bros. Moses Michael Hayes and Henry Andrew Francken, deputies for North America and the West Indies. In 1767, Bro. Francken constituted a Lodge of Perfection at Albany, in the State of New York; this was the first working Lodge of the Sublime degrees in this

* In the writer's opinion, the Rite originated in the Royal Order of H-R-M- of Scotland, established by King Robert Bruce, in 1314, the possessors of which were nearly all zealous advocates of the House of Stuart, and became, in consequence, exiles from their native land, upon and after the accession of the House of Hanover to the throne of Great Britain. Those interested in the subject, are referred to a history of the Rite, published in the Freemason's Magazine, in London, in 1837, for further information.

country. In 1783, Isaac Da Costa, one of Hayes' successors, instituted a Lodge of Perfection in the city of Charleston, S. C.; and in 1788, a Grand Council of P. of Jerusalem was established in the same place. These bodies still exist. In 1797, a Sov. Chapter of Rose Croix de H-R-D-M- was established in the city of New York.

On the 31st day of May, 1801, the Supreme Council of the 33d degree for the U. S. of A. was opened in Charleston, S. C.; Col. John Mitchell, a distinguished Revolutionary soldier, being the first Grand Commander, and Rev. Dr. Frederick Dalcho, Lieut. G. C.

In 1806, a Grand Consistory S. P. R. S. 32°, was organized in the city of New York, of which Bro. J. J. Gourgas, who is still living, was the first Secretary. Bodies of the Rite were also established early in this century, at Savannah, Philadelphia, Newport, and in other parts of the country.

And on the 5th of August, 1813, was instituted the Supreme Council of the 33d degree, for the northern jurisdiction of the United States; Daniel D. Tompkins, Vice President of the United States, being the first Grand Commander, and Bro. Gourgas, Ill. Secretary of the H. E. Bodies of the Sublime degrees have been established in many places in the United States; but the expense attending their proper fitting up for work, and the labor required from those who undertake to fill the offices, have prevented a general diffusion of the Rite. On many accounts, this is not to be regretted; the degrees are not calculated for every one; they can only be appreciated by Masonic students, the real lovers of the arcana of Masonry; those who wish to understand the true cabala of the Order; to such, the degrees of the Ancient and Accepted Rite are a cornucopia, overflowing with treasures:—a dainty banquet, where they can feast themselves to satiety.

In 1851, upon the resignation, after eighteen years' faithful service, of Sov. G. Com. J. J. Gourgas, (the venerable Patriarch of the Rite in America), Bro. Giles F. Yates declining the honor, on account of his residence in an inland city, Bro. E. A. Raymond became Grand Commander of the Northern Supreme Council, and the Grand East was transferred to Boston, Mass, the city of his residence. Bro. R. P. Dunlap, of Maine, is Lieut. G. Com. and Bro. C. W. Moore, of Boston, Ill. Secretary of the H. E. Among the members are the distinguished presiding officers of the General Grand Encampment and Chapter of the U. S., Bros. Wm. B. Hubbard and Charles Gilman.

Rev. John H. Honour, of Charleston, S. C., is Gr. Com. of

the Southern Council; Bro. C. M. Furman, Lieut. G. C.; and Dr. A. G. Mackey, Ill. Secretary of the H. E. Among the members is the well-known name of that distinguished soldier, Gen. Quintman, of Miss.

There have been, at various times, attempts to establish spurious Supreme Councils in New York and New Orleans, but these have now all fallen into decay.

The Ancient and Accepted Rite is arranged as follows:

1. Entered Apprentice; 2. Fellow Craft; 3. Master Mason. (These are conferred in a symbolic Lodge, and the Ancient and Accepted Rite claims no control over them, wherever the York Rite is established. They do not differ very materially from the same degrees in that Rite.)

4. Secret Master; 5. Perfect Master; 6. Intimate Secretary; 7. Provost and Judge; 8. Intendant of the Building; 9. Master Elect of Nine; 10. Master Elect of Fifteen; 11. Sublime Knight Elected; 12. Grand Master Architect; 13. Knight of the Ninth Arch; 14. Grand Elect, Perfect and Sublime Mason, or Perfection.

(These are termed the Ineffable degrees, and are conferred in a body called a Lodge of Perfection.)

15. Knight of the East or Sword; 16. Prince of Jerusalem. (These degrees are conferred in a body called a Council of Princes of Jerusalem.)

17. Knight of the East and West; 18. Sovereign Prince of Rose Croix.

(These degrees are conferred in a body called a Grand Chapter of Rose Croix.)

19. Grand Pontiff; 20. Grand Master of all Symbolic Lodges; 21. Noachite, or Prussian Knight; 22. Knight of the Royal Axe, or Prince of Libanus; 23. Chief of the Tabernacle; 24. Prince of the Tabernacle; 25. Knight of the Brazen Serpent; 26. Prince of Mercy, or Scotch Trinitarian; 27. Sovereign Commander of the Temple; 28. Knight of the Sun; 29. Knight of St. Andrew, or Patriarch of the Crusades; 30. Knight of Kadosh; 31. Grand Inspector Inquisitor Commander; 32. Sublime Prince of the Royal Secret.

(These degrees are conferred in a body called a Consistory of Princes of the Royal Secret, 32°.)

33. Sovereign Grand Inspector General. (This degree is conferred in the Supreme Council. It is an official degree, and is only conferred on those who are chosen members of that body.)

We conclude this sketch with the following excellent remarks from the (London) Freemason's Quarterly Magazine, relative to this Rite:

"If it be asked, for what good are the Superior degrees cultivated, we might answer, that as to personal benefits, the opportunity to 'do good and communicate,' to practice all the Masonic virtues, as well as enjoy all the pleasures of fellowship and sociality, so far as these are considered within the sphere of the Masonic acquirements of any Brother, the original working degrees of Ancient Craft Masonry will for him suffice. Only to one who wishes to attain a more extensive knowledge of, and become fully accomplished in, the religious, philosophic, and chivalric departments of our Order, as they were cultivated in the different ages of the world gone by, as well as at the present day, would we recommend initiation into the high degrees. He only will be competent to appreciate the honors and privileges attached to them, who possesses the disposition and ability to study the deeper and higher mysteries of our Cabala, and will not rest satisfied until he has discovered a satisfactory solution to every Masonic problem, and can, in every case, explain '*de quo fabulum narratur*;' who can thoroughly understand the *moral* mysteries, as well as those of art and science, which our legends unfold, and who has a laudable ambition to participate in the most exalted sphere, with congenial associates, in that subtle communion and fraternization which genuine 'Sublime Freemasonry' is peculiarly calculated to afford."

MONITOR

OF THE

ANCIENT AND ACCEPTED RITE.

FIRST SERIES. INEFFABLE GRADES.

SECRET MASTER.

THE FOURTH GRADE OF THE ANCIENT AND ACCEPTED RITE, AND
THE FIRST OF THE INEFFABLE SERIES.

INTRODUCTION.

THIS Grade originated with King Solomon, about the time the temple was completed, or shortly after. He selected seven of the most worthy and expert brethren from the Craft, and appointed them guards of the S. . S. . and the Sacred furniture of the Holy place. They were called Secret Masters, and in due time were advanced to higher Grades, and others selected to fill their places.

The Ritual is replete with valuable and interesting details relative to the mystic meaning of the Sacred furniture and ornaments of the S. . S. . The ceremonies of initiation are solemn and impressive, and it forms a beautiful introductory to the Ineffable Series.

DECORATIONS OF THE LODGE.

The Lodge represents the Holy place or Sanctuary of Solomon's Temple. Separated from the S. . S. . by a stone wall with one door, the passage to which is between hangings of four colors, blue, purple, crimson, and white, suspended from four small columns. The Ark of the Covenant is placed in the S. . S. . and the golden candlesticks, altar of incense and table of shew bread in the Holy place. In the E. . is a large

circle, inclosing three luminous triangles interlaced, forming nine beams, with the blazing star in the center. The Lodge is hung with black, sprinkled with white tears; the furniture covered with crape. There are eighty-one lights, distributed by nine times nine, (81); this number is generally reduced to three times three, (9). At the door of entrance are two brazen columns, with curtains suspended from them.

TITLES.

There are but two officers in the Lodge. The Master, seated in the E. . . represents King S. . . and is styled Thrice Potent; he is clothed in royal robes, with a scepter in his hand; he also wears a large blue ribbon from the right shoulder to the left hip, from the end of which is suspended a gold triangle; before him is a triangular table; on it a mallet (but this is not used, the work of the Temple being suspended, and the Craft in mourning), and a crown of laurel and olive leaves. The second officer seated in the W. . . represents Adoniram, the son of Abda, who had the inspection of the work on Mount Lebanon. Masonic tradition says he was the first Secret Master; he is styled Grand Inspector, is clothed in a black robe and cap, and wears the Order of the Grade.

BATTERY.



SYMBOLIC AGE.

Three times twenty-seven — eighty-one years.

HOURS OF WORK.

From dawn until close of day.

DRESS.

Black robe and cap; white gloves; Apron, white, with black strings, and blue flap; on the flap a golden eye; on the apron a key with the letter Z on it, surrounded with a wreath of laurel and olive leaves, open at the top. Order,— a white ribbon,*

* The French say, blue.

bordered with black, with a black rosette on it; at the bottom of it is suspended the jewel of the grade,— an ivory key, with the letter Z on it.

MORAL.

The duty of Secrecy and Silence.

RECEPTION.

The Lord reigneth: let the people tremble: he sitteth between the cherubims: let the earth be moved. Praise ye the Lord. Praise, O ye servants of the Lord, praise ye the name of the Lord.

Blessed be the name of the Lord from this time forth and forevermore. From the rising of the sun unto the going down of the same, the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens.

Praise ye the Lord, praise ye the name of the Lord: praise him, O ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord: for the Lord is good; sing praises unto his name, for it is pleasant. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. Let them praise the name of the Lord, for his name alone is excellent; his glory is above the earth and heaven.

Thy name, O Lord, endureth forever; and thy memorial throughout all generations.

Bless the Lord, O my soul, and all that is within me bless his holy name.

O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy, and the avenger. When I consider the heavens, the work of thy fingers, the moon and stars which thou hast ordained:— what is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field: the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

O Lord, our Lord, how excellent is thy name in all the earth!

Whoso draweth nigh to the contemplation of the Ineffable mysteries, let him put off the shoes of his worldly conversation and corrupt affections, for the place whereon he standeth is holy ground. May we ever remember to keep a watchful eye upon the feet of our affections. Before we approach the house of the Lord, let us seriously consider whether we have taken straight steps in the paths of his commandments, and whether our feet are set in due order, and cleansed according to the purifications of the Sanctuary.

Let us wash, as it were, in the laver of repentance. Wash and make you clean. Put away the evil of your doings. Acknowledge your iniquities, and return unto

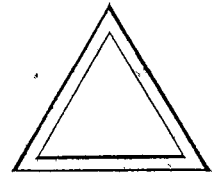
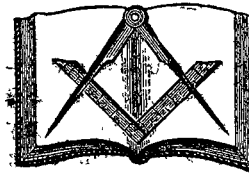
the Lord, he will have mercy upon you, and to our Elohim, he will abundantly pardon. Let us incite each other to practice virtue and shun vice. While our feet are prepared for walking in the ways of his commandments, our hands should, in like manner, be prepared for working in his service. Saith the father of our ancient Most Potent Grand Master, "I will wash mine hands in innocency, and so will I compass thine altar." May he who beareth the keys of Dayid open a door of entrance to this our brother.

FIRST CHARGE.

MY BROTHER:— You have hitherto seen only the thick veil which hides from your view the S. S. of God's Holy Temple. Your fidelity, zeal and constancy have won for you the favor, you are now about to receive, of viewing some of our treasures, and gaining admission into the Secret or Holy Place.

* * * * *

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



* * * * *

Freemasonry is a system of morals, and in the primitive ages was identical with pure religion. Ineffable Masonry is practiced with an eye to the improvement of morals, and a reference to those sublime truths which constituted the essence of religion in the earlier ages of the world. It rises high among human institutions, and forms a beautiful auxiliary to the practice of religion. In no place, except the Gospel, are the moral and social virtues enforced by such awful decrees and sanctions.

The Grades upon which you are now entering, are called *Ineffable*, because they treat of the Ineffable name of the Great Jehovah, and * * * *



Freemasonry is an art of great compass and extent. A knowledge of its mysteries is not attained at once, but by degrees only. Advances are made, only by much instruction and assiduous application. Each step is progressive, and opens new light and information. According to the progress we make, we limit or

extend our inquiries, and in proportion to our capacities, attain a greater or less degree of perfection.

Freemasonry is an allegorical system. Every doctrine and ceremony has its mystical reference, which is not always apparent at first blush. So that where the uninformed and weak find only child's play, the initiate and the thoughtful possess food for the employment of the noblest faculties. The true Mason will not rest content with mere ceremonies, which, in themselves, are poor and worthless, but will study to comprehend their mystic meaning. We retain and continue to practice them, because we believe that signs and symbols work closer into our hearts than mere words.

* * * *

FINAL CHARGE.

MY BROTHER:—I receive you as a Secret Master, and give you rank among the Levites. * * *

The Laurel, an emblem of victory, denotes the conquest you ought to gain over your own passions. The Olive, a symbol of peace, refers to that peace, which should ever reign among us. With wisdom, strength and prudence, may you soon deserve the favor of an entrance into the Secret vault. It will be your own fault, if you are not found worthy, and do not, in due time arrive at the sacred place, where, rapt in divine joy, you may contemplate the pillar of beauty.

I decorate you, my brother, with a white and black ribbon, an emblem of innocence, fidelity and prudence.

On the key, you observe a symbol, which teaches you to keep a tongue of good report, and is an emblem of Silence, and refers to the Silence which should distinguish Secret Masters.

The white apron and gloves are emblems of purity, and marks of the candor of Secret Masters.

* * * * *

By the rank you now hold among the Levites, in the quality of Secret Master, you have become one of the guardians of the S. S. and I place you in the number of Seven. The eye upon your apron, is to remind you to keep a watchful eye upon the Sacred Treasures you are set to guard, and over the moral conduct of the Craft in general. Remember, too, that the eye of the Lord is on them that fear him.

PERFECT MASTER.

THE FIFTH GRADE OF THE ANCIENT AND ACCEPTED RITE, AND
THE SECOND OF THE INEFFABLE SERIES.

INTRODUCTION.

"This grade was originally established as a grateful tribute of respect to the memory of a departed worthy brother." Its ritual and lectures furnish many interesting details of the mode of his interment, and the honors paid to his memory. The ceremonies are gloomy and funereal, and well calculated to fill the mind with solemn thoughts. In this grade are held the Lodge of Sorrow, and are performed the funeral ceremonies of any brother of the Sublime degrees. There is a lengthy esoteric history belonging to this grade.

DECORATIONS OF THE LODGE.

The Lodge is hung with green tapestry, on eight white columns,—four on each side, at equal distances. It is illuminated by sixteen lights, four in each cardinal point.* There must be two pyramids, one in the N. and one in the S.—on the latter, the blazing star; on the former, the jewel of the grade.

TITLES.

The Master represents the noble Adoniram, Grand Inspector of King S.; he is styled Right Worshipful and Respectable; is clothed as a Prince of Jerusalem (16th grade), if he has arrived at that distinction; otherwise as a G. E. P. & S. Mason (14th grade).

There is only one Warden,—seated in the W.; he represents Stolkyn, and is styled Grand Inspector. He wears a black robe and cap, together with the order and jewel of the grade.

The third officer represents Zerbal, Captain of King Solomon's Guards; he is styled Master of Ceremonies.

*The French say, sixty-four,—sixteen in each corner of the Lodge.

BATTERY.



SYMBOLIC AGE.

One year at opening and seven at closing,—together, eight years.

HOURS OF WORK.

Open at four, close at close of day or evening.*

DRESS.

Black robe and cap; white gloves, and white apron with green flap; on the apron is painted, or embroidered, three concentric circles, within which is a cubic stone, with the letter J. upon it. The order of the grade is of a watered green color, at the end of which is suspended the Jewel,—a compass, open at the segment of a graduated circle, at an angle of sixty degrees.

MORAL.

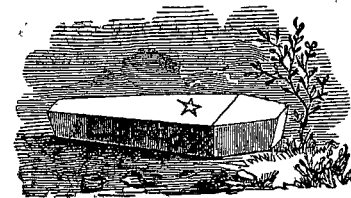
That we should learn to pay due respect to the memory of a deceased worthy brother.

RECEPTION.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them:—while the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain:—In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the

* The French say and more correctly, open at one and close at seven.

grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high and fears shall be in the way, and the almond tree shall flourish and the grasshopper shall be a burden, and desire shall fail:—because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it. Vanity of vanities, all is vanity.



The following ode, originally written upon the occasion of the funeral of Bro. Wm. St. Clair, of Roslyn, last hereditary Grand Master of Scotland, in the year 1776, is often used in this grade:

DIRGE.

(Air, "Greenville.")

Come, ye sighing sons of sorrow,
View with me your brother's tomb :
Learn from it your fate : to-morrow,
Death, perhaps, may seal your doom.

Sad and solemn flow our numbers,
While disconsolate we mourn
The loss of him who sweetly slumbers,
Mouldering 'neath the silent urn.

May we all, his hope possessing,
Triumphant leave the Lodge below,
Crowned with every earthly blessing,
Far removed from pain and woe.

Once, when full of life, he never
Proved unfaithful to our laws :
May we, like him, be zealous ever,
To promote the glorious cause.

To the exalted power Almighty,
Softly breathe an ardent prayer,
On his sacred mound tread lightly,
While we wipe the falling tear.

INTIMATE SECRETARY.*

THE SIXTH GRADE OF THE ANCIENT AND ACCEPTED RITE, AND
THE THIRD OF THE INEFFABLE SERIES.

INTRODUCTION.

This grade is purely historical, and is founded on an event which took place shortly after the completion of the Temple. It is not necessarily connected with either of the grades that precede or follow it. The ceremony of introduction is lively and exciting. The lecture contains but little symbolic instruction; it is merely a recapitulation of the initiation, and a history of the events upon which the grade is founded.

DECORATIONS OF THE LODGE.

The Lodge represents the audience chamber of King Solomon's palace, and is hung with black, strewn with tears. It is illuminated by twenty-seven lights, divided into three clusters of nine, each, E., W., and S.

TITLES.

There are three officers, S., K., I., H., K., T., and a Captain of the Guards. In the reception, the first two officers only are present, seated in the E., with a triangular table before them; on it, a scroll and two cross swords. The brethren, as guards, are stationed in the adjoining apartment.

BATTERY.

● ● ● ● ● ● ● ● — ○ } repeat
three times.

DRESS.

S. and H. are clothed in long blue robes, with royal mantles of the same color, bordered with ermine, with crowns on their heads. The brethren wear black robes and caps, and the

*This grade is also known as Master by Curiosity.

order. Apron,—white, lined and bordered with red, with a scroll and golden triangle painted on it, and the letters A. P. P. in the corners of the triangle. Order,—a red ribbon, with the jewel of the grade suspended from it. Jewel,—a gold triangle, with the letters A. P. P. engraved on it. Gloves,—white, bordered with red.

MORAL.

That we should be careful never to offend a brother by prying into his secrets, and the criminality of eavesdropping.

CHARGE.

MY BROTHER:—I receive you as an Intimate Secretary, on your promise to be as faithful to the Order into which you have now entered, as was that distinguished man whose place you are to supply. The Scarlet ribbon with which you are decorated, will bring to your remembrance the wounds which he received, and the blood which he shed, in the defense of his integrity. I trust that, like him, your fidelity will be proof against every trial, and that his Sword, with which I now invest you, will enable you to defend yourself against the illegal attacks of those who may endeavor to extort from you any of those valuable secrets which I am now about to intrust to you.

* * * * *

HISTORY.

S. was under many obligations to H., K., T., who lent him his best artists, and a large number of his Giblins, stone-cutters and sculptors, and of his setters, layers and builders. He also gave to K. S. cedar and fir trees from Lebanon, and gold and stone from his quarries in Tyre, to be used in the construc-

tion of the Temple at Jerusalem; in return for which, S. agreed to give him 20,000 measures of wheat and 20 of pure oil, year by year, and also barley, wine and honey, and, upon the completion of the Temple, twenty cities in the land of Galilee; and there was peace between S., K., I., and H., K., T., and they made a league of friendship together.

A year elapsed before the provisions of this league were complied with, on the part of S., and when H. went to visit his newly-acquired territory, he found the lands poor, the people rude, and of bad morals; and that the keeping of it would be attended with more expense than profit. He, therefore, went in person to S., to complain of the deceit. When arrived, he made his entry through the guards, and went hastily to the king's apartment.

H.'s countenance was so expressive of anger, as he entered, that one of S.'s favorites, named J., perceived it, and, apprehensive of the consequences, followed him to the door to listen. H. observed him, ran and seized him, and delivered him into the custody of the guards. However, by the intercession of S. (who represented that J. was, of all those about the Temple, most attached to him, and that his intentions could not have been evil), H. agreed to pardon him; and before they parted, they renewed their former friendship, and concluded a treaty of perpetual alliance, which was signed by them, and to which J. was Intimate Secretary.

PROVOST AND JUDGE.*

THE SEVENTH GRADE OF THE ANCIENT AND ACCEPTED RITE, AND
THE FOURTH OF THE INEFFABLE SERIES.

INTRODUCTION.

THIS Grade was originally instituted by King S. . to aid in preserving peace and order, among the workmen engaged in the erection of the Temple, it being the especial duty of a Provost and Judge to settle difficulties and disputes that may arise among the brethren.

DECORATIONS OF THE LODGE.

The Lodge is hung with red. There are five lights,—one in each of the four angles, and the fifth in the center.

TITLES.

The Master, seated in the E. . represents Tito Zadoc, prince of the Harodim † He is styled Thrice Illustrious.

There are two Wardens,—they represent Adoniram and Abda his father. They are seated in the W. . and are styled Illustrious Brothers.

DRESS.

All the brethren in black robes and caps. Apron,—white, trimmed with red, with a pocket in the center, with a red and white rosette; on the flap, a key painted or embroidered in gold. The pocket is intended to carry the plans in, to be laid out on the Trestle-Board. Collar,—red, from which is suspended the Jewel of the grade, a gold key.

BATTERY.



* This Grade is also known as Irish Master.

† The 3,600 chiefs of the workmen (Master Masons), were called Harodim.

PROVOST AND JUDGE.

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SYMBOLIC AGE.

Four times sixteen years.

HOURS OF WORK.

Break of day, eight, two, and seven.

MORAL OF THE GRADE.

That we should render justice to all men.

CHARGE.

Having full confidence, my Brother, in your zeal and devotion, I with pleasure receive you as a Provost and Judge, over the workmen of the Temple. It gives me joy, my Brother, thus to recompense your zeal and attachment to the institution of Masonry. Well assured of your prudence and discretion, we, without hesitation, intrust you with our most important secrets, and we doubt not that you will discharge all your duties in this Grade, as you have done in those you have already taken. You have now a twofold duty to perform,—as a Judge, to decide all matters of difference that may arise among your brethren, and as a Provost, to rule over the workmen of the Temple. Be impartial, just, and merciful.

INTENDANT OF THE BUILDING.*

THE EIGHTH GRADE OF THE ANCIENT AND ACCEPTED RITE, AND
THE FIFTH OF THE INEFFABLE SERIES.

INTRODUCTION.

As the former Grade was instituted to supply the loss of the Chief Builder, and the Grand Superintendent and administrator of justice in the Temple, so the object of this was to provide, in the place of the one principal Architect, five others, to each of whom should be intrusted the care of constructing every thing that related to one department of architectural labor. The Lecture contains much cabalistical information on the subject of the Temple and its sacred contents.

DECORATIONS OF THE LODGE.

The Lodge is hung with red, and lighted by twenty-seven lights (three times nine), distributed around the Lodge, and five others in the E. † In the E. † should be a brilliant transparency, a luminous triangle, inclosing a circle, having on its circumference the letters J. A. I. H., and in the center, the letters J J J, also a blazing star with five beams,—in the center, the letter J.

TITLES.

The Master represents King S. † and is styled Thrice Potent. The S. † W. † represents Tito Zadoc, and is styled Thrice Illustrious Inspector. The J. † W. † represents Adoniram the son of Abda, and is styled Conductor. The candidate represents J. †.

DRESS.

The Thrice Potent is clothed in royal robes, with crown and scepter; the brethren, in black robes and caps. The apron is white, lined with red, and bordered with green; in the

* This Grade is also called Master in Israel.

† The French rituals say,—Twenty-seven lights, in three groups,—five lights in front of the J. † W. †; seven in front of the S. † W. †; and fifteen in front of the presiding officer in the E. †. This is probably correct.

INTENDANT OF THE BUILDING.

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center a star of nine points, and below, a balance, and a sprig of acacia on the top of the fulcrum; on the flap, a triangle with the letters J. A. I. H. placed in the three angles. The Order, a broad red ribbon, from which is suspended the Jewel of the Grade, a gold triangle, with the Hebrew words Ben-chorim, Achard, Achardim, or their initials, engraved on one side, and the letters J. J. J. in the center. On the reverse, Juda, Jah and the letter G in the center.*

BATTERY.



SYMBOLIC AGE.

Three times nine years.

HOURS OF WORK.

From break of day, till seven in the evening.

MORAL.

That we should apply ourselves with zeal and energy to whatever work may be allotted us in the Temple, remembering that the Lord Creator seeth.

RECEPTION.

I will restore thy Judges, as at the first, and thy counsellors as at the beginning.

The light of the righteous shall be established, for the Lord giveth wisdom; out of his mouth cometh understanding and knowledge.

Then shalt thou understand righteousness and judgment and equity, yea every good path.

* * * * *

* Mackey says the words Judea, Ki, Jea, are engraved on the reverse side; most of the rituals in the Northern jurisdiction have only the letter G on the reverse, and only the initials B. A. J. on the first side. But the French rituals, which are generally correct, give as above, leaving off the letters

HISTORICAL CHARGE.

King S. . ., desirous of carrying to the highest state of perfection the work he had begun in Jerusalem, found it necessary, in consequence of being deprived of the services of our illustrious chief builder, under circumstances with which you are already acquainted, to employ five Chiefs or Superintendants of the architectural departments; and he gave the command over them to Tito Zadoc, Adoniram, and Abda his father; being well assured that their zeal and abilities would be exerted to the utmost, in bringing to perfection so glorious a work. In like manner, we expect you to do all in your power to promote the grand design of Masonry.

MASTER ELECT OF NINE.*

THE NINTH GRADE OF THE ANCIENT AND ACCEPTED RITE, AND THE SIXTH OF THE INEFFABLE SERIES.

INTRODUCTION.

This is an important and interesting Grade. In it is detailed the mode in which certain craftsmen, who had, just before the completion of the Temple, been engaged in an execrable deed of villainy, received their punishment. The assembly of Masters Elect of Nine, is called a Chapter.

DECORATIONS OF THE CHAPTER.†

The Chapter represents the audience chamber of King S. . . and is hung with red and white hangings,—the red with flames. † There are nine lights,—eight in one group, and the other by itself.

TITLES.

The Master represents S. . ., and is styled Most Potent. § There is only one Warden, seated in the W. . ., who represents Stokyn, || with seven brethren around him. He is styled Inspector.

DRESS.

The M. P. in royal robes; the Inspector and brethren all in black robes and caps, or with their hats flapped. Apron,—

* Mackey calls the grade, Elected Knights of Nine. All the French rituals which I have consulted say, Master Elect of Nine. The rituals in the Northern Jurisdiction say, "Elect of Nine" only. I think Master E. of Nine, is the correct title.

† The French rituals say, black hangings, with flames, on columns at equal distances; the columns alternately red and white.

‡ Mackey says, it represents the private apartments of Solomon. The French say, it represents an apartment in Solomon's Palace. I have followed the ritual of the Northern Jurisdiction.

§ Mackey says, he is styled, Thrice Puissant. The French say, "Most Sovereign." The rituals in the Northern Jurisdiction say as above.

|| Mackey says, "Stokin." The rituals of the Northern Jurisdiction, and the French, say, "Stokyn."

white, sprinkled with blood, lined and bordered with black; on the flap, a bloody arm, holding a dagger; on the apion, a bloody arm, holding a bloody head by the hair. Order.—a wide black ribbon, crossing the breast from the left shoulder to the right hip, with nine rosettes near the extremity,—four in front and four behind, and one at the bottom, where the Jewel of the grade is suspended,—a gold-handled dagger, with a silver blade.

BATTERY.



SYMBOLIC AGE.

Eight and one years accomplished.

HOURS OF WORK.

From break of day till evening.

MORAL OF THE GRADE.

That we should be careful how we suffer ourselves to be led away by an excess of zeal, even in a good cause, to execute on an individual the vengeance due for the violation of divine or human laws.

RECEPTION.



HISTORY.

After the tragic occurrence * * * * had taken place, the perpetrators of that crime having made their escape, a great assembly of Masters, with K. S. at their head, was convened, to consult as to the best means of discovering and apprehending them. Their deliberations were interrupted by the entrance of a stranger, who demanded to speak to the king in private. Upon being admitted, he acquainted Solomon

that he had discovered an individual, concealed in a cave near the coast of Joppa, answering the description given of one of the traitors who had fled from the Temple, and he offered to conduct those whom the king should select, to the place of his concealment. This being communicated to the Masters, they one and all eagerly requested to be made partakers in the vengeance due to the villain. Solomon checked their ardor, declaring that only *nine* should undertake the task; and, to avoid giving any offense, ordered all their names to be put into an urn, and that the first *nine* that should be drawn, should be the persons to accompany the stranger.*

At break of day, J. ., S. ., and seven others, conducted by the stranger, traveled onward, through a dreary country, toward the coast of Joppa. † On the way, J. . found means to learn from the stranger, that the villain they were in quest of had hidden himself in a cavern not far from the place where they then were; he soon found the cavern, and entered it alone, where, by the light of the lamp, he discovered the villain asleep, with a poniard at his feet. Inflamed at the sight, and actuated by an impatient zeal, he immediately seized the poniard, and stabbed him, first in the head, and then in the heart. The villain had only time

* Hence, the grade is called, Master Elect of Nine.

† Joppa, now called Jaffa, is situated on the Mediterranean Sea, thirty-two miles N. W. of Jerusalem. Anciently, it was a seaport of considerable importance; but now the harbor is so choked up with sand, that it is almost unapproachable by all except small coasting craft. Joppa is a name so familiar as household words to every Mason; it figures, more or less, in nearly all the grades of the York Rite.

to cry, "*Vengeance is taken*," and expired. When the other *eight* arrived, and had refreshed themselves at the spring, J. . severed the head from the body, and taking it in one hand and his poniard in the other, he, with his brethren, returned to Jerusalem. Solomon was at first very much offended that J. . had put it out of his power to take vengeance himself, in presence of, and as a warning to, the rest of the workmen, to be faithful to their trust; but, by proper intercession, was again reconciled. J. . became highly favored by Solomon, who conferred upon him and his eight companions the title of Masters Elect of Nine.

MASTER ELECT OF FIFTEEN.*

THE TENTH GRADE OF THE ANCIENT AND ACCEPTED RITE, AND
THE SEVENTH OF THE INEFFABLE SERIES.

INTRODUCTION.

This Grade very properly follows that of Master Elect of Nine, as it gives the continuation and conclusion of the history of the events commenced there, the arrest and punishment of the two other criminals for the atrocious crime they had committed, as related elsewhere. The assembly is styled a Chapter.

DECORATIONS OF THE CHAPTER.

The Chapter represents the Audience Chamber of King S. ., and is hung with red and white hangings.† It is lighted by five lights, three in front of the Thrice Illustrious Master, and two in front of each of the Wardens.

OFFICERS OF THE CHAPTER.

The Master is styled Thrice Illustrious; the Senior Wardens, Inspector and the Junior Warden, Introducer. There should not be more than fifteen brethren present at the reception of a candidate. If more attend, they ought to be stationed outside the Chapter.

DRESS.

Apron white, lined and bordered with black; a square representing the city of Jerusalem painted on it, with

* Masters and the French rituals say, Illustrious Elect of Fifteen; the latter in the Northern jurisdiction say, Master Elect of Fifteen. The latter is more harmony with the history of the grade, which says, "Solomon elected three Masters, in whom he could place the greatest confidence." &c.

† The French rituals say, Black, sprinkled with red and white tears.

three gates in perspective, over each of which is represented a human head impaled on a spike.*

The Order is a black ribbon, worn from the left shoulder to the right hip; where it crosses the breast, three heads impaled on spikes, are to be painted or embroidered.

The Jewel is a golden poniard with a silver blade, worn suspended at the bottom of the Order.

BATTERY.



HOURS OF WORK.

From five in the morning, till six in the evening.

MORAL OF THE GRADE.

That the unerring eye of Justice will discover the guilty, and they suffer the punishment their crimes deserve.

HISTORY.

About six months after the execution of the traitor mentioned in the preceding Grade, Bengabee, an intendant of Solomon, in the country of Cheth, which was tributary to him, caused diligent inquiry to be made, if any person had lately taken shelter in those parts, who might be supposed to have fled from Jerusalem. He published, at the same time, a particular description of all those traitors who had made their escape; shortly after, he received information that

*The rituals of the Northern jurisdiction, which I have consulted, say the apron has painted on it, a representation of the Temple of Solomon, with pinnacles or towers, on the flap, three spikes Mackey says, on the center are painted three heads, impaled on spikes, arranged in a triangular form. It must be obvious, to any one who has carefully studied the rituals of this grade, that the apron described above, is the most appropriate; it corresponds with the French rituals.

† The French say, five.

several persons answering his description had arrived there, and, believing themselves perfectly secure, had begun to work in the quarries of Bendaca.

As soon as S. was made acquainted with this circumstance, he wrote to Maacha, king of Cheth, to assist in apprehending them, and requested him to cause them to be delivered to persons to be appointed to receive them, and bring them to Jerusalem, to receive the punishment due to their crimes.

S. then selected fifteen Masters, in whom he could place the highest confidence, among whom were those who had been in the cavern, and sent them in quest of the villains, and gave them an escort of troops. Five days were spent in the search, when Zerbai, who bore Solomon's letter to King Maacha, and Eliham, discovered their cutting stone in the quarries; they immediately seized them, and bound them in chains. When they arrived at Jerusalem, they were imprisoned in the tower of Achizai, and the next morning, a punishment was inflicted on them adequate to their crimes.

SUBLIME KNIGHT ELECTED.*

THE ELEVENTH GRADE OF THE ANCIENT AND ACCEPTED RITE, AND
THE FIFTH OF THE INEFFABLE SERIES.

INTRODUCTION.

THIS Grade was originally instituted by S. . . as a reward for the zeal and constancy of the true and faithful craftsmen who were engaged in the construction of the T. The lecture explains the duties of the S. K. E.; and the mystic O—, which was composed of F. . M. . W. . and O. . .

The ceremonies, though brief, are highly interesting.

DECORATIONS.

The Lodge is held in a place representing an antechamber in King S. . . 's palace. It is hung with red and white curtains, † and is illuminated by twelve lights. ‡ The assembly is called a Chapter.

TITLES.

The Master represents S. . . ; he is styled Thrice Potent. Instead of Wardens, there is a Grand Inspector and Master of Ceremonies.

DRESS.

Brethren clothed as in the preceding grade, with the Order,—a black ribbon, worn from the left shoulder to the right hip; on the Order are embroidered three inflamed hearts; and at the end is suspended the Jewel,—a golden dagger, with a silver blade, which the ritual symbolizes as the Sword of Justice.

* This grade is also known by the name, "Chief of the Twelve Tribes."

† The French say, hung with black curtains, sprinkled with inflamed hearts.

‡ The French say, twenty-five lights; Mackey says, twenty-four. Twelve appears to be more in consonance with the symbolism of the grade.

SUBLIME KNIGHT ELECTED.

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The apron is white, lined and bordered with black; on it an

BATTERY.

Twelve equal knocks.

HOURS OF WORK.

From twelve o'clock till dawn.

MORAL.

Every true and faithful brother will sooner or later receive his reward.

HISTORY.

King S. . . instituted this Grade to reward the Masters Elect of Fifteen, for their zeal and devotion, and for the very valuable services they had rendered him in the erection of the Temple, and for their activity and energy in the apprehension of * * * *; and also to make room for the promotion of other brethren whom he wished to reward with the grade of Elect of

He selected twelve of the most worthy and talented from the Masters Elect of Fifteen. To them he gave command over the work of the Twelve Tribes. He expressed a particular regard for them, and for their sublime Order, and showed them many precious things in the Tabernacle. On them devolved the great and holy duty of completing to perfection the work their Grand Master had commenced. By partaking of the mystic O—, they bound themselves to walk in his

in the middle of the apron is a pocket, on which is a red jewel. In the dress, instead of this, they have, on the pocket, a poniard by the name

footsteps, and carry on the great work of perfection, or, like him, taste the bitter cup of death.*

He called them by the Hebrew name, * * * * *, signifying a true man on all occasions, and referring to the qualities of fidelity and truth, which they had ever pre-eminently displayed in their conduct. †

* This, with the two preceding grades, composes what are called the Elu Grades, which form a part of nearly all the Rites, and allude to the arrest and punishment of the guilty F * * * C. In the York Rite the "Elu" is embodied in the Masters' grade.

† The rituals give the names of the first S. K. E.; but the Hebrew has been so much corrupted by ignorant transcribers, that we will not attempt to repeat them.

GRAND MASTER ARCHITECT.

THE TWELFTH GRADE OF THE ANCIENT AND ACCEPTED RITE, AND THE NINTH OF THE INEFFABLE SERIES.

INTRODUCTION.

This is, strictly speaking, a Scientific degree, and much resembles, in this respect, the Second, or Fellow-Craft, degree of the York Rite. It is the principles of architecture, and the connection of the liberal arts and sciences with Masonry, are unfolded, and the lecture embraces a series of instructions well calculated to interest the neophyte.* The candidate for admission is subjected to a rigid examination, as to his skill and proficiency in architecture (masonry), and is required to produce evidence that he is qualified, intellectually and morally, to be admitted among the G. M. A., and engage in building the moral edifice.

DECORATIONS.

The assembly is called a Chapter. It is decorated with white hangings, sprinkled with red flames, emblematic of the purity of heart and zeal which should be the characteristics of every Mason. The five pillars of architecture should be decorated in the Chapter together with a representation of the North star in the north, and seven small stars surrounding it. The North star, as the North star is a sure guide to mariners, should shine as the guiding star of every G. M. A.

TITLES.

The Master, seated in the E., represents King S.; he is called Grand Potent, The S. W., in the W., is called Grand Emergent.

DRESS.

The brethren are clothed, as in the preceding grade, with the Order gavel and apron of G. M. A. The Order is, a

* Mackey says, "Thrice Puissant Grand Master."

stone-colored ribbon, worn from the left shoulder to the right hip, and the Jewel is suspended from the end of it. Jewel, — a gold medal, with the five orders of architecture, a star and a case of mathematical instruments delineated on both sides. The apron is of stone color, with a pocket in the center, and on the flap a star *

BATTERY.



HOURS OF WORK.

Open on the day when Solomon commenced the building of the Temple, close on the day the Temple was completed.

MORAL.

That virtue is as necessary as talents to every G. M. A.

RECEPTION.

* * * * *

CHARGE.

MY DEAR BROTHER: — By practicing the many valuable lessons you have learned in the preceding grades, and the study of Geometry, and by making virtue your guide through the journey of life, we hope and trust that you will be fitted for * * * * * and gain admission to the *secret place*, where you may rest from your labors, and, with joy unspeakable, contemplate the *pillar of beauty*.

* Mackey says, the apron is white, lined and bordered with black, with a compass, square and rule painted thereon. The French have the same color, but do not mention the compass, square and rule. I have followed the ritual of the Northern jurisdiction.

† The French reverse this, and have two and one. They add seven others (3 and 3 and 1 = 7)

HISTORY.

Masonic tradition informs us that King S. established this Grade with a view to forming a School of Architecture for the instruction of the craftsmen employed in the building of the T., and to animate them with a desire of arriving at perfection in the royal art. He was a prince equally renowned for his justice, wisdom and foresight; he therefore desired to reward the faithful and meritorious craftsmen; so that, by perfection in the art, they might be better prepared to approach the throne of God. He, accordingly, for this purpose, cast his eyes upon the Grand Masters of the Workmen — the Sublime Architects — and persons properly qualified to assist him in preparing for the fulfillment of the promise made to Noah, to Moses, and to David, that, in the fullness of time, God would dwell in a fixed Tabernacle, and that his name should be there

KNIGHT OF THE NINTH ARCH.*

THE THIRTEENTH GRADE OF THE ANCIENT AND ACCEPTED RITE,
AND THE TENTH OF THE INEFFABLE SERIES

INTRODUCTION.

THIS is an important and interesting Grade in the Ineffable Series. Matters that have only been obscurely hinted at and darkly shadowed forth in the preceding grades, in this rapidly culminate toward the development of the grand mystery of Masonry, fully explained in the sublime grade of Perfection. The dark clouds and mists that have hitherto veiled the sacred mysteries, now begin to be dispelled, the glorious dawn illumines the E. . with its bright efulgenae, and its rays penetrate into dark and hidden places.

This grade is closely connected with that which follows it, and forms a beautiful, solemn, and impressive introductory to it. The Lecture is very full and of great interest.

DECORATIONS.

The assembly is styled a Chapter.† The Lodge represents the audience chamber of King S. . ; is hung with red and white hangings, and illuminated by nine lights (three E. . , three W. . , and three S. .). There is also a second apartment ; it represents * * * * * and is lighted by * * * * *

TITLES.

The Master, seated in the E. . under a canopy, represents S. . ; he is styled Thrice Potent Grand Master ; is clothed in a

* This grade is also sometimes called Knights of the Ninth, or Royal Arch ; it is also known as the "Royal arch of Solomon," to distinguish it, says Mackey, from the "Holy Royal Arch" of the York Rite. The French rituals simply call it "The Royal Arch," and I think this is its proper title, as it covers all the others mentioned. It is the same grade often called the Royal Arch of Enoch, to distinguish it from the Royal Arch of Josiah, practiced in Ireland, and of Zerubbabel, in England and this country. It has nothing, however, in common with either of those grades.

† The French say, a College, or Royal Lodge

white robe, over which he wears a royal mantle of blue satin ; a crown is upon his head, and a scepter in his hand ; he also wears the Order and jewel of the grade.

The second officer or Senior Warden, seated at the left of the Master, represents H. . K. . of T. . clothed in a purple robe, over which he wears a yellow mantle, together with the Order and jewel of the grade ; a crown is upon his head, and a scepter in his hand.

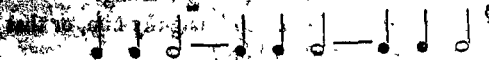
The third officer or Sen. . G. . Warden, seated in the W. . , is styled Grand Inspector ; he represents G. . clothed in a blue robe, and wearing the Order and jewel of the grade, with a scepter in his hand.

The Jun. . G. . Warden, seated in the S. . , represents S. . The G. . Treasurer, seated in the N. . , clothed like the Grand Inspector, represents G. .

All the other brethren are clothed in black robes and caps, with the apron, Order and jewel of the grade.

The apron is a broad purple sabbon, worn from the right shoulder to the left hip ; to the end of which is suspended the jewel of the grade, a golden triangle, on which is engraved the delta of Aboch with rays.† Apron,—purple silk, bordered with white, on it a triangle ;

BATTERY.



The French say, "Le grand trésorier porte au cou un cordon blanc, orné de perles, une clef en or, sur le cordon, sont peints ou brodées les lettres H. . K. . G. . L. . que l'on explique ainsi. *Invent verbum*

The jewel is a medal of gold. On one side is a representation of two people sitting down a third through a square hole, and around the three letters: "H. . S. . G. . J. E. S. I. P. A. T. S. R. E. , A. M. 2995." They are the initials of the following sentence, "*Regnante Sapientissimo Imperatore G. . J. . et B. . invenerunt pretiosissimum Archaicum thesaurum in caverna subitas Enoch, Anno Mundi 2995*" On the reverse of the medal is a triangle surrounded by rays of the sun, and having the Hebrew letter H (He) in the center.

The French say, a gold triangle or medal, on one side of which is engraved a trap door to an arch, and on the reverse, a triangle. I have observed the initials of the Northern jurisdiction ; but either of the other jurisdictions would be more appropriate to the grade.

Another says the apron is white, lined with yellow, having on the point

† The French say, a College, or Royal Lodge

HOURS OF WORK.

From sunrise, to sunset.*

MORAL.

That difficulties and dangers, however great, should not deter the true and faithful brother, from progressing onward toward P. . .

OPENING.

1. The Lord is great in Zion; let all the earth praise him; for his great and terrible name; for it is Holy.

2. Exalt the Lord our God; and worship on his Holy hill: for the Lord our God is Holy.

3. He spake from the cloudy pillar, and from the fire; and from the deep cometh forth the riches of secret places.

1. Exalt the Lord our God, for he is Holy, and his name, for it is from everlasting to everlasting.

2. What is man that he should magnify him, or that he should set his heart upon him?

3. We are but of yesterday, and know nothing; our days are but a shadow, they flee and we know not.

1. Canst thou, by searching, find out God; canst thou find the Almighty to perfection? He is high as Heaven, what canst thou do? he is deeper than Hell, what canst thou know?

2. His eyes are upon the ways of man, and he seeth all his doings.

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

* The French say,—from evening until morning.

Let the beauty of the Lord be upon us, and establish the work of our hands; O Jehovah, establish thou it. I will sing unto the Lord as long as I live, I will sing praises to my God, while I have my being.

My meditations of him shall be sweet, I will be glad in the Lord.

Mark the perfect man, and behold the upright; for the end of that man is peace. For thus saith the Lord: Mine eyes shall be upon the perfect man. The perfect of the law shall dwell with me: They shall walk in my name and serve me forever. * * * *

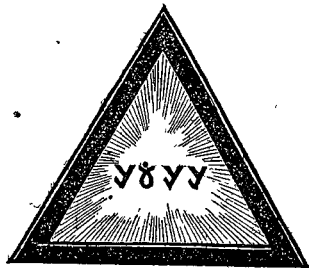
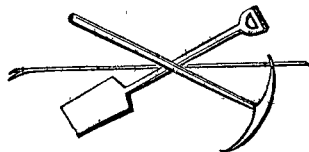
Let us give thanks unto the Lord, who hath given us the treasures of darkness, and the hidden riches of secret places.

PRAYER.

Almighty and Sovereign Grand Architect of the Universe, who by thy power dost continually search and penetrate the most secret recesses of our hearts, draw us nearer to thee, we beseech thee, by the sacred fire of thy love; and guide us, by thine unerring hand, in the path of virtue, and drive, far from us, all impiety and perverseness. May the mysterious inscription helle in our minds a true notion of thine unspeakable essence and power, and as we preserve the memorials of the revelation of thy holy name, so may we preserve the fear of thee, which is the beginning of all wisdom, deeply graven upon our hearts. We beseech thee that our thoughts may be engaged in the grand work of our perfection, and when engaged, will be an ample

reward for all our labors. May peace and charity link us together, in a pleasing union, and grant that this assembly may exhibit a faint resemblance to that happiness the redeemed will enjoy in thy kingdom forever. Give us a spirit to refuse the evil and to choose the good. May we not be led astray by those who unworthily assume the title of G. . E. . . May all our doings tend to thy glory and our advancement toward perfection. May a sweet perfume ascend from this altar of our hearts, and be acceptable to thee, O Jehovah, our Adonai. Bless us, O God, and prosper the work of our hands; keep us through life, and accept us in death. *Amen.*

RECEPTION.



HISTORY.

My Brother.—It is my intention at this time to explain to you some circumstances of very remote antiquity.

Enoch, the son of Jared, was the sixth in descent from Adam, and lived in the fear and love of his Maker.

Enoch, being inspired by the Most High, and in commemoration of this wonderful vision, built a temple under ground, and dedicated the same to God. Methuselah, the son of Enoch, constructed the building without being acquainted with his father's motives. This happened in that part of the world which was afterward called the land of Canaan, and since known by the name of the Holy Land.

Enoch caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and incrusted the plate upon a stone of agate, of the same form. He then engraved upon it the ineffable characters, and placed upon a triangular pedestal of white marble, which he deposited in the deepest arch.

When Methuselah's temple was completed, he made a block of stone, and put a ring of iron therein, by which it might be occasionally raised; and placed it over the opening of the arch, that the matters inclosed therein might be preserved from the universal destruction impending; and none but Enoch knew of the treasure which the arches contained.

Behold, the wickedness of mankind increased, and became grievous in the sight of the Lord, and

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

* * * * *

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

Solomon being the wisest of princes, had fully in remembrance the promise of God, that he would dwell in a fixed temple made with hands, and that his name should be there.

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

He chose a spot for this purpose, the most beautiful and healthy in all Jerusalem.

PERFECTION,

OR,

GRAND ELECT PERFECT AND SUBLIME MASON.

THE FOURTEENTH GRADE OF THE ANCIENT AND ACCEPTED RITE, AND THE ELEVENTH, AND LAST, OF THE INEFFABLE SERIES.*

DESCRIPTION OF THE GRADE OF PERFECTION.

This grade completes the ineffable Series, and may, with great propriety, be called the last and highest grade of the Masonry of the first Temple. It is the perfect point of ancient Masonry, and is fully developed the grand mystery. This grade corresponds with the last or highest grade of all the grand mysteries of antiquity, and its possessors are supposed to be perfect in all sciences and symbolism, and qualified to be teachers and rulers of their less informed brethren. The ceremonies are solemn, grand and imposing, and are calculated to give an idea of the grandeur, power, and majesty of God. The death and history of the grade is rich in profusion with solemn and interesting matter relating to the symbolism and ceremonies of all the preceding grades of Symbolic Masonry.

DESCRIPTION OF THE OPERATIONS.

The Lodge is represented a subterranean vault, painted red, and hung with red hangings. In the W. . . a part of E. . . pillar, . . . of pieces found among the ancient ruins. In the E. . . or triangle of B. . . the B. . . B. . . and a transparent D. . . or triangle with the Hebrew letters, "YOD-HE-VAU-HE," inscribed on it. The Lodge is illuminated, when not at work, by the following lights, three in the N. . . five in the S. . . seven in the W. . . and in the E. . . The furniture consists of the Holy Bible, a gavel, square and triangle, the altar of incense, altar of abundance, table of Show Bread, brazen Laver, Ark of the Covenant,

* This grade is styled this grade, "Grand Ecossais de la Voûte Sacrée de la Perfection, ou Grand Elu Ancien Maître."

tables of the Law, golden candlesticks, two brazen columns, golden urn of oil, golden vase, filled with water, golden goblet, filled with wine, gold ring and trowel, a silver hod of ointment, and the cubical stone. Before each of the officers, is a white triangular altar or stand. The assembly is called a Grand Lodge of Perfection*. It consists of twenty seven members only; if more join, enough must demit, or become honorary members, to reduce the number to that limit.

TITLES.

There are ten officers in a Grand Lodge of Perfection, viz:

- 1 The Thrice Potent Grand Master, representing King S., stationed in the E.; he is the first officer of the Lodge, and presides over the work, and has charge of the conferring of all the grades of the Ineffable Series. Official Jewel,—a crowned compass, with a blazing sun in the center.
- 2 The Deputy Grand Master, who represents H., K. of T. Station, on the right hand of K. S., in the E. He is the second officer of the Lodge, and, in the absence of the T. P. G. M., presides over the work. Jewel,—a crowned compass, with a moon in the center.
- 3 The S. G. Warden, who represents A., the son of A. Station, in the W. He is the third officer of the Lodge, and, in the absence of the first two, he presides over the work. Jewel,—a gold trowel.
- 4 The J. G. Warden, who represents M. Station, in the S. He is the fourth officer of the Lodge, and, in the absence of the first three, he presides over the work. Jewel,—a sword.
- 5 The G. K. of the Seals, who represents G. Station, on the left of the S. G. W., in the W. Jewel, an ivory key. His duty is, to take charge of the archives of the Lodge.
- 6 The Grand Treasurer, who represents G. Station, in the N. Jewel,—a gold key. His duty is to take charge of the funds of the Lodge.
7. The Grand Secretary, who represents J. Station, in the S. Jewel,—a gold pen. His duty is to keep a faithful record of the proceedings of the Lodge.
8. The Grand Orator, who represents A. Station, in the S., between the J. W. and Secretary. Jewel,—a scroll. His duty is to make discourses in illustration of the Order, to instruct new brethren, and explain to them the mysteries of Ineffable Masonry.

* The French call it a College.

9 The Grand Master of Ceremonies, who represents S. Station, in the N., between the Treasurer and Captain of the Lodge. Jewel,—a staff. His duty is to prepare and conduct candidates.

10 The Grand Captain of the Guards, who represents Z. Station, in the N., between the M. of O. and K. of the S. Jewel,—a spear. His duty is to see that the Guards are at their stations, and to provide for the accommodation of the members and visiting brethren.

Beside these officers, who are elected annually, the T. P. G. M., in Lodges of Perfection, in the N. jurisdiction of the U. S., appoints at each election, two others, viz:

- 11 The Hospitable Brother. Station, in the N., between the M. of O. and T. Jewel,—a winged rod. His duty is to visit the sick brethren, and see that they receive due attention, and to take charge of the charity funds of the Lodge.
- 12 The Grand Tyler. Station, at the door of entrance, Jewel,—a flaming sword. His duty is to guard the S. V., etc.

The election of officers takes place every year, on the third day of the month Adar. Beside this, Lodges of Perfection are required to observe the St John's days, and to celebrate, on the fifth day of October, annually, the building of the first Temple; and to observe the fifth day of the month Ab, in commemoration of the dedication of that Temple.

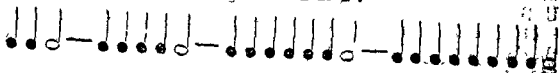
DRESS.

All the officers and brethren are dressed as in the preceding grades, except they wear the apron, Order, and Jewel of this grade; the officers wearing their official Jewels. The collar worn by the officers is a broad, white, watered ribbon, with a light and red sash at the bottom, from which is suspended the official Jewel. All the brethren wear swords. Apron,* of a triangular form, black, lined with white, and bordered with red, in the center, a golden Delta, with the Hebrew Tetragrammaton, engraved thereon,—“JOD-HE-VAU-HE” The girdle of a Perfect Mason is made of various colored silk,

* All the aprons of the various grades of the Ineffable Series, as worn in the Northern jurisdiction (and, I believe, the same shape prevails throughout the world) are triangular in form. In the Southern jurisdiction, the apron of this grade is white, bordered with red, with the Jewel of the grade embroidered on the flap.—The French have the same color for the apron; on it is painted or embroidered a large, flat, square stone, in the center of which is a smaller square, representing a ring, assumed to be

arranged in the following combinations, — three, five, seven, nine. Order, — a flame-colored ribbon (worn as a collar,) with a white and red rosette at the bottom, from which is suspended the Jewel of the grade, — a golden compass, crowned, the points extended on the segment of a graduated circle to ninety degrees. Between the arms of the compass is a medal, or plate, on one side of which is engraved a sun, on the other, a blazing star, with the Delta in the center. The figures 3, 5, 7, 9, are engraved at equal distances on the segment of a circle.

BATTERY.



SYMBOLIC AGE.

Nine times nine years.*

HOURS OF WORK.

From midday until midnight.

OPENING LESSON.

1. The Lord is in his Holy Temple, his eyes behold, his eyelids try the children of men.

2. Lord, who shall stand in thy presence, and who shall abide in thy Tabernacle?

1. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart; he that backbiteth not with his tongue, nor doeth evil to his neighbor, but honoreth them that fear the Lord.

3. Who shall ascend into the hill of the Lord, or who shall stand in his Holy place?

1. He that hath clean hands, and a pure heart, who

* The French say, seven times seven years.

hath not lifted up his soul unto vanity nor sworn deceitfully.

2. He shall receive blessings from the Most High, and righteousness from the God of his salvation.

3. Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in.

Who is the King of Glory?

The Lord, strong and mighty, the Lord of Hosts, the Adored: He is the King of Glory.

1. I will wash my hands in innocency, and so shall I compass thine altar, O Jehovah.

2. As for me, I will walk in mine integrity; my foot standeth in the even place, and here will I bless the Lord forever.

3. Keep thy tongue from evil, and thy lips from speaking guile; depart from evil, and do good; speak peace, and assure it. Thus saith the Lord of Hosts: amend your ways, and your doings, and I will cause you to dwell in this place forever.

2. Who can say, I have made my hands clean, I am pure from sin? for there is not a just man on the earth, that doeth good and sinneth not; no, not one.

1. But whoso confesseth his sins, and forsaketh them, shall have mercy.

3. They shall fear the name of the Lord, from the west, and his glory from the rising of the sun.

1. From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles: in every place incense shall be offered

unto my name, and a pure offering for my name shall be great among the heathen, saith the Lord of Hosts.

2. Sing unto the Lord, sing praises unto his name, extol him that rideth in the Heavens by his name JAH, and rejoice before him.

3. He discovereth deep things, in the darkness, and bringeth to light from the shadows of death.

1. Gather together unto him them that have made a covenant with him by sacrifice, and offer up to him a holy libation with a perfect heart. How excellent is thy loving-kindness, O God, therefore the children of men put their trust under the shadow of thy wings; O, continue thy loving-kindness unto them that know thy name, and thy righteousness, to the upright in heart; for with thee is the fountain of life, and in thy light shall we see light, which shineth more and more to the perfect day.

OPENING PRAYER.—(SEE PAGE 47.)

ODE.

Air.—"Indian Philosopher."

No Solar beam nor lunar ray,
Illum'd the dark, the narrow way,
That led me to the door.
I found myself a Knight, and then,
The sacred vault I entered in,
By mystic numbers four.

'Twas there, impressed with holy awe,
A gold engraven plate I saw,
With dazzling splendor shine,

To us, the grand elect alone,
Its secret characters are known—
Ineffable, divine.

This precious treasure, long concealed,
Was by three worthy knights revealed,
Where erst a TEMPLE stood,
Its ancient ruins they explored,
And found the grand mysterious word
Made known before the flood.

Fulfilled was then the promise made,
And Beauty's pillar soon displayed
The TREASURE they had found.
Their ancient zeal and piety,
Their dangerous toil and constancy,
Were with due honor crowned.

Honors like those, we all shall prove,
Who, joined in pure and social love,
Perfection's work pursue!

May the sublime GRAND ARCHITECT,
By his unerring LAWS direct
The honored, chosen few.

May all, who Friendship's feast partake,
The good pursue, the bad forsake;

And may each rite and sign,

A happy, lasting influence shed;

The QUADRANT crowned, the OIL, the bread,

The GOLDEN RING, the wine.

Long as I live, this RING I'll wear.
 Symbol of an alliance dear,
 To every brother's heart;
 And bless the sacred tie that binds
 In virtue's chain! for virtue joins
 What death can never part.

••• in N., ••••• in S., ••••• in W.,
 ••• — ••• — ••• in E., the great L.

RECEPTION.

1. The Lord is in his Holy Temple. His eyes behold, his eyelids try the children of men.

2. Lord, who shall abide in thy Tabernacle?

1. He that walketh uprightly, and worketh righteousness and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor. In whose eyes a vile person is contemned. But he honoreth them that fear the Lord.

3. He that sweareth not to his own hurt, and changeth not his oath, who sweareth not by the name of God profanely.

2. What man is he that desireth life, and loveth many days, that he may see good?

1. Keep thy tongue from evil and thy lips from speaking guile,—depart from evil and do good. Seek peace, and ensure it. Thus saith the Lord of Hosts,

direct your ways, and your doings, and I will cause you to dwell in this place forever.

Who can say, I have made my heart clean, I am free from sin? For there is not a just man on the earth, that doeth good and sinneth not; no, not one. But whoso confesseth his sins and forsaketh them, he shall have mercy, saith the Lord of Hosts.

Thus saith the Lord, Heaven is my throne, and the earth is my footstool. Where is the house ye have builded unto me? For all these things hath mine hands made. But to this man will I look, even to him that is poor and of a contrite spirit, and that remembereth at my word.

From the rising of the sun even to the going down of the same, my name shall be great among the Gentiles; and in every place, incense shall be offered unto my name, and a pure offering for my name shall be great among the heathen, saith the Lord of Hosts.

* * * * *

And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount, out of the midst of the fire, (I stood between the Lord and you at that time, and shew you the word of the Lord: for ye were afraid of the fire, and went not up into the

mount), saying, I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thine ox, nor thine ass, nor any of thy cattle, nor the stranger that is within thy gates; that thy man servant and thy maid servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath-day.

Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be pro-

longed, and that it may go well with thee, in the land which the Lord thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbor. Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, or his man servant, or his maid servant, his ox, or his ass, or any thing that is thy neighbor's. These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and he wrote them in two tables of stone, and delivered them unto me.

* * * * *

Before this altar of a broken and contrite spirit, with the fire of holy zeal, drag, by confession, your sins, and mortify them by hatred thereof. Offer them up in a renewed consecration, as a sacrifice acceptable and well pleasing unto God. May we all offer up to him, on the altar of our hearts, sacrifices of humility and praise, with the fire of fervent charity. Let us offer a sacrifice of joy in the tabernacle of the Lord, and sacrifice the sacrifice of thanksgiving. Wherefore, to do good and communicate, let us forget not, for with such sacrifices is the Lord well pleased.

PRAYER.

Almighty and Sovereign Grand A. of the U. . .
 who ridest in the heavens by thy name JAH, let
 us keep silence before thee: there is no

God like unto thee in the Heavens above, nor in the earth beneath; thou who keepest covenant with, and showest mercy unto thy servants that walk before thee with all their hearts. When we draw nigh thy Majesty, may we ever preserve thy love, and the characters of thy ineffable essence engraven indelibly upon our hearts. O purify our hearts, we beseech thee, by the fire of thy love, and guide our feet in the way of peace, the perfect path that shineth more and more unto the perfect day. May we all have an interest in that covenant which is well ordered in all things and sure. May we dwell together in unity, and be all of one mind, having compassion one toward another, and love as brethren. May all Elect Masons, like the Elect of God, put on charity, which is the bond of perfection. May our loins be girt with the girdle of truth; and, finally, having been faithful in all our course, may we be brought to behold the light Ineffable, and be admitted into that sacred place where the sun shall no more give light by day, neither for brightness shall the moon give light: but the Lord, our Adonai, shall be unto us an everlasting light, and our God, our glory. Amen.

I shall now, my brother, proceed to * * * * *, in the hope that you may ever live in his adorable presence, with a head disposed to contrive, a heart to feel, and a hand to execute only those things, toward him and toward your fellow-creatures, which are well-pleasing in his sight. Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, which

ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel. If he reprove me, it shall be an excellent oil. If thy brother be waxen old, and poor, and fallen into decay, thou shalt relieve him. Give of thy bread to feed the hungry, and of thy wine to cheer the sorrowful, and forget not to pour the oil of consolation into the wounds which sickness or affliction may have rent in the bosom of thy fellow-traveler. By kindness and commiseration fail not to pour the balm of wine and of oil into the bleeding heart. Our labors of duty and love will soon be over. As the lightning writes its fiery path upon the dark cloud, and disappears, so the race of men, walking amid the surrounding shades, glitter for a moment, through the gloom, and vanish from our sight forever.

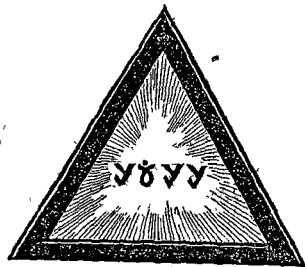


Mors non disjunctat, quid virtus conjungit.

* * * * *

Lo! Nature guards our vestal fire,
 Which never, never can expire.
 With hearts that never change or falter,
 We here surround one common altar.
 Religion builds it, and a beam
 From Heaven's own throne; no fitful gleam,
 Wraps it in flames, while, hand in hand,
 We round this blazing altar stand.
 Let us, as Elect Masons true,
 Virtue's eternal league renew.
 While celebrating friendship's feast,
 May love be our ever welcome guest.
 And now in adoration bow,
 To him who hears and seals each vow.
 Glory to God who reigns above,
 And to our fellow-creatures, love.

* * * * *



* * * * *

C H A R G E.

MY DEAR BROTHER—I now salute you as a G.
 E. P. and S. M.; and with great pleasure de-
 corate you with the symbols of the grade.

This collar, of flame color, is emblematic of ardent
 zeal, affection and charity.

The crown on your jewel, is a symbol of the Royal
 origin of the grade. The compass, extended to ninety
 degrees, denotes the extensive knowledge of the G.
 E. The sun, in the center, that our actions should
 be as open as the full blaze of the noon-day sun, and
 our charity as diffusive as its beams. This jewel,
 suspended on your breast, should remind you to be
 attentive to your duties, and admonishes you ever to
 walk so as to adorn your station.

I also invest you with the girdle of a G. E.
 P. and S. M. The girdle was used of old to
 strengthen the body, and to enable man to continue
 and persist in his labors. It is, therefore, an emblem
 of activity, promptness and perseverance. The girdle
 was used to bind on the garments, and prevent them
 from flying open, and discovering our nakedness, and
 is an emblem of charity; to the observance of which
 virtue, you have been laid under new obligations.
 The girdle was also used for ornament and beauty.
 Let it be your endeavor to be adorned with, and rich
 in, those virtues which its various colors represent.
 These are arranged by three, five, seven, and nine.
 The three, are blue, red, and yellow; by a due mix-

ture of which, the primitive colors are all formed. The five, consist of these three, and of green, and purple. The seven, of these five, with white, and black. And the nine, of these seven, and stone, and flame color. The *blue* is an emblem of friendship and fidelity; the *red*, of zeal; and the *yellow*, which resembles gold, of wisdom, which, said the wisest of kings, is better than fine gold. The *green* is a beautiful emblem of hope: the purple, of dignity and majesty of conduct. Purple is a Tyrian color, and reminds us of the alliance between S. and H., and that other alliance into which you have now entered. The *white* is an emblem of innocence: the *black*, of modesty and seriousness of demeanor. The next color is that of *stone*. As stone is distinguished for firmness and durability, so this color teaches us constancy and decision of character. And the *flame* color reminds us to cultivate ardent affection and charity. The various colors united, in this girdle, are expressive of that unity; and the *olive* interwoven, of that peace which should link us together. As these colors shine in your girdle, so let the virtues they represent shine, in your heart and life.

Your apron * * * * * What these colors symbolize, has already been explained to you. Its form is believed to be the true form of the apron which was worn by the Perfect Masters, at the building of the Temple, and alludes to the triangle of Enoch, which adorns its center. * * * * *

Thus, my brother, by your meritorious and blameless

conduct, constancy and integrity, you have attained the title of G. E. P. and S. M., which is the summit of Ancient Craft Masonry; and upon your arrival to which, I sincerely congratulate you. I most earnestly recommend to you the strictest care and circumspection in your walk through life, that the sublime mysteries of this grade be not profaned.

HISTORY.

When the Temple was finished, the Masons employed in constructing that stately edifice, acquired immortal honor. Their Order became more uniformly established and regulated than it had been before. Their care in admitting new members, brought it to a high degree of respect; as the merit of the candidate was the only thing they then paid attention to. With these principles instilled into their minds, many of the Grand Elect, left the Temple after its dedication, and dispersed themselves among the neighboring kingdoms, instructing all who applied and were found worthy, in the sublime grades of Ancient Craft Masonry. The Temple was finished in the year of the world 3000.

Thus far the wise king of Israel behaved worthy of himself, and gained universal admiration; but, in process of time, when he had advanced in years, his understanding became impaired; he grew deaf to the voice of the Lord, and became strangely irregular in his conduct. Proud of having erected an edifice to his Maker, and much intoxicated with his great power,

he plunged into all manner of licentiousness and debauchery, and profaned the Temple, by offering that incense to the idol Moloch, which only should have been offered to the living God.

The Grand Elect and Perfect Masons saw this, and were sorely grieved; being fearful that his apostasy would end in some dreadful consequences, and perhaps bring upon them their enemies, whom Solomon had vainly and wantonly defied. The people, copying the follies and vices of their king, became proud and idolatrous, neglecting the true worship of God for that of idols.

As an adequate punishment for this defection, after a succession of wicked kings, God inspired the heart of Nebuchadnezzar, king of Babylon, to take vengeance on the kingdom of Judah. This prince sent an army with Nebuzaradan, Captain of the Guards, who entered Judah with fire and sword, took and sacked the city of Jerusalem, razed its walls, and destroyed that superb model of excellence, the Temple. The people were carried captive to Babylon, and the conquerors carried with them all the vessels of gold and silver, &c. This happened 470 years, 6 months, and 10 days after its dedication.

* * * * *

SECOND SERIES.—HISTORICAL GRADES

KNIGHT OF THE E. OR SWORD.

THE FIFTEENTH GRADE OF THE ANCIENT AND ACCEPTED RITE, AND THE FIRST CONFERRED IN A GRAND COUNCIL OF PRINCES OF JERUSALEM.

INTRODUCTION.

THIS Grade and the next are called Historical, because they are founded on certain historical events which took place at, and shortly after, the Babylonish Captivity. The object of instituting them appears to have been, to animate and encourage the true Mason to be zealous and active in his duties, by presenting, in a very effective and dramatic manner, some illustrious examples of true Humility, Patience, Truth, Wisdom, Chivalric Courage, and Devotion, as displayed by our ancient brethren, and also to preserve the remembrance of the events upon which the grades are founded. The instruction in the lecture contains much historical matter relative to the Babylonish Captivity, the return of the captives, and the building of the second Temple, under the direction of Zerubbabel, which is the second era in Freemasonry. In these grades, the initiate appears in a double capacity, as craftsman and warrior; and must constantly be on the alert, ready either for work or for combat.

DECORATIONS.

The assembly is styled a Council, and is held in two apartments. The first is the apartment of the E. ; it should represent a palace, magnificently fitted up, in the oriental style, with water-green hangings, with throne, canopy, etc. in the E. ; over the throne, a sun. The second is called the apartment of the W. , and represents the G. . L. . of P. . , at Jerusalem, amid the ruins of the T. . , with red hangings, and should be decorated as in P. . (14th grade); it is illuminated by seventy lights, in groups of seven each.* This number is usually

* The French say "Chaque apartment est éclairé par soixante-dix lumières, divisées en dix groupes de sept." This is evidently incorrect. This number of lights are symbolical of the number of years of the Captivity, and are appropriate to the second apartment, but not to the first.

reduced to twenty-five, in groups as follows, viz: three N., five S., seven W., nine E., and the D., making the twenty-fifth.

TITLES.

In the first apartment, the officers are: Cyrus (styled Sovereign), who presides; Sen. and Jun. Generals, Grand Master of the Palace, Grand Master of Ceremonies, Master of Dispatches, Captain of the Guards, with guard, soldiers, etc., all armed with javelins or pikes. Cyrus, the G. M. of the Palace, and G. M. of D. are clothed in rich robes,—the first with crown, scepter, etc.; all the other brethren in robes of red or yellow, with caps or turbans, having suns embroidered on the front of them. Cyrus, the G. M. of P., and the G. M. of Dispatches, each wear a red or green Order, as a collar, around the neck, from the end of which is suspended a golden sun. In the second apartment, the presiding officer, in the first part of the reception, represents Ananias, he is seated in the E., and is styled Sov. G. Master; he is clothed as the other brethren, but wears a crown, and holds a gavel in his hand; his Jewel is three triangles, interlaced, suspended from the end of the Order. In the second part of the ceremony of reception, he represents Zerubbabel. The S. W. is in the W., clothed as the other brethren, his Jewel is a square, within three triangles. The J. W. is in the S., his Jewel is a level within three triangles. There is also a G. C. of the G., clothed as the other brethren, wearing the Order and Jewel of the grade. All the brethren wear green mantles or cloaks, trimmed with red, and the Order and Jewel, and are armed with swords; two cross-swords are embroidered on the front of the sword belt. Order,—a broad, water-green colored ribbon or sash, with a green rosette at the bottom, worn from the right shoulder to the left hip.* Jewel.—the same as that of Grand Master Architect, with the addition of two steel cross-swords on it, or suspended from it † Apron,—white, lined and bordered with green, two cross-swords painted or embroidered on the flap; on the apron, three links of a chain, the links of a triangular form, and below them

* The English rituals of this grade are much confused as to the Order, apron, and Jewel. I have followed the ritual of the N. jurisdiction, as I found it. The French say, the Order is water green, with human bones, skeletons' heads, crowns, and whole and broken swords on it, where it crosses the breast, a bridge, and on the center of it, the letters L. D. P. (an English, L. O. P.).

† The French rituals merely have a sabre shaped sword.

arched bridge,—on the center arch, the letters L. O. P.* Banner of the Order,—of green silk, bordered with red; on it a lion and a wolf, the emblems of the tribes of Judah and Benjamin.

BATTERY.



SYMBOLIC AGE.

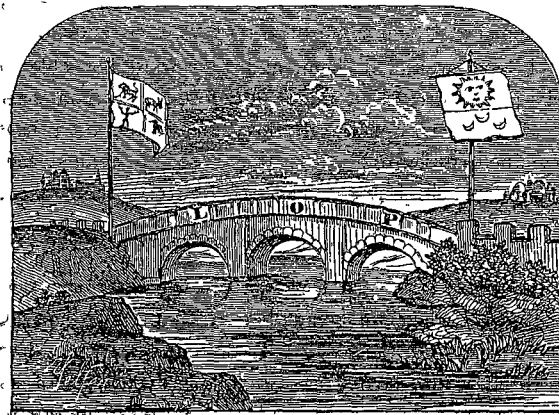
Ten weeks of years.

HOURS OF WORK.

From the end of the captivity, until the instant of the building of the second Temple.

RECEPTION.

The reception is long, and full of stirring scenes and exciting incidents.



The French say, on the flap, a bloody head, and on the body of the apron, three links of a chain, of a triangular shape.

consideration of beasts for sacrifices, wine, and oil and 2,500 measures of wheat, in lieu of fine flour and all this to be raised upon the tribute of Samarias and the priests may offer up sacrifices according to the laws and ceremonies of Moses, and pray daily for the king and the royal family, and for the welfare and happiness of the Persian empire; and let no man presume to do anything contrary to the tenor of this my royal will and proclamation, upon pain of forfeiting life and estate.

HISTORY.

After the destruction of the Holy city and the Temple, by Nebuzaradan, he took all the prisoners whom he had captured, and carried them away into captivity, in Babylon (B. C. 606), making his triumphal entrance into Babylon with an immense number of these unfortunates in chains, not excepting even the unhappy king, Zedekiah himself, who died three years later.

The links of their chains were of a triangular shape. The conqueror ordered them to be thus made, in order more fully to insult the captive Jews, who, he knew, had a profound religious veneration and respect for the triangle or Delta. Great was the sorrow of the Masons, when they witnessed the destruction of the Temple, the grandest work of human hands, which had been directed by the G. A. himself. Their tears never ceased to flow until the day of their liberation;

when they were permitted to build it anew, after the model of the former one.

This grace, after ten weeks of years of captivity, was accorded to them by Cyrus, king of the East, a prince famous alike for his brilliant victories, and great humanity. This great conqueror, master of the eastern world, had a singular and remarkable vision; he appeared to hear a voice from the Heavens, directing him to give liberty to the captives. The prophet Daniel, who had become one of the favorites of the monarch, and arrived at honor and rank in his court, explained to him the true interpretation of the vision.

Zerubbabel, a prince of the house of Judah, having gained admission to the presence of King Cyrus, demanded of him the freedom of his nation, and permission to return to Jerusalem and rebuild the Temple. The king graciously granted the request, and made restitution to him, of all the treasures which had been carried away from the Holy Temple, by his predecessors; and honored Zerubbabel with the title of Knight of his Order, and directed that every facility and assistance should be afforded him and his compatriots; and issued a royal edict to that effect.

Zerubbabel received from the Grand Treasurer all the riches of the Temple, and took his departure, accompanied by his people, on the day which corresponds with the twenty-second of March. Zerubbabel and his people proceeded without opposition or molestation, until they came to a part of their journey

where it became necessary to cross the river Euphrates.* He caused a bridge to be constructed, of sufficient capacity for all of his followers to pass over; but the people beyond the river, actuated by jealousy, leagued themselves together to dispute his passage, they attacked Zerubbabel and his followers at the passage of the bridge. After a long and sanguinary conflict, the prince succeeded in gaining free passage for his followers. In the conflict, however, he lost the marks of honor, with which his illustrious liberator and benefactor, Cyrus, had decorated him. Armed with his good sword, which could not be taken from him but with his life, and aided by the brave Masons who followed, he succeeded in routing the enemy, who, by their flight, left to the returning captives an un molested journey to Jerusalem.

Ever since the destruction of the city, a number of the Jews who had escaped from the fury of the war and the rigors of the captivity, had been wandering, despised and miserable, near the ruins which had once been the scene of their grandeur. Among them were several G. E. P. and S. Masons, who had received a knowledge of the mysteries from their ancestors, and met together secretly to mourn over the

* It is probable that, in order to avoid crossing the great desert of Arabia, which lay directly between Jerusalem and Babylon, Zerubbabel and his followers marched up the east bank of the Euphrates, and after traveling north some considerable distance, crossed over that river, on a bridge of floats, and pursued their journey directly to Jerusalem, approaching the city from the north-east. The distance between Jerusalem and Babylon, in a direct line, is about six hundred miles; but the circuitous route which Zerubbabel took, made it much greater.

misfortunes of their brethren, and to practice the ceremonies of their Order. These zealous Masons sought among the rubbish and ruins for the entrance to the S. V. which had not been discovered by the enemy at the destruction of the temple. Having found the entrance, they * * * * *

Animated with the hope of some day seeing their labors renewed, they continued to elect a chief to preside over their assemblies.

Ananias who was, at the time of the return from captivity, at their head, received Zerubbabel into the body of the fraternity, among the ruins of the Temple, and declared him chief of the nation. He also advised him as to the rebuilding of the Temple.

PRINCE OF JERUSALEM.

THE SIXTEENTH GRADE OF THE ANCIENT AND ACCEPTED RITE,
AND THE SECOND AND LAST OF THE GRADES CONFERRED IN A
GRAND COUNCIL OF PRINCES OF JERUSALEM.

INTRODUCTION.

THIS may be called the second point of the preceding grade, as it is a continuation and conclusion of the history commenced there. The two grades are so closely connected, by coincidence of design and spirit, as to be almost inseparable; and but for the length of time required to confer both in one evening, they might be united. This is done in the French or Modern Rite, under the title of "Chevalier de l'Orient." Formerly, Princes of Jerusalem were entitled to many privileges and prerogatives, by virtue of their rank. They had exclusive control of Sublime Freemasonry, from S. M. (4th grade) to K. of the E. or Sword (15th grade) inclusive. Grand Councils of P. of J. granted charters to Lodges of Perfection, and also governed and controlled the Symbolic grades of the Scotch Rite, in all countries where there was no regular Grand Lodge established. According to the Constitutions of 1786 (Article vi.), it was provided, "That the power of the Supreme Council shall not interfere with any grade under the 17th or Knight of the E. and W." At present, this power is exercised by the Supreme Councils of the 33d grade.

DECORATIONS.

Two apartments are used in the ceremony of reception; the first, called the Hall of the West, representing the Hall of Knights of the E. or S. at Jerusalem, hung with aurora-colored hangings. The E. represents the interior of the S. S. In the first part of the reception, a large curtain or veil is stretched across, in front of the entrance to it; in the third part of the reception, this veil or curtain is drawn aside. The Sacred furniture is in its proper place, in the S. S. In front of the curtain in the E. is a canopied throne, elevated on five steps, covered with aurora-colored cloth; near it, a pedestal or table, covered with the same, or with gold; on which is a scepter, sword, trowel, and scales. A balance, in equipoise, held by a hand, is painted on the pedestal. All the

PRINCE OF JERUSALEM.

officers occupy small thrones covered with aurora-colored cloth. The hall is illuminated, in the third and last part of the reception, by twenty-five lights, distributed in groups of five each. The second apartment represents a magnificent oriental palace, with such decorations as good taste and a knowledge of oriental customs may suggest. It would be entirely appropriate, to have it decorated as the first apartment in the preceding grade.

TITLES.

The officers of a G. C. of P. of J. are nine, viz:
1. The Most Equitable Sovereign Grand Master, representing Z.; jewel,—a hand of justice, and mallet. 2. The Grand High Priest; jewel,—a Circle surrounding a Delta. 3. The Most Enlightened S. G. W., representing S. P. of J.; jewel,—the Pillar of Strength, and a Shield. 4. The Most Enlightened J. G. W., representing M. P. of B.; jewel,—a Compass resting on the segment of a circle. 5. The Valorous Grand Keeper of the Seals, representing E. P. of the L.; jewel,—a Balance, in equipoise. 6. The Valorous Grand Treasurer, representing A. P. of the T.; jewel,—an oblong Square, and a Vase. 7. The Valorous Grand Master of Ceremonies, representing S. P. of the W.; jewel,—a Trowel, and a Plumb. 8. The Valorous G. M.; of the Entrances, representing N. P. of the G.; jewel,—a Halberd or Spear. 9. The Valorous Grand Tyler; jewel,—a Flaming Sword.

All the jewels are of gold, on square medals. The meetings are called Conventions: the brethren, Valorous Princes. A Grand Council of P. of J. can not be composed of less than five members; and that number is a quorum for the transaction of business, or for work. Officers are elected annually, on the 20th day of the month Tebet (being the day of the return of the embassy from Babylon), and installed on the 23d day of Adar, which is the Grand Feast of the Order (being the day of thanksgiving to Almighty God for the re-construction of the Temple). Princes of Jerusalem also observe the equinoctial days, in March and September.

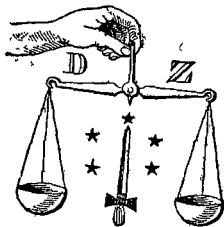
DRESS.

The officers and brethren are clothed in purple, white or aurora-colored robes, and caps, with red gloves and swords; and each should be provided with a shield and cuirass. The officers wear their official jewels, suspended from aurora-colored

ANCIENT AND ACCEPTED RITE.

collars. The brethren all wear the Order, with the jewel suspended from the bottom of it.

Order,—a wide aurora-colored ribbon, edged with gold lace, worn from the right shoulder to the left hip; embroidered on it are a balance, a hand of justice, a poniard, five stars, and two crowns.



Jewel,—a golden medal; engraved on one side of it, is a hand holding a balance in equipoise; on the other, a two-edged sword in a perpendicular position, hilt down, with the letters D. and Z., one at each side of it; and five stars surrounding the point.

Apron,—white* silk, edged with gold lace, lined with aurora color; painted or embroidered on it is a Square, a Shield, a Delta, a hand of Justice, a pair of Balances in equipoise, and sometimes a representation of the Temple of Solomon.

BATTERY.



SYMBOLIC AGE.

Ninety-two years.

HOURS OF WORK:

From sunrise until the middle of the day.

* The French say, the apron is red, lined and bordered with yellow or aurora color,

† The French say, five times five,—twenty-five.

TRIUMPHAL CHORUS.

Arr.—“Suoni la tromba.”

Raise the glad voices of triumph,
No longer shall tyrants enslave us,
Lo! he is coming to save us,

Judah's lion to save.

Crown him with garlands of laurel,
Clothe him in raiment of honor,
Welcome to Salem our brother,
Zerubbabel the brave.

Huzza! Warmly we welcome our brother,
Zerubbabel the brave.

Welcome the day of rebuilding,
The chief whom we honor shall lead us,
The prayers of the righteous shall aid us,

Once more is Judah free.

And on the mountain so holy,
Our Temple shall rise to the Lord,
In Zion his name be adored;
To him bend the knee.

Hosanna! In Zion our God be adored,
To him bend the knee.

Glory to God in the highest,
He leads us from bondage and night,
He brings us to freedom and light,
His name shall be adored.

And on the bells of the horses,
 Shall be written in letters of gold,
 And again shall be sung as of old :
 Holiness to the Lord !

Hosanna! Once more we will sing as of old.
 Holiness to the Lord !

HISTORY.

Immediately after the return from captivity, Zerubabel, with his followers, set about the work of rebuilding the Temple, as related in the preceding grade. They were much disturbed and annoyed by the Samaritans, their neighbors, who, actuated by a spirit of jealousy, would not permit them to proceed unmolested in their work; and the Masons being thus continually harassed, were finally forced, for a time, to abandon their undertaking. Through the influence of Zerubabel, and a number of distinguished men, who were associated with him in an embassy to Darius, the successor of Cyrus, a decree was procured from that monarch, prohibiting all persons, under pain of death, from interfering with the Masons in rebuilding the city and Temple. After this, they were no longer troubled, and the work went rapidly on to completion. With this grade, ends the second or historical series of grades, as they are arranged in this Monitor.

THIRD SERIES.—PHILOSOPHICAL GRADES.*

KNIGHT OF THE EAST AND WEST.

THE SEVENTEENTH GRADE OF THE ANCIENT AND ACCEPTED RITE, AND
 THE FIRST CONFERRED IN A CHAPTER OF ROSE CROIX.

INTRODUCTION.

"THIS is a degree of chivalry, unconnected, by its history, with Freemasonry. The Knights assert that, upon their return from the Holy land, in the age of the Crusaders, their ancestors organized this Order; and that in the year 1118, the first Knights, to the number of eleven, took their vows of secrecy, friendship and discretion, between the hands of Garinus, patriarch and Prince of Jerusalem." †

This grade derives its name from the fact, that it originated at the East, in Palestine, and was brought thence to the West. It is always conferred by communication. ‡

DECORATIONS.

Red hangings, sprinkled with gold stars. At the E. . a throne, upheld by four lions, upon seven steps; between the lions, an animal of human form with wings. On one side of the throne, the sun, and on the other the moon, each in a transparency; beneath, a rainbow and a large basin of perfumed water, and a skull and bones. At the N. . and S. . are two small thrones, elevated on three steps. At the W. . are two more, on five steps.

* All the grades above the sixteenth are called "Philosophical," because they contain, respectively, more or less of the true philosophy of Masonry.

† Mackey's Lexicon. The French and German rituals, in my possession, call this Patriarch of Jerusalem "Garimont;" and those of the Northern jurisdiction, "Arnulphus Guarumundus," which is probably the same name Latinized.

‡ Grades are conferred by communication, when they are not worked in full; but the instruction is merely by word of mouth. This is always permitted in the Ancient and Accepted Rite.

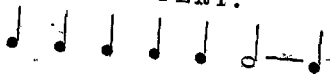
TITLES.

An assembly of Knights of the E. and W. is called a Council, and is composed of four and twenty Knights. The presiding officer is styled "Most Powerful;"* the two Wardens, "Venerable Ancients;" and the Knights, "Respectable Knights."

DRESS.

Apron,—yellow, lined and bordered with red. † Two Orders are used in this grade,—one, white, worn from the right shoulder to the left hip, from which is suspended the jewel, a heptagon of silver, at each angle a gold star, and the following letters, H. G. S., and in the center a lamb on a book with seven seals: on the reverse, the same letters, and a two-edged sword between the scales of a balance. The other Order is black hung round the neck, with the cross suspended from it.

BATTERY.

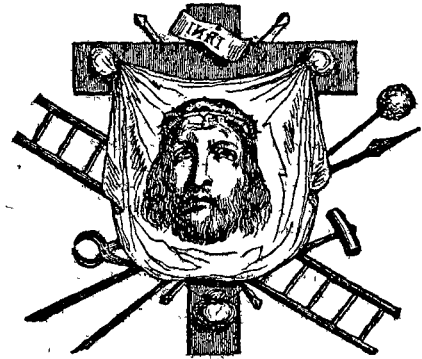


SYMBOLIC AGE.

Very ancient.

* So says Mackey, in his Lexicon. Some of the French and German rituals agree, and some call him "Very Powerful." The rituals of the Northern jurisdiction style him "All Puissant."

† Mackey says,—white, lined with red, and inscribed with a two-edged sword. The rituals of the Northern jurisdiction say,—white, lined with red, bordered with yellow; on the flap a two-edged sword. I have followed the French.



SOVEREIGN PRINCE OF ROSE-CROIX DE H-R-D-M,*

AND

KNIGHT OF THE EAGLE AND PELICAN. †

THE EIGHTEENTH GRADE OF THE ANCIENT AND ACCEPTED RITE, AND SECOND AND LAST CONFERRED IN A CHAPTER OF ROSE-CROIX.

INTRODUCTION.

THIS is one of the most important and generally diffused of the higher grades of Masonry. There have been many theories as to its origin. Anti-masons have sought to confound its possessors with the Rosicrucians of the middle ages; but the only

* There has been much dispute with regard to the meaning of these letters, it is surprising that any possessor of the grade ever doubted that they mean "Herodim" and refer to the fact that Christian Masonry is an outgrowth of Hebrew or Ancient Craft Masonry. Every Prince of Rose-Croix is necessarily of the number of Herodim or Chiefs among the Masters of the work of the first Temple. The idea that they refer to a mountain in Scotland, called Herodim or Heroden, where the first Chapter was held, is sufficiently refuted by the fact, that there is no such mountain.

† Also sometimes called Knight of the White Eagle, also, of the Black Eagle, and Knight of St. Andrew of Scotland. This grade is the seventh and last of the French Rite, and the forty-sixth of the Rite of Misraim or Egyptian Masonry.

alchemy that Rose-Croix Masons practice, is that which transmutes the baser metals of the natural heart into the fine gold of Christian life.

This grade probably originated in the Royal or National Order of Scotland, established by King Robert Bruce, after the battle of Bannockburn, in 1314. The possessors of the mysteries of this Order were, for the most part, attached to the political fortunes of the Stuart family; and becoming exiles in France and Prussia, they there practiced the ceremonies they had learned at Kilwinning.

"The Rose-Croix is an attempt to Christianize Freemasonry: to apply the Rites, and symbols and traditions of Ancient Craft Masonry to the last and greatest dispensation; to add to the first Temple of Solomon and the second of Zerubbabel, a third, that to which Christ alluded when he said, 'Destroy this Temple, and in three days will I raise it up.' The great discovery which was made in the Royal Arch ceases to be of value in this degree, for it, another is substituted, of more Christian application; the Wisdom, Strength and Beauty which supported the ancient Temple, are replaced by the Christian pillars of Faith, Hope and Charity; the great lights, of course, remain, because they are of the very essence of Masonry; but the three lesser give way to the thirty-three, which allude to the years of Messiah's sojourning on the earth. Every thing, in short, about the degree is Christian" *

The ceremonies of this grade are in the highest degree solemn and imposing, and no one can pass through them without being deeply influenced for good.

DECORATIONS.

Three apartments are used. The first is a hall of mourning, hung with black, sprinkled with tears. The third has red hangings. In the first and third, are thirty-three wax lights, arranged in three groups of eleven each. In the E. S. and N. are three columns, F. H. and C. Further details can not properly be given.

In the Rite of Misraim, six apartments are used in conferring this grade.

* Mackey's Lexicon.

TITLES.

The presiding officer is styled, "Most Wise and Perfect Master." There are two Wardens, S. and J., known as "Most Excellent and Perfect-Knights." There are, beside, a Secretary, Treasurer, and Captain of the Guards, but no Tyler; the service being performed by the youngest brother present. The brethren are styled, "Most Respectable and Perfect Knights." In the first apartment, the designation, "Perfect," is not used.

DRESS.

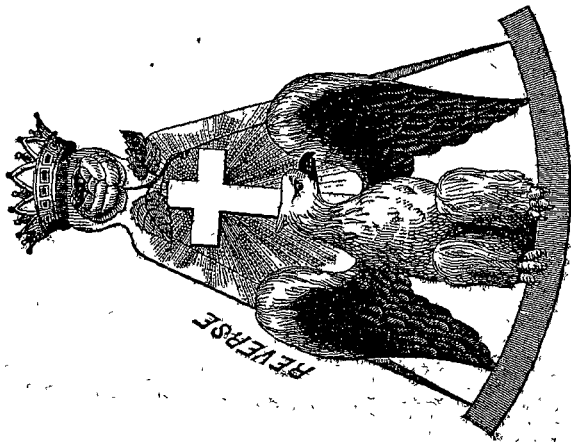
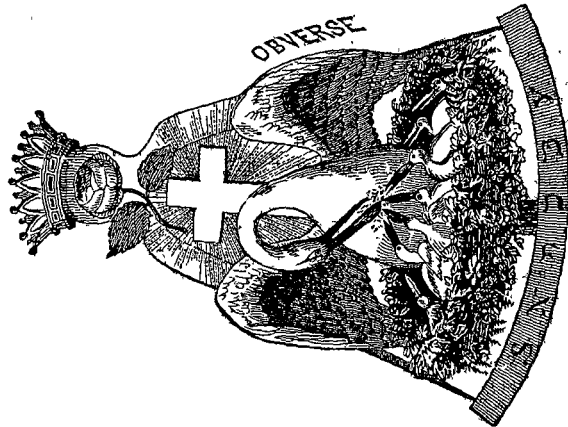
The apron is of white satin, lined with black, and trimmed with red; upon the black side, is a red cross; upon the white side is a representation of the jewel.* The Order is red on one side, black on the other; and from it, is suspended the jewel of the grade.

The Knights are clothed in black. Over their garments, they wear a white linen or woolen chasuble, bordered with black, having a red Latin cross before and behind.

The M. W. wears, suspended from his collar of office, a gold star, with the letter J. in the center, and around it the letters E. H. C. The S. W. wears a triangle with a red cross in the center; and the J. W. the square and compasses.

* This is the apron worn in the French Rite, and that of Misraim, and described in the best French and German rituals of the Ancient and Accepted Rite. Mackey, however, in his Lexicon, says, that two aprons are worn; the first, a mourning apron, of white, bordered with black; on the flap, a skull and cross-bones, between three red roses; on the body of the apron, a globe surrounded by a serpent, with the letter J. above. The second apron; worn on festival occasions, is red, lined and bordered with the same; on it a triple triangle of gold, with three squares within three circles, and a letter J. in the center; above these, the compasses,—one point resting on the triangle, and other on the circles. In the Northern jurisdiction, U. S. the first apron is similar to that described by Mackey, except that the rosettes are black, and in a triangular position around the letter J. on the body of the apron. The other apron, which may be on the reverse side of the first, is similar to that described in the text,—black, with a red cross.

† I have followed the French and German rituals. Mackey says, "the collar is red, with the single of the degree embroidered on it." The rituals of the Northern jurisdiction say, red on one side, with black rosettes and crosses; and on the other, black, with red rosettes and crosses. On the breast of the Order, a small cross of ribbon, and a rosette at the bottom; suspended from the Order, a gold cross; at the bottom of the Order, over the cross, a small red rose, and over it a smaller, in black.



The jewel is a compass, extended on an arc to the sixteenth part of a circle, or twenty-two and a half degrees.* The head of the compass is surmounted by a crown.† Between the legs of the compass is a cross resting on the arc of the circle; its center is occupied by a full-blown rose, whose stem twines round the lower limb of the cross; at the foot of the cross, on the same side with the rose, is a pelican feeding her young with her own blood; and on the reverse, an eagle with expanded wings. On the arc of the circle, the P. W. in cipher. The eagle, pelican, and rose, are of silver; the rest of the jewel, of gold.

BATTERY.



FEASTS OF OBSERVANCE.

The annual feast, at which the election of officers takes place, is the Thursday before Easter, or Holy Thursday, (the anniversary of the Last Supper of our Saviour). There are four other feasts, to-wit, Easter (generally celebrated on Easter Monday), Pentecost, All Saints', and Christmas days. The Knights are also required to unite with their brethren in celebrating the Sts. John's days.‡

SYMBOLIC AGE.

Thirty-three years.

RÉCEPTION.

"The aspirant for this degree, who must, of course, have received all the preparatory degrees, applies at the door of the Chapter with a petition for admission; and, if his prayer is granted, the time and place of his reception are made known to him, when he retires, to return on the appointed day.

* Some rituals say, "90 degrees."

† Mackey says, a triple crown, consisting of three series of points arranged by 3, 5, and 7.

‡ Mackey says, "The annual feast of the Order is on Shrove Tuesday, and must be celebrated by every member. There are five other obligatory days of meeting, viz. Ascension day; St John the Baptist's day, Pentecost; St. John the Evangelist's day; Tuesday after Easter; and All Saints' day." That the text is correct, a little reflection will make apparent, I think, to every Rose-Croix Mason.

"On his second application, before admission he is called upon to make the following engagements: 1. That he will never reveal the place where he was received, nor the names of those who were present at his reception. 2. That he will conform to all the ordinances of the Chapter, and keep himself uniformly clothed as far as he is able. 3. That he will acknowledge his Master at all times and in all places, and never confer this degree without permission from proper authority, as well as answer for the probity and respectability of those whom he may thereafter propose. 4. That he will be extremely cautious in granting the degree, so that it may not be unnecessarily multiplied."*

* * * * *

FIRST APARTMENT.

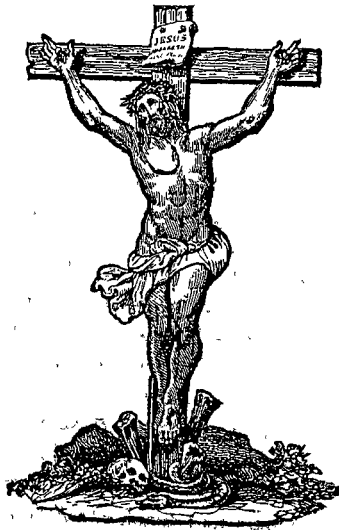
Solomon erected on Mt. Zion a Temple, in which to render to the Divinity the homage due to him from mortals. Solomon received from God, in Gabaon, that which he was not able to conserve in Zion, — even Wisdom; and his errors and irregularities giving attaint to his glory, she constantly veiled from him her sacred tabernacles. This example, as striking as that of the conduct of the Children of Israel, during the forty days that the Prophet went away into Sinai, demonstrates the instability and blindness of the man reputed wise, and warns us to be on our guard against ourselves and all others. Is it not written: "If any man among you seemeth to be wise, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again: The Lord knoweth the thoughts of the wise, that they are in vain."?

* Mackey's Lexicon.

And yet it is also written: "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand, riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her." * * * * *

The Temple of Jehovah, sullied, profaned, and forsaken in Zion: — that of Moloch watered with the blood of human victims, burning upon its altars the incense due only to the true God, is not the only stain upon the glory of Israel. Ashtaroth, idol of the Sidonians, offensive charms, demons, abominations of the children of Ammon, seated on the thrones prepared for the Divinity, obscure every ray of glory, even the smallest. Bethel is sullied by the abominable preachings of Ephraim. The gods of Samaria and Damascus, and all the suite of false gods, whose idols subjected Egypt to their impious worship, oppose themselves to any approach toward the point of vision whence alone true wisdom can be beheld. Be not led astray by false lights. The vapors that rise from the mire of the earth to the splendor of the sun, may possess a certain luster, but as soon as the sun has retired, the passing brightness of the cloud is obscured, and disappears. Withdraw, all of you, dark phantoms and black exhalations, monstrous

children of chimera and delusion, which deceive the uncertain traveler! Withdraw, all of you, lying oracles, augurers, magi, diviners, and false prophets, audacious and fantastic monsters! The Most High, seated on his Throne, placed on the clouds, triumphs over your sacrilegious attempts. The Sun of Righteousness doth shine and scatters your mists. True Wisdom, which even Solomon, in all his glory, conceived not, revisits the earth. We find it in the Word of God: the Word manifest in the flesh, dwelling among men; tempted in all points like as we are, yet without sin; humbling himself that he might exalt the nations.



The Gospel according to Matthew, chap. xxvii, vs. 27 to 54, inclusive, may be here read, if deemed proper.

Let us lament no longer over the misfortunes of Eden, or on those of Zion: they will no longer obstruct the efforts of a free and absolute will. The malignant genius who contrived them, will remain a nullity in his abortive empire. Eden, that antique garden, that visible paradise, will be but a weak image of the splendors of the heavens, and of the beatitude which the Eternal has created for those that love him. For now we know the wisdom of God, "even the hidden wisdom, which God ordained before the world, unto our glory." Which none of the princes of this world knew; for, had they known it, they would not have crucified the Lord of Glory. But, as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

* * * * *

FAITH is the substance of things hoped for, the evidence of things not seen. Through *faith*, we understand that the worlds were formed by the word of God. By *faith*, Enoch was translated, that he should not see death. By *faith*, Abraham, when he was tried, offered up Isaac; and he that received the promises offered up his only-begotten son.

By *faith*, a steady course we steer,
Through ruffling storms and swelling seas;

By *faith*, we pass the vale of tears,
Safe and secure, though oft distressed;

By *faith*, subdue the King of fears,
And go rejoicing to our rest.

* * * * *

HOPE is the evidence of things not seen, waiting for the redemption of our bodies from death. For we are saved by *hope*; but *hope* that is seen is not *hope*. For what a man seeth, why doth he yet hope for? But if we *hope* for that we see not, then do we with patience wait for it.

The *hope* of Heaven our spirit cheers,

No more we grieve for sorrows past,
Nor any future conflict fear,

So we may safe arrive at last,
Lord, on thee our *hopes* we stay,

To lead us on to thine abode,
Assured thy love will far o'erpay

The hardest labors of the road.

* * * * *

Though I speak with the tongues of men and of angels, and have not *charity*, I am become as sounding brass, or a tinkling cymbal. *Charity* suffereth long, and is kind. *Charity* envieth not; *charity* vaunteth not itself; is not puffed up; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things;

believeth all things; hopeth all things; endureth all things. *Charity* never faileth: and now abideth *Faith*, *Hope*, and *Charity*, these three; but the greatest of these is *Charity*. For,

Blest is the man whose softening heart,
Feels all another's pain;
To whom the supplicating eye
Is never turned in vain.

"As my Father hath loved me," said the Lord, "even so have I loved you." And again: "A new commandment give I unto you, that ye love one another."

* * * * *

SECOND APARTMENT.

Hear my prayer, O Lord, and consider my calling. Hold not thy peace at my tears. For I am a stranger and a sojourner, as all my brethren were. O spare me a little, that I may recover my strength before I go hence and be no more forever. Before the earth and the world were made, thou art, even from everlasting to everlasting. Thou hast beset me behind and before, and laid thine hand upon me. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea,—even there shall thy hand

lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee. Yet the Lord hath respect unto the lowly. He beholdeth afar off. Though I walk in the midst of death, yet shalt thou refresh me. Thou shalt stretch forth thine hand upon mine enemies; and thy right hand shall save me. For there is mercy with thee; therefore shalt thou be feared. Be thou not far from me; O Lord, haste to deliver me, for I am brought very low. Bring my soul out of prison, that I may give thanks unto thy holy name. Man that is born of a woman, is of few days and full of trouble. He cometh forth in the morning, and is cut down: he fleeth, also, as a shadow, and continueth not. In the midst of life, we are in death; but to whom may we look for succor, but to thee, O Lord. I heard a voice from heaven, saying, Blessed are the dead that die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. O Death, where is thy sting? O Grave, where is thy victory? I am the resurrection and the life, saith the Lord. He that believeth in me, though he were dead, yet shall he live; and whosoever believeth in me, shall never, never die.

* * * * *

THIRD APARTMENT.

* * * * *

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the East to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the East, and are come to worship him. * * *

Philip findeth Nathaniel and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. * * *

And there appeared an angel from heaven unto him, strengthening him. * * *

The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

* * * * *

ROSE-CROIX HYMN.

AIR.—Old Hundred.

Our Lord is risen from the dead,
Our Jesus is gone up on high;
The powers of hell are captive led,
Dragg'd to the portals of the sky.

There his triumphal chariot waits,
And angels chant the solemn lay:
"Lift up your heads, ye heavenly gates,
Ye everlasting doors, give way."

Loose all your bars of massy light,
And wide unfold the radiant scene;
He claims those mansions as his right;
Receive the King of Glory in.

“Who is the King of Glory, who?”

The Lord that all his foes o’ercame,
The world, sin, death, and hell o’erthrew,
And Jesus is the conqueror’s name.

Lo! his triumphal chariot waits,
And angels chant the solemn lay,

“Lift up your heads, ye heavenly gates,
Ye everlasting doors, give way,”

“Who is the King of Glory, who?”

The Lord, of boundless power possess’d,
The King of saints and angels too,
The Son of God, forever bless’d.

CHARGE.

Approach, my Brother, and be fully instructed in our mysteries. I congratulate you on * * * * through which you have acquired the title of Perfect Prince Mason. You perceive, no doubt with satisfaction, that you were not deceived when you were promised an aim sublime, which should make you perfect in the mysteries of Masonry. To that point we shall now arrive. But I must remind you, that it is not enough to merit and acquire this sublime degree. You must more and more render yourself perfect in it, and study to draw from it, for the future, all the fruits

possible. That you may long enjoy it among us, is what we hope and most desire. Grant us that friendship, which is the bond of all associations, and be assured of ours which you have now acquired.

PRAYER.

Deign, Sovereign Master of the Universe, to cast a propitious look on this assembly. Bless it: but let it perish, rather than contravene thy holy law. Banish from thy Sanctuary, we humbly beseech thee, all that is impious and profane, and grant that we may be solely occupied with the work of our perfection, and may ever be enabled clearly to distinguish that which is upright, from that which is ungodly; and finally, may the sacred bond of our union be cemented by peace, benevolence, and charity. Now, to the King Eternal, Immortal, Invisible, the only wise God, be honor, and glory, forevermore. *Amen.*

* * * * *

TABLE CEREMONIES.

This solemn ceremony, originally established when the grade was under the patronage of the church, is now very properly dispensed with. Whenever Chapters of Rose-Croix shall, as they ought, admit only professing Christians, its observance may profitably be resumed.

FINIS.

Glory to God in the highest. Peace on earth, and good-will to men.

FOURTH SERIES.

CHIVALRIC, HISTORICAL AND PHILOSOPHICAL GRADES.

GRAND PONTIFF.

THE NINETEENTH GRADE OF THE ANCIENT AND ACCEPTED RITE, AND THE FIRST CONFERRED IN A GRAND CONSISTORY.

INTRODUCTION.

This grade is founded on certain apocalyptic mysteries, relating to the New Jerusalem. The ceremonies and instruction are very brief. It is usually conferred by communication.

DECORATIONS.

The Chapter is hung with blue hangings, sprinkled with gold stars. In the E. . . is a transparency, representing the Sun and the New Jerusalem. Through this comes all the light which illuminates the Chapter. The draft or tracing board, represents a square city,—the celestial Jerusalem descending from Heaven to earth, with twelve gates, three on each side; and in the midst of the city, a tree bearing twelve different kinds of fruit. The city is elevated or suspended in the clouds; under it is the ancient city of Jerusalem, overthrown and in ruins; and the hydra serpent with three heads, in chains, and as if crushed by the weight of the celestial city. On one side of the draft, is a high mountain.

TITLES.

The Master is styled Thrice Potent; he is seated on a throne in the E. . . , under a canopy of blue and gold, clothed in white. There is but one Warden, seated in the W. . . with a golden staff in his hand. The assembly is styled a Chapter. The brethren are styled "Faithful and true Brethren."

DRESS.

The brethren are clothed in white linen robes, each with a blue fillet of satin round his head, with twelve gold stars on it. Order,—a broad crimson ribbon, with twelve gold stars in front. Jewel,—a golden medal or square plate; on one side of which is engraved the word Alpha, and on the other, Omega.

BATTERY.



(100)

GRAND MASTER OF ALL SYMBOLIC LODGES.*

THE TWENTIETH GRADE OF THE ANCIENT AND ACCEPTED RITE, AND THE SECOND CONFERRED IN A G. . . CONSISTORY.

INTRODUCTION.

When Masonry was first introduced into Europe, the office of Master of a Lodge was for life. This power is conferred, in the Scotch Rite, upon the candidate, by initiation into this grade; hence the title, *Master ad Vitam*. The ceremonies carry us back to the time of the building of the Second Temple. The reception is brief; the instruction long, and relates to the building of the First and Second Temples. This grade is usually conferred by communication.

DECORATIONS.

The Lodge is hung with blue and yellow hangings. In the E. . . , is a throne, elevated on nine steps; over it, a canopy. In front of the throne, a table; on it, a sword, the Holy Bible, square, compasses, and mallet. In the S. . . , is a candlestick, with nine lights.

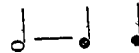
TITLES.

The Master is styled G. . . M. . . He represents Cyrus Artaxerxes; is seated on the throne in the E. . . , clothed with royal robe, crown, etc, wearing two Orders,—one of blue, the other of yellow, crossing each other on the breast. There are two Wardens; they represent the two principal officers of that monarch's court. The candidate represents Zerubbabel. There must be at least nine Masters present to open a Lodge.

DRESS.

All clothed as in the second apartment in the grade of Prince of Jerusalem; with the Orders, blue and yellow sashes, crossing each other on the breast; the Jewel suspended from the bottom of the yellow sash. Jewel,—a golden triangular plate, with the word "SECRET" engraved on it.†

BATTERY.



* Also called "Sovereign Prince of Masonry," or "Master ad Vitam."
† The French say, the letter R engraved on it.

(101)

NOACHITE, OR PRUSSIAN KNIGHT.

THE TWENTY-FIRST GRADE OF THE ANCIENT AND ACCEPTED RITE
AND THE THIRD CONFERRED IN A G. CONSISTORY.

INTRODUCTION.

THIS Grade is said to be of very ancient origin,—much anterior, as is asserted, to any of the Hiramite or Solomonian grades. It is founded on events which occurred at the building of the Tower of Babel, long previous to the erection of Solomon's Temple. It is claimed that the Noachites were originally an Order unconnected with Masonry, but that, in the time of the Crusades, the Masons conceived a great friendship and esteem for the Noachites, and obtained admission among them; and from that time, according to the statutes of the Order then adopted, no candidate has been admitted unless he at least possessed the grade of G. E. P. and S. Mason; * and when the Ancient and Accepted Rite was arranged in its present system, this Order was introduced into it, and made the twenty-first grade of the Rite. The ceremony of initiation is brief. The history archivalry, with an account of the adventures and fate of Peleg, the chief architect of the Tower of Babel, and some curious details relative to a discovery made in Prussia, in the year 1553. The moral of the grade is, that man's pride and arrogance is offensive to God, and will inevitably meet its just punishment. It is usually conferred by communication.

DECORATIONS.

The Chapter is held in a retired place, in a hall disposed in such a manner, that the full moon may shine in at the windows (or, more properly, a single window). This is the only light allowed; and for this reason the Chapter is held at the full moon.

TITLES.

The assembly is called a Chapter. There are seven officers, as follows: 1st. The Knight Lieutenant Commander, representing Frederick the Great of Prussia, who gave the Order or grade

* An able writer on Masonry (Albert Pike), seeks to identify this Order with the *Vehm-Gericht*, or Secret Tribunal of Justice, in Germany, in the Middle Ages.

KNIGHT OF THE ROYAL AXE.

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its present form in 1755; he wears a black collar, from which is suspended the Jewel. 2d. The Grand Inspector. 3d. The Introdnetor. 4th. The Grand Orator (ou, Chevalier d'Eloquence). 5th. The Guard. 6th. The Grand Chancellor. 7th. The Grand Treasurer. The members are called Prussian Knights.

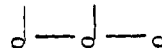
ARMORIAL BEARINGS.

The first is azure, with silver moon, surrounded by gold stars. The second sable, with the triangle and the gold dart.

DRESS.

Apron and gloves, yellow. Order,—a black ribbon, worn from the right shoulder to the left hip, from the end of which is suspended the Jewel,—a golden equilateral triangle, with a winged arrow crossing it, the point down. The Knights may also wear, for the Jewel of the Order, a silver moon, suspended from a button of the coat.

BATTERY.



KNIGHT OF THE ROYAL AXE,

OR,

PRINCE OF LIBANUS.

THE TWENTY-SECOND GRADE OF THE ANCIENT AND ACCEPTED RITE,
AND THE FOURTH CONFERRED IN A G. CONSISTORY.

INTRODUCTION.

THIS Grade is historical, and commemorates four events in the history of Masonry; the cutting of the cedars on Mount Libanus, or Lebanon,—*first*, for the building of Noah's Ark; *secondly*, for the construction of the Ark of the Covenant; *thirdly*, for the erection of Solomon's Temple; and *lastly*, for the Second Temple, built by Zerubbabel. This work was performed by the Sidonians. It is said in the history of the grade, that, at a very remote age, they founded on Mount Lebanon, colleges

for the instruction of the workmen, who, in their labors, always adored and worshiped the G. . . A. . . of the U. . . This history contains much traditional matter relative to the Sidonians, and the service which they rendered King S. . ., and Zerubbabel, in the building of the First and Second Temples. The ceremony of reception is brief, and the grade is usually conferred by communication.

DECORATIONS.

Two apartments are used in the reception,—the first is hung with blue, and represents the lodge or workshop on Mount Lebanon; it is illuminated by eleven lights: the second apartment is hung with red, and styled the Council of the Round Table; it represents the office or lodge of the principal architects or overseers of the workmen on Mount Lebanon.

TITLES.

In the first apartment, the assembly is styled a College, and the presiding officer called Most Wise. In the second apartment, the assembly is styled a council, and the presiding officer called Grand Patriarch. Beside the presiding officers, there are two others.

DRESS.

White apron, with a round table painted or embroidered on it, with architectural plans, mathematical instruments, tools, etc., lying on it. Order,—a wide sash or ribbon, of the colors of the rainbow, worn from the right shoulder to the left hip, from the bottom of which is suspended the Jewel of the grade. Jewel,—a golden hatchet; on the top of it, a golden crown; on one side of the blade, the letters, L. . . S. . .; on the handle, on the same side, the letters, A. . . A. . . O. . . D. . . X. . . Z. . . A. . .; on the other side of the blade, the letter, S. . .; on the handle, on that side, the letters, N. . . S. . . H. . . J. . . M. . . B. . . O. . . These letters are the initials of the names of certain prominent places and persons mentioned in the history of the grade. In the first apartment, the princes are all armed with hatchets or axes; in the second apartment, with swords.

BATTERY.



CHIEF OF THE TABERNACLE.

THE TWENTY-THIRD GRADE OF THE ANCIENT AND ACCEPTED RITE,
AND THE FIFTH CONFERRED IN A G. . . CONSISTORY.

INTRODUCTION.

THIS grade commemorates the institution into the Order of Priesthood of Aaron and his sons, Eleazar and Ithamar.* This was one of the grades introduced into the original system of twenty-five grades, in 1786, when it was extended to thirty-three, by Frederick the Great. In the original arrangement of the grades, "The Knight of the Sun, Prince Adept" (now the twenty-eighth grade), was the twenty-third. It is conferred by communication.

DECORATIONS.

The Lodge is hung with white hangings, sustained by red and black columns, arranged in pairs, and at such distances, as the taste of the Architect may suggest. The E. . . is separated from the rest of the hall, by a balustrade and red curtains, looped up on each side, and is called the Sanctuary. In the sanctuary, is a throne, elevated on a platform of seven steps; before the throne, is an altar covered with red; on the altar, the Bible and a poniard; above the throne, the Ark of Alliance, above which is a glory, in the center of which appears the holy four-letter name (JOD-HE-VAU-HE), and on either side, a representation of the sun and moon. On the right side of the first altar, and a little in front of it, is the altar of sacrifices, and on the left, that for incense. In the W. . . are two candlesticks of five branches each, in the form of a pyramid; in the E. . ., one with two branches. The presiding officer is seated on the throne, and the two Wardens are in front of the altar.

In the reception, a dark chamber is also used, in the middle of which is an altar; on it a lamp and three skulls; in front of it, a human skeleton.

TITLES.

The Master is styled Sovereign Grand Sacrificer. The two Wardens, Grand Priests; and the other brethren, Levites. The Lodge is designated a Hierarchy.

*Mackey's Lexicon.

DRESS.

The Grand Sacrificer wears a long robe, and over it a yellow one, shorter than the other, and without sleeves; he also wears a miter formed of golden tissue, in front of which is painted or embroidered a red Delta, with the ineffable name. Over his dress, and passing from left to right, is a black scarf, trimmed with silver fringe, with a red rosette at the bottom, from which is suspended a poniard. The Wardens, or G. . . P. . . , wear the same dress, with the exception of the Delta on the front of the miter. The Levites are clothed in white robes, over which passes the Order,—a scarlet sash, trimmed with gold fringe, at the bottom of which is a black rosette, from which is suspended the jewel of the grade,—a pot of incense. Apron,—white, lined with deep scarlet, and bordered with red, blue, and purple ribbons: in the middle, it has a gold chandelier, of seven branches; and on the flap, a myrtle, of violet color.

BATTERY.



HOURS OF WORK.

From the moment when the children of Hiram come to sacrifice, until the moment that the sacrifice is consummated.

PRINCE OF THE TABERNACLE.

THE TWENTY-FOURTH GRADE OF THE ANCIENT AND ACCEPTED RITE,
AND THE SIXTH CONFERRED IN A G. . . CONSISTORY.

INTRODUCTION.

This grade is intended to illustrate the directions given for the building of the tabernacle, the particulars of which are recorded in the twenty-fifth chapter of Exodus.* This is one of the grades introduced into the Rite, by Frederick the Great, in 1786. It is generally conferred by communication.

* Mackey's Lexicon.

DECORATIONS.

There are two apartments. The first, which adjoins the second, is termed the Vestibule; it is used as a vestry; is decorated with various Masonic emblems and insignia. The second apartment is of a circular form, illuminated by forty-nine lights. The decorations in this room are changed at each of the three points of the ceremony of initiation. In the center of the Lodge, is a seven-branched candlestick or chandelier.

TITLES.

The assembly is styled a Hierarchy; the Master, Most Potent. There are three Wardens, called Powerful, stationed in the S. . . , W. . . and N. . .

DRESS.

A blue silk robe; the collar embellished with rays, like a glory; the body of the dress streyed with golden stars: on the head, a close crown, surrounded with stars, and surmounted by a Delta. Order,—crimson watered silk, worn from the right shoulder to the left hip. The apron is white, lined with crimson; on the body is painted or embroidered with red, a representation of the Tabernacle; the flap is sky-blue. Jewel,—the letter A, in gold, suspended from the bottom of the Order.

BATTERY.



KNIGHT OF THE BRAZEN SERPENT.

THE TWENTY-FIFTH GRADE OF THE ANCIENT AND ACCEPTED RITE,
AND THE SEVENTH CONFERRED IN A G. . . CONSISTORY.

INTRODUCTION.

The circumstances upon which this Grade is founded, are related in Numbers, chap. xxi, vs. 6-9: "And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore, the people came to Moses, and said, We have sinned; for we have spoken against the Lord, and against

ANCIENT AND ACCEPTED RITE.

thee; pray unto the Lord that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." This is one of the grades introduced into the Rite by Frederick the Great, in 1786. Previous to that time, the present thirty-second grade (S. P. R. S.) was numbered as the twenty-fifth and highest grade. The ceremony and instruction are brief, and always conferred by communication.

DECORATIONS.

Hangings, red and blue; over the throne, in the E., a transparency, on which is represented the B. B., with the Tetragrammaton in the center. A conical mount, elevated on five steps, is placed in the middle of the room. The Lodge is illuminated by a single large torch or taper.

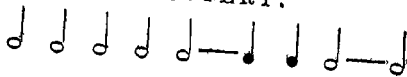
TITLES.

The assembly is styled the Court of Sinai, and the presiding officer, Most Powerful Grand Master; he represents Moses. There are two Wardens, representing Aaron and Joshua, who are called Ministers. There is also an Orator, styled Pontiff, who are called called Grand Graver; and an Examiner. The candidate is called a traveler, and the brethren, Knights.

DRESS.

Apron,—white, sprinkled with black tears; on the flap, a triangle, in a glory; in the center, the Hebrew letter H (He). Order,—a red ribbon or sash; worn from the right shoulder to the left hip, with the words VIRTUE and VALOR painted or embroidered on it where it crosses the breast. Jewel of gold,—a serpent, entwined around a Tau cross, standing upon a triangle, with the ineffable name engraved on it; worn suspended from a white ribbon.

BATTERY.



HOURS OF WORK.

Open at one, close at seven.

PRINCE OF MERCY,
OR
SCOTCH TRINITARIAN.

THE TWENTY-SIXTH GRADE OF THE ANCIENT AND ACCEPTED RITE,
AND THE EIGHTH CONFERRED IN A G. C. CONSISTORY.

INTRODUCTION.

This is a philosophical grade, founded on Christianity. The instruction speaks "of the triple covenant, which the Eternal made; *first*, with Abraham, by circumcision; *next*, with the Israelites in the wilderness, by the intermediation of Moses; and *lastly*, with all mankind, by the death and sufferings of Jesus Christ." From these three acts of mercy, the grade derives the names of Scotch Trinitarian, and Prince of Mercy. This grade was introduced into the Rite, by Frederick the Great, in 1786. The initiation is brief, and the instruction interesting. It is always conferred by communication.

DECORATIONS.

Hangings green, supported by nine columns, alternately white and red; upon each of which is an arm of a chandelier, sustaining nine lights, forming, in all, eighty-one. The canopy is green, white, and red, under which, is a green-colored throne. Before the throne, a table covered with green cloth. Instead of a gavel, the M. E. uses an arrow, whose plume is on one side green, and on the other, red,—the spear being white, and the point gilded. On the altar (or by it), is a statue, which represents "Truth" veiled, with the symbolic colors of the grade,—green, white, and red.

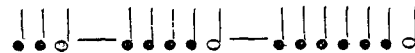
TITLES.

The assembly is styled the * * * * H. * * * * The Master is called Most Excellent, and represents Moses; The S. W. represents Aaron; and the J. W. Eleazar; beside these, there is a Sacrificer, and a Guard of the Palladium. The candidate represents Joshua.

DRESS.

The M. E. wears a large tri-colored tunic, of green, white, and red, and on his head a crown of lace, surmounted by nine points. The other brethren wear each an apron, and the Order of the grade. Apron,—red, bordered with white fringe, having the jewel embroidered or painted on it. Order,—a broad tri-colored ribbon; from the bottom of which, is suspended the jewel,—a golden equilateral triangle; in the center of which, is a heart, and upon the heart, the hebrew letter H (He).

BATTERY.



SYMBOLIC AGE.—Eighty-one years.

SOVEREIGN COMMANDER OF THE TEMPLE.

THE TWENTY-SEVENTH GRADE OF THE ANCIENT AND ACCEPTED RITE,
AND THE NINTH CONFERRED IN A G. CONSISTORY.

INTRODUCTION.

This grade was introduced into the Rite, by Frederiek the Great, in 1786. There is much difference of opinion among authors, as to the interpretation of its ceremonies and symbols. Vassal, Ragon, Clavel, and other French writers, connect it with the Knight end of that illustrious Order. But the ritual says expressly, "It is improper to confound this Order of Grand Commander of the Temple with that of * * * * Knights Templars." Mackey, in his Lexicon, expresses the same opinion. Vassal says, "The instruction of the grade is altogether Christian, and expresses the sincere piety of the Templars." There is no lecture attached to it, hence we have so much diversity of interpretation. It is usually conferred by communication.

DECORATIONS.

Hangings,—red, on black columns; on 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 a chandelier, with three rows of lights, arranged as follows: twelve on the lower tier of branches, nine on the second, and six on the third,—making twenty-seven. Twenty-seven other lights are placed upon a round table, about which the Commanders are seated.

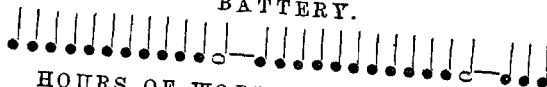
TITLES.

The assembly is styled a Court; the Master, Most Potent. In some Courts, he is styled "Most Illustrious and Most Valiant." The Wardens are styled "Most Sovereign Commanders;" and the Knights, "Sovereign Commanders."

DRESS.

The M. P. wears a white robe; over it, a red mantle, lined with ermine; on his head, a pointed crown. Apron,—flesh-colored, lined and bordered with black; on the flap, a Teutonic cross (the cross of the Order), encircled by a crown of laurel; on the apron, a key. All these ornaments are painted or embroidered in black. White gloves are worn, lined and bordered with red. The Order is worn across the neck, having upon its two sides embroidered in red, the four crosses of the Commanders; and from the bottom of it, is suspended the jewel,—a golden triangle, upon which is engraved, in Hebrew, the Tetragrammaton. The Commanders also wear a red sash, bordered with black, from the right shoulder to the left hip; from which is suspended, the cross of a Commander, of enameled gold.

BATTERY.



HOURS OF WORK.—Open at ten, close at four.

KNIGHT OF THE SUN; OR PRINCE ADEPT.

THE TWENTY-EIGHTH GRADE OF THE ANCIENT AND ACCEPTED RITE,
AND THE TENTH CONFERRED IN A G. CONSISTORY.

INTRODUCTION.

This is a philosophical Grade. Its ceremonies and lectures are employed in giving a history of the preceding grades, and in explaining the emblems of Masonry. Its object is the inculcation of truth.* This was the twenty-third grade of the Rite, before it was revised and enlarged by Frederick the Great, in 1786. The ceremony of initiation and the lecture are long. It is usually conferred by communication.

DECORATIONS.

No particular hangings are prescribed. There may be painted on the walls of the Lodge, landscapes of mountains and forests, designed to represent nature, both in her rude and natural, and the refined and cultivated state. The Lodge is illuminated by a sun, placed above the head of the Master. This is in the center of a triangle, inscribed in a circle. In each angle of the triangle is the letter S. In some Lodges, instead of the sun, they place, on an altar in the S., a light behind a large glass globe, filled with water.

DRESS.

A. wears an aurora-colored robe: his head is covered: in his right hand is a scepter, on the top of which is a golden globe: the handle or extremity of the scepter is gilt: he wears a sun, suspended by a chain of gold, around his neck; on the reverse of the sun is a globe. During the reception, no jewel or apron is worn. Bro. T. holds a white scepter, with a golden eye on the end of it, in his hand. The CC. wear the Order,—a white watered ribbon, worn across the body, at the bottom of which is painted or embroidered an eye. The Jewel is suspended from the bottom of the Order; it is a golden triangle, with rays, and, in the center, an eye. They wear no aprons. The SS. wear a short habit or tunic, a brown apron, and a blue cap, tied with an aurora-colored ribbon.

TITLES.

The Master is styled A. There is but one Warden; he acts as introducer and preparer, when there is a reception, and is called Bro. T. He is also the orator of the Council. The other members of the Lodge are named CC. There can only be seven CC. in a Council: if more than that number of members are present, the additional brethren, to the number of five, are called SS. The fixed number of CC. corresponds with the number of angels who governed the seven planets known to the ancients: their names are Michael, Gabriel, Uriel, Zaphriel, Camiel, Raphael, Zaphael.† They were supposed to preside over and govern the planets Saturn, Jupiter, Mars, Venus, Mercury, and the Sun and Moon.

* Mackey's Lexicon.

† The Cabalists do not agree as to the names and distribution of these heavenly spirits. I have given them as they are in the grade.

BATTERY.



KNIGHT OF ST. ANDREW,

OR

PATRIARCH OF THE CRUSADES.

THE TWENTY-NINTH GRADE OF THE ANCIENT AND ACCEPTED RITE,
AND THE ELEVENTH CONFERRED IN A G. C. CONSISTORY.

INTRODUCTION.

THIS, according to Mackey, was the first Grade of Ramsay's Rite, which was introduced about the year 1728, and was called Eccossais, or Scotch Mason. It is founded on Chivalric Masonry, or the Masonry of the Crusades, and gives a history of the events that led to the union of the Chivalric Orders with Freemasonry. The ceremony of reception is brief; the instruction full. It is usually conferred by communication. This grade is preparatory to the Kadosh. It was introduced into the A. C. and A. S. Rite by Frederick the Great in 1786.

DECORATIONS.

Hangings, red, supported by white columns. The seats of the Master and Wardens are covered with red cloth, fringed with gold; those of the other Knights are blue. In each angle of the Lodge is a St. Andrew's Cross: before each of these, four lights, arranged in a line, making sixteen lights in all. The total number of lights in the Lodge is eighty-one, arranged as follows,—two on the altar, seven groups of nine each, and the sixteen before enumerated.

TITLES.

The assembly is styled a Grand Lodge; the Master, Patriarch; and the Knights, Respectable Masters.

DRESS.

A red robe. Order,—scarlet, worn across the body, with a rosette, made of wide green ribbon, edged with black; at the end of it, and from it, is suspended the Jewel. When the Order is worn as a collar, it is green, edged with red. The Knights wear a white silk girdle, with gold fringe. Jewel,—a compass within three triangles, and these within a single large triangle. Under this is a square, reversed, with a pomard in the angle of the square. When the Order is worn as a collar, the Jewel is a St. Andrew's Cross, surmounted by a crown: in the center of the cross is a pine-apple, or the letter J within a triangle, surrounded by a ring, to which is attached a key, hanging between the branches of the cross; on the extremities of the arms of the cross, are the initials, B. J. M. N. †

BATTERY.



SYMBOLIC AGE.

The square of nine,—eighty-one years.

HOURS OF WORK.

From Meridian until the first hour of the night.



KNIGHT OF KADOSH.*

THE THIRTIETH GRADE OF THE ANCIENT AND ACCEPTED RITE, AND
THE TWELFTH CONFERRED IN A G. C. CONSISTORY.

INTRODUCTION.

"This Grade is intimately connected with the ancient Order of Knights Templars, a history of whose destruction, by the united efforts of Philip the Fair, King of France, and Pope Clement V, forms part of the instructions given to the candidate."† This was the twenty-fourth grade in the old Scotch Rite, until 1786, when the system was revised and extended. It is an important historical and philosophical grade. The ceremony of initiation is very

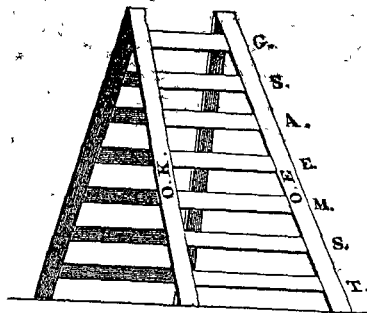
* Kadosh or Kodesh, *Sanctus, consecratus, purificatus*. The grade is also called, "Knight of the White and Black Eagle."

† Mackey's Lexicon.

long, and is interspersed with a great variety of incidents. The first part commemorates the ancient ceremonies of initiation into the Order, as practiced when it was instituted during the Crusades, and is grand and imposing. The second part is historical, and recounts, in a stirring dramatic and military manner, the vicissitudes to which the Knights were subjected. This grade is always worked in full in the N. J. of the U. S. The 31st and 32d grades are, properly speaking, portions of the K-H, and may be regarded as the second and third points of the grade.

DECORATIONS.

Five apartments are used during the reception. The first is hung with black, and illuminated by a single lamp, of a triangular form, suspended from the ceiling. Connected with this apartment, by a passage, is the second apartment, representing a cavern, with a mausoleum in the center, etc. "*Quiconque pourra vaincre les frageurs de la mort, sortira du sein de la terre, et aura droit d'être initié aux grands mystères.*" The third apartment is hung with red, and illuminated by nine lights; it has a throne in the E.: a black veil is stretched across the E., in front of the throne: in front of the veil is the altar, and on it, two cross swords, Holy Bible, square, compasses, and a dagger: near the altar, is a * * * *, veiled with crape or black cloth,—



The fourth apartment, should, if practicable, represent a variety of natural scenery,—mountains, valleys, deserts, coasts, military encampments, etc. Where this can not be done, a number of rooms, with long passage-ways, etc., may be substituted. The fifth apartment is hung with red, and illuminated by nine lights; in the E. is a throne; over it, a double-headed eagle, crowned, with extended wings, holding a two-edged sword in his talons; around his neck is a black ribbon, from which is suspended the cross of the Order; on his breast is an equilateral triangle; on it, the name of God in the Hebrew (Adonai), and around it this

inscription, "*Nec proditor, nec proditur, innocens feret.*" The canopy is formed of black and white velvet, ornamented with red Teutonic crosses. Behind the throne, are the three banners of the Order,—one white, having on it a green cross, with the inscription, "The will of God;" another is green, having on one side, the red Teutonic cross, and on the other, the double-headed black eagle, surrounded by the motto, "Victory or Death," embroidered in silver; the third is the ancient Beauseant, or war banner of the Templars, half black, half white, reminding the spectator that the Order is "fair and favorable to the friends and followers of Jesus Christ, but black and terrible to his enemies." This banner is used in the fourth apartment.

TITLES.

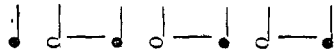
The first apartment is the Chamber of the Judges. In it, the G. Chancellor (or S. W.) presides: he is assisted by two Judges: he wears on his breast an image emblematic of Truth, embroidered in gold. The second apartment is the Chamber of Reflection. In the third apartment, the assembly is called an Areopagus. The presiding officer is styled G. Commander, and is addressed as Thrice Potent: he represents Frederick the Great, of Prussia. The brethren are called Knights. In the fifth apartment, the assembly is called a Senate: here the Knights address each other by thee and thou. When there is no reception, the assembly is held in the fifth apartment only. In addition to the presiding officer, there is a G. Chancellor on the right, and a G. Architect on the left of the G. Com.: in the E.; a M. of Cer., Sec., Treas., Cap. of G. and Expert Brother.

DRESS.

A white woolen cloak: on the left breast, a red cross: white cap, with white and black feathers: sword, and an ebony and ivory-handled dagger, worn on the left side of the sword-belt. In some Consistories, the Knights wear the ancient Chivalric dress,—a full suit of armor, helmet, shield, battle-axe, spear, etc.* When not in full dress, the Knights are clothed in black, and wear a red girdle, a black scarf passing from the left shoulder to the right hip, from the bottom of which is suspended a poniard: on the front of the sash are embroidered two Teutonic crosses, and a double-headed eagle, with the letters C. K. H. in silver. The Jewel is an enameled Teutonic cross, suspended from the collar, or attached to a button-hole of the coat, on the left side. Another Jewel, sometimes worn, is a red enameled cross, in the center of which is a mother-of-pearl medallion, having, on one side, the letters, J. M., and on the other, a skull, pierced with a dagger.

* Most of the French rituals say, the dress is a white tunic, trimmed with black, open at the sides, and confined by a black girdle, trimmed with silver fringe. A dagger, with an ivory and ebony handle, is worn in the belt. The rim of the hat is turned up in front, and ornamented with a silver sun, surrounded by golden rays, between the letters N. A.; and in the center of the sun, an eye.

BATTERY.



SYMBOLIC AGE.

The K-H count not their years,—they exceed a century.

HOURS OF WORK.

From the beginning of the night, until the break of day.

GRAND INSPECTOR-INQUISITOR COMMANDER.

THE THIRTY-FIRST GRADE OF THE ANCIENT AND ACCEPTED RITE, AND THE THIRTEENTH CONFERRED IN A G. CONSISTORY.

INTRODUCTION.

This is merely an administrative Grade, it being the duty of the Inquisitors to supervise and regulate the proceedings of inferior bodies of the Rite, when properly brought before them: and also, to examine all candidates for advancement to the next grade. At the revision of the Rite by Frederick the Great, in 1786, this grade was formed by a division of the 25th grade of the Old Scotch Rite, which is now the 32d of the A. and A. Rite. The ceremony of initiation is very brief. It is always conferred in connection with the next grade, of which it was originally a part, and forms the first point in that grade, and the second of K-H.

DECORATIONS.

White hangings, supported by eight gilded columns.

TITLES.

The assembly is styled a Sovereign Tribunal: The Master, Most Perfect President; the Wardens, Inspectors; the Secretary, Chancellor; and all the members are called Most Enlightened.

DRESS.

No apron is worn in the Sov. T. In the inferior Lodges, possessors of this grade may wear a white apron, having on the flap a Teutonic cross. The Order is white, worn as a collar, with a triangle, surrounded by rays, embroidered on the bottom of it, and the number 31 in Arabic figures, in the center. In the Inferior Lodges, instead of the Order, the Inquisitors wear a gold chain around the neck, from which is suspended the cross of the Order, the links composed of the principal Masonic emblems. The Jewel is a silver Teutonic cross.

BATTERY.



SUBLIME PRINCE OF THE ROYAL SECRET.

THE THIRTY-SECOND GRADE OF THE ANCIENT AND ACCEPTED RITE, AND THE FOURTEENTH AND LAST CONFERRED IN A G. CONSISTORY.

INTRODUCTION.

This was the twenty-fifth and highest grade of the Ancient Scotch Rite, until the year 1786, when Frederick the Great extended the system, and instituted the 33d. Attached to the grade is a long history of the origin of Masonry, with explanations of the Symbolic Masonry of the preceding grades. It can not be conferred without authority from the Supreme Council of the 33d, or from the Deputy of the district where the Consistory is located. The ceremony of initiation is of a chivalric and military character, and there is much diversity of scene and incident in it, when the proper arrangements are made for conferring it.

DECORATIONS.

The assembly should be held in an elevated place. The hangings are black, sprinkled with tears, with skeletons, skulls, and cross-bones, embroidered in silver. The throne of the presiding officer is elevated on a platform of seven steps. The Wardens are placed under separate canopies. Before each Warden, is a table covered with crimson cloth, trimmed with black; and on the front of the cover, are, embroidered in black, the letters N. K.; M. K. A balustrade divides the hall into two parts, E. and W. In the W. is the tracing-board, or plan of the Encampment.

TRACING-BOARD, OR PLAN OF THE ENCAMPMENT.*

Its contour is a nonagon, in which is inscribed a heptagon; in the heptagon is a pentagon; in the latter, an equilateral triangle; and finally, in the triangle, a circle: these forms refer to the mystic numbers, 3, 5, 7, and 9. In the space between the heptagon and pentagon, and parallel to the sides of the latter figure, are five standards, designated by the letters U. G. N. E. T. The standard, T., is purple, and on it is embroidered the Ark of Alliance, with the motto "Læus Deo." The standard E. is azure; its device is a golden lion, with a collar about his neck, and holding a key in his mouth; motto, "Ad majorem Dei gloriam." The standard N. is silver, it displays a winged heart, surmounted with flames; above which, is a laurel wreath. The standard G. is green, having upon it, a crowned double-headed eagle, holding a sword in the right claw, and a bleeding heart in the left. The standard U. is gold, and on it is a bull.

On the sides of the nonagon, are nine tents and flags, and at the angles, nine pennons, of the same colors as the flags of the tents that precede them. The pennons are designated by letters disposed from right to left in the following order: I. N. O. N. X. I. L. A. S. These nine tents represent the divisions of the Masonic army, as follows:

* See engraving, page 4.

Tent I., named E.—flag and pennon blue; represents the three symbolic grades. Tent N., named J.—flag and pennon green; the tent of the Perfect Masters. Tent O., named A.—flag and pennon red and green; the tent of the Intendants of the building and Intimate Secretaries. Tent N., named J.—flag and pennon checkered red and black alternately; the tent of the Provosts and Judges. Tent X., named P.—flag and pennon black; the tent of the Grand Master Architects and Masters Elect of Nine. Tent I., named J.—flag and pennon black and red; the tent of the Sublime Knights Elected and Masters Elect of Fifteen. Tent L., named N.—flag and pennon red; the tent of the G. E. P. and S. Masons. Tent A., named Z.—flag and pennon light green; the tent of the Knights of the E. or Sword. Tent S., named M.—flag and pennon white, spotted with red; the tent of the Princes of Rose-Croix, K. of the E. and W., and the P. of Jerusalem.

TITLES.

The assembly is styled a Sovereign G. Consistory of Princes of the Royal Secret. The Master is styled Sovereign of Sovereigns, Grand Prince, Illustrious Commander-in-Chief; in the work, he is styled Sovereign Grand Commander; he represents Frederick the Great, king of Prussia. The Wardens are called First and Second Lieutenant Commanders; and the Orator, Minister of State. Beside these officers, there is a Grand Chancellor, Grand Architect, Grand Secretary, Grand Treasurer, Grand Master of Ceremonies, Expert Brother, Grand Captain of the Guards, Standard Bearer, Sentinel, and two Guards.

DRESS.

The presiding officer is clothed in the modern costume of royalty; he is armed with a sword and shield. On a table before him, are his scepter and a balance. The L. Commanders have, also, swords and shields, and military hats. The officers, and at least six of the members, should be clothed in red, and stationed in the East. Neither the officers or members in costume wear any apron. They wear the Order, from which is suspended the jewel, a golden Teutonic cross.

Order,—black, with silver embroidery; at its extremity, is embroidered a red cross, in the center of which is a double-headed eagle, in silver; the Order is lined with red, and on the lining is a Teutonic cross in black.

The girdle, or sash, is black, fringed with silver, with a red cross embroidered in front. The apron is white, lined and bordered with red; on the flap, is a red cross, embroidered with silver. In the center of the apron, is the plan of the Encampment.

BATTERY.



HOOR FOR THE DEPARTURE OF THE ARMY.

The fifth hour after sunset.

SOVEREIGN GRAND INSPECTOR-GENERAL.

THE THIRTY-THIRD AND LAST GRADE OF THE ANCIENT AND ACCEPTED RITE.

INTRODUCTION.

This is an official grade, and is only conferred on those who are elected members of the Supreme Council, which is the chief and governing body of the Ancient and Accepted Rite. The circumstances under which this body was created, by Frederick the Great, in 1786, have already been briefly narrated in the introduction to this work. As there can only be one Supreme Council in any country (except in the United States, where two are allowed), and as the number of active members of which it is composed, can not exceed nine, the number of Sov. G. I. G. must necessarily be very limited. Sometimes members of the S. C. resign their seats in that body, in order to make room for brethren on whom they wish to confer the powers of this grade, and in this way the number of S. G. I. G. may, and very often does, exceed the prescribed number. Supreme councils exercise control over all the grades *above* the sixteenth (Prince of Jerusalem). In the Northern Masonic jurisdiction of the United States, they exercise control over *all* the grades, from S. M. up.

DECORATIONS.

Hangings,—purple, with skeletons, skulls, cross-bones, &c., painted or embroidered thereon. In the E. a magnificent throne, with a purple canopy, trimmed with gold, over it. Beneath the canopy, is a transparency, representing a Delta; in the center of which is seen the ineffable name. Near the center of the room, is a quadrangular pedestal, covered with scarlet cloth, on which rests an open Bible, with a naked sword across it. On the north of the pedestal stands * * * * * holding the white banner of the Order in the left * * * * * and a poniard in the right, in the attitude of striking. Over the door of entrance, within the hall, is a blue scarf, bearing the device,—**Deus numque Jus.** In the E. a five-branched chandelier; in the W. one with three branches; in the S., one with two branches, and in the N., one with a single branch,—making, altogether, eleven lights.

TITLES.

The assembly is called a Supreme Council. The Master is styled Most Potent Sovereign Grand Commander; he represents Frederick the Great, king of Prussia. There is but one Warden; he is styled Illustrious Lieutenant Grand Commander. The other officers are,—an Illustrious Treasurer of the H. E.; an Illustrious Secretary of the H. E.; an Illustrious G. M. of Cer.; and an Illustrious Captain of the Guards. The members are styled Illustrious Sovereigns Grand Inspector-Generals.

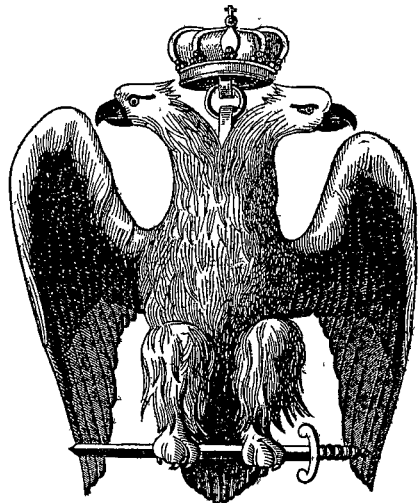
In the N. jurisdiction, U. S., two officers have been recently added, a G. Chancellor, and an Assistant Secretary of the H. E.

DRESS.

The Most P. S. G. C. is clothed in a crimson satin robe, trimmed with white; and wears a crown, with a naked sword in his right hand. The L. G. C. wears a blue satin robe, and a

ducal crown, and has a naked sword in his right hand. The Captain of the G. T. wears an ancient military costume. All the members wear the Order and jewel, and in addition, a red Teutonic cross attached to the left side of the coat.

Order,—a broad white watered silk ribbon, trimmed with gold; at the bottom, a white, red and green rosette, trimmed with gold. Where the Order crosses the breast, is embroidered, in gold, a Delta surrounded with rays, with the figures 33 in Arabic characters in the center, and on two of the sides, a poniard directed toward the center. The Order is worn from the left shoulder to the right hip.



Jewel,—a large double-headed black eagle, crowned; with wings extended; holding a sword in his talons; the beak, claws, and sword, are of gold. The jewel is worn suspended from the bottom of the Order, or from a gold chain, hung around the neck.

HOURS OF WORK.

From the time when the word of the Order is given, until the morning sun begins to illumine the Council.

BATTERY.

