

This book is the property of The Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America.

It is issued to.....

of.....Temple in the Oasis

of.....AS A LOAN

OBLIGATION

I pledge my word of honor to keep this book safely, and to hold it subject to the order of the Imperial Potentate. I agree to transfer it to my successor in office, requiring his signature hereto.

In the event of my death, while custodian of this book, I request my legal representatives to deliver it, at once, to the presiding officer of the Temple named above.

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RITUAL

OF THE

ANCIENT ARABIC ORDER

OF THE

NOBLES OF THE MYSTIC SHRINE

FOR NORTH AMERICA



ISSUED UNDER AUTHORITY OF

THE IMPERIAL COUNCIL FOR NORTH AMERICA

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AUTHORITY FOR THE USE OF THE RITUAL

The original Ritual was compiled by Dr. Walter M. Fleming, one of the founders of the Order; revised by the Imperial Council in 1894; again revised in 1919; and further revised at the Fifty-Third Annual Session of the Imperial Council in 1927.

THE RITUAL

“The Ritual as promulgated by the Imperial Council for the use of the Order shall be literally followed by every Temple, and no alterations or additions shall be made to the Ritual, except by authority of the Imperial Council, and every departure therefrom shall subject the offending Temple and its officers to censure and such punishment as the Imperial Council may inflict.”

(Imperial Council By-Laws, Sec. 108.)

This revision was adopted at the Seventy-First Annual Session of the Imperial Council, A. A. O. N. M. S., held in Chicago, Illinois, July 10 and 11, 1945.

HUBERT M. POTEAT,

ALFRED G. ARVOLD,

Committee on Revision of Ritual.

INSTALLATION OBLIGATION

Previous to the Installation of the Official Divan-elect, the retiring Potentate must require their assent to the following obligation, namely:

“I (*name in full*) do solemnly promise and vow that I will faithfully, and to the best of my ability, discharge the duties of the office to which I have been elected, and that I will strictly conform to the requirements of the Articles of Incorporation, By-Laws, Code, Regulations and Edicts of the Imperial Council for North America.”

(Imperial Council By-Laws, Sec. 32.)

ADDITIONAL OBLIGATION OF POTENTATE-ELECT

In addition to the foregoing obligation, the Potentate-elect, before his enthronement, must also give his assent to the following Ordinances:

DO YOU SOLEMNLY VOW, UPON YOUR HONOR:

That you will exert your best endeavors to promote the true happiness of your brother Nobles of the Mystic Shrine?

That you will endeavor to promote the general good of the Order, and to observe the solemnity of the ceremonies with profound respect and reverence?

That you will not acknowledge or have intercourse with any Temple which does not work under constitutional authority as recognized by the Imperial Council?

That you will ever maintain and support the authority of the Imperial Council for North America, and enforce obedience to its By-Laws, Code, Regulations and Edicts?

Do you submit to all these ordinances and promise to observe and practice them faithfully?

Answer:

(Imperial Council Code, Sec. 208.)

ANCIENT ARABIC ORDER
OF THE
NOBLES OF THE MYSTIC SHRINE
FOR NORTH AMERICA

OFFICIAL DIVAN

1. *Illustrious Potentate*...*Shayk*...In the East
 2. *Chief Rabban*.....*Emeer*...In the West
 3. *Assistant Rabban*.....*Sahib*... In the South
 4. *High Priest and Prophet*.....*Iman*...Right, in East
 5. *Oriental Guide*.....*Ayn*.....Right of East
 6. *Treasurer*.....*Chayzin*. Right of East
 7. *Recorder*.....*Katib*...Left of East
 8. *First Ceremonial Master*.....*Wakil*...Right of West
 9. *Second Ceremonial Master*.....*Alam*...Left of West
 10. *Director*.....*Malah*...In the North
 11. *Marshal*.....*Amal*...Left of East
 12. *Captain of the Guard*.....*Rays*...Inside Door
 13. *Outer Guard*.....*Hafiz*...Outside Door
- (Imperial Code, Sec. 204.)

The first seven officers are elected annually, and the remaining six are appointed by the Illustrious Potentate.

The Illustrious Potentate may also appoint as many Deputy Shayks, or assistants, as the ceremonies require.

COSTUMES AND JEWELS OF OFFICERS

(May be made plain or expensive, as desired.)

Illustrious Potentate.—Purple (velvet) Robe, or Domino, flowing sleeves, trimmed with yellow or gold braid; yellow or gold-cloth Sash; high purple and yellow silk or satin Turban, with Crescent, gold and jeweled. Jeweled Scepter, with Crescent at top.

Jewel of Office.—Pyramid, with large gold-surfaced Sun with Rays and a frowning face or visage, suspended from the left breast.

Chief Rabban.—Bright green (velvet) Robe, or Domino, full, flowing sleeves, trimmed with purple, and broad purple Sash; green and purple Turban, with Crescent at front.

Jewel of Office.—Pyramid, with silver Moon, suspended from left breast.

Assistant Rabban.—Blue (velvet) Robe, or Domino, large flowing sleeves, trimmed with orange, and broad orange Sash; blue and orange Turban, with Crescent at front.

Jewel of Office.—Gold-faced Pyramid, covered with silver stars, suspended from the left breast.

High Priest and Prophet.—Robe made of woven metal cloth, gilt, silver and colored like damask; flowing sleeves, and fringed broad gold and yellow woven metal-cloth Sash; tall, white Turban, crown-shaped, yellow, gold and black, jeweled; he carries a Crosier.

Jewel of Office.—Large, gold form of Book or Scroll, with Pyramid in silver on one page and Crescent on the other, suspended about the neck, hanging in front on the breast.

Oriental Guide.—Orange (velvet) Robe, or Domino, trimmed with purple; broad purple Sash,

Belt and Sword, orange and purple Turban, Crescent in front; he carries a long Arab Staff or Spear, trimmed at spear head with orange and purple ribbons.

Jewel of Office.—Pyramid, with gold-surfaced, panther-bodied, female-headed Sphinx, suspended from the left breast.

Treasurer.—Brown or snuff-colored Robe, or Domino, trimmed with purple; Turban, same material.

Jewel of Office.—Gold-surfaced Pyramid, with two silver keys on face, suspended from the left breast.

Recorder—Light brown Robe, or Domino, trimmed with green; Turban, same material.

Jewel of Office.—Gold-surfaced Pyramid, with two silver quill pens on face, suspended from the left breast.

First Ceremonial Master.—Light gray Robe, or Domino, flowing sleeves, trimmed with black; Turban, same material; Sash, Belt, Sword and Spear.

Jewel of Office.—Pyramid, with a pair of crossed silver Spears, suspended from the left breast.

Second Ceremonial Master, or Standard Bearer.—Dark gray Robe, or Domino, flowing sleeves, all trimmed with blue; Turban, same material; Sash, Belt, Sword and Spear.

Jewel of Office.—Pyramid, with two silver Guidons, on staff, suspended from left breast.

Marshal.—White Robe, or Domino, trimmed with orange, flowing sleeves, orange Sash; Turban white, orange, and gold-bound; he carries a Baton, or Rod of Direction.

Jewel of Office.—Pyramid, with a gold Sphinx head with large Crescent, with base on top of head, and points up, suspended from the left breast.

Captain of the Guard.—Dark green Robe, or Domino, flowing sleeves, trimmed with yellow; Turban, same material; yellow Sash; Belt and Sword.

Jewel of Office.—Pyramid, with two silver crossed Scimitars, suspended from the left breast.

Outer Guard.—Dark blue Robe, or Domino, trimmed with purple; Turban, same material; purple Sash; Belt and Sword.

Jewel of Office.—Pyramid, with one silver Scimitar, suspended from left breast.

Costumes for additional inside officers and members for secret work will be found in Instructions for Costumes.

INSTRUCTIONS FOR COSTUMES AND PROPERTIES

COSTUMES

The Robes, as prescribed for the first five Working Officers (whose titles are given on page 5), should reach to the floor. The High Priest should wear a full white Beard, Turban or Miter, and Sacerdotal Robes.

The Fez and Jewel of the Order should be worn at all meetings of the Temple. White Robes, Hoodwinks and Cables for the Candidates.

PROPERTIES

Usual Masonic Furniture may be used. Altar of Obligation; Altar of Incense; movable Ablution Laver or Urn; copy of the Bible, the Koran, and the Veda (all three of which must lie on the Altar

of Obligation whenever a Temple is in session, either for business or for ceremony); pair of Swords, a Scimitar. "The Black Stone" (black marble or stone a cubic foot in size or of reduced proportions); Potentate's Scepter, two Spear Staves for Ceremonial Masters, and Baton for Marshal; a Mallet, Chains, red and blue Fires, two Flash Torches or fire boxes to burn lycopodium; Altars covered or trimmed in black, with silver or white fringe about the edges, and decorated with appropriate insignia—Sphinx, Pyramid, Crescent, Urn, Sun, Moon, Stars, etc.; a Banner of green silk, fringed with Gold, and bearing the insignia of the Crescent and the Star; three drop curtains for the stage—one representing an Arab hamlet or tent scene, the second a desert scene, and the third a scene within the gates of the city of Mecca.

FORMULAE FOR INCENSE AND COLORED FIRES

Incense for Censer.—Fill the Censer two-thirds full of sand, cover it with one-half inch of table salt and saturate with spirits of wine. Place on this a tablespoonful of frankincense (olibanum), adding half the quantity of the balsam of Mecca (balm of Gilead) and a few pieces of gum of Arabian myrrh. This again having been saturated with spirits of wine, three or more aromatic pastilles of benzoin and cinnamon can be advantageously placed at the edge of the flame. Common salt and alcohol cause a deathly hue.

Colored Fires.—The desired colors, having been obtained from a pyrotechnist, may be used by making cartridges in very thin paper, or by placing them in an open pan, or in a metallic trough, say three-quarters of an inch in diameter; join two or more colors if a change be desired during the burning. Sprinkling with alcohol tends to destroy

the fumes and causes the fire to burn slowly. A trough a foot long will thus burn ten minutes.

OPENING OF TEMPLE

Perfect dignity and decorum should characterize these ceremonies.

Officers, when addressed, should reply by repeating the title of officer addressing them.

The Potentate, with one blow of the Gavel, or Scepter, calls the Temple to order, and speaks as follows:

Potentate.—The Officers and Nobles will assume their respective stations, and the Temple will come to order. Noble Assistant Rabban, inform the Captain of the Guard, and he his comrade, the Outer Guard, that our Temple is about to be opened for business and ceremony, and direct them to take heed whom they permit to enter.

Assistant Rabban.—Noble Captain of the Guard, inform your comrade, the Outer Guard, that our Temple is about to be opened for business and ceremony, and let each of you take heed who enters.

Captain of the Guard informs the Outer Guard and he closes the door.

Captain of the Guard.—Noble Assistant Rabban, the Outer Guard is instructed. We are under a double guard—a trusty officer without, vigilantly assisted by the Captain of the Guard within.

Assistant Rabban.—Illustrious Potentate, our sacred Temple is under a double and trusty guard.

Potentate.—Noble Chief Rabban, satisfy yourself that all present are Nobles of the Mystic Shrine.

To conserve time in opening the ceremonies, the Words may be taken up and the current Card shown at the door as members pass in, the Outer Guard being at his post as soon as the hall is opened; or the Chief Rabban, if not satisfied that all present are Nobles, must summon the Ceremonial Masters to his assistance and direct them to challenge such Nobles as may be strangers to them.

They then report to the Chief Rabban.

Whatever method is pursued, it is the imperative duty of the Chief Rabban to satisfy himself that every person present has exhibited his current Shrine Card and given the Pass-words.

Chief Rabban.—Illustrious Potentate, our Temple is secure and free from jeopardy. There are none present save Nobles of our Order.

Potentate gives ◎ ◎ ◎. All rise.

Potentate.—'Tis well. Since all present are Nobles of the Mystic Shrine and our Oasis is securely guarded, I proclaim _____ Temple regularly opened for business and ceremony. Noble Captain of the Guard, inform the Outer Guard. Noble Oriental Guide, prepare the Altar of our Shrine.

Patriotic anthem or other appropriate music.

Potentates may use a flag service in this connection. Salutes should be given in accordance with the regulations of the Imperial Council (see page 38).

Potentate gives ◎. All seated.

Regular business is then in order, as usual in all such bodies conducted on parliamentary law and rules, followed by reports of committees on candidates and balloting for the same.

When the initiation ceremony is about to begin, if the officers have not worn their robes during the business session, a pleasing effect is produced by having them informally retire to the robing room, whence they may march, when attired, into the hall by twos. The following order is suggested:

Ceremonial Masters, with Staves.

Arabs, by Twos.

Oriental Guide, with Scimitar, and Marshal, with Baton.

High Priest and Prophet, and Captain of the Guard, with Scimitar.

Chief Rabban and Assistant Rabban, with Scimitars.

Potentate, with Scepter.

Following the Arabs may be two Alchemists and any other officers the By-Laws of a Temple may specify.

When the officers thus formed are ready to enter, a Noble designated to take charge of the Temple temporarily gives ◎ ◎ ◎ and all rise.

The procession makes one complete circuit of the hall with organ march or other music, and on reaching the West, marches down the center toward the East, the lines gradually opening without orders, until the East is reached, when the two files halt, the Nobles facing inward, and the Potentate advances with stately tread between the lines to his station, where he turns and faces the assemblage. The other officers then advance two at a time between the lines, the two Rabbans first, then the High Priest and Captain of the Guard, and so on, until the last couple go forward. Each two salute the Potentate by giving the Salaam and retire by countermarching to their respective stations outside of the lines, one on either side. Each couple should wait, before advancing, until the preceding pair have saluted and retired. When all have gone through the ceremony and assumed their respective stations, the Temple is seated and the ceremonies begin.

To facilitate the grand entree, the Altar of Obligation should, if movable, be temporarily placed out of the way.

Any other ceremony deemed appropriate by Temples may be substituted for the above.

THE QUARREL INCIDENT

The quarrel incident, if used, should take place in the candidates' room, previous to the Prologue.

The quarrel incident, made a prominent feature of the ceremonial in some Temples of the Mystic Shrine, is not an obligatory part of the Ritual, and so it may be used or omitted at the discretion of the Illustrious Potentate, or as circumstances suggest its use or omission. The scenes, when properly enacted, teach an invaluable lesson of toleration and should impress upon the candidate the evil results of too hastily forming conclusions based upon partial understanding of actions and words, without full and impartial investigation of all circumstances and evidence bearing upon the case and of the reputation of the Nobles involved.

The first part or incident of the pretended quarrel and assault should take place in the candidates' room, between two Nobles rehearsed to depict the scene angrily and forcibly, yet avoiding vulgarity, profanity or possibility of injury to the combatants, or to candidates, who might interfere to stop the play. Particular care should be exercised to use no language that would prove objectionable or offensive to any candidate present. The details of the quarrel and assault may be arranged and carried through by the Nobles taking part in the contest, subject to the approval of the Illustrious Potentate.

The second part, or charges and trial scene, should take place in the presence of the Divan, before the delivery of the "Inspired Charge" (see page 28), or at such other appropriate time as the Potentate may direct. The charges and sentencing of the contestants should conform to Masonic practice sufficiently to satisfy the candidates that quick and formal justice follows any flagrant violation of decorum or of the laws of the Mystic Shrine. Dialogue and details of charges and trial should be arranged by the Illustrious Potentate, and only those appointed by him should be permitted to take part in the scene, in order that unseemly clamor or interruption of the proceedings in the presence of the candidates may be avoided.

If the Third Section is not used, the third part, in which the quarrel incident is explained, should be included in the informal Second Section of the Degree. The lesson in Toleration and Caution should be made impressive.

INITIATION CEREMONY

FIRST SECTION

Temple darkened. If the hall has a stage, it should be set to represent an Arab hamlet or tent scene. A drop curtain

may be painted to represent the tent scene. On Altar of Obligation, the Bible, the Koran, and the Veda, Holy Stone of black marble, and two crossed Scimitars. An Altar of Incense, with burning incense of myrrh, and a Laver of water, in the South, each halfway between the East and Altar of Obligation.

This section is intended to represent preparations for the pilgrimage to Mecca, and the Rabbans should be with the Potentate in the East, as if forming his council, the High Priest and Prophet in the East, a little to the right, as if distinct from the Council.

The development of Oriental scenes with a view to making this Section more impressive is permitted, but care should be exercised to preserve the spirit and theme of the Ritual.

Potentate.—Nobles First and Second Ceremonial Masters, you will retire to the outer gates and ascertain if any novices await our pleasure.

They approach the Altar and give the Salaam, retire, ascertain, and, returning before the Altar, report, after giving the salutation sign.

First Ceremonial Master.—Illustrious Potentate, there are without (*giving the number*) Sons of the Desert, who seek admission to our Mystic Shrine.

Potentate.—Nobles First and Second Ceremonial Masters, accompanied by the Marshal, retire to the outer gates of the Temple, perform your respective duties, and prepare these novices for reception into our Mystic Shrine.

They salute and retire.

(*Optional.*) *Potentate.*—Nobles: To promote the dignity and impressiveness of these ceremonies, each and every Noble is admonished to refrain from smoking and to preserve strict silence and decorum during the First Section.

The First and Second Ceremonial Masters and Marshal, assisted by other Nobles (if the class is large), prepare the candidates by taking off their shoes and substituting slippers, clothing them in white Dominos, and putting on handcuffs or tying the wrists. Masks should be provided so that at the proper time all candidates may be hoodwinked.

When preparations are completed, candidates are conducted to the door of the Temple and addressed as follows:

First Ceremonial Master.—My friends, you are about to assume, each of you, the character of a Moslem, whose duty it is, at least once in his life-time, to make a pilgrimage over the hot sands of the Desert, visit the Sacred City of Mecca, and ascend to the summit of Arafat, the Mountain of Mercy.

It has come to me that within the Temple, whose walls are here before us, a caravan is now forming to visit the Holy City. Let us, therefore, seek permission to join them, for strange is the road, and difficult indeed for those who have never gone that way.

Alarm of ◎ ◎ ◎ is given in a loud manner by the Marshal. Oriental Guide goes to the door, draws an endless chain over the door knob, noisily works bolts and locks, opens the door and says:

Oriental Guide.—What is the cause of this clamorous alarm? Who dares intrude upon the ceremonies of our Mystic Shrine?

First Ceremonial Master.— ——— (*the number of the novices*) poor Sons of the Desert, weary of the hot sands and the burning sun of the plains, humbly crave shelter under the protecting dome of the Temple.

Oriental Guide.—How may we know them to be worthy, and not of treacherous or ignoble purpose?

First Ceremonial Master.—The character of each has been weighed in the balance and not found wanting. I espouse their cause and sanction their reception with the secret pass.

Oriental Guide.—Give me the pass.

First Ceremonial Master.—Advances and whispers "M****."

Oriental Guide.—'Tis well; let them enter.

Directly after entering the Temple, candidates are halted and addressed as follows:

PROLOGUE

The selection of the Orator to deliver the Prologue to the candidates should be given careful consideration. A man of acknowledged moral standing in the community, of gifted oratorical ability, and one whose example and words are accepted and followed should, preferably, be assigned to this task. Where a regularly appointed Orator is one of the Divan Officers of a Temple, the Prologue, as well as the Inspired Charge, may be assigned to him.

Orator.—Brethren: The purpose of the Order of the Mystic Shrine is the teaching of the broad principles of Toleration, Charity, Benevolence and unselfish Friendship.

Within our Temple will be found the common ground upon which upright men may meet in harmony and frank good-fellowship without fear of discussion of sectarian, political or personal differences.

In harmony with our Oriental rites, we designate the Deity as Allah; but in so doing, we speak not in the narrow meaning of the Mohammedan, but in reverent adoration of the Supreme Architect of the Universe, "in whom we live and move and have our being."

With us you need apprehend no actions or words of such a character as to violate your accepted standards of generosity, hospitality and friendly courtesy.

We shall ask of you only that which you may confidently expect to have freely extended to you by each and every Noble of the Mystic Shrine.

Here the cares, anxieties, vexations and struggles of our daily life are laid aside and temporarily forgotten, while we enjoy the beneficial relaxation

of fraternal friendship and harmless amusement, in which, for the time being, you may be called upon to take an active and prominent part; but with the full assurance that you will not be subjected to anything even bordering upon vulgarity or indecency. The underlying principles of our Order are: "Pleasure without intemperance, Hospitality without rudeness, Jollity without coarseness."

Now that you have been elected to be numbered with the Nobility, I must admonish you that your future actions must be such as will cast no stigma or stain upon the Order with which you seek to become associated. You will be expected to assist in upholding the reputation and character of the Mystic Shrine in the world without, as well as within the portals of our Temple.

The Fez, the insigne of a Noble of the Mystic Shrine (*display it*), you are particularly admonished never to wear in any company or place in which you would decline to introduce your mother, wife, sister or daughter. Never forget this.

And remember always that when you place upon your head the red Fez of a Shriner, you are symbolically tying about your waist the white Lambskin Apron of a Master Mason. Your first duty has always been, is now, and will forever be, to the old Mother Lodge, for you received there the highest degree you will ever receive, this side of Paradise—the degree of Master Mason. The light that has shone upon you from the beautiful ceremonies of the Scottish and York Rites, and the warm and gracious glow that will bathe your soul today in the Shrine, impose on you a sacred obligation—to carry back to your Blue Lodge your new illumination and inspiration. Thus you will be at once a better Master Mason and a better Shriner.

NOTE.—An entertainment of Oriental character may now start before the Divan.

Candidates advance, preceded by the Guides and Marshal, in a column of twos, the Ceremonial Masters bringing up the rear. Gong sounds. Altar fires burn. Potentate gives ◎ ◎ ◎, calling up the Temple, and choir sings appropriate march. After making one complete circuit of hall very slowly, candidates are presented in the East.

Oriental Guide then gives vigorous alarm.

Potentate.—What strange intruders have we here? Our pleasures were most perfect and should be sacred from this turmoil and display.

Oriental Guide.—Illustrious Potentate, 'tis I who have ushered in these (*giving number*) poor Sons of the Desert, who, being weary of the hot sands and the burning sun of the plains, humbly crave that sacred boon to the weary traveler—shelter under the protecting dome of our goodly Temple. I commend them to your favor, having found them worthy, and not of treacherous or ignoble purpose, each having passed the ordeal of the Secret Ballot of our Shrine and being vouched for by a Noble with our Secret Pass.

Potentate.—Noble Guide, know you the penalty of broken faith, and do you stand forth as hostage for them all?

Oriental Guide.—Illustrious Potentate, I do.

Potentate.—So be it, then. The caravan is now being formed for the pilgrimage across the hot sands of the desert to Mecca. If they would go with us, let them be as servants unto us. Conduct them once again about our Shrine, and to our Noble High Priest, that he may imprint upon the tablets of their memories a knowledge of the duties they do here assume.

Candidates conducted around to the High Priest; music or chanting of the choir as they march. Fire burns on Altar of Incense. When they face the High Priest, the following prayer is either recited by him or chanted by the choir:

PRAYER

Priest or Choir.—In the name of Allah, Merciful, Compassionate. Praise be to Allah, the Lord of all creatures, the Most Merciful, the King of the Day of Judgment! Thee do we worship and of Thee do

we beg assistance. Direct us in the right way, in the way of those to whom Thou hast been gracious; not of those against whom Thou art incensed, nor of those who go astray. O Allah! invest us of the Temple with justice and mercy, and our coming disciples with strength and fortitude. Thus do we appeal.

Priest.—Strangers, are your motives for coming among us honorable, pure, and free from hope of gain or pride of knowledge?

Candidates.—They are.

Priest.—Have you a belief in the existence of Deity?

Candidates.—I have.

Priest.—Have you a desire to promote justice and suppress wrong?

Candidates.—I have.

Priest.—Are you willing to jeopardize your life, if need be, to punish the guilty, protect the innocent, and labor in the cause of justice, truth and humanity?

Candidates.—I am.

Priest.—Have you still a desire to unite with us, in the inseparable bonds of the Mystic Shrine, for the purposes to which you have assented?

Candidates.—I have.

Priest.—If you have answered in sincerity and truth, I can assure you that no conflicting sentiment or requirement here will compromise your principles or your duties in the outer world, be they what they may. Our alliance, or the Order of the Mystic Shrine, is ancient, honorable and secret. It is devoted to the cause of justice, truth and mercy. It is as ancient as the cornerstone of Mohammed's

Temple at Mecca, as secret as the Moslem oath that bound the tribes of Arabia to Allah, as honorable as the faith of our fathers; and from its vows, when once recorded, there can be no retraction nor departure. We know no retrocession. Justice is on our escutcheon. Charity beyond reason we do not expect; virtue must be regarded for its priceless worth, and morality observed for the general good of all. We require absolute secrecy, and desire all our disciples to hold an interest in our noble cause, and a just observance of the tenets of our faith. Let these preliminary teachings be deeply engraven upon your hearts, that you may not forget them. They are priceless, when well observed, and attributes that cannot be bought with paltry, sordid gold. By the existence of Allah, and the sanctity of our Kaaba¹ at Mecca, we greet you, and in commemoration of the Arab's faith, we accept your answers as sincere. You will now be permitted to proceed in the rites and ceremonies of the Mystic Shrine. The Oriental Guide and escort will conduct you onward, while you reverently lend an attentive ear to our preparatory service.

Gong, music, and Arabic chant. Candidates proceed slowly around. Colored fires between recitations.

Potentate.—To whom shall be meted out the boiling waters to drink, that they shall burst their bowels and be cast into molten lava to be consumed? The infidels, who wait until the last hour of justice.

Gong, music, and chant.

Chief Rabban.—Let us be of the number of those who drink at the fountain of incorruptible waters, and rivers of milk, the taste whereof changeth not; and rivers of wine, pleasant and purifying to those

¹ Pronounced Káh-ah-bah.

who drink; and who enter into the vineyards, where fruits rare and plenty ever abound, and no evil exists.

Gong, music, and chant.

Assistant Rabban.—He who follows the plain declaration of his spiritual guide will ever avoid those whose works have been prompted by the devil and who are led into evil.

Gong, music, and chant.

Priest.—Whoso seeketh Islam earnestly seeks true direction; but those who swerve from truth and justice shall merit and reap abundance of chastisement.

Gong, music, and chant.

Chief Rabban.—Be ye all possessed of the faculty of distinguishing and the power of choosing that which is for good, for the punishment of each shall be equal to the measure of his sin.

Gong, music, and chant. Music continues until candidates are halted in the East.

Potentate.—Sons of the Desert, you have advanced through the preliminary ceremonies of the Mystic Shrine as far as it is possible unobligated. Before proceeding further in our course, you will be required to assume a solemn and binding vow, inseparably uniting yourselves with us, from which, when taken, there can be no retraction nor departure; but, I assure you, therein is not contained a sentiment exceptionable to an honest, upright man, be his beliefs what they may. Are you willing to assume this vow?

Candidates.—I am.

Potentate.—Noble Oriental Guide, conduct these Sons of the Desert toward the setting Sun, advance them to the Altar of our Shrine, and there, in the

form of a Crescent, let them kneel and assume the Arab's vow.

Oriental Guide.—You may approach the Altar only after purification. See, the Prophet comes (*High Priest advances*) to witness your performance of this rite.

Priest.—Each of you dip your fingers in the water and touch your forehead.

Movable laver or cup used. When all candidates have purified themselves, *Oriental Guide* says:

Oriental Guide.—In purity and innocence you may now approach the Altar.

Candidates conducted around to the West and to the Altar of Obligation, amid sound of gong and music.

When all have been caused to kneel at the Altar, the choir sings "Allah! Hear the Arab's vow."

Potentate gives ◎ ◎ ◎, calling up the Temple, and advances to the Altar, other officers forming a crescent behind him facing toward the Altar, the Priest on the right of the Potentate.

Potentate.—Noble High Priest, lift the Holy Bible into view of the novices, and you, Noble Chief Rabban, lift the Koran, and you, Noble Assistant Rabban, the Veda, that each may vow by that which he holds most sacred, for his vows will be recorded.

As each officer is addressed, he advances to the Altar, raises the book indicated and holds it in view of the novices during the vow. The Potentate makes slight pauses to allow each one addressed to perform the duty assigned him before addressing the next.

Potentate.—If you are still willing to assume the vow, say I, pronounce your name in full, and repeat after me:

Do now call upon Allah and these Nobles to witness that I willingly and sincerely assume the vow of a Noble of the Mystic Shrine.

The Officers in the Crescent (solemnly).—Then keep it secret as the grave.

Responses to be repeated separately in succession by the Chief Rabban, Assistant Rabban, and High Priest and Prophet.

Potentate (to candidates, who repeat).—I do now consent to the conditions of this vow.

The Officers in the Crescent.—They are written in our Secret Archives.

Responses to be repeated separately in succession by the Chief Rabban, Assistant Rabban, and High Priest and Prophet.

As the officers make response in concert, an excellent effect is produced by having lycopodium flashlight accompaniment.

Potentate.—Now, Sons of the Desert, repeat further:

I will keep in my heart all the secrets of the Mystic Shrine.

I will follow its lead in all good works.

I will abide by its rules and regulations.

I will not oppose its purposes.

Allah is my witness; I take refuge in Him.

And now, upon this Sacred Book, I register my solemn vow, binding myself thereto, and also to the obligations of the prerequisite to this membership, as long as my life shall last.

In willful violation whereof, may I incur the fearful penalty of having my eyeballs pierced to the center with a three-edged blade, my feet flayed, and I forced to walk the hot sands upon the sterile shores of the Red Sea, until the flaming sun shall strike me with a livid plague. And may Allah, the God of Arab and Mohammedan, the God of our Fathers, support me in the entire fulfillment of the same.

Priest.—Release these Sons of the Desert. They are now of noble birth. Their vows are recorded.

Candidates are unbound by Ceremonial Masters.

Assistant Rabban.—In testimony of your sincerity, salute the sacred Black Stone from Mecca, which is a cube, the form of the Kaaba, the house of Allah, the type of the spiritual and material universe. Noble Second Ceremonial Master, present the Black Stone for each novice to salute.

Each candidate touches the stone with the fingers of his right hand, and then touches his lips, the Second Ceremonial Master quietly instructing him in this duty.

Potentate.—Sons of the Desert, you are now each a Noble of the Mystic Shrine, a Shereef.

NOTE.—The combination of First and Third Sections is optional. At this point, the newly created Nobles may be invested with the secret words, token, signs and other necessary information pertaining to the Order.

This optional arrangement immediately follows this note. If it is desired to use the Third Section, these explanations should be omitted here, and the work resumed at the response of the Chief Rabban immediately preceding the Inspired Charge.

Priest.—Illustrious Potentate, this night is sacred to the feast of the birthday of the Prophet (*or the name of any other feast day may be substituted, according to the notice for the meeting*), and I trust you will invest these newly created Nobles with our secret words, token and signs, so that they may be able to attend the feast.

Potentate.—So be it. It is a law of the Mystic Shrine, which has come down to us from the remote past, that every Noble who becomes familiar with our secret words, token and signs shall be exempt from the tortures that are inflicted upon the ignorant.

Therefore, I counsel you to pay strict attention to my words. Noble Oriental Guide, salute your Potentate. (*Guide salutes, giving the Salaam.*) This salutation is made when you address the Illustrious Potentate, and at the Altar when entering or retiring from the Temple. It is termed the Salaam. Noble Chief Rabban, give me the sign of our Order. (*Chief Rabban makes the sign over his heart.*) You will observe that he makes the C*****, with the points up. This sign, as well as the Salaam, should be given at the Altar when a Noble enters or retires from the Temple. Nobles Chief and Assistant Rabbans, exemplify to the Nobles the Mystic Grip. (*Rabbans impart the Grip.*) This Grip is recorded in the ancient history of the Hellenes among their accounts of the Mysteries. Noble High Priest and Prophet, give me the first secret word of the Mystic Shrine.

Priest.—“M****.”

Pronounce, spell, and pronounce again, and candidates repeat.

Potentate.—This will insure your passage through the outer gate of any Temple of our Order in North America. Noble High Priest and Prophet, give the Second or Grand Word.

Priest.—“N*****.”

Pronounce, spell, and pronounce again, and candidates repeat.

Potentate.—This will enable you to pass through the inner gate of any Temple of our Order. Noble Chief Rabban, pronounce the Moslem greeting.

Chief Rabban.—“Es Selamu Aleikum.”¹

Potentate.—What is the answer?

Chief Rabban.—“Aleikum Es Selam.”²

¹ Pronounced Es Seláhmú Aláyikum.

² Pronounced Aláyikum Es Seláhm.

Potentate.—These are Arabic words and mean “Peace be on you,” and “On you be the Peace.”

Potentate.—The emblems and jewels of the Shrine are the characteristic insignia of the Oriental Nation from which our Order emanates. They are the Crescent, Pyramid, Sphinx head, panther-bodied female Sphinx, the Urn, Sun, Moon, Stars, etc., and are used to decorate our Tombs, Banners, Draperies, Costumes, Regalia. The original and universal emblematic jewel is the Crescent, formed of two nails from a tiger’s paw, united at their bases with a band of gold, and with a ring at the base to suspend it as a charm or jewel, the points hung downward. The gold band should be decorated with a Sphinx head on one side, a Pyramid with an Urn upon the other, the name of the owner and the date of his receiving the Order engraven upon the sides.

Inside the circle is the word “Allah,” which, in the Mystic Shrine, is used in the generic sense only to represent the Supreme Architect of the Universe, and the motto of the Order, which is “Robur et Furor,” signifying “Strength and Fury.” Every Noble of the Shrine is entitled to wear this Jewel. Each member is also entitled to receive a Diploma, or Certificate of Membership, made out in his name and bearing his signature. This Diploma is issued by the Imperial Council of the Order, and is procured from the Recorder of our Temple.

Each member of the Shrine is also provided with an annual card, upon the payment of his yearly dues to his Temple. No Noble can be admitted to his own or any other Temple of the Order except he exhibit to the Temple to which he desires admittance a Certificate or Shrine Card, signed by the Recorder of his Temple and bearing the seal thereof, certifying that he is in good and regular standing. Such Certificate, or Card, shall be in effect only for

the period indicated thereon. Immediately upon receipt of this Card, it must be properly signed by the Noble entitled to it, and care should be exercised to prevent its falling into the hands of an impostor.

At this point, the Potentate shall inform the candidates of the great humanitarian enterprise of rehabilitating crippled children, sponsored by the Imperial Council, emphasize any other opportunities for unselfish practical service in the Shrine, and enjoin upon them the duty of visiting at the earliest opportunity one of the Units of the Crippled Children's Hospitals.

Potentate.—And now, Nobles of the Mystic Shrine, when you have safely passed the Moslem test, your proud title will have been rightly earned and the tents of the Faithful will be forever open to you. You will be permitted to eat salt with us and to share our hospitality. We offer you our fervent wishes for your future welfare. Let our portals again be opened wide and our sterile sands covered with verdure and bloom.

Potentate gives ©. Temple seated. Candidates directed to rise and conducted to the East by the First Ceremonial Master.

Chief Rabban.—Sons of the Desert, your prayer is granted; your vows are recorded; you shall enter the great caravan now about to traverse the hot sands of the Desert, and be as servants unto us. Valor and constancy shall be rewarded. If you bear bravely the Moslem test and prove your fidelity to our cause, you shall receive, when we reach the sacred city of Mecca, the rewards that await the faithful. We do not expect all to join in active part, but those who may not unite in the task must applaud our deeds, and not in silence suffer an adverse faction to gain sway. With this admonition, I yield you up to your Guide and his cohorts, who will conduct you to the outer gates and blindfold you, when one by one you will be subjected to the Moslem test. Should an unforeseen disaster occur, we are in duty bound to honor those who are near and dear to you.

SECOND PART OF QUARREL SCENE MAY BE USED HERE.

Ere you depart, hearken to the inspired charge revealed at Mecca, which teaches tolerance, and encourages a wholesome respect for the sincere religious beliefs of others.

INSPIRED CHARGE

Potentate may assign the recitation of the Charge. To be effective, it should be given by some Noble who possesses oratorical or dramatic ability.

Powers supreme, they shift and fix thy lot,
 Then bring release—and death remembers not.
 They either wound, or kill, sustain, create,
 They rule thy destiny—command thy fate.
 With us, thou mayst no sacrilege suspect,
 But all mankind's religions shouldst respect
 As good and worthy—e'en believing none.
 The bronze-skinned savage, who adores the Sun,
 And bows before that flaming eye in fear,
 Should not be scoffed at, if his voice sincere
 In simple wordings swelleth forth in prayer,
 To one who warms and feeds him by his glare.
 The Parsees, kneeling to their God of Fire,
 Ascend with cheerful steps a blazing pyre,
 To perish faithful—girt with strong belief;
 Do they not merit for their martyred grief
 An envied life of joys in other spheres,
 As consolation for their earthly fears?
 Cannot a noble heart in Turk or Greek
 Beat strong and true, and Allah's blessing seek?
 The splendors of the Oriental Rites,
 The pageants, jeweled costumes, countless lights,
 The wailing Dervishes with sandaled feet,

The censers swinging with their perfume sweet,
 The sumptuous Mosques, marvels of Eastern art,
 The domed Tekkés, chiseled in every part
 With crafty hand, till stone resembles lace,
 A glorious tribute time cannot efface;
 The sensuous music, velvet to the ear,
 Monotonous of rhythm, deep, sad, austere,
 Yet soul-vibrating, mystic, gravely sung,
 By throat melodious and fervent tongue;
 The great Iman, robèd in white and blue,
 The Zaims, defenders, eunuchs, retinue,
 Steel, Gold, and Glory, royal Pomp immense—
 Does this not speak to Eye, to Soul, to Sense,
 Persuading all, as loud the Muezzin drones,
 "Allah is great, Mohammed's Love atones"?
 Bestir thyself; the Arab's path begin!
 Arouse! go forth, and expiate thy sin!

The Noble who recites the Charge should also give the following paragraph, and there should be no break between the two:

And may Allah protect you and support you, that you be not cast into "Al Hotama"!¹ Now let our secret vaults yawn to their width, that the vapors of damp stagnation may pass away! Open the passage to the desert and disperse our trusty Arabs in full array for the Moslem test! Away!

Candidates are rushed out by the Arab Patrol with all the noise and racket possible.

SECOND SECTION

This section is intended to typify the journey across the Desert and should embrace any features which will serve this idea. Any speech or dialogue

¹ Accent strongly the first syllable.

introduced, however, should be made to explain or illustrate scenes and incidents likely to occur in a desert journey.

If the First and Third Sections are combined, some explanatory remarks may be desirable.

A drop curtain may be painted for the stage to represent a desert scene; heated sands or electrical carpets may be introduced, as well as the slide, typical of Mount Arafat, the Mountain of Mercy near Mecca, which all pilgrims are supposed to visit.

Temples should be provided with paraphernalia to work whatever device is most acceptable.

Nothing savoring of vulgarity or brutality shall be used.

The SHRINE is "A Playground for Masons."

It is devoted to pure, clean fun—the funnier the better. We never forget, however, that we are Masons. Each Potentate is held responsible for the decorum of his own Temple, and he must impress on the mind of every officer and worker under his administration that nothing of an obscene, vulgar, profane, irreligious, or objectionable character will be permitted in any part of the secret rites of the Mystic Shrine. Any Noble who violates this warning must be disciplined at once, and thereafter excluded from taking part in Shrine work.

Potentates who fail to observe these instructions, without deviation, will be held strictly to account by the Imperial Potentate, or his representative, and upon being found guilty of permitting any violation of this admonition may be removed from office, pending action by the Imperial Council.

THIRD SECTION

NOTE.—The use of the Third Section is optional. As has been stated in a previous note, if explanations carried in this Section are made in that portion of the First Section just following the Obligation, they may be omitted here.

As this section is intended to exemplify the reception of the caravan at Mecca, the stage should be set or a drop curtain painted to represent the vicinity of the gate of that city. The gate or entrance to an Oriental City was the scene of most of its festivities.

The Kaaba may be placed in position in the West, or in any convenient part of the hall. It should be represented by a table on which are some glasses of wine and a few eatables. The tables can be hidden from view by a framework, which should be covered by a black cloth appropriately ornamented with Oriental insignia. This black cloth represents the Kisweh, which always covers the Kaaba at Mecca, and which is removed once a year to give place to a new one. The renewal of the Kisweh is the occasion of imposing ceremonies among the followers of Islam. The fighters or quarrelers of the Second Section may be hidden behind curtains which can be quickly drawn, exposing them to the gaze of the candidates and those assembled. They may each be provided with a glass of wine, or they may assume any pose that will reveal them as dwelling together in peace and harmony.

When all is in readiness, the candidates should be conducted to the door.

The First Ceremonial Master gives ◎ ◎ ◎ in a loud manner. The Oriental Guide responds.

Oriental Guide (opens the door).—What is the cause of this clamorous alarm?

First Ceremonial Master.— ——— (*the number of novices*) Sons of the Desert seeking the secrets of the Mystic Shrine. They have traversed the hot sands of the desert undismayed.

Oriental Guide.—Give me the Mystic Pass!

First Ceremonial Master advances and whispers,
“N*****.”

Oriental Guide.—Let them enter.

Candidates conducted to the East and there halted in charge of Oriental Guide.

Potentate.—Noble Oriental Guide, whom bring you hither?

Oriental Guide.—Illustrious Potentate, they are the newly created Nobles who became as servants unto us when we set forth on the pilgrimage to the Holy City. They have passed through the ordeal of traversing the hot sands of the desert undismayed. They have been faithful, and now await their reward.

Potentate.—Children of the Prophet, I welcome you to the Holy City. You have endured the trials which fall to the lot of every Noble of the Mystic Shrine, and I shall now impart to you a knowledge of our secrets, the most valued gift in my possession.

I trust that the lessons of this pilgrimage have made a lasting impression on your mind.

¹ [Not the least in importance is the lesson taught you a few moments ago, when you beheld what some of you may have thought to be real and brutal strife. *Curtains drawn quickly aside, disclosing the parties to the quarrel, as before described. After a short pause the curtains are replaced and the Potentate continues.*] Be not too ready to condemn a

¹ The words enclosed in brackets and the tableau are to be omitted if the quarrel is omitted from the work.

Noble. Take time to consider whether he has forfeited his title as a citizen, as an honorable man, and especially as a Noble, before you condemn his acts, no matter what they may be, or what they at first glance may seem to be. Remember also, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Heed well this lesson.

Priest.—Illustrious Potentate, this night is sacred to the feast of the birthday of the Prophet (*or the name of any other feast day may be substituted, according to the notice for the meeting*), and I trust you will invest these newly created Nobles with our secret words, token and signs, so that they may be able to attend the feast.

Potentate.—So be it. It is a law of the Mystic Shrine, which has come down to us from the remote past, that every Noble who becomes familiar with our secret words, token and signs shall be exempt from the tortures that are inflicted upon the ignorant.

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Potentate.—And now, Nobles of the Mystic Shrine, your proud title is rightly earned and the tents of the Faithful are forever open to you. Eat salt with us and share our hospitality, while we offer you our fervent wishes for your future welfare. Let our portals again be opened wide and our sterile sands covered with verdure and bloom.

CLOSING OF THE TEMPLE

After the Banquet, the closing ceremonies may be omitted, unless there is some business requiring attention, in which case the Temple is called to order with one blow of the Gavel, or Scepter, by the Potentate.

When Temples do not follow ceremonials with a banquet, the Temple may be closed at the conclusion of the work, under the Short Form, as follows:

Potentate.—Waiving all form and ceremony, I declare _____ Temple closed.

Potentate.—Have the Officers about the body of the Temple any further business to bring up at this time?

Have the Nobles present anything to offer?

If there is no further business, I shall proceed to close.

Noble Assistant Rabban, inform the Captain of the Guard, and he his comrade, the Outer Guard, that I am about to close _____ Temple, and direct them to observe their duties.

Assistant Rabban.—Noble Captain of the Guard, inform your comrade, the Outer Guard, that the Illustrious Potentate is about to close _____ Temple. You will both observe your duties.

Captain of the Guard informs the Outer Guard.

Captain of the Guard.—Noble Assistant Rabban, the Outer Guard is informed.

Assistant Rabban.—Illustrious Potentate, the Guards are informed.

Gives ◎ ◎ ◎, calling up Temple.

Potentate.—Nobles of the Mystic Shrine, our labors are ended, and I now declare _____ Temple of this Order duly closed until its next regular Session, unless otherwise specially convened, in which case of emergency, due and timely notice will be given.

Noble Oriental Guide, secure the treasures of our Altar.

Noble Captain of the Guard, inform the Outer Guard.

(*Gives* ◎.) Nobles, you may now disperse.

The Imperial Council, at its Seventy-First Session, in Chicago, Illinois, July 10 and 11, 1945, also authorized the following:

1. The Pledge of Allegiance:

I pledge allegiance to my flag and the country for which it stands; one Nation indivisible, with liberty and justice for all.

The Temples located in Canada and Mexico are to use the accepted pledges of their respective countries.

2. The Salute to the Flag.

The Fez being considered part of the uniform of a Shriner, a Noble who is wearing his Fez will execute a right-hand salute when the Colors are within six paces of him; he will not remove his Fez. After the Colors have passed, he should drop his right hand. In case the same Colors pass the same point again, as frequently happens in a Ceremonial Session or in display drills, the Colors need not be saluted a second time.

During the offering of a prayer, the Fez should be removed and held in the right hand over the heart.

MEMORIAL SERVICE

Every Temple is urged to hold, once each year, a memorial service in honor of its departed Nobles. This service can best be held in connection with a regular meeting of the Temple. No set form is prescribed, but it is suggested that appropriate scenery and music will add greatly to the impressiveness of the occasion. Temples may find the following brief outline useful in building their programs:

1. Entrance of Chanters and other participants in the service.
2. Hymn.
3. Reading of the names of deceased Nobles.
4. Memorial address.
5. Hymn.
6. Taps.
7. Slow curtain.