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COLLECTANEA
VOLUME 20, PART 2

Degrees of the Egyptian Masonic Rite of Memphis

19° – 45°

Arturo de Hoyos, P. Gr. Chancellor (Hon), K.G.C
Grand Archivist, Grand College of Rites, USA

Privately Printed by the Grand College of Rites
of the United States of America
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Degrees of the Egyptian Masonic Rite of Memphis: 19°-45°.

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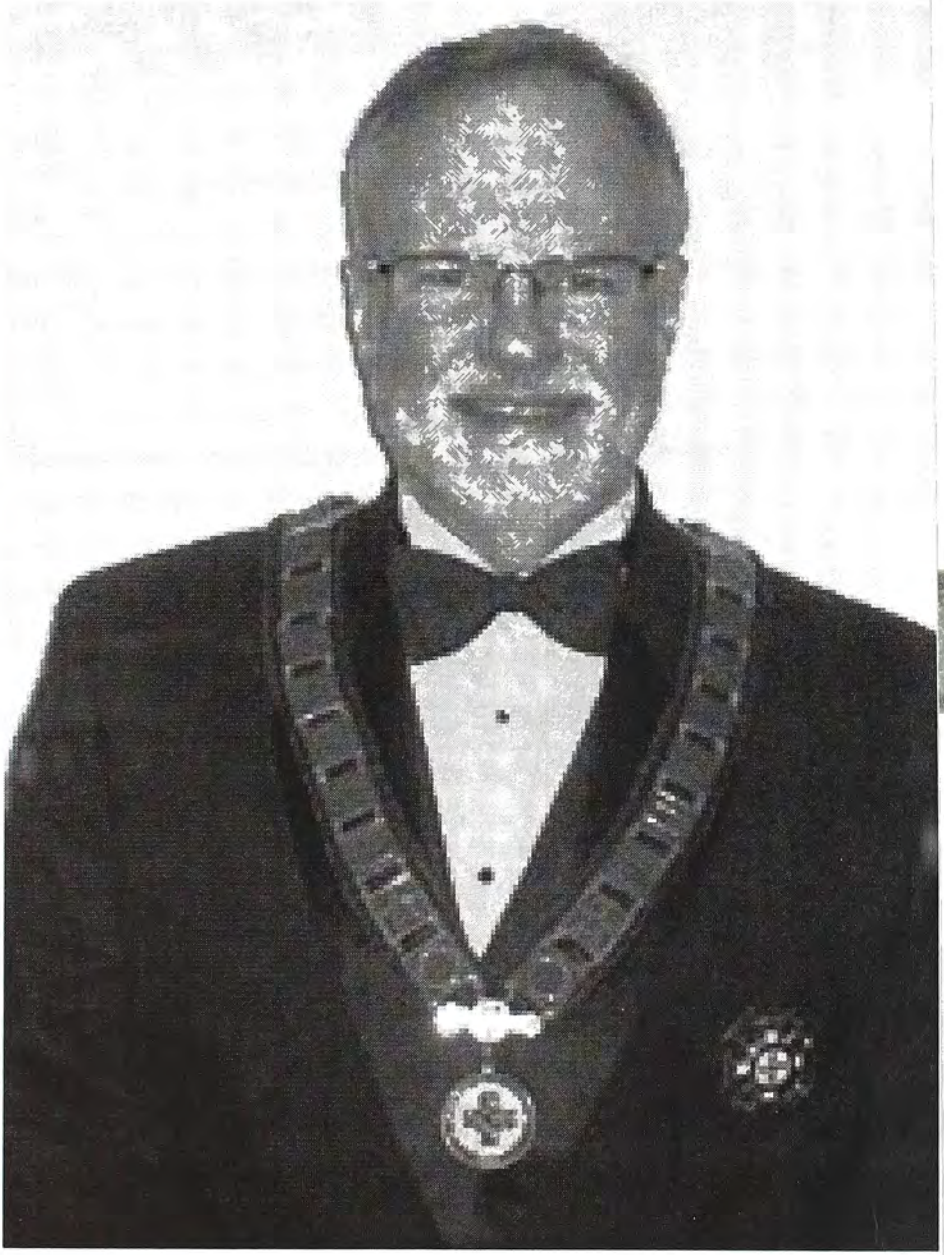

David Dixon Goodwin, KGC
Grand Chancellor
2009

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Most Illustrious David Dixon Goodwin, KGC of New York
The 78th Grand Chancellor of the Grand College of Rites of the United States of America

Most Illustrious David Dixon Goodwin was elected the 78th Grand Chancellor of the Grand College of Rites of the United States of America at its Annual Convocation in Alexandria, Virginia, on September 14, 2009 He was also invested with the Knight Grand Cross of the Grand College He was nominated Grand Mareschal in 2004 by the late Most Illustrious Richard Burditt Baldwin, KGC, and served through the line

Most Illustrious David Dixon Goodwin was born on August 15, 1949, in Johnson City, New York, to the late Mary Isabel and John Walter Goodwin He was raised in Binghamton, NY, and confirmed in Trinity Memorial Episcopal Church He attended the Binghamton Public Schools and graduated from Binghamton Central High School in 1967 He attended Broome Community College and graduated from Union University, Albany (NY) College of Pharmacy in 1972 with a B S in Pharmacy

Following his graduation he was employed by CVS Pharmacy in several locations He was the owner of four retail pharmacies in the Binghamton area from 1977-1988 He has been employed as a pharmacist at Arnot Ogden Medical Center in Elmira, NY, since 1988 His memberships have included local, state, and national pharmaceutical societies as well as health related community organizations, and the Endicott Rotary Club

He married Marci Lynn Sternberg on July 15, 1979 They have two daughters, Jennifer and Samantha They currently reside in Vestal, NY

Right Worshipful Brother Goodwin was raised a Master Mason in Binghamton Lodge #177, F&AM, Binghamton, NY, in September of 1977 He served through the line as was elected Master in 1982 The following year he was elected Secretary, a position he held until 1999 He was named Mason of the Year by his Lodge in 1988 He has served as Secretary-Treasurer of the Broome-Chenango District Masters Council, District Masonic Brotherhood Fund Chairman, and as a member of the Grand Lodge Committee on Related Organizations He served as a director and president of the Masonic Youth Foundation of New York He was commissioned as the Grand Representative of the Grand Lodge of Austria near the Grand Lodge of New York in September of 2000

Right Excellent Companion Goodwin is a member of Binghamton Chapter #139, Royal Arch Masons, having served as High Priest and as Secretary for several years He served the Grand Chapter of New York as an Assistant Grand Lecturer, District Deputy Grand High Priest, and a Custodian of the Work

Right Illustrious Companion Goodwin was a member of Binghamton Council #24, Cryptic Masons where he served as Illustrious Master and treasurer He is now a member of Ahwaga Council #30 following a merger He is a member of St George Council, Order of Anointed Kings of New York, where he served as the Thrice Illustrious Master He was commissioned by the Grand Council of Delaware as their Grand Representative near the Grand Council of New York

Sir Knight Goodwin was Knighted in Malta Commandery #21, Knights Templar, stationed at Binghamton, now in Endicott, NY, where he served as Commander in 1988 and recorder for many years He was Captain of the Zone Drill Team for ten years He holds plural memberships in The Empire State Commandery #83, NY, St George Commandery #76, Ohio, St Bernard Commandery #41, CO, Blaney Commandery #5, IL, and Anchorage Commandery #2, AK He is a member of the Sovereign Order of Knights Preceptor, the Knight Crusaders of the Cross, and Past Commander Associations in many jurisdictions He holds

Honorary Memberships in many Commanderies, Grand Commanderies, and Grand York Rite Bodies across the country

He served the Grand Commandery of New York as a Zone Commander, Grand Representative of the Grand Commandery of Kentucky near New York, and was elected Grand Warder in 1991. He served through the line and was elected and installed as the 149th Grand Commander at the 186th Annual Conclave at Suffern, NY, on September 18, 1999 Sir Knight James Morris Ward, Most Eminent Grand Master of the Grand Encampment of Knights Templar of the United States of America awarded him the rank and dignity of Knight Commander of the Temple in 1998

Illustrious Brother Goodwin is a member and past officer of Otseningo Bodies, Valley of Binghamton, NY, Ancient Accepted Scottish Rite, Northern Masonic Jurisdiction, USA He was coroneted a Sovereign Grand Inspector General, 33°, Honorary Member of the Supreme Council, in Boston, MA in 2002 He is a dual member in the Valley of Toledo, OH

He was awarded the Honorary Legion of Honor from DeMolay International and is a member of the Central New York Preceptory, LOH He was elected a Deputy Member of the International Supreme Council in Seattle, WA in 2005 He served DeMolay International as its Grand First Preceptor 2008-9

He was a Charter Member of the Southern Tier York Rite College #126 and served as Governor. He was awarded the Order of the Purple Cross in 1993 from the York Rite Sovereign College of North America

He holds memberships in Christian Conclave, Red Cross of Constantine, Past Sovereign, Charlemagne Conclave (hon), OH, Crusade Priory #57, Knights of the York Cross of Honor, holds KYGCH, 1 quadrant, Gen Henry Knox Council #139, Allied Masonic Degrees, Past Sovereign Master, Red Branch of Eri, Charles Smith Council #324, AMD, Royal Order of Scotland, Star of Bethlehem Tabernacle, No V, Holy Royal Arch Knight Templar Priests, created a Past Preceptor, Good Shepherd Tabernacle, No XXX (hon), Grand College of America, HRAKTP, Grand III Pillar, Celtic Council No XXV, Knight Masons, Societas Rosicruciana in Civitatibus Foederatis, Junior Deputy Supreme Magus, KGC, Long Island College, SRICF, IX°, Grand College of Rites of the USA, Grand Chancellor, 2009, Kalurah Shriners, Aahmes Grotto, MOVPER, Lafayette Chapter #340, Order of the Eastern Star, Pilgrim Chapel #11 and Novum Eboracum Chapel #51, St Thomas of Acon, Great Priory of America, Chevaliers Beneficent de la Cite Sainte He was a Masonic Supervisor of Endicott Triangle #43, Organization of Triangles, Inc , a Masonic youth organization for girls in New York for many years.

SK William Jackson Jones, Most Eminent Grand Master of the Grand Encampment of Knights Templar of the United States of America, appointed Sir Knight Goodwin the Right Eminent Department Commander of the Northeastern Department at the 61st Triennial Conclave in Nashville, TN, on August 16, 2000

Sir Knight Goodwin was elected Right Eminent Grand Captain General of the Grand Encampment of Knights Templar of the United States of America at the 62nd Triennial Conclave in St Louis, MO, in August 2003. He was awarded the Knight Grand Cross of the Temple, elevated to the rank of Grand Cross Templar, and elected a Trustee of the Knights Templar Eye Foundation He was elected Right Eminent Grand Captain General of the Grand Encampment at the 63rd Triennial Conclave in Houston, TX in August 2006 and was elected Vice President of the Knights Templar Eye Foundation, Inc

He was elevated to Right Eminent Deputy Grand Master of the Grand Encampment in August of 2007 upon the resignation of SK Richard Burditt Baldwin, ME Grand Master Following a normal progression he is expected to serve as the Most Eminent Grand Master of the Grand Encampment of Knights Templar of the United States of America during the 66th Triennium, 2012-2015

The Grand College of Rites of the United States of America

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United States of America

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SENATE

OF

KNIGHT PHILOSOPHERS.

19° TO 45° INCLUSIVE.

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Knight of the Occident, 19°.

OPENING.

SUB. GR. COM.—(Raps 3, 3, 1, =7.) I now declare this Senate duly closed on the —— degree, and open on the Degree of Knight of the Occident. Sir Knights, take notice, and govern yourselves accordingly.

(Sentinel now passes out, and raps 3, 3, 1, on the closed door.)

GD. OF SANC.—Sublime Grand Commander, there is an alarm at the door of our Senate.

SUB. GR. COM.—Attend to the alarm.

(Guardian of the Sanctuary goes to the door, ascertains the cause, and reports as follows:)

GD. OF SANC.—Sublime Grand Commander, the alarm was given to inform you that the Senate was doubly guarded.

SUB. GR. COM.—It is well.

(The Sir Knights now salute the Sublime Grand Commander with Sign of this Degree: Right hand extended, palm down. Sub. Gr. Com. raps once, when all are seated.)

RECEPTION.

(Neophyte is to be hoodwinked and when all is in readiness, the alarm 3, 3, 1, =7, is given by the Kt. of Introduction.)

GD. OF S.—Sublime Grand Commander, there is an alarm at the door of the Senate.

SUB. GR. COM.—Illustrious Kt. Marshal, what is the cause of the alarm?

KT. MARSHAL.—(Opens the door.) Who comes here?

K. OF I.—Sir ———, a Knight of the Rose Croix, who having performed all duties assigned him in the land of the East, is now desirous of receiving the degree of Knight of the Occident, or Kt. of the West, that he may be able to cross the great waters to the land of the West.

KT. MAR.—(leaving the door wide open advances between the columns and says) Sublime Grand Commander, the alarm was made in behalf of Sir ———, Kt. of the Rose Croix, who having performed all duties assigned him in the land of the East, is now desirous of receiving the degree of the Knight of the Occident, that he may be able to cross the great waters to the land of the West.

S. G. C.—Who vouches for and is willing to become responsible for the future acts of this Knight of the Rose Croix?

THE PROPOSER.—(or some other brother who is willing to take the oath) I do and am.

SUB. GB. COM.—Illustrious Knight Prelate, you will now receive the solemn Obligation of the Sir

Knight proposer who vouches for Sir ——, Knight of the Rose Croix.

Kt. Prel.—Sir Knight proposer, you will now approach the Sacred Altar, and take the Obligation. Pronounce your name, and repeat after me: I, —— ——, of my own free will and accord, in the presence of the Supreme Architect of the Universe, declare that I am well acquainted with Sir Knight ——, and know him to be in every way worthy of initiation into this Senate; that I believe he will obey the Laws, Rules, and Edicts of our beloved Rite, and bring no reproach upon this Senate, and that he will render unto every Brother his just dues; that I am willing to receive him into my family as a friend and Brother. I further declare, promise, and swear to be answerable for him, as a worthy Mason, body for body. Amen, Amen, Amen.

Sub. Gr. Com.—(Raps!!!) Attention, Sir Knights! You have heard the Obligation of Sir Knight voucher for Sir ——. Are you willing to receive him into this Senate? If so, extend the sword arm. Recover. All that are opposed will extend the sword arm. Recover. (If there is no opposing Sir Knight, the Sub. Gr. Com. then says:) There being no objection, let the Sir Knight enter.

(The Neophyte is now placed between the Columns by the Ill. Kt. of I.)

Sub. Gr. Com.!—Sir Knight——, you, at your own solicitation, have entered the sacred retreat of friendship and virtue. Here the cares and vices of the world are shut out; here we worship the Supreme Architect of the Universe; here

friendship and brotherly love are commingled by hearts that beat together with feelings of true friendship; here we can pour out our sorrows, and mingle our tears of contrition or joy. Will you, if admitted to this solemn conclave, become one of us—a Brother in very deed—will you be a friend to the friendless, to the widow and the orphaned; will you lend your aid to the propagation of the principles of humanity, fraternity, and brotherly love? (Answer.) Are you willing to swear to this on the Glaive, symbol of honor, the Acacia, and God's Holy Book of the Law? (Answer.) Have you always borne in memory all the obligations you have heretofore taken, and, as far as in your power, kept and performed the same? (Answer.) Have you particularly regarded the Obligation of the Rose Croix?

NEO.—I have.

SUB. GR. COM.—Do you remember having, in any wise, injured a Brother's feelings, or have you allowed others to injure a Brother, or to take advantage of his ignorance, when you could have warned him of danger and did not do so?

NEO.—I do not.

SUB. GR. COM.—Do you now declare, upon you honor, that you have no unworthy motive in seeking advancement in the Degrees of this Rite?

NEO.—I do.

SUB. GR. COM.—Since your answers and declarations are satisfactory, we are pleased to conduct you into the mysteries of the Degree of Knight of the Occident. If you are still willing to unite your destinies with ours and take the

Obligation that binds us all, you will advance and kneel at the Altar, placing both your hands on the sword, Acacia and Holy Book of Law. Attention, Sir Knights ! ! ! Let the triangle be formed.

Ill. Kt. Prelate.—Sir Knight ——, pronounce your name and repeat after me: I, ——, do sincerely promise and swear that I will never unlawfully reveal any of the secrets of this degree or those of any other degree of the Senate of Knight Philosophers; that I will not fight a Brother of this degree or strike him in anger; but will draw my sword in his defence, against an enemy who may, in my presence, seek the destruction of his person, his honor, his peace or prosperity; that I will never revile a Brother behind his back, or before his face, or suffer others to do so, if in my power to prevent; that I will not cheat, wrong, or defraud a Brother of this Degree, or suffer it to be done by others, if in my power to prevent; that I will never propose a person for initiation into this or any other Senate, with whom I cannot fellowship and introduce into my family as a gentleman and friend, or whom I would not be willing to vouch for, body for body, even as I have been vouched for by a Sir Knight of this Senate.

I further promise to obey my superiors and the Rules and By-Laws of this Senate, and never to forget that a Brother's vow is registered in Heaven for my masonic integrity and good behavior.

To all of which I promise, upon my honor as a Mason, and swear, by the Eternal Maker of

Heaven and Earth, to keep and perform; and should I wittingly break the same, I pray God that I may suffer the penalty of having my tongue plucked out by the roots, and I be accursed of God and Man. May the Great God hear my vow; register it in heaven, and aid me to keep and perform it. Amen, Amen, Amen.

Sir Knight, salute the Holy Book of the Law.

SUB. GR. COM.—Let the hoodwink be removed. (This is done.)

ILL. KT. PRELATE.—My Brother, I now anoint you with Oil, and receive you into our Senate as a worthy member. Arise. (Touches Neophyte's eyes, ears and mouth.)

SUB. GR. COM.—Sir Knight, you must never fail to live up to the precepts taught you by your Obligation. Those parts of your body which have the greatest power over your actions, and which can greatly assist in receiving good or resisting evil, have this day been made holy. Knight of Introduction, conduct the Sir Knight to the East, and place him in the seat of honor at my right hand, and let him give strict attention to all that is said or done.

M. W. S. G. C.—Who can tell me the name of the anchor, bark or boat?

M. L. S. K. I.—Lord of the Earth in a Box is its name.

M. W. S. G. C.—Who can tell me the name of the rudder?

M. L. J. K. I.—Trampler on Hapi is its name.

M. W. S. G. C.—Who can tell me the name of the rope?

ILL. K. R.—The hair which Anepu brings for his work of embalmment is its name.

M. W. S. G. C.—Who can tell me the name of the poop?

ILL. K. OF F.—The Great One of the Paths of Hades is its name.

M. W. S. G. C.—Who can tell me the name of the hold?

ILL. K. A.—Darkness is its name.

M. W. S. G. C.—Who can tell me the name of the mast?

ILL. K. A.—The Great Bringer and Taker away is its name.

M. W. S. G. C.—Who can tell me the name of the halyard?

ILL. K. P.—The spine of Apheru is its name.

M. W. S. G. C.—Who can tell me the name of the block?

ILL. K. M.—The threat of Mesta is its name.

M. W. S. G. C.—Who can tell me the name of the sail?

ILL. K. OF I.—The Nupe (firmament) is its name.

M. W. S. G. C.—Who can tell me the names of the stay-ropes?

ILL. K. O.—They who are made of the hide of Kamul (the great bull) or the fingers of Set are their names.

M. W. S. G. C.—Who can tell me the names of the paddles?

ILL. K. C. OF G.—The fingers of the elder Horus are their names.

M. W. S. G. C.—Who can tell me the name of the oar-blade?

ILL. K. S. B.—The hand of Isis sprinkling blood out of the eye of Horus is its name.

M. W. S. G. C.—Who can tell me the names of the planks in the body of the bark?

ILL. K. SIR B.—(Speaking through a speaking tube which terminates either under or back of the seat of the Neophyte.) Amset, Hapi, Tuautmutf, Kabhsenuf, Hak, Tiemua, Mantefef and Arnafgesf are their names.

M. W. S. G. C.—Who can tell me the name of the hull? (seat.)

ILL. K. *G.* of S.—Dwelling in Space is its name.

M. W. S. G. C.—Who can tell me the name of the rope?

M. L. S. K. I.—Attached is its name.

M. W. S. G. C.—Who can tell me the name of the paddle?

M. L. J. K. I.—Fingers, shining in the waters, is its name.

M. W. S. G. C.—Who can tell me the name of the keel?

ILL. K. R.—The foot of Athor, which the sun cuts, when he puts forth his arm to bring her to him in the cabin is its name.

M. W. S. G. C.—Who can tell me the name of the sailor?

ILL. K. OF F.—Course is his name.

M. W. S. G. C.—Who can tell me the name of the wind by which the bark goest?

ILL. KT. ORATOR.—The north wind, proceeding

from Atum to the nostril of him who dwells in the West, is its name.

M. W. S. G. C.—Who can tell me the name of the water on which the bark passes?

ILL. KT. PRELATE.—The Visible is its name.

M. W. S. G. C.—Who can tell me the name of the shore?

ILL. K. M.—Strangling the arm in the waters is its name.

M. W. S. G. C.—Who can tell me the name of the floor on which the sailor treads?

ILL. K. OF I.—(Through the speaking tube.) Dwelling in the heaven, emanating from the fields of the Aahlu, coming rejoicing out of it, or rejoicing his father, is its name.

M. W. S. G. C.—Is there mortal here worthy to open the book with the seven seals?

(Sir Knights all cast their eyes downward and say in unison: "Who is worthy, O Lord, who is worthy?")

SENIOR KNIGHT.—Brethren, be not afflicted. There is one (pointing to the Neophyte) whose courage did not fail him in the hour of trial. One who has on more than one occasion offered his blood for the good of the Order. Is he not worthy?

SUB. GR. COM.—Yes, he is worthy. (Raps!!!) Attention, Sir Knights! We will now unfold the Sacred Record, and explain the Seals. Let strict silence prevail.!

(Sub. Gr. Com. causes Neophyte to open the book as often as seals are required. The book being opened at the first seal, the S. G. C. draws out a picture of a quiver filled with arrows, and a crown, and giving it to the Neophyte says:)

SUB. GR. COM.—Defend the innocent and helpless. Succor the widow, fatherless, and the orphaned. Bind up the wounds of the afflicted, and crown the virtuous, that all may be happy.

(Second seal. Picture of sword.)

SUB. GR. COM.—Go and defend the truths of our beloved order against the assaults of the profane. Nay, put up thy sword and take this (giving olive branch and book, sheet of hieroglyphics), they dispense wisdom, peace, and knowledge.

(Third seal. Picture of balance by hand of Justice.)

SUB. GR. COM.—Go and dispense justice, tempered with mercy, to the just and the unjust.

(Fourth seal. Picture of skull and cross bones.)

SUB. GR. COM.—Death is a mighty conqueror, but the soul, the never-dying soul of man, will live, and one day cross the great waters to the promised land, even to the land of the setting sun, there to receive its reward according to its own deeds of good or evil. Go spread the intelligence that happiness is the reward of virtue.

(Fifth seal. Cloth stained with drop of blood.)

SUB. GR. COM. Go show the world that our teachings are those of humanity, friendship and protection. Proclaim that we are willing to shed our blood in the defence of our principles, our honor, or even in behalf of a single companion.

(Sixth seal. Picture of a setting sun.)

SUB. GR. COM.—Proclaim to the nations of the earth that the land of the West is near at hand.

(Seventh seal. Gilt paper crown. Crowns Neophyte.)

SUB. GR. COM.—I now crown thee with a golden crown, emblematical of that crown laid up for those who continue in the ways of virtue and bring forth good fruits. Blow ye winds to the four corners of the earth, and waft the good tidings of great joy. Another soul has been brought within the four corners of our ark of safety. Sir Knight, I will now invest you with the sign and words of this degree.

Sign: Extend right arm (palm downward) towards the western horizon.

P. W.—Mer. Answer. Kab (Mer-kab—the bark, boat, or chariot of the gods.)

The work of this degree is now concluded. Illustrious Knight Orator, have you anything to offer?

ILL. KT. O.—Sublime Grand Commander, by your gracious leave I will say a few words to our worthy Sir Knight who has so recently been made acquainted with the mysteries of this philosophic degree. Sir Knight and Dear Brother, you must have been favorably impressed from the first with the more than ordinary purity, morality, and friendship displayed in our work, but in addition to all this it was the habit of our forefathers in Egypt to give the Neophyte in this degree all knowledge concerning the science of navigation, and it is to this degree more, perhaps, than to any other, that we are indebted for a knowledge of foreign lands. The instruction originally given in this degree has been the means of populating very country outside of Egypt. There was a

time when human beings existed only in Egypt. In those days the wise men prophesied that far off in the West, across the great waters, there were other lands that might be reached by those well skilled in the science of navigation. But this voyage to the West was also intended to symbolize the passage of the spirit after death in the great heavenly bark, or boat, to the Aah-en-ru, or home of the soul. I hope that you will so profit by these great moral lessons that when death shall come and separate you from your earthly form, you may be able to pass to the West in the great solar bark, and reach in safety the Aah-en-ru, and there be placed as you now are in the seat of honor.

"Up from the land of bondage, and no longer bend or sue
"To the paradise of promise in the Aah-en-ru.

"Who ploughed and sowed as mortals, and their furrows straightly drew,
"They are gods that reap, says Horus, in the Aah-en-ru.

"The bark of Khepr bears us, with the good fruits that we grew,
"Let them sweat who have to tow it to the Aah-en-ru.

"The gods at rest are hailing the endeavors of our crew,
"As the Solar Bark goes sailing to the Aah-en-ru.

"Strike the Ap-Ap monster breathless! break his bones and piecemeal hew
"The coils he rings them with who voyage to the Aah-en-ru.

"We can never die again, we shall soar as spirits do,
"No more turning into reptiles in the Aah-en-ru.

"We shall make our transformations, and in linen pure of hue
"We shall work in white forever in the Aah-en-ru.

"We shall find the old lost faces and the nestling young who flew
"Like Hawks divine, gold feathered, to the Aah-en-ru.

"We shall see the good Osiris and his son the word made true,
"Who died and rose—the Karast—in the Aah-en-ru.
"He who daily dies to save us, passing earth and Hades through,
"Lays his life down for a pathway to the Aah-en-ru.
"Lo! the cross! uplifted in the region of Tattu!
"Outstretched with arms of welcome to the Aah-en-ru.
"We shall follow in the gateways that our god hath travelled through,
"He will meet us, he will greet us in the Aah-en-ru.
"Here we talk of all the glory that each morning doth renew,
"We shall share it, we shall wear it in the Aah-en-ru.
"Here we filled the eye of Horus, here we fed the eye of Shu,
"To be luminous forever in the Aah-en-ru."

SENIOR KNIGHT.—Most Wise Sublime Grand Commander, the sun has set and time is no more.

S. G. C.—(3, 3, 1,=7.) As time is no more, I declare—Senate No—duly closed on the 19°, and labor will be resumed on the —— degree at the sound of the gavel. (Short recess to allow newly made member to exit.) Illustrious Knight Guardian of the Sanctuary inform the Sentinel.

Knight of the Temple of Wisdom, 20°.

(Opening and battery the same as in the 19°. Knight of Introduction retires, accompanied by the candidate and gives the alarm, 3, 3, 1, =7.)

GUARD OF THE SANCT.—Most Wise Sublime Grand Commander, an alarm at the door of our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, you will ascertain the cause of the alarm.

Kt. Mar.—(Goes to the door and opens it.) Who comes here?

Kt. of I.—Sir Knight ——, a Knight of the Occident, who desires to become a Knight of the Temple of Wisdom.

Kt. Mar.—Most Wise Sublime Grand Commander, the alarm was made in behalf of Sir Knight ——, a Knight of the Occident, who desires to become a Knight of the Temple of Wisdom.

M. W. S. G. C.—Admit him and let him follow the two lines of a square from West to North and be seated in the centre of the North Valley facing the South.

(This is done.)

M. W. S. G. C.—Sir Knight of the Occident, you have previously been taught that the North in which you are now placed is a dark country. You will therefore see the propriety of so placing you, since you are now to be actually brought from darkness to light. You having been obligated, as a Knight of the Occident, to keep forever inviolate the secrets of all the degrees of the Senate of Knight Philosophers, no further Obligation will be required in this degree. We will, therefore, at once proceed to give you a rudimentary knowledge of the Temple of Wisdom. The Temple of Wisdom in its entirety is immeasurable and incomprehensible to beings like ourselves. It is no less than the vast universe with the arched and starry canopy of heaven for its roof, the broad expanse of earth for its floor, and the endless horizon for its walls. It is within this Temple that we must

learn all that we are to know. From it we obtain the first knowledge of geometry and the kindred sciences. Most Learned Senior Knight Interpreter, of what does Geometry treat?

M. L. S. K. I.—The powers and properties of magnitude in general, from a point to a line, from a line to a superfice, from a superfice to a solid.

M. W. S. G. C.—Most Learned Junior Knight Interpreter, what is a point?

M. L. J. K. I.—The beginning of all geometrical matter.

M. W. S. G. C.—Illustrious Knight Orator, what is a line?

K. O.—A continuation of a point.

M W. S. G. C.—Illustrious Knight Prelate, what is a superfice?

K. P.—Length and breadth without a given thickness.

M. W. S. G. C.—Illustrious Knight Marshal, what is a right angle?

K. M.—When a straight line standing on another makes the adjacent angles equal to one another, each of these angles is called a right angle; and the straight line which stands on the other is called a perpendicular.

M. W. S. G. C.—Illustrious Knight of Introduction, what is a solid?

K. OF I.—Length, breadth and thickness which form a cube and comprehend the whole.

M. W. S. G. C.—Most Learned Junior Knight Interpreter, what are the advantages of geometry?

M. L. J. K. I.—By this science the architect is enabled to construct his plans and execute his

designs; the general to arrange his soldiers; the engineer to mark out grounds for encampment; the geographer to give us the dimensions of the earth and all things therein contained, and to delineate the extent of seas and land.

M. W. S. G. C.—Most Learned Senior Knight Interpreter, how was the first knowledge of geometry obtained?

M. L. S. K. I.—The Nile in its northerly course to the sea was crossed by the path of the sun. It was observed that they formed a cross; thus +; and that the cross made four perfect squares; thus . A model of one of these squares having been made and one line placed on the ground, the other assumed the perpendicular. The four squares placed together thus formed a cube or the walls of a house. The square placed thus suggested the roof of the house. The continuous horizon suggested the first circle, the sun in the zenith at midday being the centre thereof. Thus it was discovered that a point or dot was the centre of the circle. Now if one line of the square be placed upon a given point and the other line moved around it, a circle will be described. This was the origin of the compass.

M. W. S. G. C.—Most Learned Senior Knight Interpreter, what does geometry symbolically teach?

M. L. S. K. I.—Masonic duty.

M. W. S. G. C.—Most Learned Senior Knight Interpreter, what is a symbolic point?

M. L. S. K. I.—It is an inactive, effective dis-

position, an inclination to the several duties of man, and is the beginning of every active duty. It is also the beginning of every advantage, pleasure, profit, or happiness that flows from the performance of such duty.

M. W. S. G. C.—Most Learned Senior Knight Interpreter, what is a symbolic right line?

M. L. S. K. I.—It is a duty persisted in with constancy, or any uninterrupted advantage, pleasure, profit, or happiness.

M. W. S. G. C.—Most Learned Senior Knight Interpreter, what is a symbolic right angle?

M. L. S. K. I.—The perfect sincerity of one to another. An acute angle is imperfect sincerity; an obtuse angle is injustice. Join sincerity perfectly to any duty and it forms justice, and is equal to an angle of ninety degrees.

M. W. S. G. C.—Most Learned Senior Knight Interpreter, what is a symbolic perpendicular?

M. L. S. K. I.—That which is upright and erect, leaning neither one way nor another, as justice, fortitude, prudence and temperance. Justice leans to no side but that of truth; fortitude yields to no adverse attack; prudence ever pursues the straight path of integrity; and temperance swerves not for appetite or passion.

M. W. S. G. C.—Most Learned Senior Knight Interpreter, what is a symbolic solid?

M. L. S. K. I.—It is the constant practice of all the most excellent precepts taught in Masonry. All duties performed are superfices which, when laid one upon another, form a perfect solid.

M. W. S. G. C.—Sir Knight, you will now

follow the two lines of a square from the North to the East, that you may literally come from darkness to light.

(He is conducted by the K. of I.)

M. W. S. G. C.—I will now enlighten you in regard to the sign, grip, and words of this degree.

Sign.—Bend each arm to form a square, raise them to a level with the shoulders, hands extending forwards, palms down. Grip.—Interlace fingers with each other while giving the sign as above. Words.—Khemmui (knowledge.) Answer. —As Berber (is power.) You will now be conducted upon the square from the East to the South, from thence to the West, where, standing between the columns, you will face the East. (This is done.) Sir Knight, you will observe that in making your journeys from West to North, from North to East, from East to South, and from South to West, you have traced a primitive cross.

(The lines of march in above are from W. to Altar, thence N., from N. to A., thence E., from E. to A., thence S., from S. to A., thence W.)

M. W. S. G. C.—Illustrious Captain of the Guard, you will make the usual proclamation. ! ! !

C. OF G.—T. T. G. O. T. S. A. O. U. A. and in the name of the Sovereign Sanctuary I proclaim Sir Knight —— duly initiated and created a Knight of the Temple of Wisdom; and I call upon all present to acknowledge him as such and to render him aid and assistance in case of need.

M. W. S. G. C.—Join me, Sir Knights, in rejoicing over the happy acquisition which this Senate has made. Together, Sir Knights.

(All give the battery, 3, 3, 1, =7.)

M. W. S. G. C.—Knight Marshal, conduct the Sir Knight to the Orient for the lecture of this degree. !

ORATOR'S DISCOURSE.

O.—Sir Knight of the Temple of Wisdom, the knowledge imparted to you in this degree is only a faint representation of its original most wonderful teaching, which extended over a period of several months. Freemasons ought to be intimately acquainted with geometry. It is not absolutely necessary for us to delineate geometrical figures, but it *is* necessary that we be able to deduce all our resolutions and actions from geometrical principles. Yet, as you see, a man, although a "Master of Geometry", may be comparatively ignorant of geometrical science, and know absolutely nothing of its origin or true history. A man may also be a Mason according to some rituals, and feel that he has all Masonic knowledge, while, in fact, his wisdom is limited to a few meaningless words and symbols, together with ritualistic forms which are void of charm or beauty when their inconsistency is discovered. Masonry, as taught by us, is a science, the learning of which requires both time and experience. Therefore, it is communicated by degrees. There is no royal road to perfection; a knowledge of science can only be acquired by long and diligent study. To the candidate who passes rapidly through our degrees, Masonry is as incomprehensible as is the veiled statue of Isis to the uninitiated, and he often becomes either a useless

drone in the hive, or retires in disgust from all participation in our labors. But he, who by slow and painful steps has proceeded through each apartment of our Temple, from porch to Sanctuary, pausing in his progress to admire the beauty of its structure, almost invariably becomes a bright and zealous worker, and is able to see in it an institution which, for the purpose of enlightening, civilizing and uniting humanity, has never had an equal.

M. L. S. K. T.—Most Sublime Grand Commander, the sun has passed the Western horizon, the hours of labor are ended.

M. W. S. G. C.—This being so, I declare —— Senate, No. —, duly closed on the 20°, to stand closed until the sound of the gavel, when labor will be resumed in the 42°.

(During intermission Knights of the Temple exit.)

Knight of the Key, 21°.

(Opening similar to that of 19°. Battery as 19°.)

RECEPTION.

(Knight of Introduction hoodwinks candidate, then gives alarm as in 19°.)

G. OF S.—Most Wise Sublime Grand Commander, an alarm at the door of our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, ascertain the cause of the alarm.

(K. M. goes to the door, opens it.)

K. M.—Who comes here?

K. OF I.—Sir ——, Knight of the Temple, who desires to have and receive the benefits and privileges of a Knight of the Key.

K. M.—Who vouches for him as a Knight of the Temple in good standing?

K. OF I.—I do.

K. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of Sir ——, a Knight of the Temple, who desires to have and receive the benefits and privileges of a Knight of the Key.

M. W. S. G. C.—Who vouches for him as a Knight of the Temple in good standing?

K. M.—I do.

M. W. S. G. C.—Admit him.

(Knight of Introduction conducts Neophyte once around the Senate Chamber, and halts between the columns, facing the East.)

M. W. S. G. C.—Sir Knight ——, do you still hold inviolate your obligation to keep forever secret all the mysteries appertaining to the degrees of the Senate of Knight Philosophers of the Egyptian Masonic Rite of Memphis?

(Candidate answers.)

M. W. S. G. C.—Do you renew that obligation upon your honor as a Knight of the Temple?

(Candidate answers.)

M. W. S. G. C.—Sir Knight and Brother, the Knight of the Key is purely a degree of merit, and can only be conferred upon those whose skill in the art of metal-working entitles them thereto. Therefore, every candidate must have served an

apprenticeship of one year prior to his final examination for the degree. Illustrious Knight of Introduction, has Sir Knight —— so served?

K. OF I.—Most Wise Sublime Grand Commander, he has.

M. W. S. G. C.—Sir Knight ——, you will now be put to the test, and if your knowledge in the art prove sufficient, you will be received with honors; but if you fail you will be remanded to another year's apprenticeship. Illustrious Knight of Introduction, you will now conduct Sir Knight —— to the entrance of our banquet hall. Remove the hoodwink from his eyes, allow him to inspect the lock of the door thereof which prevents his entrance, and if his knowledge prove sufficient to enable him to produce a metal key wherewith to unlock the door, it is my order that he be there received with grand honors, seated at the right hand of the Most Wise Sublime Grand Commander, and there served with a banquet; after which he shall be reconducted to our Senate Chamber, here to receive the mysteries appertaining to this degree.

(Officers and members now retire as quietly as possible to the banquet hall, the door of which is to be locked and the key left where it can be found by the K. of I. and candidate. Until all is in readiness, K. of I. conducts the candidate from one apartment to another, etc. When the door is unlocked the candidate is received under the arch of steel and conducted to his seat. The grand honors are given, and all are seated. After the banquet Sir Knights form in line, double file, followed by the M. W. S. G. C. and candidate. On reaching Senate Chamber, arch of steel is formed by all present, terminating in front of station of M. W. S. G. C. Candidate and M. W. S. G. C., arm in arm, pass under the arch of steel and halt in front of the station of M. W. S. G. C., where the candidate is left standing.)

M. W. S. G. C.—(Resumes his station and

gives the order) Sir Knights, return swords! To your posts! March!

(All are now seated except the candidate and K. of I., who has advanced to his side.)

M. W. S. G. C.—Sir Knight ——, I will now confide to you the mysteries of this degree.

Sign.—Place both hands on heart, on forehead, then extend them toward heaven. (A sincere heart and enlightened mind receive the blessings of heaven.) Word.—T-u-b-a-r (letter by letter). Together, Tubar—metal-worker. The jewel of this degree is a golden key. You will now face the West. Illustrious Knight Captain of the Guard, you will now make the usual proclamation. ! ! !

C. OF G.—T. T. G. O. T. S. A. O. T. U. and in the name of the Sovereign Sanctuary, I proclaim Sir Knight —— duly initiated and created a Knight of the Key. And I call upon all present to acknowledge him as such, and to render him aid and assistance in case of need.

M. W. S. G. C.—Together, Sir Knights. (Battery as 19°.) Ill. Knight of Introduction, you will now conduct Sir Knight —— to the Orator for the lecture of this degree. !

(This is done.)

K. of I.—Illustrious Knight Orator, I am directed by the Most Wise Sublime Grand Commander to present to you Sir Knight —— for the lecture of this degree.

O.—Sir Knight ——, originally it was impossible for any one to become a Knight of the Key until he had served an apprenticeship of at least

one year in the art of metal-working. When you first entered our Senate Chamber, you were conducted once around it to symbolize this cycle of apprenticeship. At the final examination for advancement the Apprentice, or Neophyte, was compelled to manufacture a metal key to fit a lock, the mechanism of which was unknown to him. The completion of this task was considered proof of the attainment of the highest proficiency in the art, and the key thus became the most appropriate emblem of the key of knowledge. The banquet hall symbolizes the great temple of peace and plenty to be enjoyed by all who, being possessed of a sincere heart and enlightened mind, have, through their earthly apprenticeship, attained the required degree of proficiency.

M. W. S. G. C.—(! ! !) To order, Sir Knights, (All fold their arms on breast and bow the heads) while the Illustrious Knight Prelate invokes the blessing of the Supreme Architect of the Universe.

K. P.—O Thou Supreme Architect of the Universe, be pleased to graciously bless this newly made Sir Knight of the Key, and enable him to make such use of the great key of knowledge, that one day he may gain admission to the Great Temple above, aye, the temple not made with hands, eternal in the Heavens. Bless all who are here assembled. Bless all mankind, and especially be pleased to bless all those enrolled as members of our Mystic Tie. Amen. (All respond.) Glory to Thee, O Lord. Glory to Thy Name! Glory to Thy Works!

CLOSING.

M. W. S. G. C.—I now declare —— Senate No. — duly closed on the 21°, and labor will be resumed on the 42° at the sound of the gavel.

(Exit 21° members.)

Knight of the Delta, 22°.

(Opening and battery same as 19°.)

OPENING.

(K. of I., with candidate in preparation room, gives the alarm as in 19°.)

G. OF S.—Most Wise Sublime Grand Commander, there is an alarm at the door of the Senate.

M. W. S. G. C.—Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

(K. M. goes to the door and opens it.)

K. M.—Who comes here?

K. OF I.—Sir ——, a Knight of the Key, who desires to receive the rank of Knight of the Delta.

K. M.—Who vouches for him as a Knight of the Key in good and regular standing?

K. OF I.—I do.

K. M.—Does he possess sufficient knowledge of the Delta to entitle him to this degree?

K. OF I.—He does.

K. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of Sir ——, a

Knight of the Key, who desires to receive the rank of a Knight of the Delta.

M. W. S. G. C.—Who vouches for him as a Knight of the Key in good and regular standing?

K. M.—I do.

M. W. S. G. C.—Does he possess sufficient knowledge of the Delta to entitle him to this degree?

K. M.—He does.

M. W. S. G. C.—Admit him, and let him be seated at the base of the Delta.

(He is seated between the columns.)

K. M.—Most Wise Sublime Grand Commander, your orders have been obeyed, and Sir Knight —— awaits your pleasure.

M. W. S. G. C.—Sir Knight ——, it was our ancient custom to require the candidate for this degree to make himself thoroughly acquainted with that portion of land known as the Delta. Much time, labor, and study were necessary to obtain this knowledge, but to a Knight of the Key, who was able to give a comprehensive description of the Delta, the mysteries and symbolism of this degree were without further ceremony fully explained. Being satisfied with your knowledge of geography, geology, and geometry, I will at once invest you with the mysteries of this degree.

Sign.—Extend the arms, forming two sides of a Delta. Grip.—Cross arms with your companion to form six-pointed star (interlaced Deltas). Word and answer.—Divide the word Kefa (source of life). The jewel of this degree

is the interlaced triangles with the letters K. E. F. A. Illustrious Knight Captain of the Guard, make the usual proclamation. ! ! !

C. OF G.—T. T. G. O. T. S. A. O. T. U. and in the name of the Sovereign Sanctuaay, I proclaim Sir Knight —— duly initiated, and created a Knight of the Delta, and call upon all present to acknowledge him as such and to render him aid and assistance in case of need.

M. W. S. G. C.—Together, Sir Knights.

(Battery as 19°.)

M. W. S. G. C.—Sir Knight ——, you will be seated and give attention to the Orator, who will acquaint you with the symbolism of this degree. !

(K. of I. conducts candidate to O.)

K. OF I.—Illustrious K. O., by direction of the M. W. S. G. C., I present to you Sir —— for the lecture of this degree.

O.—In Egypt, signs of primitive life were found only where the water was inexhaustible. This led the first inhabitants to suppose that water, and especially the river Nile, was the source of life. This being the case, it is not strange that they considered as a fitting emblem of the source of life the great Delta, swarming with animal and vegetable life, measuring on either side more than one hundred miles, being entirely surrounded with water, and originally having upon its surface four monstrous lakes. Well might this Delta be esteemed a subject worthy of careful study and profound admiration. Believing as they did that everything in this world had its counterpart in the underworld, they naturally concluded that there

must be two Deltas where they saw but one. Therefore they prepared as the symbols of these Deltas, two triangles of gold on which were engraved four characters, which were not only typical of the four lakes, but actually represented the word meaning the source of life which equals the Hebrew Y. H. V. H., as used in the lower degrees. This word could only be read when the Deltas were interlaced, forming the six pointed star, which latter became the signet of kings and hierophants, and also an emblem of many religious societies. You have undoubtedly noticed that the chairs of the first three officers of all the bodies of this Rite are arranged to form a Delta; also that the triangle is always formed for our devotional exercises. This degree, however, only teaches the elementary lessons concerning the Delta, of which you may learn more hereafter.

M. W. S. G. C.—I now declare —— Senate No. —, duly closed on the 22°, and labor will be resumed on the 42° at the sound of the gavel.

(Exit of 22° members.)

Knight of Libya, 23°.

(Opening and battery same as 19°.)

RECEPTION.

(K. OF I., accompanied by the candidate, gives the alarm.)

G. OF S.—Most Wise Sublime Grand Commander, there is an alarm at the door of our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

K. M.—(Goes to door, opens it and says:) Who comes here?

K. OF I.—Sir ——, a Knight of the Delta, who, having returned from Libya, now desires to be advanced to the degree of Knight of Libya.

K. M.—Is his knowledge sufficient to entitle him to this distinction?

K. OF I.—He is willing to be examined.

K. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of Sir Knight ——, a Knight of the Delta, who, having returned from Libya, now desires to be advanced to the degree of Knight of Libya.

M. W. S. G. C.—Is his knowledge sufficient to entitle him to this distinction?

K. M.—He is willing to be examined.

M. W. S. G. C.—Admit him and let him be conducted to the Illustrious Knight Interpreters, for their examination.

(K. of I. conducts candidate to station of M. L. Junior K. I.)

M. L. J. K. I.—Who comes here?

K. OF I.—A Knight of the Delta, who has safely returned from a journey to Libya.

M. L. J. I.—To what deprivations and dangers were you exposed on your journey?

K. OF I.—Famine, thirst, and the ravages of wild beasts.

M. L. J. I.—What did you find in Libya?

K. OF I.—Large lakes, without outlet, on the

shores of which I found the red and perfumed salts of preservation.

M. L. J. I.—What amount of these salts did you obtain?

K. OF I.—A quantity sufficient to preserve the bodies of ten from the worms and decay.

(K. of I. now conducts candidate to the station of M. L. Senior K. I.)

M. L. S. K. I.—Who comes here?

K. OF I.—A Knight of the Delta, who has safely returned from a journey to Libya.

M. L. S. K. I.—To what deprivations and dangers were you exposed on your journey?

K. OF I.—Famine, thirst, and the ravages of wild beasts.

M. L. S. K. I.—What did you find in Libya?

K. OF I.—Large lakes, without outlet, on the shores of which I found the red and perfumed salts of preservation.

M. L. S. K. I.—What amount of these salts did you procure?

K. OF I.—A quantity sufficient to preserve the bodies of ten from the worms and decay.

(K. of I. then conducts candidate to station of M. W. S. G. C., and says:)

K. OF I.—Most Wise Sublime Grand Commander, in accordance with your instructions, Sir ——, Knight of the Delta, has been examined by the Most Learned Knight Interpreters, and now awaits your pleasure.

M. W. S. G. C.—Most Learned Junior Knight Interpreter, are you satisfied, from your examina-

tion, that Sir Knight —— is entitled to receive the rank and mysteries of a Knight of Libya?

M. L. J. K. I.—I am so satisfied.

M. W. S. G. C.—Most Learned Senior Knight Interpreter, are you satisfied, from your examination, that Sir Knight —— is entitled to receive the rank and mysteries of a Knight of Libya?

M. L. S. K. I. —I am so satisfied.

M. W. S. G. C.—Sir Knight ——, I congratulate you upon your safe return from the Libyan desert, and also upon your successful examination; and, as a token of my appreciation of your efforts, I will now communicate to you the mysteries of this degree.

Sign.—Bring the palm of the hand under the nose, as if smelling the salts of preservation. Word.—Stut. Ans. Pauti—[Preserve (embalm) the body.] Illustrious Knight of Introduction, conduct the Sir Knight between the columns. ! ! !

(This is done.)

M. W. S. G. C.—Illustrious Knight Captain of the Guard, you will make the usual proclamation.

I. K. OF G.—T. T. G. O. T. S. A. O. T. U., and, in the name of the Sovereign Sanctuary, I proclaim Sir Knight —— duly initiated and created a Knight of Libya, and call upon all present to acknowledge him as such, and to render him aid and assistance in case of need.

M. W. S. G. C.—Together, Sir Knights!

(Battery as 19°.)

M. W. S. G. C.—Illustrious Knight of Introduction, you will now conduct Sir Knight —— to

the Illustrious Knight Orator, for the lecture of this degree. !

(This is done.)

K. OF I.—Illustrious Knight Orator, I am directed by the Most Wise Sublime Grand Commander to present to you, Sir Knight ——, for the lecture of this degree.

O.—Sir Knight ——: the immortality of the soul and the preservation of the body, were achievements most earnestly desired by the early inhabitants of the earth. It was believed that the former could be obtained by exemplary conduct and the fulfilment of the moral law; but to preserve the body from the ravages of time, and "eaters of the dead," was a subject for wild speculation, profound study, and almost endless experiment. And it was not until the vast deserts of Libya were explored by brave and self-sacrificing Knights of the Delta, that any considerable progress was made in this direction. In the Libyan desert, about fifty miles west of the Delta, was discovered a chain of six lakes, supplied with water from mineral springs, and having no outlet. On the surface of these lakes salts accumulated, which, when used in the process of embalming, appeared to preserve the body permanently. This degree was originally communicated as a reward to the discoverers of these precious salts, and afterwards to those only who journeyed thither to obtain them. These salts were known by their peculiar red color and rose-like odor, and all who were sent in search of them were instructed in re-

gard to these peculiarities; hence the origin of the sign of this degree.

M. W. S. G. C.—I now declare —— Senate No.—, closed on the 23°, and labor will be resumed on the 42° at the sound of the gavel.

(Recess to allow 23° members to exit.)

Knight of the Tabernacle, 24°.

(Opening and battery same as 19°.)

(K. of I., accompanied by candidate, gives alarm at the door.)

G. OF S.—Most Wise Sublime Grand Commander, there is an alarm at the door of our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

K. M.—(Goes to door and opens it.) Who comes here?

K. OF I.—Sir ——, a Knight of Libya, who desires to have and receive the benefits and mysteries of a Knight of the Tabernacle.

K. M.—Is he a Knight of Libya in good and regular standing?

K. OF I.—He is.

K. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of Sir ——, a Knight of Libya, who desires to have and receive the benefits and mysteries of a Knight of the Tabernacle.

M. W. S. G. C.—Is he a Knight of Libya in good and regular standing?

K. M.—He is.

M. W. S. G. C.—Admit him, and let him be placed between the columns.

(This is done.)

M. W. S. G. C.—Sir ——, Knight of Libya, this degree was founded partly to reward the builders of the first tabernacle, and partly to perpetuate a knowledge of the requirements and construction of a tabernacle, and not until you have been thus instructed, can I communicate to you the mysteries of this degree. You will now be conducted to the Illustrious Knight Orator for such instruction.

O.—Sir Knight ——: the means of preserving the body having been discovered by the Knights of Libya, the next great requisite was a suitable place of security for it. Such place must be a tabernacle, a place of worship, even the house of God, for God was there to commune with the dead. The construction of such a temple required a variety of peculiar skill and ability, and great inducements were offered to any and all capable of contributing any of the requisites for its construction. It was to be a secret or concealed place: hence, for convenience of construction and access, must be situated on the side of a hill or mountain. The earth having been removed, an ark or box of stone must be made to contain the mummy, and be placed in the lower and innermost part of the cave. The stone floor of the cave, completely concealing the ark, was then to be laid. Directly over the ark an altar was to be erected, on which was to be deposited the jewel or signet, inscribed

with the sign or word of the highest rank to which the deceased had been advanced. The cave was now to have its walls lined and its roof arched with stone, or rather its roof of large, flat stones was to be supported by nine arches, on each of which were to be placed a sign of the zodiac, and also a word representing the creative power. The nine arches were intended to represent not only the nine months of gestation, but also the East, West and South, beyond which the North, or birthplace, was represented by the ark or box. Finally, the entire tabernacle, temple or tomb, was to be closed by placing a large stone at its entrance, and this was to be concealed with bushes or rubbish. As a whole, this tabernacle became a perfect symbol of the womb or birthplace of nature, as well as that of the second birth. When the first tabernacle was completed, all who aided in its construction were created Knights of the Tabernacle, and invested with the mysteries of this degree, and no one can receive these honors who has not a knowledge of the construction of this most remarkable building. Temples of this description were made only for the most honored of the fraternity, but modifications, more or less resembling the original, were exceedingly common. These temples were originally intended only as a place of worship and residence for the dead, but gradually became also not only a place of worship but also a residence for the living. The type of the tomb-temple becoming the house of the living was preserved in Egypt to a late period. Twelve thousand inhabitants are ascribed

to a single temple at An (Heliopolis), by a census taken in the reign of Rameses III. From this humble beginning all the magnificent and costly monuments, pyramids, obelisks, and temples have gradually grown into existence.

The Sir Knight of Introduction will now conduct you to the Most Wise Sublime Grand Commander for the mysteries of this degree.

M. W. S. G. C.—Since you have now obtained the necessary knowledge concerning the construction of the tabernacle, it gives me great pleasure to communicate to you the mysteries of this degree.

Sign.—Form an arch with arms and hands raised above the head, alluding to the support of the roof of the tabernacle. Word.—Fek. Ans. Af. Together—Buter. [Fek Af Buter—Reward of the builder.] Illustrious Knight Captain of the Guard, you will make the usual proclamation. ! ! !

C. OF G.—T. T. G. O. T. S. A. O. T. U., and, in the name of the Sovereign Sanctuary, I proclaim Sir Knight —— duly initiated and created a Knight of the Tabernacle, and call upon all present to acknowledge him as such, and render him aid and assistance in case of need.

M. W. S. G. C.—Together, Sir Knights!

(Battery as 19°.)

M. W. S. G. C.—I now declare —— Senate No.—, closed on the 24°, and labor will be resumed on the 42° at the sound of the gavel. !

(Recess to allow 24° members to exit.)

Knight of the Sacrificial Fire, 25°.

(Opening and battery same as 19°.)

RECEPTION.

(K. of I. with candidate gives the alarm.)

G. OF S.—Most Wise Sublime Grand Commander, there is an alarm at the door of our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

(K. M. goes to door and opens it.)

K. M.—Who comes here?

K. OF I.—Sir ——, a Knight of the Tabernacle, who desires to be instructed in the history and mystery of this degree.

K. M.—Who vouches for him as a Knight of the Tabernacle in good and regular standing?

K. OF I.—I do.

K. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of Sir ——, a Knight of the Tabernacle, who desires to be instructed in the history and mystery of this degree.

M. W. S. G. C.—Who vouches for him as a Knight of the Tabernacle in good and regular standing?

K. M.—I do.

M. W. S. G. C.—Admit him.

K. OF I.—(Halting between the columns.) Most Wise Sublime Grand Commander, your orders have been obeyed, and Sir —— awaits your pleasure.

M. W. S. G. C.—Sir ——, this was originally a degree of merit, but at the present time is only valuable because of its historical and mystical instruction. You will now be conducted to the Illustrious Knight Orator for the historical portion.

(K. of I. so conducts him and says:)

K. OF I.—Illustrious Knight Orator, by direction of the Most Wise Sublime Grand Commander, I present to you Sir ——, Knight of the Tabernacle, for the history of the degree of Knight of the Sacrificial Fire.

O.—Sir Knight ——, our ancient brethren, Knights of the Tabernacle, having succeeded in constructing a place of safety for their honored dead, conceived the idea of still greater protection by maintaining a constant fire upon an altar erected near the sacred place. This fire at first served to keep away the wild animals, and also to identify the place. Later it was employed for the consumption of various substances offered to God as a sacrifice for the benefit of the deceased. These consisted of bread, flour, cakes, oil, honey, fruit, incense, wine, beer, and flowers. The most valuable offerings, the gums and spices, frankincense and sweet scented woods, were obtained only in the country now known as Arabia. To obtain these the Sir Knights of the Tabernacle were subjected to many deprivations and dangers, and it was not until a Sir Knight of the Tabernacle had journeyed to this far off land and obtained a supply of these precious treasures that he was raised to the rank of a Knight of the Sacrificial Fire. In the attempt to obtain these substances,

and thereby receive this rank of distinction which should raise them above the level of their fellows, many Sir Knights and brave men lost their lives. The sacrificial fire kindled in those primitive days has been handed down from generation to generation, even to the present day, but the forms, ceremonies, and objects for which it has been and is at present used, differ widely from the first fire lighted in Egypt. Yet, notwithstanding the great lapse of time and the rise and fall of nations, there still remains a striking similarity. Having been elected to receive these honors which formerly were obtained at so great a cost, you will now be conducted to the Most Wise Sublime Grand Commander for the mysteries pertaining to this degree.

(K. of I. conducts candidate to M. W. S. G. C. and says:)

K. OF I.—Most Wise Sublime Grand Commander, by direction of the Illustrious Knight Orator, I present to you Sir Knight —— for the mysteries of this degree.

M. W. S. G. C.—Sign.—Place both hands before the eyes as if to shade or guard them from an intense light. Word.—Bekh—hill of resurrection. Answer.—Bukan—altar with fire on it. You will now be conducted between the columns.

(This is done.)

M. W. S. G. C.—Illustrious Knight Captain of the Guard, you will make the usual proclamation. !!

C. OF G.—T. T. G. O. T. S. A. O. T. U., and, in the name of the Sovereign Sanctuary, I proclaim Sir Knight —— duly initiated and created a

Knight of the Sacrificial Fire, and call upon all present to acknowledge him as such and render him aid and assistance in case of need.

M. W. S. G. C.—Together, Sir Knights!

(Battery as 19°.)

M. W. S. G. C.—I now declare —— Senate, No. ——, duly closed on the 25° degree, and labor will be resumed on the 42° degree at the sound of the gavel.

(Recess to allow 25° members to exit.)

Knight of the Serpent of the Sun, 26°.

(Opening and battery same as 19°.)

RECEPTION.

(K. of I., with candidate, gives alarm at door.)

G. OF S.—Most Wise Sublime Grand Commander, there is an alarm at the door our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

K. M.—(Goes to door, opens it.) Who comes here?

K. OF I.—Sir ——, a Knight of the Sacrificial Fire, who desires to have and receive the benefits and mysteries of a Knight of the Serpent of the Sun.

K. M.—Is he a Sir Knight of the Sacrificial Fire in good and regular standing?

K. OF I.—He is.

K. M.—Is he guiltless and pure of heart?

K. OF I.—He is.

K. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of Sir ——, a Knight of the Sacrificial Fire, who desires to have and receive the benefits and mysteries of a Knight of the Serpent of the Sun.

M. W. S. G. C.—Is he a Knight of the Sacrificial Fire in good and regular standing?

K. M.—He is.

M. W. S. G. C.—Is he guiltless and pure of heart?

K. M.—He is.

M. W. S. G. C.—Let him be admitted.

(He is conducted between the columns.)

M. W. S. G. C.—Sir Knight of the Sacrificial Fire, it has been reported to me that you are guiltless and pure of heart, and that you desire to have and receive the benefits and mysteries of a Knight of the Serpent of the Sun. It is my duty to inform you that, unlike the degrees of the Senate through which you have passed, your advancement through this degree will be attended with more or less danger. If you still persist in your desire, it will be necessary that you be conducted through a serpent's den, inhabited by deadly vipers, the bite or sting of the least of which would instantly cause your blood to chill, and hurl your spirit into eternity. If you are truly guiltless and pure of heart, you need have no fear, for the powerful Serpent of the Sun will protect you; but if, on the contrary, you should prove to be otherwise, your prayers would be in vain, and you need have no hope of protection. Having made this journey through the den of deadly vipers, and returning

here unharmed, you may then, and not till then, expect to receive the mysteries of this degree. Are you willing to thus hazard your life to become a Knight of the Serpent of the Sun?

(Candidate answers:) I am.

M. W. S. G. C.—You will now make bare both your feet, and allow yourself to be hoodwinked, after which you will be placed in charge of an unknown guide, who, being protected by the symbol of the Serpent and Sun, will conduct you to the den of vipers.

(He is conducted to preparation room, and so prepared.)

(Ill. K. Accompanier, masked and clothed in domino, with symbol uplifted, conducts candidate from room to room, until all is in readinsss, when he is conducted to the den, and, when within it, the Knight Accompanier addresses him and says:)

Ill. K. A.—We are now within the den of venomous serpents, from which there is no retreat. We must advance to the counter opening of this cave. Should we turn to the right or to the left, or retrace our steps, we should instantly be beset by the natural occupants of the place, and escape would be impossible. I am now standing directly in front of you, holding above my head a serpent of brass, and a winged disc or sun. This represents the good Serpent of the Sun. While you are able to look upon this with a clear conscience, you are entirely safe. You will therefore remove the covering from your eyes. (This is done.) Behold the sacred emblem, and follow me.

(The K. A. now conducts the candidate through and out of the den and to the preparation room, to be reinvested with that of which he had been divested. The K. of I. then conducts him to the station of the M. W. S. G. C.)

(The den consists of a long and narrow chamber, made of canvas or other suitable material, on which are painted rocks, serpents, etc.; the walls have openings, permitting the Sir Knights stationed outside to thrust through the heads of apparently real serpents to within a few inches of the candidate's head. While on the floor apparently real serpents are creeping and coiling near his feet.)

K. OF I.—Most Wise Sublime Grand Commander, it gives me great pleasure to announce to you that Sir Knight —— has passed through the serpent's den unharmed, and now stands before you entitled to the mysteries and benefits of this degree.

M. W. S. G. C.—Sir Knight ——, I congratulate you upon your success, and will now communicate to you the mysteries of this degree.

Sign.—Point to the earth with right index finger, and trace the trail of a serpent. Word.—H-e-f-i — letter by letter. (The Good Serpent.) You will now give attention to the lecture by the Illustrious Knight Orator.

O.—Our primeval brethren saw God only in nature. Still they believed that everything they saw had its counterpart in the unseen or other world. Therefore they considered everything in nature a symbol of that with which they were to be brought in contact after death. All things were by them divided into two great classes, good and evil. These classes were still further subdivided into good, better, best and evil, more evil and most evil. Thus you see they saw something in every form of creation worthy of veneration or worship as the symbol of God. While, on the other hand, evil was everywhere to be found, and ever to be avoided, hence they prayed that the

good might overpower the evil and protect them from it. Seeing that the venomous serpents exerted the most powerful influence for evil, they naturally believed that the good serpent, or Serpent of the Sun, must be capable of exerting an influence for good greater than that possessed by any other created being. They believed that the representative or symbol of this serpent was not only capable of protecting the guiltless and pure of heart from the attacks of serpents on earth, but also that the Serpent of the Sun would protect them after death, while travelling with the sun through the underworld or night of eternity. Therefore that which had been subjected to the evil influences of the serpent without suffering injury, was considered acceptable to God. All sacrifices and offerings to God were, in former times, submitted to this test, and for this purpose serpents were always kept in temples or caves. Formerly those who were advanced to this degree were subjected to the reality of that which you have symbolically passed through this evening. The Knight of Introduction will now conduct you between the columns for the proclamation.

(This is done.)

M. W. S. G. C.—Illustrious Knight Captain of the Guard, you will make the proclamation.

C. OF G.—T. T. G. O. T. S. A. O. T. U., and, in the name of the Sovereign Sanctuary, I now declare Sir Knight —— duly initiated and created a Knight of the Serpent of the Sun, and call upon all present to acknowledge him as such, and render him aid and assistance in case of need.

M. W. S. G. C.—Together, Sir Knights!

(Battery.)

M. W. S. G. C.—I now declare —— Senate No.—, duly closed on the 26°, and labor will be resumed on the 42° at the sound of the gavel.

(Recess to allow 26° members to exit.)

Knight of the White Eagle, 27°.

(Opening and battery as in 19°. K. of I. with candidate gives alarm.)

G. OF S.—Most Wise Sublime Grand Commander, there is an alarm at the door of our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

(K. M. goes to door and opens it.)

K. M.—Who comes here?

K. OF I.—Sir ——, a Knight of the Serpent of the Sun, who desires to be created a Knight of the White Eagle.

K. M.—Do you vouch for his good standing and the purity of his intentions?

K. OF I.—I do.

K. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of Sir ——, a Knight of the Serpent of the Sun, who desires to be created a Knight of the White Eagle.

M. W. S. G. C.—Do you vouch for his good standing and the purity of his intentions?

K. M.—I do.

M. W. S. G. C.—It is my order that he be admitted.

K. M.—(To K. of I.) It is the order of the Most Wise Sublime Grand Commander that Sir ——, Knight of the Serpent of the Sun, be admitted.

(Candidate is conducted to the station of the Most Learned Junior Knight Interpreter.)

M. L. J. K. I.—Who comes here?

K. OF I.—Sir ——, a Knight of the Serpent of the Sun, who desires a knowledge of the symbolism as well as the mysteries connected with the degree of the White Eagle.

M. L. J. K. I.—Is he still as pure as when he left the Serpent's den?

K. of I.—He is.

M. L. J. K. I.—He has my permission. Pass on to the Most Learned Senior Knight Interpreter.

M. L. S. K. I.—Who comes here?

K. OF I.—Sir ——, a Knight of the Serpent of the Sun, who desires a knowledge of the symbolism as well as the mysteries connected with the degree of the White Eagle.

M. L. S. K. I.—Is he still as pure as when he left the Serpent's den?

K. OF I.—He is.

M. L. S. K. I.—He has my permission. Pass on to the Most Wise Sublime Grand Commander.

M. W. S. G. C.—Who comes here?

K. OF I.—Sir ——, a Knight of the Serpent of the Sun, who desires a knowledge of the symbolism as well as the mysteries connected with the White Eagle.

M. W. S. G. C.—Is he still as pure as when he left the Serpent's den?

K. OF I.—He is.

M. W. S. G. C.—This being so, he is surely entitled to all he desires. Sir Knight ——, in the absence of such a report no one could be admitted to this royal degree. The White Eagle is emblematical not only of the innocence, purity, courage and nobility displayed by you at every step of your advancement, from the first to the last, but also of light and life. You will be further enlightened in regard to the eagle in the degree of Knight of the Black Eagle. I will now invest you with the mysteries of a Knight of the White Eagle.

Sign.—Throw the head back and look upward. (The eagle never utters a note except with the head thrown back.) Word.—Ab—Purity. Answer.—Ati—Nobility.

K. OF I.—About, face.

(Candidate faces West.)

M. W. S. G. C.—Illustrious Knight Captain of the Guard, you will make the proclamation. ! ! !

I. K. C. OF G.—T. T. G. O. T. S. A. O. T. U., and, in the name of the Sovereign Sanctuary, I proclaim Sir Knight —— duly initiated and created a Knight of the White Eagle, and I call upon all present to recognize him as such and render him aid and assistance in case of need.

M. W. S. G. C.—Together, Sir Knights.

(Battery.)

M. W. S. G. C.—I now declare —— Senate

No. — duly closed on the 27°, and labor will be resumed on the 42° at the sound of the gavel. !

(Recess to allow 27° members to exit.)

Knight of the Black Eagle, 28°.

(Opening and battery same as 19°. K. of I. gives the alarm.)

G. OF S.—Most Wise Sublime Grand Commander, there is an alarm at the door of our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

(K. M. goes to door and opens it.)

K. M.—Who comes here?

K. OF I.—Sir ——, a Knight of the White Eagle, and an aspirant for the honors of the Black Eagle.

K. M.—Are his intentions still pure, and is he yet in good standing among his royal brethren?

K. OF I.—They are, and he is.

K. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of Sir ——, a Knight of the White Eagle, and an aspirant for the honors of the Black Eagle.

M. W. S. G. C.—Are his intentions still pure, and is he yet in good standing among his royal brethren?

K. M.—They are, and he is.

M. W. S. G. C.—Permit him to enter and approach the Orient.

K. OF I.—Most Wise Sublime Grand Commander, your orders have been obeyed, and Sir Knight —— now stands before you, worthy and well qualified to receive a knowledge of the mysteries and symbolism of the Black Eagle.

M. W. S. G. C.—Sir Knight ——, as the White Eagle represents the hours of light and life in the upper world, so the Black Eagle symbolizes the hours of darkness and death passed in the under world. The eagle possesses Masonic requisites worthy of imitation. Therefore, learn thou of the eagle.

The sign of a Knight of the Black Eagle is made by drawing an imaginary cross with index finger of right hand, symbolizing the eagle with outstretched wings. Word.—Hurahu (courage). Answer.—User (endurance).

The Illustrious Knight of Introduction will now conduct you between the columns.

(This is done.)

M. W. S. G. C.—Illustrious Knight Captain of the Guard, you will make the proclamation. ! ! !

I. K. C. OF G.—T. T. G. O. T. S. A. O. T. U., and, in the name of the Sovereign Sanctuary, I now proclaim Sir —— duly initiated and created a Knight of the Black Eagle, and I call upon all present to recognize him as such, and to render him aid and assistance in case of need.

M. W. S. G. C.—Together, Sir Knights!

(Battery.)

M. W. S. G. C.—Sir Knight ——, you will now advance to the Orator for a more extended

knowledge of the habits and characteristics of the eagle. !

O.—The eagle was one of the first birds which our ancient brethren connected with Masonry, They noticed that the eagle was fraternal in its nature, that is, it cared for its own. Also in its flight it invariably pursued a circular and upward course. Masons should not only be fraternal, but while keeping within the circumscribed circle, ever strive to obtain the highest degree of perfection. It was early observed that the eagle's eye was not in the slightest degree affected by the glaring light of the sun, and his life was considered almost, if not entirely, without end, he being uninjured by the deadliest drugs or poisonous gases. His courage and great endurance, together with this supposed longevity, made him the fitting symbol, not only of light and life here, but also of that trying ordeal through which the spirit of the good Mason passes, or was supposed to pass, on its way through the under world to its final home. When we add to these characteristics that of color, it is not surprising that the degrees of the White and Black Eagles were given an early place in the degrees of our beloved Rite. We hope that you may profit by your knowledge of the White and Black Eagles.

M. W. S. G. C.—I now declare —— Senate, No. —, duly closed on the 28°, and labor will be resumed on the 42° at the sound of the gavel. !

(Recess to allow 28° members to exit.)

Knight of Time, 29°.

(Opening and battery as in 19°.)

(K. of I., with candidate, gives alarm at the door.)

G. OF S.—Most Wise Sublime Grand Commander, there is an alarm at the door of our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

K. M.—(Goes to door and opens it.) Who comes here!

K. OF I.—A Knight of the Black Eagle, who desires to acquire a knowledge of Time, and receive the mysteries of this degree.

K. M.—Is he in good and regular standing?

K. OF I.—He is.

K. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of a Knight of the Black Eagle, who desires to acquire a knowledge of Time, and receive the mysteries of this degree.

M. W. S. G. C.—Is he in good and regular standing?

K. M.—He is.

M. W. S. G. C.—Admit him.

(He is conducted between the columns.)

M. W. S. G. C.—Is it true that you desire to acquire a knowledge of Time, and to receive the mysteries of this degree?

K. OF I.—It is.

M. W. S. G. C.—Then the Illustrious Knight

of Introduction will now conduct you to the Orator, who will deliver to you a lecture, in which he will acquaint you with the rudimentary knowledge of Time.

O.—Sir Knight of the Black Eagle, Time is a great mystery, the general relation in which all things perceptible stand to each other in regard to their origin, continuance, and dissolution. It is a movable image of eternity, or the interval of the world's motion, illimitable, yet silently, ever rolling and rushing on, like an all-embracing ocean tide, on which we and all the universe swim like apparitions, which are, and then are not. The means employed at different periods of the world's history for reckoning Time, have been both varied and numerous. The constellation of the Great Bear was the first great time-keeper. This constellation was at that time much nearer the North Pole than at present, and was seen to revolve around it, the extremity of its tail (the North Star) indicating the different seasons, as the hands of the clock now indicate the hours of the day. When it pointed to the East, it was spring-time; when it pointed to the South, it was summer-time; when it pointed to the West, it was autumn-time; and when it pointed to the North, it was winter-time. The second great time-keeper was the Moon, which revolves around the earth once every thirty days, twelve of its circuits being equal to one of the Great Bear. The third and last great time-keeper was the Sun, which, to our ancient brethren, appeared to revolve around the earth thirty times during the circuit of the Moon, and three hundred

and sixty times during one circuit of the Great Bear. One revolution of the Sun was called "tuai" (a day).

The portion of time during which the Sun was visible, was called day-time, and that portion when it was invisible was called night-time. The time which an individual resided on the earth was called a life-time. The time occupied by the spirit in its passage from the body to its final home, was called the passing-time. All time was called eternity (millions of times), all the time there ever is. The early vocabulary was incapable of expressing a greater number than millions; hence, as Egyptian Masons, we use seven figures to represent true time, replacing the ciphers at the right by figures indicating historical time. There is a time for all things, but we, as Masons, should strive to find time to attend all regular convocations of our Senate, to relieve a Sir Knight in distress, to read the great Book of Laws, and worship the Supreme Architect of the Universe.

In time, take time, while time doth last;
For time is no time, when time is past.

The Illustrious Knight of Introduction will now conduct you to the Most Wise Sublime Grand Commander, for the mysteries of this degree.

(This is done.)

M. W. S. G. C.—Sir Knight ——, the sign of this degree is made by facing the East, with right arm extended, then turning to the right, South, West, North, and East again. First Word.—Ast. (East.) Ans.—Sut. (South.) Second Word.—Uas. (West.) Ans.—Narutf. (North.)

K. OF I.—About, face.

(The candidate faces the West.)

M. W. S. G. C.—Illustrious Knight Captain of the Guard, you will make the usual proclamation. ! ! !

K. C. OF G.—T. T. G. O. T. S. A. O. T. U., and, in the name of the Sovereign Sanctuary, I now declare Sir Knight —— duly initiated and created a Knight of Time, and I call upon all present to recognize him as such, and render him aid and assistance in case of need.

M. W. S. G. C.—Together, Sir Knights!

(Battery.)

M. W. S. G. C.—I now declare —— Senate No.—, duly closed on the 29°, and labor will be resumed on the 42° at the sound of the gavel. !

(Recess to allow 29° members to exit.)

Knight of the Circle, 30°.

(Opening and battery same as 19°. K. of I. with candidate gives alarm at the door.)

G. OF S.—Most Wise Sublime Grand Commander, there is an alarm at the door of our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

(K. M. goes to door and opens it.)

K. M.—Who comes here?

K. OF I.—Sir ——, a Knight of Time, who desires to obtain a knowledge of the mysteries

and symbols of the Circle, and to be decorated and created a Knight of the Circle.

K. M.—How does he expect to obtain this important knowledge, decoration, and rank?

K. OF I.—By the consent of all the Sir Knights of our Senate, and by taking the required obligation.

K. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of Sir ——, a Knight of Time, who desires to obtain a knowledge of the mysteries and symbols of the Circle, and to be decorated and created a Knight of the Circle.

M. W. S. G. C.—How does he expect to obtain this important knowledge, decoration, and rank?

K. M.—By the consent af all the Sir Knights of our Senate, and by taking the required obligation.

M. W. S. G. C.—Attention, Sir Knights.! Sir ——, a Knight of Time, desires to be decorated and created a Knight of the Circle. Those in favor of granting his request will extend the sword. Return swords. Those opposed will extend the sword. Illustrious Knight Marshal, you will inform Sir Knight —— that his request has been granted by the members of the Senate, and that it is my order that he be admitted and conducted between the columns.

(This is done.)

M. W. S. G. C.—Sir Knight ——, a special obligation is demanded of all who aspire to this degree. This obligation, like others which you

have taken, will not conflict with any duty you owe to yourself, your family, your country, or your God. Are you willing to take this special and solemn obligation?

(Candidate answers I am.)

M W. S. G. C.—Then you will advance, kneel at the sacred altar, and place both your hands upon the sword, the acacia, the Bible of your faith, and the endless circle, or ring, of gold.

(When in position.)

K. OF I.—Most Wise Sublime Grand Commander, the Sir Knight is in proper position to take the obligation.

M. W. S. G. C.—Attention, Sir Knights. Let the circle be formed. ! ! !

(Sir Knights form circle around the altar, clasping hands right over left, M. W. S. G. C., Ill. K. P.. Ill. K. of I., and candidate all within the circle.)

ILL. K. P.—You will now say I, pronounce your name, and repeat after me. I, ——, in the presence of Almighty God and this Senate of Philosophers, do hereby and hereon, of my own free will and accord, solemnly promise and swear that I will, at my earliest convenience, procure a ring similar to the one upon which my hands now rest, or that with which I may be hereafter decorated; and that I will during life carry it upon my person, or one similar in character, and that at my death I will bequeath it to my wife, my eldest son, or to my dearest Masonic friend; that I will assist, according to my ability, any distressed Sir Knight whom I may find in lawful possession of the ring or decoration of this degree, and may

God aid and assist me to keep inviolate this important obligation. Amen! Amen! Amen!

M. W. S. G. C.—Sir Knight ——, you are now surrounded by a circle of true and trusty Sir Knights, whom you will find ever ready and willing to assist you in time of need so long as you perform your Masonic duties and keep inviolate the obligations you have taken. I will now instruct you in the mysteries appertaining to this degree.

The sign is made by folding the arms right above left, which is the attitude of all who now assist in forming the circle around the altar. Word.—Ke. Ans.—Wat. (To move in a circle.)

I will now decorate you with the ring of this degree. Wear this jewel with credit to yourself and honor to the Fraternity.

(M. W. S. G. C. with the sword strikes candidate on right shoulder, head, and left shoulder, saying as he does so:)

M. W. S. G. C.—Sir ——, T. T. G. O. T. S. A. O. T. U., and, in the name of the Sovereign Sanctury, I dub, declare, and proclaim you duly created a Knight of the Occident, Knight of the Temple of Wisdom, Knight of the Key, Knight of the Delta, Knight of Libya, Knight of the Tabernacle, Knight of the Sacrificial Fire, Knight of the Serpent of the Sun, Knight of the White Eagle, Knight of the Black Eagle, Knight of Time, and Knight of the Circle, and call upon all Sir Knights of the E.·.M.·.R.·. of M.·. throughout the world to acknowledge you as such, and render you aid and assistance in case of need. (With another stroke of the sword on right

shoulder.) Arise, illustrious brother, and receive a royal greeting. (Takes him by the hand.)

C. OF G.—Attention, Sir Knights! Handle swords! Present swords! Return swords! Together.!

(Grand honors are given for which see installation in Rose Croix Ritual.)

C. OF G.—To your posts! March!

M. W. S. G. C.—Illustrious Brother, you will now listen to the lecture by the Orator.!

O.—Illustrious Brother, I will now instruct you regarding the symbolism of the circle. The first great circle maker was the Great Bear, and inasmuch as this, during its circuit, pointed out the seasons of the year, it was supposed to be the producer, hence it came to be considered the great eternal or eternity itself, since which the circle, wherever found, has been considered an emblem of eternity. The circle made by the moon in its passage around the earth was completed in thirty days, therefore the circle and thirty became synonymous terms. You will thus see the appropriateness in making the degree of Knight of the Circle the thirtieth of Masonry. The serpent with its tail in its mouth, the beetle's ball of mud containing its egg, the egg itself, and the ring with which you have this day been invested, are alike symbols of eternity. We trust that your future efforts for the good of humanity generally, and your illustrious brethren in particular, may be as endless as eternity itself, and that one day you may be received where the reward will be a circle of eternal bliss.

M. W. S. G. C.—I now declare —— Senate No. — duly closed on the 30°, and labor will be resumed on the 42° at the sound of the gavel.!

(Recess to allow 30° members to exit.)

Knight of the Sabean Square, 31°.

(Opening and battery same as 19°. K. of I. with candidate gives alarm at the door.)

G. OF S.—Most Wise Sublime Grand Commander, there is an alarm at the door of our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

(K. M. goes to the door and opens it.)

K. M.—Who comes here?

K. OF I.—Sir ——, Knight of the Circle, who desires to be instructed as a Knight of the Sabean Square.

K. M.—Is he now in good and regular standing, and worthy to receive this instruction?

K. OF I.—He is, and I vouch for him.

K. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of Sir ——, a Knight of the Circle, who desires to be instructed as a Knight of the the Sabean square.

M. W. S. G. C.—Is he now in good and regular standing, and worthy to receive this instruction?

K. M.—He is, and I vouch for him.

M. W. S. G. C.—Let him be admitted.

(K. of I. conducts candidate to M. L. J. K. I.)

M. L. J. K. I.—Who comes here?

K. OF I.—Sir ——, who desires to be instructed as a Knight of the Sabean Square.

M. L. J. K. I.—Is he now in good and regular standing, and worthy to receive this instruction?

K. OF I. He is, and I vouch for him.

M. L. J. K. I.—Has he made suitable proficiency in the study of Geometry to entitle him to this degree?

K. OF I.—He has.

M. L. J. K. I.—What is a square?

K. OF I.—It is the fourth of a circle, and consists of ninety degrees.

M. L. J. K. I.—Sir ——, you have my permission to receive the instruction of this degree.

(K. of I. then conducts candidate to M. L. S. K. I.)

M. L. S. K. I.—Who comes here?

K. OF I.—Sir ——, who desires to be instructed as a Knight of the Sabean Square.

M. L. S. K. I.—Is he now in good and regular standing, and worthy to receive this instruction?

K. OF I.—He is, and I vouch for him.

M. L. S. K. I.—Has he made suitable proficiency in the study of Geometry to entitle him to this degree?

K. OF I.—He has.

M. L. S. K. I.—What is a square?

K. OF I.—It is the fourth of a circle and consists of ninety degrees.

M. L. S. K. I.—Sir ——, you have my permission to receive the instruction of this degree.

(K. of I. conducts candidate to the M. W. S. G. C.)

K. OF I.—Most Wise Sublime Grand Com-

mander, Sir ——, having obtained permission of the Most Learned Senior and Junior Knight Interpreters, is now before you for instruction as a Knight of the Sabean Square.

M. W. S. G. C.—Sir ——, no candidate was advanced by our ancient brethren to this degree until he had made suitable proficiency, not only in Geometry but also in Astronomy. But you having received permission from our Most Learned Knight Interpreters, I will proceed to instruct you in the mysteries of this degree.

The sign of this degree is made by forming a square upon the left breast, by elevating the thumb of the left hand. The word is *Seb*, which can never be given except by three Sir Knights of the Sabean Square, who stand in such a position as to form a square, placing right hand on each other's left shoulder, (which is the grip), one line of the square shall point due east, and the other south. The brother in the east will say S, the next E, and the one in the south B. Then all together Seb.

K. OF I.—(To candidate.) About, face.

M. W. S. G. C.—Illustrious Knight Captain of the Guard, you will make the usual proclamation. ! ! !

C. OF G.—T. T. G. O. T. S. A. O. T. U., and, in the name of the Sovereign Sanctuary, I proclaim Sir Knight —— duly initiated, and created a Knight of the Sabean Square, and I call upon all present to acknowledge him as such, and render him aid and assistance in case of need.

M. W. S. G. C.—Together, Sir Knights. !

(Battery.)

M. W. S. G. C.—Sir Knight ——, you will now give attention to the Illustrious Knight Orator.

O.—Sir Knight ——, nothing would be Masonically perfect without the square. No matter to what degree we may have advanced, or to what social eminence we may have risen, we are all measured by the square. Hence our ancient brethren sought to obtain a square from the Sabean, or first great circle. As they succeeded in obtaining the square from the circle, so we have succeeded in obtaining a Knight of the Square from a Knight of the Circle. As you have already been informed, the Sabean circle, or the circle of the Great Bear, was completed in about a year, when the earth made 360 revolutions, therefore this circle was divided into 360 degrees, corresponding to the 360 days. Then being divided into two halves it represented the upper and lower worlds, the southern half representing the upper, and the northern half the lower. The upper half, being still further divided, produced two perfect squares of 90 degrees each. The first was set apart as the time for labor and instruction, while its counterpart, the second, was for refreshment, meditation, and rest. Therefore, 90 degrees originally embraced all Masonic work. Some of these degrees becoming obsolete in later years, were replaced by others of an historic nature. The original plan of computing time with 360 days to the year, was found to be incorrect, as in lapse of time the seasons failed to correspond.

Therefore, it was found necessary to add five days to each year and one additional day every fourth year. The five days were dedicated severally to five deities, viz., Osiris, Arueris, Typhon, Isis, and Nepthys. It was usual to have a festival or gathering together of the people once in four years to celebrate the recurrence of the extra day, at which the Hierophant, priest, or king, of the highest rank presided. These six extra days or degrees were then added to our Masonic square of 90°, making 96° in all. Sir Knight, we trust, no matter to what degree you may be exalted, you will ever remember that you are still "on the square."

M. W. S. G. C.—I now declare —— Senate, No. —, duly closed on the 31°, and labor will be resumed on the 42° at the sound of the gavel.

(Recess to allow 31° members to exit.)

Knight of the Double-Headed Eagle, 32°.

(Opening and battery same as 19°.)

(K. of I., with candidate, gives alarm at door.)

G. OF S.—Most Wise Sublime Grand Commander, there is an alarm at the door of our Senate.

M. W. S. G. C.— Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

K. M.—(Goes to door and opens it.) Who comes here?

K. OF I.—Sir——, Knight of the Sabean Square,

who desires a knowledge of the Double-Headed Eagle.

K. M.—Have all his acts been tried by the square, and is he still worthy?

K. OF I.—They have, and he is.

K. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of Sir ——, a Knight of the Sabean Square, who desires a knowledge of the Double-Headed Eagle.

M. W. S. G. C.—Have all his acts been tried by the square, and is he still worthy?

K. M.—They have, and he is.

M. W. S. G. C.—Then admit him.

(Candidate is conducted to M. L. J. K. I.)

M. L. J. K. I.—Who comes here?

K. OF I.—Sir ——, a Knight of the Sabean Square, who desires a knowledge of the Double-Headed Eagle.

M. L. J. K. I.—Your desire is a laudable one. "When thou dost worship, look ye first toward the place of the rising of the sun, and then toward the place of its setting. Go thy way, honoring thy father and mother, that thy days may be long in the land."

(Candidate is conducted to the M. L. S. K. I.)

M. L. S. K. I.—Who comes here?

K. OF I.—Sir ——, a Knight of the Sabean Square, who desires a knowledge of the Double-Headed Eagle.

M. L. S. K. I.—Sir Knight, your desire is a laudable one. "When thou dost worship, look ye first toward the place of the rising of the sun,

and then toward the place of its setting. Go thy way, honoring thy father and mother, that thy days may be long in the land."

(Candidate is conducted to M. W. S. G. C.)

K. OF I.—Most Wise Sublime Grand Commander, I have the honor to present Sir ——, a Knight of the Sabean Square, who, having received the instruction, approval, and blessing of the Most Learned Knight Interpreters, now awaits further instruction in the mysteries of this degree.

M. W. S. G. C.—Sir Knight, this degree is of great antiquity. It has been known by various names, and represented by different symbols at different periods, yet the same ideas have been expressed at all times. The jewel is either a double-headed eagle, a double-headed hawk, a double-headed ibis, or a double-headed serpent. When represented by a double-headed eagle, he may bear in his talons either the good serpent or the sword, which are alike weapons of defence against evil.

The sign is made by facing the South, and turning the head first to the East and then to the West. Word.—Ta. Ans.— Huti. Together — Tahuti. (Bearer of the double light.)

Illustrious Knight Captain of the Guard, you will make the usual proclamation. ! ! !

C. OF G.—T. T. G. O. T. S. A. O. T. U., and, in the name of the Sovereign Sanctuary, I hereby declare and proclaim Sir —— duly initiated and created a Knight of the Double-Headed Eagle, and call upon all present to recognize him as such, and render him aid and assistance in case of need.

M. W. S. G. C.—Together, Sir Knights.

(Battery.)

You will now give attention to the Illustrious Knight Orator.!

O.—Sir Knight, the antiquity of this degree may be inferred from the fact that the instruction in it, as given by the Most Learned Knight Interpreters, regarding the honoring of father and mother, is found in the Prisse Papyrus, the most ancient book in the world. The duality of spirit, as represented by the two heads united to one body, illustrates the primitive idea of the omnipresence of God. The head turned toward the rising sun represents the spirit governing the present life, and the one turned toward the setting sun the spirit governing the life of the future. This duality has been symbolized by various animals, birds, and reptiles, as well as by the sun and moon. The dual spirits have often been personified not only by the double lion, double eagle, etc., but also as Osiris and Isis, husband and wife, Osiris and Horus, father and son, and Isis and Horus, mother and son, and others too numerous to mention. But, whenever and however represented, there has been but one paramount object, viz., to stimulate mankind to the performance of acts of fraternity and kindness, as well as obedience to Nature's laws, and to reverence and worship the Supreme Architect of the Universe. It was an ancient custom for the people to prostrate themselves upon the ground during worship, facing the rising sun in the morning, and the setting sun at eventide. This custom is still extant in some

countries. It is expected that you will emulate their example by humbling yourself both morning and evening before the Supreme Architect of the Universe. To the service of this dual spirit, you are now henceforth and forever dedicated. Be thou faithful to the end.

M. W. S. G. C.—I now declare —— Senate No. —, duly closed on the 32°, and labor will be resumed on the 42° at the sound of the gavel.

(Recess to allow 32° members to exit.)

Knight of the Crown, 33°.

(Opening and battery same as 19°.)

(K. of I., with candidate, gives alarm at door.)

G. OF S.—Most Wise Sublime Grand Commander, there is an alarm at the door of our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

K. M.—(Goes to door and opens it.) Who comes here?

K. OF I.—Sir ——, a Knight of the Double-Headed Eagle, who desires to be enlightened and proclaimed a Knight of the Crown.

K. M.—Has he been faithful in his duties to his brethren, and in his devotion to the Supreme Architect of the Universe, and is he worthy of the confidence we repose in him?

K. OF I.—He has, and he is.

K. M.—Most Wise Sublime Grand Commander,

the alarm was made in behalf of Sir ——, a Knight of the Double-Headed Eagle, who desires to be enlightened and proclaimed a Knight of the Crown.

M. W. S. G. C.—Has he been faithful in his duties to his brethren, and in his devotion to the Supreme Architect of the Universe, and is he worthy of the confidence we repose in him?

K. M.—He has, and he is.

M. W. S. G. C.—Cause him to be conducted before me.

(This is done.)

K. OF I.—Most Wise Sublime Grand Commander, your orders have been obeyed, and Sir Knight —— is before you and awaits your pleasure.

M. W. S. G. C.—Sir Knight ——, this degree, properly speaking, is but a continuation of the preceding degree. All that was there said to you of the dual spirit, might be appropriately applied to the double crown. The double-headed eagle represents the East and West, while the double crown represents the upper and lower world. The upper part of the crown, being white, represents the ethereal and heavenly; while the lower part, being red, symbolizes the earthly part of creation. This crown, when placed above the double-headed eagle, forms the jewel of the degree, and appropriately symbolizes all creation, as well as the Creator.

The sign of this degree is made by forming a cross upon the breast with both arms, which symbolizes the four quarters of creation. Word.—A-f-t, letter by letter. First, A; second, F; third, T. Together, Aft. (Four corners.)

K. OF I.—About, face.

M. W. S. G. C.—Illustrious Knight Captain of the Guard, you will make the usual proclamation. !!!

C. OF G.—T. T. G. O. T. S. A. O. T. U., and, in the name of the Sovereign Sanctuary, I hereby declare and proclaim Sir —— duly initiated and created a Knight of the Crown, and call upon all present to recognize him as such, and render him aid and assistance in case of need.

M. W. S. G. C.—Together, Sir Knights!

(Battery.)

M. W. S. G. C.—I now declare —— Senate No.—, duly closed on the 33°, and labor will be resumed on the 42° at the sound of the gavel.

(Recess to allow 33° members to exit.)

Knight of the First Property of Nature, 34°.

(Opening and battery same as 19°.)

(K. of I., with candidate, gives alarm at door.)

G. OF S.—Most Wise Sublime Grand Commander, there is an alarm at the door of our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

K. M.—(Goes to door and opens it.) Who comes here?

K. OF I.—Sir ——, a Knight of the Crown, who, being desirous of more Masonic light and

knowledge, presents himself for the first lesson or degree of the Seven Properties of Nature.

K. M.—Is he worthy and well qualified to receive this instruction?

K. OF I.—He is, I vouch for him.

M. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of Sir——, a Knight of the Crown, who, being desirous of more Masonic light and knowledge, presents himself for the first lesson or degree of the Seven Properties of Nature.

M. W. S. G. C.—Is he worthy and well qualified to receive this instruction?

K. M.—He is, I vouch for him.

M. W. S. G. C.—Admit him.

(Candidate is conducted to the M. L. J. K. I.)

M. L. J. K. I.—Who comes here?

K. OF I.—Sir——, who desires to learn the secrets of Nature.

M. L. J. K. I.—Sir Knight, your desire is a most natural and laudable one, but the secrets of Nature are profound and numerous. If you would learn all of them you should live "millions of years." Receive a blessing and go thy way.

(Candidate is conducted to M. L. S. K. I.)

M. L. S. K. I.—Who comes here?

K. OF I.—Sir——, who desires to learn the secrets of Nature, halts for words of wisdom from our Most Learned Senior Knight Interpreter.

M. L. S. K. I.—Sir Knight, you have already learned much of Nature, and much there is yet to learn. When thou knowest all Nature, nothing

will be left for thee to learn. Receive my blessing and go thy way.

(Candidate is conducted to M. W. S. G. C.)

K. OF I.—Most Wise Sublime Grand Commander, Sir ——, a Knight of the Crown, in pursuit of more Masonic light and knowledge, having obtained knowledge and a blessing from the Most Learned Junior and Senior Knight Interpreters, now desires to be instructed and created a Knight of the First Property of Nature, that he may, with greater facility, pursue this most interesting study.

M. W. S. G. C.—Sir Knight, you have already seen something of Nature, but of the original properties of Nature you have yet much to learn. The First Property of Nature is matter. At first, matter was chaotic in its nature. It was void and without form, but by degrees order came out of chaos. Of this you will learn more hereafter.

The sign of this degree is made by looking East, West, North, South, upwards, and downwards, symbolizing the darkness and confusion existing prior to the formation of the universe. Word.—Khekh. Ans. — Ut. Together, Kak. — Khekh-ut-Kak. Lux ex Tenebris (Light from darkness).

Illustrious Knight Captain of the Guard, you will now make the usual proclamation. ! ! !

C. OF G.—T. T. G. O. T. S. A. O. T. U., and, in the name of the Sovereign Sanctuary, I hereby declare and proclaim Sir —— duly initiated and created a Knight of the First Property of Nature, and call upon all present to recognize him as such, and render him aid and assistance in case of need.

M. W. S. G. C.—Together, Sir Knights!

(Battery.)

You will now give attention to the Illustrious Knight Orator.!

O.—The essential, or first part of Nature, of which the sensible universe is now composed (that which is neither mind or force), is called matter. Of the intimate nature of matter itself, we know nothing; but through its external properties only do we know that it exists. The origin of matter is beyond the domain of human knowledge. It is to us not only unknown, but unknowable. Our faculties are so limited, that we cannot imagine nor conceive how matter could be originated. We cannot conceive how it could be created out of nothing, — how it could have come into existence in any manner whatever. All we know is the simple fact of its existence, and must content ourselves with studying the phenomena of its action, and the evidences of its action in the past; and must infer its properties and forces from its action. Contemplating matter as in existence in a chaotic and perhaps nebulous condition, we can form some imperfect conception of the gradual formation of our earth and solar system, and of some of the changes which the earth, its surface and atmosphere, underwent before it was fitted for the abode of man. As a Masonic symbol, matter vividly illustrates the darkness, confusion, and ignorance of the uninitiated, and our final advancement from darkness to the light of Masonic knowledge. It also illustrates the dark change which

was believed to take place between our earthly residence and that in the Aah-en-ru.

M. W. S. G. C.—I now declare —— Senate No.—, duly closed on the 34°, and labor will be resumed on the 42° at the sound of the gavel.

(Recess to allow 34° members to exit.)

Knight of the Second Property of Nature, 35°.

(Opening and battery same as 19°. K. of I. with candidate gives alarm at the door.)

G. OF S.—Most Wise Sublime Grand Commander, there is an alarm at the door of our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

(K. M. goes to door and opens it.)

K. M.—Who comes here?

K. OF I.—Sir ——, a Knight of the First Property of Nature, who desires to take the second step in the acquirement of the knowledge of Nature.

K. M.—Has he made suitable proficiency in the study of the First Property of Nature?

K. of I.—He hath made much progress in the matter.

K. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of Sir ——, a Knight of the First Property of Nature, who

desires to take the second step in the acquirement of the knowledge of nature.

M. W. S. G. C.—Has he made suitable proficiency in the study of the First Property of Nature?

K. M.—He hath made much progress in the matter.

M. W. S. G. C.—Admit him, and let him be added to our circle of Natural Philosophers. Attention, Sir Knights. ! ! ! Form circle.

(Sir Knights form a circle to make a solid body around altar with hands on each other's shoulders. Candidate is caused to advance to the outer circle, placing his hands on the shoulders of two of the Sir Knights, they then transferring their hands from each other's shoulders to his. K. of I. does likewise.

PRELATE.—Sir Knights, I am now about to repeat the obligation of the degree of the Second Property of Nature. The usages of the order require all present to take this obligation whenever it is repeated in the Senate. This, like the preceding obligations, does not conflict with any duty that you may owe to yourself, your family, your country, or your God. Neither will it conflict with any obligations previously taken in Masonry. With this assurance on my part, are all present willing to take this obligation?

(Response.)

P.—You will then pronounce your names as I pronounce mine, and then repeat after me. I, ——, of my own free will and accord, in the presence of the Sir Knights here assembled, and T. S. A. O. T. U., do most solemnly and sincerely promise and swear that I am at present,

and will remain, a true friend to every member of this solemn compact, until, through the process of Nature or decomposition, I may be removed from them, provided always they remain in good and regular standing. I furthermore promise and swear to defend with my life, if need be, the person and good name of every member of this degree, and that I will consider their friends to be my friends, their enemies my enemies. Should I violate this most solemn obligation, I pray God to heap upon my head, in addition to my own, the sins of every member of this degree. May the Great God aid and assist me to keep and perform each and every part of this, the obligation of the Second Property of Nature. Amen! Amen! Amen!

C. OF G.—To order, (all give the sign of order) Sir Knights.! To your posts, march.

(Candidate is now conducted to M. W. S. G. C.)

M. W. S. G. C.!—Sir Knight, the second property of Nature is cohesion. It is supposed that the first step from a chaotic condition of matter toward an organized creation, was cohesion. By cohesion, we mean that property of Nature which unites and holds together atoms and molecules of matter. These particles usually assume a circular form around a nucleus or center, symbolizing which we form, as you have seen, a circular body around our altar. Cohesion of matter once having taken place, can only be separated by force or decomposition. Precisely so with Sir Knights of this degree. Having once become a member of this solemn compact, there is no retreat except by

disgrace or death. I will now instruct you in the sign and word of this degree.

The sign is made by placing your left hand on your right shoulder, and is answered by placing right hand on left shoulder, and alludes to the position in which the obligation is taken. Word. —Hep. Ans. — Heh. Together. —Hep Heh. (United forever.)

K. OF I.—About, face.

M. W. S. G. C.—Illustrious Knight Captain of the Guard, you will make the usual proclamation. ! ! !

C. OF G.— T. T. G. O. T. S. A. O. T. U., and, in the name of the Sovereign Sanctuary, I hereby declare and proclaim Sir —— duly initiated and created a Knight of the Second Property of Nature, and call upon all present to recognize him as such and render him aid and assistance in case of need.

M. W. S. G. C.—Together, Sir Knights. !

(Battery.)

M. W. S. G. C.—You will now give attention to the Illustrious Knight Orator. !

O.—Sir Knight, all bodies are held together by cohesion, some more closely than others. Water, oil, and air, for instance, only slightly, while the parts of a solid body are held much more firmly. It is with some difficulty that we are able to separate the particles of wood. Iron has a still stronger cohesive force, the strength of which, however, depends largely upon the manner in which its particles are united. Cast iron, for instance, is very porous, the particles being only

slightly united, and therefore easily separated. Wrought iron is much stronger, because its particles have been more closely united by the process of rolling and hammering to which it has been subjected. Steel possesses the greatest cohesive power, because, by the addition of carbon, its particles have been brought most firmly together. A steel bar one inch square will support a weight of over forty tons. The cohesive strength of our organization depends in like manner, partly upon the quality of the material used, and partly upon the manner in which the individual members are united. If we receive into our ranks brittle and worthless material, the organization will have no strength. Were our obligations of a light and trivial character, even with good material, we should be only slightly united. But with good material, strong obligations, and cemented together with the cement of brotherly love, with God's sacred altar for a nucleus, our organization becomes absolutely impenetrable, and no power on earth can break it.

M. W. S. G. C.—I now declare —— Senate No.—, duly closed on the 35°, and labor will be resumed on the 42° at the sound of the gavel. !

(Recess to allow 35° members to exit.)

Knight of the Third Property of Nature, 36°.

(Opening and battery same as 19°.)

(K. of I., with candidate, gives alarm at door.)

G. OF S.—Most Wise Sublime Grand Commander, there is an alarm at the door of our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

(K. M. goes to door and opens it.)

K. M.—Who comes here?

K. OF I.—Sir ——, a Knight of the Second Property of Nature, who desires to be enlightened and created a Knight of the Third Property of Nature.

K. M.—Why does he aspire to this degree?

K. OF I.—That he may with greater facility acquire a knowledge of other original properties of Nature.

K. M.—Does he merit this great privilege?

K. OF I.—He has kept all his former obligations, and is willing, after inspection, to be judged by the Sir Knights present, according to the law of Osiris, "Whatsoever ye would that men should do to you, do ye even so to them."

K. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of Sir ——, a Knight of the Second Property of Nature, who desires to be enlightened and created a Knight of the Third Property of Nature.

M. W. S. G. C.—Why does he aspire to the degree?

K. M.—That he may with greater facility acquire a knowledge of other original properties of Nature.

M. W. S. G. C.—Does he merit this great privilege?

K. M.—He has kept all his former obligations, and is willing, after inspection, to be judged by the Sir Knights present according to the law of Osiris, "Whatsoever ye would that men should do to you, do ye even so to them."

M. W. S. G. C.—Cause him to be hoodwinked and conducted once around the Senate Chamber for inspection.

(This is done. Candidate halts between the columns.)

M. W. S. G. C. ! ! !—Illustrious Knight Philosophers and Sir Knights of the Third Property of Nature, you have inspected this Sir Knight of the Second Property of Nature. Those who are willing to receive him as a friend and brother will extend the sword. Return swords. Those who are unwilling will extend the sword. Sir Knight, having obtained the unanimous consent of all present, you will now be received in due and ancient form.

C. OF G.—Attention, Sir Knights! Handle swords! Draw swords! Present swords!

(This is done; and while swords are held at present the hoodwink is removed.

C. OF G.—Return swords!

M. W. S. G. C.—Together, Sir Knights!

(Battery.)

(Candidate is now conducted to station of M. W. S. G. C.)

M. W. S. G. C. !—Sir Knight, according to our ancient philosophy, fluxion is the third property of Nature, and originally a candidate for this degree was required to pass a successful examination in regard to this property. But since these degrees were arranged in their present form, such knowledge has not been required, but as a substitute a short lecture, embodying the principal points, is delivered by the Illustrious Knight Orator, and in accordance with the present regulations I will now instruct you in the mysteries of this degree.

Sign.—Place hands together in such manner as to symbolize a globe. Word.—Resh. Ans.—Rru. Second word.—Af. Ans.—Natr. Resh rru af natr. (Third step of Nature.)

K. OF I.—About, face.

M. W. S. G. C.—Illustrious Knight Captain of the Guard, you will make the usual proclamation. ! ! !

C. OF G.—T. T. G. O. T. S. A. O. T. U., and, in the name of the Sovereign Sanctuary, I hereby declare and proclaim Sir —— duly created a Knight of the Third Property of Nature, and call upon all present to recognize him as such and render him aid and assistance in case of need.

M. W. S. G. C.—Together, Sir Knights !

(Battery.)

M. W. S. G. C.—You will now give attention to the Illustrious Knight Orator. !

O.—Tradition tells us that the early philosophers of our order were of the opinion that the

matter of which the earth is now composed was originally in a condition of such extreme heat that it was impossible for the atoms to unite one with another; that gradually the heat in this great globe of fire decreased sufficiently to allow atoms to unite and form molecules; that as this cooling process continued the molecules united, until at length the entire globe became a great body of molten liquid, but still retaining an immense quantity of heat. This condition then was what they called the third property of Nature, fluxion. At the present day it is supposed that the center of the earth is yet in this same state of fluxion. For evidence of the truth of this hypothesis, we have only to read accounts of volcanic eruptions, or examine the great volcanoes themselves. Millions of years have elapsed since these minute particles thus united for good, and still they exist, still they work, still they keep up their organization. So it is with our Fraternity. Since the first union in our ranks, there has never been a time that Masonry did not exist somewhere on the face of the globe. Still we exist, still we work, and still we keep up our glorious organization.

M. W. S. G. C.—I now declare —— Senate No.—, duly closed on the 36°, and labor will be resumed on the 42° at the sound of the gavel.

(Recess to allow 36° members to exit.)

Knight of the Fourth Property of Nature, 37°.

(Opening and battery as in 19°. K. of I. with candidate gives alarm.)

G. OF S.—Most Wise Sublime Grand Commander, there is an alarm at the door of our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

(K. M. goes to door and opens it.)

K. M.—Who comes here?

K. OF I.—Sir ——, a Knight of the Third Property of Nature, who desires to be created a Knight of the Fourth Property of Nature.

K. M.—Why does he aspire to this privilege?

K. OF I.—That he may be permitted to study other properties of Nature that he knows not of.

K. M.—Is he worthy of this advancement?

K. OF I. He is. I vouch for him.

K. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of Sir ——, a Knight of the Third Property of Nature, who desires to be created a Knight of the Fourth Property of Nature.

M. W. S. G. C.—Why does he aspire to this privilege?

K. M.—That he may be permitted to study other properties of Nature that he knows not of.

M. W. S. G. C.—Is he worthy of this advancement?

K. M.—He is. I vouch for him.

M. W. S. G. C.—Admit him, and let him be conducted between the columns.

(This is done.)

K. OF I.—Most Wise Sublime Grand Commander, your orders have been obeyed, and Sir Knight —— awaits your pleasure.

M. W. S. G. C.—Sir Knight, in ancient times the candidate for this degree was required to pass a thorough examination concerning the fourth property of Nature before he could be created a Knight of this degree, and thereby gain permission to take up the study of the fifth property of Nature. But this requirement has now become obsolete, for the same cause and in the same manner as the former requirement of the preceding degree. The fourth property of Nature, according to ancient nomenclature, is coagulation, concerning which you will hereafter be enlightened by the lecture of the Illustrious Orator. You will now be conducted to the East for instruction.

(This is done.)

M. W. S. G. C.—The sign of this degree is made by interlacing the fingers and pressing palms of hands firmly together in front of the chest. Word.—As. Ans.—Khenu. Together.—Askhenu (Progress.)

K. OF I.—About, face.

M. W. S. G. C.—Illustrious Knight Captain of the Guard, you will make the usual proclamation. ! ! !

C. OF G.—T. T. G. O. T. S. A. O. T. U., and, in the name of the Sovereign Sanctuary, I hereby

declare and proclaim Sir —— duly created a Knight of the Fourth Property of Nature, and call upon all present to recognize him as such and render him aid and assistance in case of need.

M. W. S. G. C.—Together, Sir Knights. !

(Battery.)

M. W. S. G. C.—You will now give attention to the Illustrious Knight Orator. !

O.—Sir Knight, our ancient brother Knights of Philosophy considered coagulation as the Fourth Property of Nature. They believed that when the great mass of matter had become liquified it shrunk and left space about it in which it remained suspended as a fish is suspended in the water. That this space gradually became cooler than the liquid, and that later the great fluctuating mass itself, by the loss of heat upon its surface, coagulated and solidified. This was indeed a progressive step toward the formation of an earth for the temporary abode of man. Symbolically, this teaches us that perfection in Nature, as well as in Masonry, was, and is, only to be obtained by degrees.

M. W. S. G. C.—I now declare —— Senate, No. —, duly closed on the 37° degree, and labor will be resumed on the 42° degree at the sound of the gavel.

(Recess to allow 37° members to exit.)

Knight of the Fifth Property of Nature. 38°.

(Opening and battery same as 19°.)

(K. of I., with candidate, gives alarm at the door.)

G. OF S.—Most Wise Sublime Grand Commander, there is an alarm at the door of our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

K. M.—(Goes to door and opens it.) Who comes here?

K. OF I.—Sir ——, a Knight of the Fourth Property of Nature, who desires to mount the fifth step, and be created a Knight of the Fifth Property of Nature.

K. M.—Is he still worthy and well qualified?

K. OF I.—He is.

K. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of Sir ——, a Knight of the Fourth Property of Nature, who desires to mount the fifth step, and be created a Knight of the Fifth Property of Nature.

M. W. S. G. C.—Is he still worthy and well qualified?

K. M.—He is.

M. W. S. G. C.—Admit him, and let him be conducted to my station.

(This is done.)

K. OF I.—Most Wise Sublime Grand Commander, your orders have been obeyed, and Sir Knight —— awaits your pleasure.

M. W. S. G. C.—Sir Knight, the Fifth Property of Nature, according to our ancient instruction, is Accumulation, the examination in regard to which has been dispensed with, as in the preceding degrees.

The sign is made by closing the fingers and elevating the thumb of left hand, seizing the thumb with right hand, the thumb of which (r. h.) is also elevated. Release thumb of left hand, and seize right thumb, symbolizing accumulation. The grip is made as follows: first brother raises thumb of left hand, which is seized by the second brother's right hand; then first brother withdraws left thumb, and seizes right thumb of second brother, which, being withdrawn, second brother seizes the left thumb of first brother. Word.—Uah. Ans. Umt. (Accumulation.)

K. OF I.—About, face.

M. W. S. G. C.—Illustrious Knight Captain of the Guard, you will make the usual proclamation. ! ! !

C. OF G.—T. T. G. O. T. S. A. O. T. U., and, in the name of the Sovereign Sanctuary, I hereby declare and proclaim Sir —— duly created a Knight of the Fifth Property of Nature, and call upon all present to recognize him as such, and render him aid and assistance in case of need.

M. W. S. G. C.—Together, Sir Knights!

(Battery.)

M. W. S. G. C.—You will now give attention to the Illustrious Knight Orator. !

O.—Sir Knight, our early philosophy regarding Accumulation, or the Fifth Property of Nature,

was, that as solidification continued by the loss of heat at the surface, that as coagulation and final solidification were constantly taking place within the outer shell, thereby internal addition was supposed to continue millions of years; that in the space surrounding the globe, chemical changes and decomposition took place, the precipitate of which was added to the surface; and also that further changes and decomposition took place in consequence of the union of this precipitate with the surface of the globe. Therefore not only the addition of quantity of matter to the surface became constant, but also that of quality and variety. These changes were supposed to be due, in a great measure, to the constant lowering of the temperature. It is now supposed by some that the decrease of temperature continued until the surface of the earth was absolutely covered with ice, that it remained in this condition until another globe arrived at the state of fluxion, which, acting as a sun, melted the ice and warmed the surface of the elder globe sufficiently to give rise, first, to vegetable, and then to animal creation. Symbolically, this teaches us that only by slow and patient steps can the accumulation of all Masonic knowledge be acquired.

M. W. S. G. C.—I now declare —— Senate No.—, duly closed on the 38°, and labor will be resumed on the 42° at the sound of the gavel.

(Recess to allow 38° members to exit.)

Knight of the Sixth Property of Nature, 39°.

(Opening and battery same as 19°.)

(K. of I., with candidate, gives alarm at the door.)

G. OF S.—Most Wise Sublime Grand Commander, there is an alarm at the door of our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

K. M.—(Goes to door and opens it.) Who comes here?

K. OF I.—Sir ——, a Knight of the Fifth Property of Nature, who desires to be exalted to the degree of Knight of the Sixth Property of Nature.

K. M.—What is his standing and station?

K. OF I.—His standing is good, his station is exalted.

K. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of Sir ——, a Knight of the Fifth Property of Nature, who desires to be exalted to the degree of Knight of the Sixth Property of Nature.

M. W. S. G. C.—What is his standing and station?

K. M.—His standing is good, his station is exalted.

M. W. S. G. C.—It is my order that he be admitted and conducted to my station.

K. M.—(Returns to door and says:) Illustrious Knight of Introduction, it is the order of the

M. W. S. G. C. that Sir Knight —— be admitted and conducted directly to the station in the East.

(This is done.)

K. OF I.—Most Wise Sublime Grand Commander, your orders have been obeyed, and Sir Knight —— stands before you for the purpose of being exalted to the rank and station of a Knight of the Sixth Property of Nature.

M. W. S. G. C.—Sir Knight, waiving the examination in this, as in preceding degrees, I will proceed to instruct you in the mysteries pertaining to this degree. According to our mystic and ancient philosophy, Station is the Sixth Property of Nature. Station, in its broadest significance, is a vast and important subject. In the early days of our institution, candidates for this degree were required to spend much time and patient labor to acquire a knowledge of this important property of Nature. At present we deem it unnecessary to give more than a rudimentary knowledge of the subject. This you will receive hereafter at the hands of the Illustrious Knight Orator.

Sign.—Stand erect, arms close to the sides. (Station.) Word.—Hau (movable). Ans.—Ter (immovable).

K. OF I.—About, face.

M. W. S. G. C.—Illustrious Knight Captain of the Guard, you will make the usual proclamation. !!!

C. OF G.—T. T. G. O. T. S. A. O. T. U., and, in the name of the Sovereign Sanctuary, I hereby declare and proclaim Sir —— duly created a Knight of the Sixth Property of Nature, and call upon all

present to acknowledge him as such, and render him aid and assistance in case of need.

M. W. S. G. C.—Together, Sir Knights!

(Battery.)

M. W. S. G, C.—Sir Knight, you will now give your attention to the Illustrious Knight Orator.!

O.—Sir Knight, in a general sense Station repsents matter at rest, and incapable of moving itself; but, in a special sense, it may represent matter in motion, while occupying a certain position, as an exalted position, for instance. The ancient philosophers of our order held the opinion that planets, or globes, were formed first from a certain amount of matter having been set in motion, something after the fashion of what we call a whirlwind, and the matter having once assumed this motion, and taken its station, could not discontinue its motion or change its station. This was supposed to float in the ether which occupied the space between it and the matter from which it had been separated by its motion. In this way one planet after another was developed, and each occupied its particular station or locality. Subsequent researches have done much to substantiate the correctness of at least a large part of this philosophy. It is absolutely certain that matter at rest cannot act upon or move itself; and it is equally certain that matter once set in motion cannot deprive itself of that motion, any more than the apple can prevent falling to the earth when it has no longer a support. Symbolically, this teaches us, as Knight Philosophers, the import-

ance of attaining and sustaining the most exalted position physically, socially, morally, and religiously.

M. W. S. G. C.—I now declare —— Senate No.—, duly closed on the 39°, and labor will be resumed on the 42° at the sound of the gavel.

(Recess to allow 39° members to exit.)

Knight of the Seventh Property of Nature, 40°.

(Opening and battery same as 19°.)

(K. of I., with candidate, gives alarm at the door.)

G. OF S.—Most Wise Sublime Grand Commander, there is an alarm at the door of our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

(K. M. goes to the door and opens it.)

K. M.—Who comes here?

K. OF I.—Sir ——, a Knight of the Sixth Property of Nature, who desires to ascend the seventh step and receive the mysteries of the degree of the Seventh Property of Nature.

K. M.—Is his moral and social station such as to warrant us in conferring upon him this mark of distinction and preferment?

K. OF I.—It is.

K. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of Sir ——, a Knight of the Sixth Property of Nature, who

desires to ascend the seventh step and receive the mysteries of the degree of the Seventh Property of Nature.

M. W. S. G. C.—Is his moral and social standing such as to warrant us in conferring upon him this mark of distinction and preferment?

K. M.—It is.

M. W. S. G. C.—You will admit him and order the Illustrious Knight of Introduction to conduct him to my station.

K. M.—Illustrious Knight of Introduction, you will conduct Sir Knight —— directly to the station of the Most Wise Sublime Grand Commander.

(This is done.)

M. W. S. G. C.—Sir Knight, your desires have been made known to me. Your rank and station being such as not to prevent, we consent, and shall take great pleasure in giving you light upon the seventh great property of Nature. The seventh property of Nature, according to the belief of our ancient brethren, is division, on the subject of which the Illustrious Knight Orator will give you more light hereafter. I will now invest you with the sign and word of this degree.

Sign.—Place palms of hands together in front of the chest, separate them, extending arms, then let them fall by the sides. Word.—Tesh. Ans. —Teka (separated—re-united).

K. OF I.—About, face.

M. W. S. G. C.—Illustrious Knight Captain of the Guard, you will make the usual proclamation. ! ! !

C. OF G.—T. T. G. O. T. S. A. O. T. U., and, in the name of the Sovereign Sanctuary, I hereby declare and proclaim Sir —— duly created a Knight of the Seventh Property of Nature, and call upon all present to acknowledge him as such and render him aid and assistance in case of need.

M. W. S. G. C.—Together, Sir Knights. !

(Battery.)

M. W. S. G. C.—You will now give your attention to the Illustrious Knight Orator. !

O.—Sir Knight, according to tradition, it was the opinion of our ancient predecessors that division was first made manifest by the separation of primordial matter as described in the preceding degree for the formation of globes or planets. This primitive division was soon followed by other divisions. For instance, ether, vapor, liquid, coagulum, solid, etc. But, notwithstanding this division, all were, in a sense, united to form one stupendous whole. In our advancement through these seven steps, stages, or degrees, we have treated only of the original properties of Nature, but what was, still is, and will continue to be millions of years. Every property of Nature is to-day as active as ever it was, and the order of all things is change. When we consider division as a Masonic symbol, it pictures to the mind by its dark shade of night the Neophyte in his blind condition seeking more light. In the division called day we have vividly portrayed the enlightened Masonic mind after having been "brought to light." The separation of matter into different parts, yet deriving its material from one common

source, and though separated, yet united to form one gigantic whole, aptly illustrates our Fraternity, which, being derived from one common source, and though separated by sea and land into different bodies in various climes, is, nevertheless, by the cement of brotherly love, united into one gigantic whole.

M. W. S. G. C.—I now declare —— Senate, No. —, duly closed on the 40°, and labor will be resumed on the 42° at the sound of the gavel.

(Recess to allow 40° members to exit.)

Knight of Infinite Space, 41°.

(Opening and battery same as 19°.)

(K. of I., with candidate hoodwinked, gives alarm at the door.)

G. OF S.—Most Wise Sublime Grand Commander, there is an alarm at the door of our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

K. M.—(Goes to door and opens it.) Who comes here?

K. OF I.—Sir ——, a Knight of the Seventh Property of Nature, who desires to enter Infinite Space, and be created a Knight thereof.

K. M.—Is his mind prepared to quit the earth, and follow its guide through immensity?

K. OF I.—It is.

K. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of Sir ——, a Knight

of the Seventh Property of Nature, who desires to enter Infinite Space, and be created a Knight thereof.

M. W. S. G. C.—Is his mind prepared to quit the earth, and follow its guide through immensity?

K. M.—It is.

M. W. S. G. C.—Then let him enter.

(Candidate is conducted near the station of the M. W. S. G. C., where two ladders are so put together as to allow him to ascend on one and descend on the other. After this the ladders are removed, and candidate is conducted once around the Senate chamber, halting at station of M. W. S. G. C.)

M. W. S. G. C.—Who comes here?

K. OF I.—Sir ——, a Knight of the Seventh Property of Nature, who, having blindly entered Infinite Space, ascended toward the heavens, and descended toward the depths, travelled to the East, South, West and North, for millions of years, and finding that the end is not yet, now desires to be brought to light, be created a Knight of Infinite Space, and receive the knowledge pertaining to its symbolism.

M. W. S. G. C.—Attention, Sir Knights!!! Those in favor of granting the requests of Sir Knight —— will extend the sword. Return swords. Those opposed will extend the sword. Having unanimously consented, you will now stretch forth your hands and assist me in bringing him to light in due and ancient form. Together!

(Hoodwink is removed and battery given, 3, 3, 1=7.)

M. W. S. G. C !—The sign of this degree is made by placing right hand over left, in front of body, leaving as much space as possible between them. Then change hands to a horizontal posi-

tion, arms extended, still maintaining the space. Word. — Akh. Ans. — As. Together, Henu. (Akh as henu—how great is space.)

K. OF I.—About, face.

M. W. S. G. C.—Illustrious Knight Captain of the Guard, you will make the usual proclamation. !!!

C OF G.—T. T. G. O. T. S. A. O. T. U., and, in the name of the Sovereign Sanctuary, I hereby declare and proclaim Sir —— a Knight of Infinite Space, and call upon all present to recognize him as such, and render him aid and assistance in case of need.

M. W. S. G. C.—Together, Sir Knights!

(Battery.)

M. W. S. G. C.—Sir Knight, you will now give attention to the Illustrious Knight Orator. !

O.—Sir Knight, to space there is no end. All attempts to fathom or surround it are futile. Suppose we travel with the velocity of light, one hundred and eighty-six thousand miles per second. Quitting the earth we shoot upward. At the end of the first second we have already traversed one hundred and eighty-six thousand miles; at the end of the second, three hundred and seventy-two thousand. We continue. Ten seconds, a minute, ten minntes have elapsed—one hundred and eleven million miles have been passed. Passing during an hour, a day, a week, without ever slackening our pace, during whole months, and even a year, the time which we have traversed is already so long that, expressed in miles, the number of measurement exceeds our faculty of comprehension,

and indicates nothing to our mind; they would be millions, millions, millions. Carried on without stopping, by this same rapidity of one hundred and eighty-six thousand miles each second, let us penetrate the expanse in a straight line for whole years, fifty years, even a century. Where are we? We are far beyond the last starry regions which are seen from the earth, the last that the telescope has visited; we travel in other regions, unknown and unexplored. No mind is capable of following the road passed over, millions and millions express nothing; at the sight of this prodigious expanse, the imagination is arrested, humbled. We have not advanced a single step in space. We are no nearer a limit than if we had remained in the same place; we should be able again to begin the same course, starting from the point where we now are and add to our voyage a voyage of the same extent; we should be able to join centuries on centuries in the same itinerary, with the same velocity, to continue the voyage without end and without rest; we should be able to guide ourselves in any part of space, East, South, West, North, left, right, forward, backward, above, below, in every direction; and when, after centuries employed in this giddy course, we should stop ourselves, fascinated or in despair before the immensity eternally open, eternally renewed, we should again understand that our flight had not measured for us the smallest part of space, and that we were not more advanced than at our starting point. In truth, it is the infinite which surrounds us. We should be able to float for eternity without ever finding any-

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thing before us but an eternally open infinite. Space is then an expanse without limits, without shores, illimited, infinite. Symbolically, this teaches us that the opportunities for acquiring Masonic knowledge and practising Masonic virtues, are absolutely unlimited, and makes us bow most humbly before the immense Author of this immense immensity.

M. W. S. G. C.—I now declare —— Senate No. — duly closed on the 41°, and labor will be resumed on the 42° at the sound of the gavel.

(Recess to allow 41° members to exit.)

Knight of the Judgment, 42°.

(As all business is done in this Degree, the Senate must always be opened and closed in this Degree, and when labor is to be done in any other Degree, the Sublime Grand Commander will call up the Senate, and declare the labor of this Degree suspended for the purpose of opening on such other Degree as he may wish to open for Work or Instruction.)

(Banner of this degree is inscribed with the following: "Judge not, except you are willing to be judged by the same judgment." "In hoc signo vinces.")

(Battery.—5, 5, 5, 5, 5, 5, 5, 5, 2, = 42.

OFFICERS.

1. Most Wise Sublime Grand Commander.
2. Most Learned Senior Knight Interpreter.
3. Most Learned Junior Knight Interpreter.
4. Illustrious Knight Recorder.
5. Illustrious Knight of Finance.
6. Illustrious Knight Archivist.

7. Illustrious Knight Orator.
8. Illustrious Knight Prelate.
9. Illustrious Knight Marshal.
10. Illustrious Knight of Introduction.
11. Illustrious Knight Accompanier.
12. Illustrious Knight Captain of the Guard.
13. Illustrious Knight Standard Bearer.
14. Illustrious Knight Sword Bearer.
15. Illustrious Knight Guardian of the Sanctuary.
16. Illustrious Knight Sentinel.

(All of whom, except those numbered 13, 14, 15, and 16, shall be elected by ballot, at the regular Convocation held on or before the 21st of March in each year, or at the regular Convocation nearest that date. The remaining officers shall, at the same time, be appointed by the Sublime Grand Commander.)

TO OPEN.

M. W. S. G. C.—(Strikes battery.) Up, and to order, Sir Knights! Most Learned Junior Knight Interpreter, your duty in this Senate of Knight Philosophers?

M. L. J. K. I.—To assist the Sublime Grand Commander and the Most Learned Senior Knight Interpreter in the opening of the Senate.

M. W. S. G. C.—Your duty, Most Learned Senior Knight Interpreter, in this Senate of Knight Philosophers?

M. L. S. K. I.—To guard our mysteries against all indiscretion.

M. W. S. G. C.—Let it be done.

M. L. S. K. I.—Illustrious Knight Marshal, you will please ascertain if we are prepared to guard against the indiscretions of the profane.

(K. M. goes out and knocks on the door. Battery.)

G. OF S.—Most Learned Senior Knight Interpreter, there is an alarm at the gate of our Senate.

M. L. S. K. I.—Demand the cause.

(G. of S. knocks. battery, opens door, and says:)

G. OF S.—Who disturbs the Senate?

K. M.—(Outside.) The Knight Marshal returning.

G. OF S.—Most Learned Senior Knight Interpreter, it is the Illustrious Knight Marshal returning.

M. L. S. K. I —Admit the Illustrious Knight Marshal.

(K. M. comes in and addresses the M. L. S. K. I. as follows:)

K. M.—Most Learned Senior Knight Interpreter, the vicinity of our Senate is secure from the prying eyes of the profane; none can overhear us.

M. L. S. K. I.—Most Wise Sublime Grand Commander, the vicinity of our Senate is secure from the prying eyes of the profane; none can overhear our mysteries.

M. W. S. G. C.—Since it is so, satisfy yourself that all present are Knight Philosophers of the 42°.

M. L. S. K. I.—Illustrious Knight Marshal, approach the Southwest angle of the Senate, and give me the Pass Word (Ap. Ans.—Asp. Throne, or seat, of judgment.) of this Grade.

(K. M. does so.)

M. L. J. K. I.—Illustrious Knight of Introduction, approach the Northwest angle of the Senate, and give me the Pass Word of this Grade.

(Knight of Introduction does so.)

M. L. S. K. I.—Illustrious Knight Marshal, you will receive the Pass Word from the Sir Knights in the South.

(K. M. does so, and goes up to the Orient, and stands facing the same.

M. L. J. K. I.—Illustrious Knight of Introduction, you will receive the Pass Word from the Sir Knights in the North.

(K. of I. does so, goes up to the Orient, and stands facing the same.)

M. W. S. G. C.—! ! ! To order, Sir Knights!

K. M.—Most Wise Sublime Grand Commander, all in the South Valley have given the Word.

K. OF I.—Most Wise Sublime Grand Commander, all in the North Valley have given the Word.

M. W. S. G. C.—Advance, Illustrious Knights, and communicate the Pass Word to me.

K. M. and K. of I. advance and give Pass Word to M. W. S. G. C.)

M. W. S. G. C.—Most Learned Junior Knight Interpreter, at what hour do the labors of the Knight Philosophers commence?

M. L. J. K. I.—Most Wise Sublime Grand Commander, the Work is perpetual.

M. W. S. G. C.—Why, Most Learned Junior Knight Interpreter?

M. L. J. K. I.—Because constant action requires constant judgment.

M. W. S G. C.—Most Learned Senior Knight Interpreter, what are the moments that our traditions allow for the repose of a Knight of Judgment?

M. L. S. K. I.—The hours of perfect darkness.

M. W. S. G. C.—At what hour is the Work resumed, Most Learned Junior Knight Interpreter?

M. L. J. K. I.—At the first appearance of Light.

M. W. S. G. C.—What hour is it, Most Learned Senior Knight Interpreter?

M. L. S. K. I.—The Orient brightens; it is the hour for labor.

M. W. S. G. C.—As it is the hour for the commencement of our labor, let us unite in prayer to the Supreme Architect of the Universe.

(All kneel and face the Orient.)

PRELATE.—Sovereign Master of Immensity, whose throne is in the Heavens, receive the homage of our admiration and worship. Thou causest the star of the day and the soft messenger of night to mark the seasons, and to regulate the labors of mortals. We prostrate ourselves before the majesty and wisdom of Thine eternal laws; we invoke thy name, for we are Thy children. Bless our Work; dispel the darkness of our souls; continue to shield us with Thy protecting hand, and to guide us unceasingly towards Good, the Perfection of which resides in Thee.

(All say: Glory to Thee, oh Lord! Glory to Thy Name! Glory to Thy Works!)

(The M. W. S. G. C. strikes once, and all resume their stations.)

M. W. S. G. C.—Your station in the Senate, Illustrious Knight Guardian of the Sanctuary?

G. OF S.—At the door of the Senate, Most Wise Sublime Grand Commander, to deliver your

orders to the Sentinel who guards our sacred portals. I receive the Pass Word from the Sir Knights who enter, after having seen them in proper clothing, duly announced, and obtained your permission.

M. W. S. G. C.—Illustrious Knight Sword Bearer, your place in the Senate?

S. W.—In the South Valley, near the Learned Senior Knight Interpreter, and I assist the Illustrious Knight Captain of the Guard, and am always ready to protect our mysteries from the eyes of the profane.

M. W. S. G. C.—Illustrious Knight Standard Bearer, your place?

S. B.—In the North Valley, near the Most Learned Junior Knight Interpreter; and I unfold the glorious standard of our order, under which the Neophyte may, with confidence, invoke the blessing of the Supreme Architect of the Universe when taking the obligation of this degree.

M. W. S. G. C.—Your place in the Senate, Illustrious Knight Captain of the Guard?

C. OF G.—Near the Illustrious Knight Recorder; to see that the Knights of Judgment are at their respective posts, and to make the necessary proclamation at the reception of a Neophyte.

M. W. S. G. C.—Illustrious Knight Accompanier, your place in the Senate?

K. A.—In front of the Illustrious Knight Orator. I accompany the Neophyte to protect him in the hour of danger.

M. W. S. G. C.—Illustrious Knight of Introduction, your place in the Senate?

K. OF I.—In the North Valley near the Illustrious Knight of Finance. I prepare and introduce all Neophytes.

M. W. S. G. C.—Illustrious Knight Marshal, what is your alloted duty for the good of the Senate?

K. M.—Most Wise Sublime Grand Commander, to obey your orders, to make the responses for the Neophytes.

M. W. S. G. C.—Your duty, Illustrious Knight Archivist?

K. A.—To keep a clear copy of the records of the transactions for the information of the Mystic Temple Grand Council, 90°, of the State of ———, and the Sovereign Sanctuary; to faithfully preserve the Rituals; attach the Seal to all documents of the Senate, and to read the Records of the preceding Convocation at the opening of the Work.

M. W. S. G. C.—Your duty, Illustrious Knight of Finance?

K. OF F.—To receive all funds due this Senate from the Illustrious Knight Recorder, giving my receipt for the same, and to pay them out upon the order of the Most Wise Sublime Grand Commander.

M. W. S. G. C.—Your duty, Illustrious Knight Recorder?

K. R.—To engrave the proceedings of this Senate; to receive all money due and pay it over to the Illustrious Knight of Finance, taking his receipt therefor.

M W. S. G. C.—Illustrious Knight Prelate, your place in the Senate?

K. P.—At the left of the Most Wise Sublime Grand Commander, in the Orient; to pronounce the prayers and offerings to Deity.

M. W. S. G. C.—Illustrious Knight Orator, your station?

O.—On your right hand, Most Wise Sublime Grand Commander, as the Orator of our beloved Masonic Rite, to faithfully instruct the brethren that happiness may be attained; and to see that the Sacred Book of Laws is duly opened and surmounted with the Glaive and Acacia.

M. W. S. G. C.—Most Learned Junior Knight Interpreter, why do you preside in the Northwest of the Senate?

M. L. J. K. I.—That I may defend the Order against those who, through ignorance, revile it, and assist in bringing an unenlightened brother from darkness to light.

M. W. S. G. C.—Most Learned Senior Knight Interpreter, why is your place at the Southwest ot the Senate?

M. L. S. K. I.—That I may assist in the inspection and regulation of the Work; aid the Most Wise Sublime Grand Commander in his duties; return good for evil, that the enemies of the Order may be changed to good and faithful brethren.

M. W. S. G. C.—The Most Wise Sublime Grand Commander's place?

M. L. S. K. I.—In the Orient, to give orders and to watch the Work, that it may be perfeetly

executed, and fill the Senate with Light and Truth.

M. W. S. G. C.—Thanks, Illustrious Knights of the Judgment. Illustrious Knight Orator, unfold the Sacred Book of Laws upon the Altar of our Masonic vows.

(The Orator opens the Bible and places the Glaive and Acacia upon it.)

M. W. S. G. C.—! ! ! The Sir Knights will join in singing the

OPENING ODE. TUNE: *Old Hundred.*

Where'er the Orient spreads its Light;
Where'er Its Brethren feel Its power,
Let such in Harmony unite;
With zeal improve each Working Hour.

Let Friendship and Fraternity
Their strength'ning influence lend,
That with such bonded Union, we
Ceaseless prosperity may blend.

So, Brothers of the Mystic Tie,
Our Courage—Strength—all are as one;
As tolerant is the Unseen Eye,
With Tolerance shall our Work be done.

Thus to this Work each faithful heart
Gives all its intellectual power;
The labor comes; each bears a part;
Brothers, it is the Working Hour.

M. W. S. G. C.—To the glory of the Supreme Architect of the Universe! In the name of the Sovereign Sanctuary of the Egyptian Masonic Rite of Memphis, I declare the work of —— Senate No. —, of Knight Philosophers in activity on the 42° of the Egyptian Masonic Rite of Memphis. Together, Brethren!

Sign.—Point upward with right thumb, then point downward. (God of the two truths, upper and lower worlds.)

(Battery, 5, 5, 5, 5, 5, 5, 5, 5, 2, =42.)

M. W. S. G. C.—Illustrious Knight Guardian of the Sanctuary, you will please inform the Knight Sentinel that the Senate is opened, and if there are any visiting Sir Knights let them enter.!

(Guardian does so.)

ORDER OF BUSINESS.

After the Senate shall have been declared in activity, the business shall be taken up in the following order:

1. Calling the Roll of Officers.
2. Reading Graven Tablets of last Conclave, for information.
3. Sickness and Distress.
4. Reports of Investigating Committee.
5. Propositions for Membership.
6. Balloting for Candidates.
7. Conferring Degrees.
8. General Business.
9. Good of the Order.
10. Reading of Graven Tablets for Approval.

RECEPTION.

M. W. S. G. C.—Illustrious Knight of Introduction, you will ascertain if any candidates are in waiting, and if any, for what degrees.

(Knight of Introduction goes to door, receives the answer, and reports to the M. W. S. G. C.)

M. W. S. G. C.—How should a Neophyte be prepared to receive this degree?

K. OF I.—By being hoodwinked.

M. W. S. G. C.—You will repair to the reception room, where you will find Sir Knight ——, and when so prepared, alarm the Senate.

(K. of I. retires, prepares the candidate, and makes the alarm.)

G. OF S.—Illustrious Senior Knight Interpreter, an alarm at the gate of our Senate.

M. L. S. K. I.—Illustrious Knight Marshal, attend to the alarm.

(K. M. goes to door and opens it.)

K. M.—Who comes here?

K. OF I.—A Knight of Infinite Space, who desires to be judged in accordance with his work, and if found worthy, created a Knight of the Judgment.

K. M.—Is he willing to be judged by the same judgment by which he judges others?

K. OF I.—He is.

K. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of a Knight of Infinite Space, who desires to be judged in accordance with his work, and if found worthy, created a Knight of the Judgment.

M. W. S. G. C.—Is he willing to be judged by the same judgment by which he judges others?

K. M.—He is.

M. W. S. G. C.—It is my order that he be placed in charge of the Illustrious Knight Accompanier and conducted to the Hall of Judgment, after which, if he be adjudged worthy, he shall

again be delivered to the Illustrious Knight of Introduction, who will then conduct him to a position between the columns.

K. M.—Illustrious Knight of Introduction, it is the order of the Most Wise Sublime Grand Commander that the candidate be placed in charge of the Illustrious Knight Accompanier, and conducted to the Hall of Judgment, after which, if he be adjudged worthy, he shall again be delivered to the Illustrious Knight of Introduction, who will then conduct him to a position between the columns.

K. OF I.—Illustrious Knight Accompanier, by direction of the Most Wise Sublime Grand Commander, I deliver to your charge Sir ——, a Knight of Infinite Space. It is the order of the M. W. S. G. C. that you conduct him to the Hall of Judgment.

(K. A. conducts candidate through several rooms and finally into the Senate. Soon after entering, the first Judge halts them.)

1st JUDGE.—Halt!

K. A.—Who art thou, that stops us on our way?

1st J.—Strider coming out of Annu is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

1st J.—Hast thou not been idle?

CANDIDATE.—(Prompted by K. A.) I have not.

1st J.—Go thy way.

(They pass on to second Judge, and continue in like manner until forty-two Judges are passed.)

2nd J.—Halt!

K. A.—Who art thou that stops us on our way?

2 J.—Gaper coming out of Kar is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

2 J.—Hast thou not waylaid?

C.—I have not.

2 J.—Go thy way.

3 J.—Halt!

K. A.—Who art thou that stops us on our way?

3. J.—Nostril coming out of Sesennu is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

3 J.—Hast thou not boasted?

C.—I have not.

3 J.—Go thy way.

4 J.—Halt!

K. A.—Who art thou that stops us on our way?

4 J.—Devourer of Shades coming out of the Orbits is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

4 J.—Hast thou not stolen?

C.—I have not.

4 J.—Go thy way.

5 J.—Halt!

K. A.—Who art thou that stops us on our way?

5 J.—Foul One coming out of Rusta is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

5 J.—Hast thou not smitten men privily?

C.—I have not.

5 J.—Go thy way.

6 J.—Halt!

K. A.—Who art thou that stops us on our way?

6 J.—Lion-Gods coming out of the Heaven is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

6 J.—Hast thou not counterfeited rings?

C.—I have not.

6 J.—Go thy way.

7 J.—Halt!

K. A.—Who art thou that stops us on our way?

7 J.—Eyes of Flame coming out of the Shrine is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

7 J.—Hast thou not played the hypocrite?

C.—I have not.

7 J.—Go thy way.

8 J.—Halt?

K. A.—Who art thou that stops us on our way?

8 J.—Smoking Face coming out after entering Annu is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

8 J.—Hast thou not stolen the things of the Gods?

C.—I have not.

8 J.—Go thy way.

9 J.—Halt!

K. A.—Who art thou that stops us on our way?

9 J.—Cracker of Bones coming out of Suten Khen is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

9 J.—Hast thou not told falsehoods?

C.—I have not.

9 J.—Go thy way.

10 J.—Halt!

K. A.—Who art thou that stops us on our way?

10 J.—Breath of Flame coming out of Ptahka is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

10 J.—Hast thou not spared food?

C.—I have not.

10 J.—Go thy way.

11 J.—Halt!

K. A.—Who art thou that stops us on our way?

11 J.—Land of Bubastis coming out of the place of Mysteries is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

11 J.—Hast thou not caused to weep?

C.—I have not.

11 J.—Go thy way.

12 J. Halt!

K. A.—Who art thou that stops us on our way?

12 J.—He whose Face is behind him coming out of the Iron Gate is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

12 J.—Hast thou not rejected?

C.—I have not.

12 J.—Go thy way.

13 J.—Halt!

K. A.—Who art thou that stops us on our way?

13 J.—Orbits coming out of the West is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

13 J.—Hast thou not murdered?

C.—I have not.

13 J.—Go thy way.

14 J.—Halt!

K. A.—Who art thou that stops us on our way?

14 J.—Glowing Feet coming out of the Darkness is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

14 J.—Hast thou not eaten the heart?

C.—I have not.

14 J.—Go thy way.

15 J.—Halt!

K. A.—Who art thou that stops us on our way?

15 J.—White Tooth coming out of the Frontier is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

15 J.—Hast thou not plundered?

C.—I have not.

15 J.—Go thy way.

16 J.—Halt!

K. A.—Who art thou that stops us on our way?

16 J.—Eater of Blood coming from the Block is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

16 J.—Hast thou not killed sacred beasts?

C.—I have not.

16 J.—Go thy way.

17 J.—Halt!

K. A.—Who art thou that stops us on our way?

17 J.—Eater of Hearts coming out of the Abode of the Thirty is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

17 J.—Hast thou not made conspiracies?

C.—I have not.

17 J.—Go thy way.

18 J.—Halt!

K. A.—Who art thou that stops us on our way?

18 J. Lord of Truth coming out of the Regions of Truth is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

18 J.—Hast thou not robbed the streams?

C.—I have not.

18 J.—Go thy way.

19 J.—Halt!

K. A.—Who art thou that stops us on our way?

19 J.—Turner Away coming out of Bubaststis is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

19 J.—Hast thou not been deaf?

C.—I have not.

19 J.—Go thy way.

20 J.—Halt!

K. A.—Who art thou that stops us on our way?

20 J.—Follower coming out of Annu is my name, Who art thou?

K. A.—Purity come to Judgment is my name.

20 J.—Hast thou not let thy mouth wander?

C.—I have not.

20 J.—Go thy way.

21 J.—Halt!

K. A.—Who art thou that stops us on our way?

21 J.—Doubly Evil coming out of AA is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

21 J.—Hast thou robbed?

C.—I have not.

21 J.—Go thy way.

22 J.—Halt!

K. A.—Who are thou that stops us on our way?

22 J.—Ruler of the Dead coming out of the Cave is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

22 J.—Hast thou corrupted women or men?

C.—I have not.

22 J.—Go thy way.

23 J.—Halt!

K. A.—Who art thou that stops us on our way?

23 J.—Beholder of what has been brought coming out of the Abode of Khem is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

23 J.—Hast thou not polluted thyself?

C.—I have not.

23 J.—Go thy way.

24 J.—Halt!

K. A.—Who art thou that stops us on our way?

24 J.—Chiefs coming out of the Perseas coming from Tattu is my name. Who art thou?

K. A.—Purity come to judgment is my name.

24 J.—Hast thou not caused fear?

C.—I have not.

24 J.—Go thy way.

25 J.—Halt!

K. A.—Who art thou that stops us on our way?

25 J.—Lord of the Shrine coming out of Kuau, is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

25 J.—Hast thou not committed adultery?

C.—I have not.

25 J.—Go thy way.

26 J.—Halt!

K. A.—Who art thou that stops us on our way?

26 J.—Supplier of Words coming out of the Great Place is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

26 J.—Hast thou not burnt thy mouth?

C.—I have not.

26 J.—Go thy way.

27 J.—Halt!

K. A.—Who art thou that stops us on our way?

27 J.—Child coming out of Hekh is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

27 J.—Hast thou not been inattentive to the words of truth?

C.—I have not.

27 J.—Go thy way.

28 J.—Halt!

K. A.—Who art thou that stops us on our way?

28 J.—Swallower coming out of Khenem is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

28 J.—Hast thou not blasphemed?

C.—I have not.

28 J.—Go thy way.

29 J.—Halt!

K. A.—Who art thou that stops us on our way?

29 J.—Bringer of Food (Peace) coming out of Ssa is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

29 J.—Hast thou not put forth thy arm?

C.—I have not.

29 J.—Go thy way.

30 J.—Halt!

K. A.—Who art thou that stops us on our way

30 J.—Stripper of Words coming out of Unas is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

30 J.—Hast thou not made delays or dawdled?

C.—I have not.

30 J.—Go thy way.

31 J.—Halt!

K. A.—Who art thou that stops us on our way?

31 J.—Lord of Heads coming out of Gat is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

31 J.—Hast thou not hastened thy heart?

C.—I have not.

31 J.—Go thy way.

32 J.—Halt!

K. A.—Who art thou that stops us on our way?

32 J.—Palace coming out of Uten is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

32 J.—Hast thou not clipped the skins of sacred beasts?

C.—I have not.

32 J.—Go thy way.

33 J.—Halt!

K. A.—Who art thou that stops us on our way?

33 J.—Lord of Purity coming out of Ssa is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

33 J.—Hast thou not multiplied words in speaking?

C.—I have not.

33 J.—Go thy way.

34 J.—Halt!

K. A.—Who art thou that stops us on our way?

34 J.—Tum Nefer coming out Ptahka is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

34 J.—Hast thou not lied, or done any wicked sin?

C.—I have not.

34 J.—Go thy way.

35 J.—Halt!

K. A.—Who art thou that stops us on our way?

35 J.—Tum Sap coming out of Tattu is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

35 J.—Hast thou not reviled the face of the king or of thy father?

C.—I have not.

35 J.—Go thy way.

36 J.—Halt!

K. A.—Who art thou that stops us on our way?

36 J.—Eye in his Heart coming out of Sahu is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

36 J.—Hast thou not defiled the river?

C.—I have not.

36 J.—Go thy way.

37 J.—Halt!

K. A.—Who art thou that stops us on our way?

37 J.—Priestess coming out of the Firmament is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

37 J.—Hast thou not made length of loud words?

C.—I have not.

37 J.—Go thy way.

38. J.—Halt!

K. A.—Who art thou that stops us on our way?

38 J.—Supplier of Good coming out of Ssa is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

38 J.—Hast thou not blasphemed a God?

C.—I have not.

38 J.—Go thy way.

39 J.—Halt!

K. A.—Who art thou that stops us on our way?

39 J.—Yoker of Good coming out of Annu is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

39 J.—Hast thou not injured the Gods, or calumniated the slave to his master?

C.—I have not.

39 J.—Go thy way.

40 J.—Halt!

K. A.—Who art thou that stops us on our way?

40 J.—Yoker of Food coming of out of his Gate is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

40 J.—Hast thou not ordered?

C.—I have not.

40 J.—Go thy way.

41 J.—Halt!

K. A.—Who art thou that stops us on our way?

41 J.—Shaved Head coming out of his Box is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

41 J.—Hast thou not taken the clothes of the dead?

C.—I have not.

41 J.—Go thy way.

42 J.—Halt!

K. A.—Who art thou that stops us on our way?

42 J.—Arm-leader coming out of Ankar is my name. Who art thou?

K. A.—Purity come to Judgment is my name.

42 J.—Hast thou not despised a God in thy heart, or to his face, or in things?

C.—I have not.

42 J.—Go thy way.

(After being judged by the 42 judges, candidate is conducted to ante-room, hoodwink is removed, and he is clothed in a white robe and white sandals or shoes, and conducted to the entrance of Senate chamber by K. of I., who gives an alarm.)

G. OF S.—Most Wise Sublime Grand Commander, there is an alarm at the door of our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

K. M.—(Goes to door and opens it.) Who comes here?

K. OF I.—Sir ——, a Knight of Infinite Space, a pure person, girdled in real linen, and shod with white sandals.

K. M.—What do you request in his behalf?

K. OF I.—That he may advance to the East, and be created a Knight of the Judgment.

K. M.—Is he in truth worthy?

K. OF I.—He has not sinned, he has not perverted, he has done no evil, he has done what men say the Gods wish.

K. M.—(Leaving the door wide open, advances between the columns and says:) Most Wise sublime Grand Commander, the alarm was made in behalf of Sir ——, a Knight of Infinite Space, a pure person, girdled in real linen, and shod with white sandals.

M. W. S. G. C.—What do you request in his behalf?

K. M.—That he may advance to the East, and be created a Knight of Judgment.

M. W. S. G. C.—Is he in truth worthy?

K. M.—He has not sinned, he has not perverted, he has done no evil, he has done what men say the Gods wish.

M. W. S. G. C.—Most Learned Junior Knight Interpreter, what is your knowledge and pleasure regarding the advancement of this Sir Knight?

M. L. J. K. I.—Let him advance, for he has not told falsehoods, he has not privily done evil against mankind, he has not made the laboring man do more than his task daily, he has not been weak, he has not failed, he has not done what is hateful to the Gods, he has not defamed men, he has

not committed adultery, he has not falsified measures, he has not cheated in the weight of the balance, he has not done any wicked thing. He is pure! He is pure! He is pure!

M. W. S. G. C.—Most Learned Senior Knight Interpreter, what say you?

M. L. S. K. I.—Let him advance, for he lives off truth, he is fed off truth, he has made his delight in doing what men say the Gods wish. He has given food to the hungry, drink to the thirsty, and clothes to the naked. He is without fault, without evil, without sin, without crimes. His mouth is pure, his hands are pure, he is clothed in white linen.

M. W. S. G. C.—Let him advance to the sacred altar.

(When at altar.)

M. W. S. G. C.—!!! Attention, Sir Knights! Let the triangle be formed.

(This is done, and the standard bearer takes his place at altar with the banner.)

M. W. S. G. C.—Sir Knight, we are satisfied with your present purity. Are you willing to obligate yourself to remain for all time as pure as you now are? (Candidate answers.) You will then kneel upon both knees, and place your hands upon the Glaive, symbol of honor, the Acacia, emblem of immortality, and the Bible of your faith, in which position you will take the solemn obligation of this degree.

Pr.—Sir Knight ——, the obligation of this degree is of a more serious nature than any which you have previously taken, yet I can assure you

that it will in no wise conflict with any duties you may owe yourself, your family, your country or your God. If you still desire to proceed you will say I—repeat your name where I repeat mine, and say after me—I, ——, of my own free will and accord, do hereby and hereon sincerely promise and swear that I will forever practice all the great moral lessons taught in this degree; that I will use my utmost endeavors to increase the number of members and extend the influence of our beloved Rite; that I will answer and obey all signs and summons sent, handed or thrown to and received by me; that I will go on the errand of a worthy brother of this degree more than forty miles, even to the extent of my physical capacity, should his necessities require and depend upon my exertions to perform; and may the great God hear and record my vow and aid me to keep and perform each and every part thereof. Amen! Amen! Amen!

Pr.—You will salute the book three times. (This is done.)

M. W. S. G. C.—Sir Knight you will remain kneeling while I impart to you the mysteries of this degree.

Sign—Point right thumb upward and then downward. (God of the two truths, upper and lower world.) Word.—Ap. Ans.—Asp. (Throne or seat of judgment.)

(M. W. S. G. C. with sword strikes candidate on the shoulder, saying:) T. T. G. O. T. S. A. O. T. U., and, in the name of the Sovereign Sanctuary I dub (on the head), create (on the left

shoulder), and proclaim you a Knight of the Sabean Square, a Knight of the Double-headed Eagle, a Knight of the Crown, a Knight of the first, second, third, fourth, fifth, sixth and seventh Properties of Nature, a Knight of Infinite Space and a Knight of the Judgment, and call upon all members of the Egyptian Masonic Rite of Memphis throughout the world to recognize you as such and render you aid and assistance in case of need. (Striking a smart blow on the left shoulder.) Arise Illustrious Knight Philosopher and receive a royal greeting. (Takes him by the hand.)

M. W. S. G. C.—Attention, Sir Knights Together!

(Battery, 5, 5, 5, 5, 5, 5, 5, 5, 2,=42.)

M. W. S. G. C.—Sir Knight, you will now take your place among the Illustrious Knight Philosophers of this Senate.

C. of G.—Attention, Illustrious Knight Philosophers. To your posts, March!

(This is done.)

CLOSING.

M. W. S. G. C.—Illustrious Knights Marshal and Captain of the Guard, you will now call upon all present, in your respective Valleys, that each member may have an opportunity to contribute something for the aid of the unfortunate.

(Marshal and Captain of the Guard pass Poor Box.)

M. W. S. G. C.—Most Learned Senior and Junior Knights Interpreters, announce at your respective angles of the Senate that if any Sir Knight has anything to offer for the benefit of this

Senate and our Egyptian Masonic Rite, now is the time to speak.

M. L. S. K. I.—If any Sir Knight in the Southwest has anything to offer for the benefit of our Egyptian Masonic Rite, let him now embrace the opportunity.

M. L. J. K. I.—Any Sir Knight in the Northwest Valley, having anything to offer for the benefit of our beloved Order or this Senate, the Most Wise Sublime Grand Commander will be pleased to hear him.

M. W. S. G. C.—Illustrious Knight Recorder, you will please read the Graven Tablets of this day's work, for approval.

(Knight Recorder reads the minutes.)

M. W. S. G. C.—Attention, Sir Knights. You have heard the reading of the Graven Tablets of this day's work — what is your pleasure? If there are no objections, they will stand approved. (If no objections are made, the M. W. S. G. C. then says:) They are approved.

M. W. S. G. C.—Most Learned Senior Knight Interpreter, at what hour do the Knight Philosophers suspend their labors?

M. L. S. K. I.—When the sun disappears from the azure vault of Heaven.

M. W. S. G. C.—What hour is it, Most Learned Junior Knight Interpreter?

M. L. J. K. I.—The sun is at its inferior meridian, and it is time for the suspension of our work.

M. W. S. G. C.—As it is the hour of rest and perfect darkness, join me, Sir Knight Philosophers,

in prayer to the Supreme Architect of the Universe, that he may continue to bless us, our labors, and our Venerated Rite.

K. P.—Almighty God, Father of Immensity, who created the world, and Who gives Life to everything that breathes, we thank Thee for the favors which Thou hast deigned to shed over us this day. Thine is the Glory of all that has been done. Continue to extend over us Thy Protecting Hand, and to direct us towards the Good, whereof all Perfection resides in Thee.

(All say: Glory to Thee, O Lord! Glory to Thy Name! Glory to Thy Works!)

M. W. S. G. C.—Together, Illustrious Knight Philosophers.

(Signs and battery.)

M. W. S. G. C.—Let us now unite in singing.

CLOSING ODE. TUNE: *Boylston.*

The Orient pales Its Light
  And darkness gathers 'round;
So let the lonely hours of night
  In Faith and Hope abound.

Our labors at a close—
  Rest calmly with the night,
And with your soft and sweet repose
  Be visions of the Light.

M. W. S. G. C.—In the name of the Supreme Architect of the Universe, and under the auspices of the Sovereign Sanctuary, I declare —— Senate No. —, of the State of ——, closed on the 42° in Ancient form and in Peace and Harmony. Illustrious Knight Orator, close the Sacred Book of Laws. Illustrious Knight Guardian of the

Sanctuary, inform the Illustrous Knight Sentinel. Go in peace, Illustrious Knight Philosophers, and may the Spirit of God watch over you!

Illustrious Knight Installator, 43°.

Illustrious Knight Consecrator, 44°.

Illustrious Knight Eulogist, 45°.

(These degrees, being official, can be conferred only after the applicants therefor have been elected unanimously by all present possessing these degrees in a duly convoked Senate of Knight Philosophers. They may be conferred either in the Senate when open on the 42° or in public.)

RECEPTION.

(K. of I. at preparation room door gives an alarm.)

G. OF S.—Most Wise Sublime Grand Commander, an alarm at the door of our Senate.

M. W. S. G. C.—Illustrious Knight Marshal, attend to the alarm and ascertain the cause.

(K. M. goes to the door and opens it.)

K. M.—Who comes here?

K. OF I.—Illustrious ——, a Knight of the Judgment, who desires to be created an Illustrious Knight Installator, an Illustrious Knight Consecrator, and an Illustrious Knight Eulogist.

K. M.—Has he been elected to this preferment by the Illustrious Knights of these degrees?

K. OF I.—He has.

K. M.—Is he worthy and in good standing?

K. OF I.—He is. I vouch for him.

K. M.—Most Wise Sublime Grand Commander, the alarm was made in behalf of Illustrious ——, a Knight of the Judgment, who desires to be created an Illustrious Knight Installator, an Illustrious Knight Consecrator, and an Illustrious Knight Eulogist.

M. W. S. G. C.—Has he been elected to this preferment by the Illustrious Knights of these degrees?

K. M.—He has.

M. W. S. G. C.—Is he worthy and in good standing?

K. M.—He is. I vouch for him.

M. W. S. G. C.—Let him be admitted and conducted under the arch of steel to the altar.

(This is done.)

M. W. S. G. C.—IIllustrious Knight ——, the official degrees of the Senate can be conferred only upon those who have taken upon themselves a solemn obligation to perform the duties devolving upon them in their official capacity as the representatives of the Sovereign Sanctuary. Are you willing to take such an obligation? (Answer.) Then you will kneel upon both knees, place your hands upon the sword, symbol of honor, the acacia, emblem of immortality, and God's Holy Book of the Law. Illustrious Knight Prelate, be pleased to administer the solemn obligation of these degrees.

M. W. S. G. C.—! ! !

C. OF G.—Return swords! To your posts. March.

M. W. S. G. C.—! ! ! Let the triangle be formed.

C. OF G.—Handle swords! Draw swords! Present swords!

PR.—You will say I with your name and repeat after me, I, ——, of my own free will and accord, do hereby and hereon most solemnly and sincerely promise, swear and declare, that I will obey, stand to, and abide by all edicts, laws, rules and regulations promulgated by the Sovereign Sanctuary, of the Egyptian Masonic Rite of Memphis in and for the U. S. A.; that I will endeavor to commit to memory the entire ceremony of installation, that I may be prepared when called upon to install the officers elect of any Senate or Chapter; that I will also endeavor to commit to memory the entire ceremony of consecration, that I may be prepared when called upon to consecrate an Egyptian Masonic Temple; I furthermore promise and swear to use my utmost endeavors to commit to memory the eulogistic ceremony, that I may be prepared when called upon to conduct the last sad rites over the remains of a departed brother; I furthermore promise and swear that I will to the full extent of my ability perform either or all of these ceremonies whenever and wherever called upon so to do. So help me God and keep me steadfast. Amen! Amen! Amen!

C. OF G.—Return swords! To your posts, march!

(This is done.)

M. W. S. G. C.—(Taking the sword in his hand) T. T. G. O. T. S. A. O. T. U., and, in the name of the Sovereign Sanctuary, I dub, create and proclaim you an Illustrious Knight Installator, an Illustrious Knight Consecrator, and an Illustrious Knight Eulogist, and call upon Illustrious Knight Philosophers throughout the world to recognise you as such and render you aid and assistance in case of need. Rise, Illustrious Brother, and receive a royal greeting. (Takes him by the hand) Attention, Illustrious Knight Philosophers. Together, Brethren,

(Battery, 5, 5, 5, 5, 5, 5, 5, 5, 5, =45.)

M. W. S. G. C.—You will now give attention to the Illustrious Knight Orator. !

(Candidate is now conducted in front of Orator and seated. Orator rises and delivers lecture.)

O.—The degrees of the Egyptian Masonic Rite of Memphis are the highest degrees of Masonry known to the world, and none but those who have labored assiduously in the Masonic Art, Symbolic and Ineffable, thereby obtaining that Wisdom without which our labor is useless, and our energy wasted in vanity; giving evidence that they have been purified from the Errors of Ignorance, Intolerance and Superstition, can ever attain to this Masonic dignity.

What can be more sacred than Masonry? What is more binding and impressive? What cause is purer and more philanthropic? What possible honest reason can any human being have to betray the ceremonies and harmless mysteries of an order founded on the grand principles of Love, Truth,

Light and Progress? Of what benefit can such treachery be to the traitor himself or to the world at large? None. Every effort made to injure the order, has only made it shine brighter and nobler to the eyes of the world.

My brethren, we can never be too cautious in our intercourse with those who are not initiated in our rites and mysteries, in all matters pertaining to the order. Many a light and careless word may be perverted to our prejudice, and, like the falling snow, swell into a mighty avalanche. Let it be not only our united but our individual care that such occasions for prejudice shall never occur.

In our intercourse with the world, let us carefully guard ourselves against depreciating any brother of the order, no matter what his faults may be. Let no words of ill will fall from our lips, relating to the members of other Rites. If, from motives of jealousy at our success and progress, they choose to be antagonistic to us, let all the aggressive acts be on their side; for, if Masons disagree among themselves, and make their dissensions matters of public notoriety, what opinion of us can we expect from the outer world, and how can it believe in our professions of Brotherly Love and Friendship?

Let us in our Lodges, Chapters, Senates, and in the Sublime Council, be ever ready to yield prompt and cheerful obedience to the presiding officers of such bodies, and, when acting as such ourselves, to always consider the good of the order and the brethren, and not the gratification of our own vanity or authority. Let us be careful not to remove

one of the ancient landmarks; let no ceremony be deprived of its due solemnity, and let no portion of the work be curtailed or lightly passed over, but preserved and performed in all its purity and integrity. It is this very thing which constitutes the charm and beauty of this Rite, together with its lessons of high and holy philosophy and progress.

I have dwelt on this subject at some length, my Brethren, for this is, in reality, an executive degree. Our Rite, like the English language, combines the beauty, power, and extent of all others, for it has descended to us from the beginning.

It is an incontrovertible fact that the *real* birthplace of the most important and sublime portions of Masonry, was that mighty land of Mystery and Wisdom, the land of Egypt. Egypt, whose very origin is obscured by the mists of countless ages; upon the banks of whose great river Nile once stood 3,000 magnificent cities, some whose populations seem almost of fabulous amount, whose gorgeous temples, and whose mighty works of art laugh to scorn the efforts of modern civilization. Their architectural works have withstood the ravages of time, and the destructive hand of man, for thousands of years, and will for ages yet to come; whose gigantic pyramids rear their unbroken summits to the clouds, eternal mementos of a mighty race. Egypt! the mother of civilization, the home of wisdom and of art, when Greece and Rome were yet unsung, unheard of, and the mighty empires of the present were not.

Materials for everything have existed since the

world commenced; but the clay must be fashioned by the potter's hand ere it becomes a vessel; the mighty monarchs of the forest must be hewn, shaped, and put together by the skill of man, before the gallant ship floats upon the waters. It is the art of the sculptor that, from the shapeless mass of marble, creates a statue—a form of beauty that may endure for ages—the *stone* had existed before, but not the work of art.

So was it with Masonry; the outline, the rough material was there—the belief in and yearning for something better and more beautiful, but it lacked that which Egypt had to bestow: Wisdom, Learning, and Organization.

Yes, it was in the land of Egypt, in the Valley of Memphis, where our beloved Rite first assumed a coherent form, and gained from the greatest and best of Egypt's sages those lessons of wisdom, virtue, and charity, which, with their knowledge of the arts and sciences combined, has preserved it through thirty centuries or more, even through wars, famine, plagues, barbarism, and the darkness of the middle ages, in all its pure, unsullied beauty.

As nearly as can be ascertained, it was in the year of the world 1920, that Masonry first flourished in Egypt, and attained so strong a footing therein, that all the most learned and powerful of its population were members of the Mystic Tie. The wealth and influence of the order was almost beyond computation. Buildings of enormous magnitude were erected, in which our Rites were cel-

ebrated. The greatest precautions were observed to guard our mysteries from the profane.

From every part of the then known world came the most learned philosophers, the most heroic warriors, the most powerful princes, seeking admission within the portals of our temples. Willing and eager to submit to the rigorous examinations, the long probations, the fasts, the vigils, the hardships, the terrible trials of courage, strength and endurance, which were then exacted from all candidates before they were allowed to receive even the first degree.

The idea of one Supreme Being is common to all religions, even in those which run into Polytheism and the worship of idols. The Para-Brahmah of the Hindoos, the Eternal Spirit of Buddha, the Zervane Akerene of the ancient Persians; the Supreme Essence floating on the surface of the dark waters of the ancient Scandinavian mythology; the Belus of the Chaldeans: the Virococha of the Mexicans, are all identical and represent the God of the Jews, Christians and Mahommedans. Every faith has its two opposing influences of good and evil—God and Satan; Brahmah and Moisasur; Ormuzed and Ahriman; Belus and Moloch; the Vitzliputzli and Tetslipuca; Osiris and Typhon. All have their heavens and hells, and three have purgatories, namely, the Roman Catholics, Egyptians and Parsees. The Brahmins have their Triune God, Bramah, Siva, and Vishnu, three in one: and Christians have their Trinity, Father, Son and

Holy Ghost; and the Egyptians, Osiris, Isis and Horus, father, mother and son.

The number four seems common to all—the four elements, the four seasons, the four cardinal points, North, South, East and West; but it is almost useless to multiply instances of this. The number seven occurs so often in all religions and their ceremonies, that it conclusively proves a connecting link between them. Let us commence with the seven days of the week; the Jewish Rabbis describe seven hells and give their names; the Mahommedans believe in seven hells and seven heavens; Zoroaster says there are seven classes of demons; the ancients only knew seven planets; then there were the seven Gothic deities; the seven Periades; the seven Titans and Titanides; the seven Hyadel; the body of Bacchus was cut into seven pieces by the Bacchantes; there were seven holy temples in Arabia; seven lamps in the temple of Bactria; and the seven original properties of Nature. I might cite a thousand instances of its universaliity, proving conclusively that its origin was in Egypt.

You see, my Brother, that all religious and Masonic ceremonies had a common origin. They also had a common object. Therefore never condemn, unheard. Examine, reflect, tolerate.

M. W. S. G. C—! ! ! You will now give attention to the Illustrious Knight Prelate.

Pr. May the blessing of Heaven rest upon you and yours, now, henceforth and forever, Amen.

(All: Glory to Thee, O, God! Glory to Thy Name! Glory to Thy Works.)

Ceremony for Consecrating an Egyptian Masonic Temple.

(The invited guests and visitors being seated, and the officers in their respective stations, the hall is darkened.)

M. W. S. G. C.—Brethren, this being the time appointed for the inauguration and consecration of this hall as an Egyptian Masonic Temple, the Grand Master General (or the Grand Representative) has arrived and is now waiting to perform this ceremony.

(The Grand Master of Ceremonies strikes ! ! ! upon the outer door.)

G. OF T.—An alarm at the door of our Sanctuary, Most Wise Sublime Grand Commander.

M. W. S. G. C.—Sir Knight Guard of the Tower, attend to the alarm and ascertain the cause.

(G. of T. opens the door.)

G. OF T.—The Most Wise Sublime Grand Commander desires to know who it is that thus disturbs us?

G. M. G.—It is ——, 96°, the Grand Master General (or the Grand Representative) of the Egyptian Masonic Rite, and we come to inaugurate and consecrate this place as a Temple for the propagation of the peaceful teachings and sublime morals of our ancient Rite, under the auspices of the Sovereign Sanctuary in and for the U. S. of America, in the name of the Sovereign Sanctuary, and T. T. G. O. T. S. A. O. T. U.

G. OF T.—Most Wise Sublime Grand Commander, it is the Grand Master General of the Sovereign Sanctuary (or the Representative) of our Ancient Rite, and he comes hither to consecrate this Temple to the service of God, and the Rite of Memphis.

M. W. S. G. C.—Admit the Most Illustrious Sovereign Grand Master General, with the officers of the Sovereign Sanctuary.

(They enter, are received with Grand Honors as in the Installation ceremonies, and remain standing between the two columns.)

M. W. S. G. C.—Since this edifice is to be dedicated and consecrated to such sublime and glorious purposes, I will, with the assistance of my officers, present the key.

(The M. W. S. G. C. comes down from his seat. The M. L. S. K. I and M. L. J. K. I. advance with him to the Altar, on the cushion of which is the Sacred Book of Laws, the Sword, Acacia, three Gavels, and a Key. They take up the cushion and convey it to the Occident, where the Grand Master, or his Representative, meets them; he takes up the Key, and the Grand Examiner General and Grand Master of Ceremonies take the cushion from the M. W. S. G. C., M. L. S. K. I., and M. L. J. K. I.. who then return to their proper stations. The Grand Master and his officers stand facing the Orient.)

G. M.—! Brethren, at the Consecration of an Egyptian Masonic Temple, it is our first desire that our labor may prove welcome to the Supreme Architect of the Universe, and find grace in His eyes, that He may look with favor on our work. With that intent, let us pray.

(All kneel.)

PR.—Supreme Architect of the Universe! Soul of the World, which is filled with Thy Glory and Thy Goodness. We adore Thy Supreme Majesty.

We bow down before Thy Infinite Wisdom, which has created all, and which preserves all. Deign, Being of beings, to receive our prayers, and the homage of our love. Bless the work we are now engaged in, that of consecrating this edifice to the service of universal Masonry, the propagation of the divine principles of Fraternity, Liberty, and Equality, and to the Glory of Thy Name. Bless the work and the teachings here to be exemplified; make them conformable to Thy Laws; enlighten these thy servants with Thy Divine Light, that they may have no other end in view than obedience to Thee, the prosperity of Masonry, and the general good of humanity. We pray Thee, Great God, which was, is, and will be when time shall be no more, enlighten those who are swayed by prejudice, ignorance and interest. Remove the bands of error wherewith they are blinded; and may the whole human race be benefitted by the sublime truths and the divine morals hereafter to be taught in this Temple, which we now dedicate to Thy Holy Name.

(All say: Glory to Thee, Oh Lord! Glory to Thy Name! Glory to Thy Works!

(All rise, Music plays—the Grand Master General, followed by his officers, make a tour of the Hall, and stop at the station of the M. L. J. K. I., where there are three candles, or lamps, in a triangular form.)

G. M.—Sovereign Ruler of Immensity! whom we invoke by many names; Thou who reignest supreme; All Powerful; Unchangeable; Father of Nature; Source of Light; Supreme law of the Universe; deign to bless the lights we now enkindle; may they light the steps of the Neo-

phyte towards the Temple of Truth, under the direction of the Illustrious Brother to whose hands I now confide this Gavel, symbol of the power of office; may prudence, zeal, and justice be his innate monitors, to guide his every action towards good, and the prosperity of our Ancient and Primitive Rite.

(G. M. gives the Gavel to the Junior Knight. The Grand Junior M. of C. lights the three candles.)

G. M.—Illustrious Brother Junior Knight, what is the symbolism of your three lights?

M. L. J. K. I.—They symbolize the brightness of the flame of virtue, unceasingly reminding us that virtue is the support of our Ancient and Primitive Rite; and that without virtue there would be no happiness on earth; the Divine Light of Truth, and the honor of a true Freemason, which, kept pure and unstained, will ever shine with radiant splendor.

(Music plays.—The Grand Master and the assisting Grand Officers now proceed to the desk of the Illustrious Senior Knight in the Southwest angle of the room, where are three candles, as at the Junior Knight's desk.)

G. M — Omnipotent Father of Light and Love; fruitful source of knowledge, virtue and happiness; cast Thine all-seeing eye upon this, Thy servant, whose lights we are now about to kindle, and to whom we now confide this Gavel. Grant that the flame of zeal for our dearly beloved Institution may ever burn with unquenchable brightness within his breast, and that he may never use the Gavel but with discretion, wisdom, and deliberate judgment; so may his labors tend towards

the propagation and benefit of our Ancient and Primitive Rite.

(G. M. gives the Gavel to the Senior Knight. The Grand Junior M. of C. lights the three candles.)

G. M.—Illustrious Brother Senior Knight, what is the symbolism of your three lights?

M. L. S. K. I.—They represent Faith in our sublime Institution, Hope in a glorious immortality, and Charity to all mankind.

(Music plays.—The Grand Master and the Grand Officers now proceed to the Orient.)

G. M.—Great God, here, in the east of the Sanctuary, cast the rays of Thy Goodness, we beseech Thee, with a triple brightness, upon this, the chief officer, standing at the apex of the triangle in this Orient; may he tend to the elevation of Masonry, and the dignity of our Rite; and may this Gavel, wielded by his hand, with confidence and impartiality, be ever reverentially respected by the brothers.

(G. M. gives Gavel to the Most Wise. The three candles are lighted.)

Most Wise, what is the symbolism of your three lights?

M. W. S. G. C.—They are symbolical of the three-fold luminous essence of the Supreme Architect of the World—Wisdom, Justice, and Patriotism, which we, members of this Ancient Rite, are enjoined to propagate among our fellow men.

G. M.—Sovereign Deputy Grand Master, place upon the Altar the Sacred Book of Laws, the Sword, symbol of honor, and the Acacia, emblem of immortality.

(The Deputy Grand Master places the Sacred Writings upon the Altar, then the Sword, and the Acacia on the Book.)

D. G. M.—Ill. Brethren: behold, I place upon the Altar the Sacred Book of Laws, the guide of our conduct, the silent but holy witness of our Masonic vows; may it ever admonish us to persevere in the propagation of our beloved Rite; and may our every action be as pure and unsullied as the bright blade of the Sword of honor, which, with the Acacia, emblem of immortality, I now place thereon; may they long remain with honor in your care, my dear Brethren, as a sacred charge.

(The Grand Master and other Grand Officers form around the Altar. The Grand Master burns incense in a vase upon the Altar.)

G. M. G.—Behold, I consecrate this hall to Universal Benevolence and to the service of Freemasonry, as practiced by the votaries of the Ancient Rite, by the purification of fire.

May no impurities enter here. Amen.

(All respond.)

May peace prevail. Amen.

(All respond.)

May all the social virtues unite us. Amen.

(All respond.)

May charity flow forth from this —— No. —. Amen.

(All respond.)

May the blessings of truth, patriotism, love and charity, prevail in and around this —— No. —. Amen.

(All respond.)

May the brethren observe and practice all these, so that our Ancient Rite shall be honored and respected by the profane, and become a blessing to humanity. Amen.

(All respond.)

(The Grand Master remains at the East, while the Grand Orator takes a vase of water and sprinkles the different parts of the hall.)

G. O.—May this Temple ever remain as pure as the undefiled water which I now use, in accordance with the ancient customs of our venerated Rite.

G. M.—Let us sing the

DEDICATION ODE.

Glorious God! on Thee we call;
Father, Friend, and Judge of all;
Holy Saviour, Heavenly King.
Homage to Thy throne we bring!

In the wonders all around,
Ever is Thy spirit found,
And of each good thing we see,
All the good is born in Thee!

Thine the beauteous skill that lurks
Everywhere in Nature's works—
Thine is Art, with all its worth,
Thine each masterpiece on earth!

Yea—and foremost in the van,
Springs from Thee the Mind of Man;
On its light, for this is Thine,
Shed abroad the love divine.

Lo, our God! Thy children here,
From all realms are gathered near,
Wisely gathered, gathering still—
For "peace on earth, tow'rds men good will!"

May we, with fraternal mind,
Bless our Brothers of mankind!
May we, through redeeming love,
Be the blest of God above!

G. M.—Brother Guard of the Tower, approach the Orient.

(He does so.)

G. M.—The safety of this Temple is henceforth confided to your care. I deliver you the key. Be especially cautious to admit none but Masons worthy of the name, And you, officers and members, who compose this Body, bear this in mind, that any brother presenting himself for admission, must be clad in the proper insignia appertaining to his highest Masonic grade. All must observe the most strict decorum. The most scrupulous attention should be given to all the ceremonies; and profound silence must be observed.

The Presiding Officer should remember, that on him, to a very great extent, depends the welfare of his ——. His first care should be to banish any rudeness in either manners or language; to call around him brothers of acknowledged ability, therewith to be enabled to conduct the work according to the requirements of our Ancient Rite.

If a brother fail in his duty, and is guilty of a fault, reprimand him, not too harshly; but strive to lead him back to the path of rectitude.

The true Freemason should lift his heart directly to the Master of all; to that Infinite and Incomprehensible Power, which, in his inmost heart, speaks for the good and just.

Enlightened by Wisdom and Truth, the true Mason diffuses the light like a man of wealth and judgment; he bestows his treasures upon those

who are really in need, and not upon the *schemer*, the *flatterer*, or *egotist*.

The *truly* good Mason respects all forms of worship; tolerates all opinions; fraternizes with all good men; is charitable to all unfortunates; self-sacrificing; thinking, speaking and acting well toward others.

The officers in this work should chiefly occupy themselves in demonstrating by their example and instruction, that the moral perfection of man is the chief aim of our institution. The practice of virtue hastens its advancement, and that science enlightening the spirit, leads to that happiness to which divine wisdom destines us, The tolerant Mason nobly forgives offences and injuries.

Brethren, you have inaugurated a Temple; each contributing according to his means; the Rite will do you justice; your good intentions are fully appreciated. Forget not your duty to brothers less advanced; give them the example of Masonic virtue and duty faithfully performed. To your equals in dignity, manifest all that fraternity includes in its most extended sense. This task will be easy to those whose hearts are penetrated by the true principles of Masonry, as taught in this Ancient Rite.

Brethren, now give your attention to the Masonic Decalogue.

D. G. R.—Hate superstition; adore God, who in creating thee a being, free, intelligent, and capable of virtue, has made thee the arbiter of thine own destiny.

G. A.—Listen to the voice of reason, which

cries to thee, all men are equal; all are members of one family; be tolerant, just and good.

G. O.—Let all thy actions be directed to utility and goodness; judge of them beforehand; if any of thy meditated actions be of doubtful character, abstain from them.

G. M. OF C.—Practice virtue; it is the charm of existence; it consists in mutual benefits.

G. PR.—Now that thy felicity is inseparable from that of thy fellow-beings, do to them as thou wouldst wish them to do unto thee; let thy devotion to humanity involve, if necessary, even the sacrifice of thy life.

G. C. OF G.—The moral law is universal; let its sacred text be graven on the hearts of men.

G. T.—The just man, strong in his approving conscience, is beyond the reach of misfortune and persecution; his trust is in the justice of the Supreme Being.

D. G. R.—The wicked undergo punishment without ceasing; no "Lethean Waters" can extinguish the fires of remorse.

D. G. M.—Forget not, thy soul is immortal, and, therefore, cannot perish. Beware of staining it with vice.

G. G. OF T.—Remember unceasingly that thy felicity is of thy own creation, and that thy place is at the head of created beings.

G. M.—And now, by virtue of the High Masonic dignity with which I am empowered, in the name of the Supreme Architect of the Universe, and under the auspices of the Sovereign Sanctuary of the Egyptian Masonic Rite of Memphis, I

declare this Temple duly consecrated to the service of true and pure Freemasonry; to Justice, Wisdom, Patriotism, Faith, Hope, Charity, Virtue, Truth, Honor, and Universal Benevolence. May the whole Fraternity be Benevolent, Tolerant, and Just. Bless our Works. May the brethren meet in Unity! work in Love! and part in Harmony! May Fidelity guard the gate of our Sanctuary; Faith promote our duties; Hope inspire our labors; and Charity diffuse the blessings of our Ancient Rite; may Virtue and honor distinguish the Brethren; and Masonry be honored throughout the world. Illustrious Brethren, join me in rejoicing on this happy occasion.

(All give battery ! ! ! raise their hands and say:)

In the name of the Most High, prosperity to this Temple of Masonry.

(All give battery ! ! !—! ! !—! ! ! raise their hands saying:)

To Thy honor we do this, Almighty Father; to Thee we commend the whole Masonic family; bless them, O God!

G. M.—Let the chain of union and triangle be formed, extending from the august Orient to the columns in the West.

(The chain and triangle are formed. R. H. over as in R. C. Chap.)

G. M.—Father of Nature! God of Love! Source of all Perfection! We, Thy children, assembled in this Temple (which we have consecrated to Thy Name, and the service of Sublime Masonry,) testify our boundless gratitude for the signal favors Thou hast lavished upon us; continue

to shed, we implore Thee, Merciful Father, over all Masons, the beneficence of Thy Divine Love! Bless this Sanctuary, and the culture of that Mystic Science, which, in the end, will re-unite all Thy children in Thy Glorious Sanctuary above. Amen!

ALL.—So mote it be. Glory to Thee, Oh Lord. etc.

G. M.—Here endeth the service of consecration. Go in peace, and may the Spirit of God be with you.

Eulogistic Ceremony for Funeral Services.

No Mason can be interred with the formalities of the E. M. R. of M., unless he has received the Degree of Kt. Rose-Croix.

The Chapter, Senate, or Council, of which the deceased was a member, must be opened in Ancient and Primitive form, and when in procession shall be under the immediate charge of its Presiding Officer. Strict decorum must be observed, and none can leave the *cortege* without his consent.

ORDER OF FUNERAL PROCESSION.

THE SYMBOLIC LODGE TO WHICH THE DECEASLD BROTHER BELONGED. SENTINEL, WITH SWORD REVERSLD PRECEDING THE R. C. CHAPTER.

S. K. W. J. K. W.

BANNER OF THE

KNIGHTS ROSE-CROIX. CHAPTER. KNIGHTS ROSE-CROIX.

GD. OF T. CHAPLAIN. CAPT. OF GD.

ORATOR WITH BIBLE.

ARCH.

TREASURER. CONDUCTOR. M. W. ORGANIST. ARCHIVIST.
MARSHAL.
SENTINEL OF SENATE.
S. K. I. J. K. I.
BANNER OF THE SENATE.
KNIGHTS. KNIGHTS.
G. OF S. ARCH. C. OF G.
ORATOR WITH BIBLE.
RECORDER. SUB. G. COMMANDER. TREASURER.
MARSHAL.
SENTINEL OF THE COUNCIL.
FIRST MYSTAGOGUE. SECOND MYSTAGOGUE.
STANDARD BEARER.
G. OF SANC. ARCHIVIST WITH BIBLE. ORATOR.
GR. EXPERT. SECRETARY. TREASURER. SWORD BEARER.

SUB. DAI.

PALL BEARERS. (THE CORPSE.) PALL BEARERS.
WITH THE INSIGNIA OF HIS HIGHEST DEG.
THE FAMILY MOURNERS.

If the deceased is a member of the 90th Degree, the two bodies, or the members thereof, walk in the rear of the Sublime Council. Should the Grand Master of Light, his Dep. Rep. or a Gr. Rep. or M. Ill. S. G. Master General be present, they will immediately precede the body, supported by their Grand Officers.

(On arriving at the grave, the Most Wise, or highest actual presiding officer, stands at the head, the Senior Knight at the foot, the Orator Prelate at the right, and the Junior Knight Warden at the left.)

ORATOR OR PRELATE says: "I am the resurrection and the life," saith the Lord.

ALL.—Amen. So mote it be, so mote it be.

M. W.—Sir Knight Senior Warden, for what reason is this grave prepared?

K. S. W.—Respect for the dead. Because the body is the dwelling and sanctuary of the soul;

because the Grand Architect of the Universe made man in his own image, and because our mortal members are the fit instruments of an immortal mind. The four sides of the grave are indicative of the virtues which should adorn the person of every sublime Mason, and which we thus explain: Reverence, Truth, Justice, and Purity, and are opposed to the vices which would destroy Masonry, namely: Ignorance, Falsehood, Envy and Egotism. The sprig of Acacia is the vivifying life that pervades all nature, and the urn implies the intellectual treasure, or immortal soul, the body of man contains.

M. W.—What now remains to be done?

K. S. W.—To deposit the remains of our lamented Brother in its final resting place.

M. W.—Let it be done.

(The body is now lowered by the Sir Knights into the grave.)

M. W.—Sir Knight Orator (or Prelate), let the eulogy be pronounced.

PRELATE (OR ORATOR).—Even as the Acacia bends before the tempest, and falls into the waters which murmur at its feet, so has fallen our beloved Sir Knight. Sorrow darkens our countenances, and our eyes are dimmed with tears, for we have lost a bright light; the Masters are plunged in sorrow; the craftsmen lament, and even among the profane the voice of grief is heard! ——— is no more.

ALL.—No more! No more! No more!!!

PR.—Eternal and immutable Being, whose presence fills immensity, Thine omnipotence, operating

throughout nature, brings about changes without number. But nothing is lost, nothing annihilated; each atom remains and constitutes a part of the great whole. Thou hast created all men to be happy, and hast therefore bestowed upon them an intelligent mind, whose innate faculties are the evidence of its immortality, and, if well employed, capable of rendering them more and more perfect, and more fit to appreciate Thy greatness and enjoy Thy blessings. Thy infinite wisdom has so ordained nature that nothing in the universe can be lost, and our souls are not more subject to annihilation than our bodies.

Thanks to Thee, O Supreme Being, for the consolation Thou hast given us respecting the future existence of our souls, whereby Thou dost mitigate the grief we feel in the presence of the dead.

May our Brother who has been taken from us be at peace, and rise in glorious immortality. May his soul enjoy the happiness which his virtues have deserved. Amen.

ALL.—So mote it be.

M. W.—Brethren, sing.

ODE. Air, Grenville

Brother, thou hast gone before us,
  To the sphere whence none return;
Still, fond memory shadows o'er us,
  Kind remembrance of thy form.

As we mingle with emotion,
  In our solemn, mystic rites,
Thy freed spirit's calm devotion,
  Rises where pure love invites.

When, on bended knee, each brother
  Lifts his soul to God above,

Oft may memory's shadow hover,
To refresh each soul with love.
May his bright example aid us
Mason's duty to fufill;
And when death in dust hath laid us,
May Truth brightly guide us still.

M. W.—Sir Knights and Brethren: to the will and by the action of the Eternal of all ages—past, present, and to come—do we owe our origin and being; and when our earthly pilgrimage has ended, to that Parent source of all Creation must we return.

We are but infants in His mighty hands—the clay which, by the master skill, is moulded into forms of beauty and delight, the blank scrolls on which may be engrossed the golden words of Wisdom or the senseless murmurings of the profane.

We are but the creatures of His will. How then shall we presume to define, as with a line and rule, the extent of His power, His attributes of love, justice, wrath, or wisdom.

We are but atoms in creation's plan, our world itself a mere speck in the immense regions of boundless space, and our very Universe but one among countless thousands.

What we are now, so once was this poor, frail emblem of humanity—what he is now shall we be soon.

From this now silent Brother once issued words of eloquence, love, devotion and friendship—and now, behold! Is this the end of all this beauty, glory, strength and intellect—this silent, lifeless form?

Believe it not, my brethren. Death is but the end of this earthly life; beyond its portal lies the land of immortality, where, fresh from the turmoils of this life, purified from all mortal passions, the enfranchised spirit ascends to the mansions of the blest, and rejoices evermore in the glorious light which emanates from the throne of the Eternal.

Shrink not, then, from these emblems of the grave, and death; what are they but the broken fragments of that mould in which the work of perfection has been cast and completed by the Grear Artificer!

C. OF G. now says: I now deposit with our departed Brother this wreath of Cypress, the emblem of Death and of Eternity. Attention, Sir Knights; draw swords.

(All draw and extend them over the grave, with hats in left hand.)

PRAYER.

Omnipotent! Omniscient! and Omnipresent! God of Heaven and Earth, Thou has been pleased to call from his earthly career the spirit of our dear Brother, whose mortal part we now consign to the bosom of our common mother—Earth. Grant, we beseech Thee, that Thou, all Powerful, may receive it as pure and virtuous as it was first sent by Thee to pass its short probation upon earth. Pity and love those who are left behind. Look with benign mercy upon the widow and the orphans, who have to struggle with the toils, troubles and tribulations of this transitory existence.

Bless our Rite and all the human family, and grant that in Thy name, Omnipotent Being! virtue may enshrine our beloved Rite, and exalt our intellectual parts; and when Death, the grand leveler of all human greatness, hath drawn his sable curtain around us, when the last arrow of our mortal enemy hath been dispatched, and the bow of this mighty conqueror broken by the iron arm of time; when Thou declarest, oh Lord! that time shall be no more, and when, by this victory, Thou hath subdued all things to Thyself, then, oh God! may we receive the reward of our virtue by acquiring the possession of an immortal inheritance in those heavenly mansions veiled from mortal eye, where every secret of Masonry will be opened, never to be closed. Then, we pray Thee, S. A. O. T. U., welcome us into Thy Celestial Sanctuary, where peace, knowledge, and the fullness of all that is good, eternally reign, world without end! Amen.

(Response.—So mote it be.)

M. W..—Death has inflicted a painful blow upon our family by taking away from us a Brother whom we loved. A secret emotion which I cannot repress, agitates me as I stand at the head of this open grave and think how he was so intimately associated with our work that it is with difficulty that I can persuade myself that his spirit has gone to his Creator, and that his manly form is now returning to the dust from whence it came.

I know the mournful duty that devolves upon me, as I mingle my sorrows with yours.

Since the Sublime Architect of the World has

called us into existence, it must, in the order of his plans, be a blessing, and since he has allotted to it a term, we cannot, without contradiction, pronounce this term an evil; I would not hesitate to affirm that the fear of death has been implanted in us as a conservative instinct; but it lessens as we advance in years, and as we feel the bitterness of time and of experience.

Such is the language of reason, but the heart says more; to suffer for our own or others is the lot of every well-constituted being whose heart is not steeled against natural affections and the sentiments of friendship. The common lesson of experience teaches us, that in life good predominates over evil.

Whatever the duration of our earthly journey, it is unworthy of a true Mason to dread its inevitable end. Be he fortunate or otherwise, the man void of reproach knows not the terrors of death; the weak alone fear to contemplate their last abode; the wicked only need fear to die. But, though death is no evil to the virtuous man, how fearful it is to those loving friends who lose the cherished objects of their affections. Alas! amid the fugitive consolations which remain to us; amidst our sorrows, like flowers in the desert, what treasure is more precious to us, more enviable than those affectionate and tender sentiments which double our joys, and alleviate our grief. Who could support an existence deprived of this inexpressible charm? Immortality itself would seem worthless at such a price; for is not friendship the sweetest

consolation, the brightest ornament, the loveliest flower of life?

Friendship! my brethren, in pronouncing its sacred name at the head of this open grave, I feel the chords of my heart unloosened, the firmness which my duty demands seems about to leave me.

A dark cloud covers my sight, and the universal gloom that surrounds me seems to have entered into the deepest recesses of my soul. Yes, dear and faithful friend, whom we have lost, and who will never pass from our memory, thy brothers cannot feel that thou art gone from among them forever; everything reminds them of thee; every step we take in the Temple reminds us of thy footsteps, the very walls speak to us of thee; and this solemn moment, where, according to the Rite that was sacred in thine eyes, we are about to pronounce our last farewell, methinks thy honored shade rises from the tomb to gather the tribute of our tears, and to receive, amid the incense of flowers, the homage which Friendship renders to thy virtue.

M. W.—Sir Knights Senior and Junior Wardens, announce in your Valleys that we are about to burn sacred incense, and to cast flowers upon the grave of our brother.

(First and Second Officers make above anouncement. M. W. burns the incense and says:)

M. W.—May the soul of our Beloved Brother receive the reward of the righteous.

(The M. W., followed by the First and Second Officers, pass around the grave three times, each time throwing flowers therein, and burning incense.)

Join me in forming the triangle and chain of union, (same as in R. C.) Let us link closely this

sacred chain, and let Friendship console us for the only real sorrow which she can inflict upon virtuous hearts.

(They form triangle and chain. Afterwards all take their places, and the M. W., extending his hand over the grave, says, with motion of casting into the grave:)

Brother, adieu forever.

S. K. W.—Brother, adieu forever.

J. K. W.—Brother, adieu forever.

M. W.—We shall follow in the course ordained by nature, and may we one day be mourned as thou art.

(A punch bowl of colored water is brought, and the M. W. M. W. pours a libation into the grave.)

You have just heard the last honors to a dear Brother, whose memory will never perish in our hearts, and you have satisfied at once a debt of friendship and of gratitude; but you will stray from the spirit of our order and from the object of Masonry, if grief drives from your heart one of the most consoling truths that can awaken our meditations. Sorrow has its allusions, as have all the sentiments of the human heart; when we meet beside the remains of those who were dear, we grieve in fact but for ourselves, for they whom we loved are only relieved by death from the evils that are inseparable to human life; and when they have fulfilled their earthly duties, they enjoy, in the bosom of eternal rest, the price which Divine Justice awards to virtue.

If this truth be applicable to all men, how cordially we should welcome it in our Temples.

The true Mason, who pays his ultimate tribute to Nature, accomplishes the great and last ordeal

of his initiation, and the darkness of the tomb has no terror to him, and is only a change to the mansion of eternal light and everlasting peace.

Illustrious Officers and Brothers, unite with us in the most solemn acclamations in celebration of the triumph of virtue, which has been gained by our Beloved Brother.

(The Brethren give the battery ! ! !—! ! !—! ! ! Raise hands ! ! ! Battery ! ! !—! ! !—! ! ! Raise hands ! ! !)

Sublime Architect of the Universe; Father of Nature; Eternal source of all perfection and of all virtue.

We, Thy servants, are here assembled to pay the last tribute of respect to a departed Brother.

May this solemn occasion teach us the importtance of being ever watchful, for we know not when the silent messenger may come. And when we are called, may it find us prepared to enter Thy everlasting Chapter, where sin and death are unknown, and where we may meet those who have gone before, and with them enjoy that eternal rest Thou hast promised to all Thy children. Amen.

(After the Ceremony the procession returns to the Temple in reverse order.)

Properties for Working the Senate Degrees.

19°

Hoodwink.

Oil for Anointing.

Speaking Tube, terminating either under or back of seat of Neophyte, at right of M. W. S. G. C.

Large Book to contain the Seven Seals.

1st Seal.—Picture of Quiver filled with Arrows, and a Crown.

2nd Seal.—Picture of Sword.

3rd Seal.—Picture of Balance, held in hand of Justice.

4th Seal.—Picture of Skull and Crossbones.

5th Seal.—Cloth stained with Drop of Blood.

6th Seal.—Picture of Setting Sun.

7th Seal.—Gilt Paper Crown.

Olive Branch and Sheet of Hieroglyphics.

20°

Drawings representing Crosses, etc. (See page 18.)

21°

Hoodwink, Metal Key. Banquet, etc.

26°

Hoodwink. Den of Serpents.

Winged Disk with Serpent.

30°

The prescribed Ring of the Order, for decorating ring finger of left hand, obligation, etc.

36°

Hoodwink.

41°

Hoodwink. Two Ladders.

42°

Banner with Inscription. (See Degree.)

Hoodwink. White Robe and Sandals.

For Installation Ceremony see Rose Croix Ritual.

ERRATA.

☞ On page 9, nineteenth line from top, for "threat" read "throat."

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