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THE RED

THE END

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THE RED :

M^K. M^R.

E. M.

AND

R. A.

ABILITY AND QUADRATION

ABERDEEN
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1882

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~~A. & Q.~~

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ENTERED AT STATIONERS' HALL.

Mk. Mr.

OPENING.

R.W.Mk. Mr. O answered by *S. and J.W.* All rise. Brn., assist me to open this Lodge of Mk. Mr. Br. J.W., what is the first care of every Mk. Mr.?

J.W. To see that the Lodge is properly tyled.

R.W.Mk. Mr. Direct that duty to be done.

J.W. Br. I.G., see that the Lodge is properly tyled.

I.G. goes to door, O O OO answered by *T.*; he then returns and reports (without saluting): Br. J.W., the Lodge is properly tyled.

J.W. (without saluting) O O OO *R.W. Mk. Mr.*, the Lodge is properly tyled.

R.W.Mk. Mr. Br. S.W., what is the next care?

S.W. To see the Brn. stand to order as Mk. Mr.

R.W.Mk. Mr. To order, Brn. All stand to order. Br. J.W., your place in the Lodge?

J.W. In the S.

R.W.Mk. Mr. Why are you placed there?

J.W. To observe the Sun at its meridian, and to beware of and punish imposters.

R.W.Mk. Mr. Br. S.W., your place in the Lodge?

S.W. In the W.

R.W.Mk. Mr. Why are you placed there ?

S.W. To mark the setting Sun, to close the Lodge by command of the R.W. the Mk. Mr., and to pay the Mk. Mr. their wages, if any be due.

R.W.Mk. Mr. The Master's place ?

S.W. In the E.

R.W.Mk. Mr. Why so ?

S.W. As the Sun rises in the E. to open and enliven the day, so the R.W. the Mk. Mr. is placed in the E. to open his Lodge, and to employ and instruct the Brn. in Mk. M.

R.W.Mk. Mr. Brn., our Lodge being thus duly formed, before I declare it open, let us invoke the blessing of T.G.A.O.T.U. on all our undertakings: May our work thus begun in order, be conducted in peace and closed in harmony.

P.Mk. Mr. and Brn. So mote it be.

R.W.Mk. Mr. In the name of T.G.A.O.T.U. I declare this Lodge of Mk. Mr. open. (*All in E. drop s., P.Mk. Mr. opening Bible*). 0 0 00 (*all in E. sit down*) answered by *S.W., J.W., I.G. and T. Brn. drop s. with J.W. and sit down.*

ADVANCEMENT.

Cand. is (1).

S.D. 0 0 00

I.G. (saluting) Br. J.W., there is a report.

J.W. (saluting) R.W. Mk. Mr., there is a report.

R.W.Mk. Mr. You will enquire who seeks admission.

J.W. You will see who seeks admission.

I.G. goes outside door and enquires: Whom have you here ?

S.D. Br. A.B., who has served his time as a F.C. and is now desirous of becoming a Mk. Mr. to qualify him to preside over a Lodge of Op. M.

I.G. How does he hope to obtain that privilege?

S.D. By the help of God and the benefit of a p.w.

I.G. Is he in possession of that p.w.?

S.D. He is not, but I have got it for him.

Whispers p.w. to I.G.

I.G. Halt, while I report to the R.W. the Mk. Mr. *Closes door, advances to left of S.W., and, saluting, reports:* R.W. Mk. Mr., at the door of the Lodge stands Br. A.B., who has served his time as a F.C. and is now desirous of becoming a Mk. Mr. to qualify him to preside over a Lodge of Op. M.

R.W.Mk. Mr. How does he hope to obtain that privilege?

I.G. By the help of God and the benefit of a p.w.

R.W.Mk. Mr. Is he in possession of that p.w.?

I.G. He is not, R.W. Mk. Mr., but his Conductor has given it to me for him.

R.W.Mk. Mr. Then let him be admitted in due form.

Cand. admitted, and led by the two D., the S. on his right, and the J. on his left, to left of S.W. I.G. then (2).

R.W.Mk. Mr. Let the Cand. kneel, whilst the blessing of Heaven is invoked on our proceedings. 0

Cand. kneels. All rise—r. h. on l. b.

R.W.Mk. Mr. We supplicate the continuance of Thine aid, O Merciful Lord, on behalf of ourselves, and of him who now seeks advancement in our Order. We humbly pray Thee that

brotherly love, relief and truth may always prevail among the Members of this Lodge, and that this bond of union may continue to strengthen the Lodges throughout the World.

P.Mk. Mr. and Brn. So mote it be. *Drop r. h.*

R.W.Mk. Mr. Let the Cand. rise.

Cand. rises. Brn. sit down.

R.W.Mk. Mr. Br. A. B., since the building of King Solomon's Temple, and the institution of the degree of Mk. Mr. as now practised, a regulation has been made among the Craft, that no one shall be advanced to the rank that you desire unless he has previously been raised to the sublime degree of a M. M. Have you obtained that high honour?

Cand. I have.

R.W.Mk. Mr. Then, as a proof of what you say, you will, along with the S.D., pass three times round this Lodge, and as you pass the S. and J.W. and myself, you will give the sign of an E.A.P. the first time, of a F.C. the second time, and of a M.M. the third time.

S.D. conducts Cand. accordingly, and stops, as before, at left of S.W.

R.W.Mk. Mr. In former times it was the custom in all F.C. Lodges for each F.C. to choose a mk. by which his work might be known to his Overseers; this mk. consisted of three, five, seven, nine, or eleven lines, or, as some say, of the same number of salient points connected by lines—in short, any figure not previously fixed on by a Br. in the same Lodge, nor the equilateral triangle, which was the Master's mk. They were, at the same time, taught how to put in their hands at the S. W. wicket to receive their wages;

but, as this part of the ceremony, at the present day, is usually omitted in F.C. Lodges, we shall now supply it. The S.D. will, therefore, assist you to choose your mk., and conduct you to the pedestal to be instructed in the manner in which F.C. formerly received their wages.

S.D. It is my duty to inform you that a copy of whatever mk. may be chosen by you will be inserted in the Register of this Lodge, and cannot thereafter be changed; you will also be permitted to bear it on the jewel which the degree entitles you to wear; your own crest or initials may be used, surrounded or surmounted by one of the definite numbers of points, though, for the sake of despatch, the mk. should rather be some plain figure, composed of straight lines or curves.

Cand. selects his mk., assisted by S.D., who sees that it has the proper number of points. If thought expedient, he may be shown the Register of Mk., in order to let him know the kind of figures usually chosen; but no figure must be selected that is already in use, unless the Br. to whom it belonged is dead.

Cand. now places the mk. chosen on a specimen of work (usually the Key-stone is taken for the purpose), and brings it to the R. W. Mk. Mr. conducted by the

S.D. who says, (without saluting): R. W. Mk. Mr., the mk. which Br. A. B. has fixed on is aptly chosen and clearly defined.

R.W.Mk. Mr. taking the specimen of work, and inspecting the mk., to see that it is in form, says: (3), and so present it at the S.W. wicket, as did the F.C. of old, to receive the wages due to patient industry and merit.

J.W. passes with his (4) to S. side of S.W. wicket; S.D. conducts Cand. to front of wicket, and gives 0 00 S.W. opens wicket.

S.W. Whom have you here?

S.D. Br. A. B., a trusty F.C. who has wrought well and worthily, and now comes, by the R.W. the Mk. Mr. command, to receive the wages due to patient industry and merit.

S.W. How shall I know him to be entitled to receive them?

S.D. By the s. manual which he now offers.

Cand. (5).

S.W. I acknowledge the correctness of the s., and have pleasure in presenting him with the amount awarded. Use it as not abusing it, and go on your way rejoicing. Pass, Br. A. B.

J.W. retires to his seat. S.D. conducts Cand. to left of S.W., who, taking him by r. h., says, (without saluting):

S.W. R. W. Mk. Mr., I present to you Br. A.B., who has served his time as a F.C., as a Cand. properly prepared to be advanced to the honourable degree of a Mk. Mr., which he is desirous of becoming, to enable him to preside over a Lodge of Op. M.

R.W. Mk. Mr. Br. S.W., you will direct the S.D. to instruct the Cand. to advance to the pedestal in due form.

S.W. Br. S.D., it is the R. W. the Mk. Mr. command that you instruct the Cand. to advance to the pedestal in due form.

S.D. leading him forward to a convenient distance from pedestal, says: The method of advancing from W. to E. in this degree is by (6), commencing as at your initiation.

Cand. advances as directed.

R.W.Mk. Mr. As in every degree the secrets of F.M. are to be kept separate and distinct, another obligation will now be required of you, in many respects similar to the former. Are you willing to take it?

Cand. I am.

R.W.Mk. Mr. Then you will kneel on both knees, place both hands on the volume of the Sacred Law, repeat your names at length, and say after me: O

Cand. does so. All rise—r. h. on l. b.

R.W.Mk. Mr. I, A.B., in presence of Almighty God, and of this worshipful Lodge of Mk. Mr., regularly held and assembled, of my own free will and accord, do hereby and hereon, most solemnly and sincerely promise and swear, that I will never reveal any of the secrets, parts or points of a Mk. Mr. to any one who is not a Mk. Mr., nor to any one in this degree, unless he has come by them in as legal a manner as I now do, or in the body of a duly constituted and warranted Lodge of Mk. Mr., consisting of three or more Mk. Mr. present. That I will conform myself to all the laws and regulations of the Supreme Grand R. A. Chapter of _____, and to the bye-laws of the _____ Mk. Mr. Lodge holding of Chapter No. _____, which I will always acknowledge to be my Mother Lodge of Mk. Mr. That I will obey all signs and summonses sent to me from a regularly constituted Lodge of Mk. Mr., provided it be within the length of my c. t., and does not interfere with my own necessary avocations. That I will not unjustly use any F.C. mk., but will

receive a Br. mk. when offered to me requesting a favour, and will grant his request, when just and in my power, without prejudice to myself or family. That when presiding over an Op. or F. C. Lodge, I will as a W. pay the wages that are due, and as a Master endeavour to reward merit and suppress jealousy. All this I swear under no less a penalty than that of (7). So help me, God, and keep me steadfast in this my solemn oath and obligation as a Mk. Mr. *Drop r. h.*

R.W.Mk. Mr. To render what you have repeated binding as a solemn obligation you will seal it with your lips . . . on the volume of the Sacred Law.

Cand. does so.

R.W.Mk. Mr. taking him by p.g. Rise, newly obligated. Mk. Mr.

Brn. sit down.

R.W.Mk. Mr. Having taken the solemn obligation of a Mk. Mr. I will now proceed to entrust you with the secrets of this degree. You will therefore advance to me as a M.M., first as an E.A.P. and F.C.

Cand. does so.

R.W.Mk. Mr. Take another (8), and it is in that position the secrets of the degree are communicated. They consist of (9).

Recite II Chronicles ii. 11-16.

Then Hiram the king of Tyre answered in writing, which he sent to Solomon, Because the Lord hath loved his people, he hath made thee king over them. Hiram said moreover, Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise

son, endued with prudence and understanding, that might build an house for the Lord, and an house for his kingdom. And now I have sent a cunning man, endued with understanding, of Hiram my father's, The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him; with thy cunning men, and with the cunning men of my lord David thy father. Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants: And we will cut wood out of Lebanon as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem.

R.W.Mk. Mr. The (10), in allusion to the mechanical arrangement of certain pieces of metal dovetailed into stone, which form a cramp, and enable Op. M. to raise great weights to certain heights with little encumbrance, whilst fixing them on their proper basis. The (11), and alludes to the precipitous character of the shore at that place, which required persons to be constantly stationed there to assist mariners in landing by the s. g. of M.

The (12).

Recite Revelation iii. 13.

He that hath an ear let him hear. . .

R.W.Mk. Mr. The (13).

Recite Psalm cxviii. 22.

The stone which the builders refused.

R.W.Mk. Mr. The (14). This is in allusion to the manner in which unapproved materials intended for the building of King Solomon's Temple were thrown aside as useless.

Recite Mark xii. 10.

And have ye not read this scripture; The stone which the builders rejected is become the head of the corner?

R.W.Mk. Mr. The (15). This is the ancient mode of returning thanks to T.G.A.O.T.U. for favours received, but its use in this degree is referred to a circumstance which will be fully explained in the lecture.

Recite Ezekiel xliv. 1-5.

Then he brought me back the way of the gate of the outward sanctuary, which looketh toward the east, and it was shut. Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same. Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the Lord filled the house of the Lord; and I fell upon my face. And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordi-

nances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

R.W.Mk. Mr. The (16), and alludes to the peculiar adaptation of each portion of work, joint to joint, as also to the mk. of the Mk. Mr. the equilateral triangle. The (17).

S.D. conducts Cand. to J.W. and says: Br. J.W., I present to you Br. A.B. on his advancement to the honourable degree of a Mk. Mr.

J.W. I will thank Br. A.B. to advance to me as a Mk. Mr.

S.D. instructs Cand. to advance as a Mk. Mr., giving p.s., t. and w.

J.W. Pass (18).

S.D. conducts Cand. to S.W. and says: Br. S.W., I present to you Br. A.B. on his advancement to the honourable degree of a Mk. Mr.

S.W. I will thank Br. A.B. to advance to me as a Mk. Mr.

S.D. instructs Cand. to advance as a Mk. Mr., giving p.s., t. and w.

S.W. Pass (18).

S.D. conducts Cand. to left of S.W.

S.W. (taking him by r. h. and saluting) *R.W.* Mk. Mr., I present to you Br. A.B. on his advancement to the degree of a Mk. Mr. for some mark of your favour.

R.W.Mk. Mr. Br. S.W., I delegate you to invest Br. A.B. with the distinguishing jewel of a Mk. Mr.

Recite Revelation ii. 17.

To him that overcometh will I give to eat of the hidden manna, and will give him a white

stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

S.W. (investing Cand.) Br. A.B., by the R.W. the Mk. Mr. command, I invest you with the distinguishing jewel of a Mk. Mr., to mark the farther progress you have made in the science.

S.W. adjusts apron.

R.W.Mk. Mr. I must add to the observations of my Br. S.W. that the jewel with which you have been invested—a model of the stone which the builders rejected, the key-stone of the secret arch of King Solomon's Temple—, not only points out your rank as a Mk. Mr., but is meant to remind you that as you work well or ill, your words and actions will be observed and recorded by the Great Mk. Mr. of the Universe, to whom you must give an account of your conduct through life, and who will reward or punish according as you have obeyed or disregarded His divine commands.

S.D. conducts Cand. in front of pedestal.

R.W.Mk. Mr. I now present to you the working tools of a Mk. Mr., which are the M. and C., on which also you were admitted to this degree. You have already been informed in the E.A.P. degree, that the former is to knock off all superfluous knobs and excrescences, and the latter to farther smooth and prepare the stone, and render it fit for the hands of the more experienced workman. In this degree they are employed to indent the Mk. Mr. mark of approval on the work, as fitted for its place in the intended structure. But as we are not all Op. M., but rather free and accepted or speculative, we

are by these tools again reminded of the moral advantages of discipline and education, and led to entertain a firm but humble hope, that by the correction of irregularities and the subjugation of our passions, we may hereafter be found worthy to receive the approving mark of the Great Mk. Mr. of the Universe, as fitted to form part of that spiritual edifice, that house not built with hands, eternal in the heavens.

— You are now at liberty to retire in order to restore yourself to your personal comforts, and on your return to the Lodge, the s., t. and w. will be more fully explained.

S.D. conducts Cand. out, saluting at left of S.W. On his return, he is again taken to pedestal and receives the

LECTURE.

R.W.Mk. Mr. At the building of King Solomon's Temple, and before the institution of the degree of M.M., there were 80,000 operatives employed, part of whom were in the quarries at Zeredathah, and part builders of the Temple. Besides these, there was a levy of 30,000 men preparing timber in the forest of Lebanon. In order that each of these 110,000 workmen might be known to their superior officers, every part of the workmanship was subjected to the nicest scrutiny, and every faithful labourer received with punctuality the reward of his industry and skill. This immense number was divided into 1,100 Lodges of F.C. and as many E.A.P. The latter were under the superintendence of the former, who taught them their business, and over the whole presided 3,300

Menatschim, Overseers, or Mk. Mr., three over each Lodge. These are now called the W.M. and S. and J.W., but formerly all were known by the general name of Mk. Mr. or Overseer. Most of their duties are recapitulated at the opening of an E.A.P. and F.C. Lodge. Each F.C. had a peculiar mk., known to his three Overseers; and, on the other hand, although the Overseers had but one mk. in common, by which they stamped their approval of the F.C. work, they had other mk. by which they denoted the juxtaposition of any two stones. Thus, without any difficulty, was each individual's work known and recognised as perfect, and the proper place for the stone indicated. The F.C. were allowed to select any mk. not previously fixed on by another in their own Lodge. It consisted of three, five, seven, nine, or eleven lines joined together—some say of the same number of salient points, connected by lines, so as to form any figure they chose, except that of an equilateral triangle. The Overseers had but one kind as already stated:—the equilateral triangle, alluding to G.T.G.G.O.T.U.

These 3,300 Overseers were again divided into 100 Lodges with 33 in each, and over these were 300 rulers, also Mk. Mr. These were selected by H.A.B. himself, and on them devolved the responsibility of paying the others their wages. When the F.C. and their Overseers, or Mk. Mr., applied for their wages, they put in their hands in a different manner and at different wickets, so that if a F.C. presumed to put in his hand at a Mk. Mr. wicket, he was instantly detected as an imposter, and, as a punishment, the J.W. was ready within at the S. side with (19).

The (20), characterizes the people, signifying Compns. of the Mk., but in most Lodges where the English language is used the (21), have been substituted.

The g. or t. refers not only to the mutual adaptation of the stones to each other, joint to joint, but also to the peculiar mk. of the Mk. Mr.

The (22), either in consequence of the Mk. Mr. degree having been instituted there by H.A.B. before he came to Jerusalem, or from the timber for the Temple, after having been prepared in the forest of Lebanon, being carried there in floats by sea; and masonic tradition informs us that the shore at that place was so precipitous that it was impossible to ascend from the raft without assistance from above. This was effected by Brn. stationed there for that purpose using the s. g. in M., which is called a Lewis.

It was the Mk. Mr. business to prove each stone, not only as to its soundness by giving three blows of a mallet upon it, and as to its finish by turning it over, but also as to its being made exactly according to the working plan with which each Mk. Mr. was provided. If found worthy in every way, it received the Mk. Mr. mark of approval, and was sent to the Temple from the quarries; but if not, it was condemned, and thrown over the precipice among the rubbish. This was effected by two or more of the F.C. taking it between them, and after swaying it backwards and forwards three or four times, it was hove over—a circumstance from which is obtained one of the s., hence sometimes called the (23).

The other s. being connected with thanksgiving, may also be of an early date, but it is usually ascribed to a circumstance that took place at the building of the Temple itself. Every sixth working day it was the custom of the Overseers or Mk. Mr. to wait on the acting Grand Master H.A.B., in order to receive instructions, as also the necessary plans for carrying on the work, and for keeping the men employed. Part of one of these working plans appears to have been lost; but an ingenious and intelligent F.C. having either seen that part in his Overseer's possession before it was lost, or forming a good idea of it from the nature of the work, perceived that a stone of a peculiar form and construction was wanting to complete the design, and, probably thinking to gain honour to himself for displaying superior knowledge, he immediately commenced blocking out such a stone, and, after spending much time and labour on it, he ultimately finished it by putting his own mk. upon it.

When the Overseer examined the working plans in his possession, no place of course was found for this particular stone, and it was accordingly deemed superfluous. The F.C. therefore instead of honour, received nothing but angry words and reproaches for idling away his time; and, in the heat of passion, the Overseer ordered the stone to be thrown over the precipice, which was accordingly done by two men, probably well pleased at what they deemed the humiliation of their companion's vanity. The sorrowful F.C. who had cut the stone, on seeing the unworthy treatment of his work, placed his hand to his cheek, and reclining

his head upon it in a disconsolate manner, exclaimed:—"Alas! alas! my labour is lost!"

The stone lay long neglected among the rubbish of the quarry. At length, however, the time drew near when the keystone of Solomon's secret arch was required, and to which the working plan already alluded to belonged. Search was made at the Temple, but no such stone could be found, and on farther enquiry it was ascertained that no stone of the requisite form had ever been brought there. The Overseer of the builders then sent to the Overseer of the hewers in the quarries who had received the plan and order for that part of the building, to enquire the reason why the stone had not been forwarded with the others. The latter declared that he knew nothing about it, and that there was no plan of any such stone among those entrusted to his care. The work was at a stand-still, and the reason was speedily demanded by H.A.B. H.A.B. not only recollected drawing the plan, and writing instructions about this stone, which he wished finished in a particular manner, but giving them himself to the Overseer of the hewers. The latter, being sent for, was reprimanded for his carelessness in losing this portion of the plan; and on learning the shape of the stone wanting, it came to his recollection that one of a similar description had been cut by one of his workmen. He informed H.A.B. of this, and added, that not finding it in his plan, he had refused to mark it, and had caused it to be rejected. H.A.B. instantly sent for the F.C. who had cut the stone, and questioned him concerning it, when from his answers and description of it, he immediately perceived that

it must be the very stone required. Instant and careful search was now ordered to be made for it at the quarry, and it was at last found uninjured.

As the Overseer had displayed such want of knowledge of his working plans as not to discover the use of the stone, H.A.B. deposed him from his situation, and deprived him of his badge and insignia of office, which he then conferred on the humble F.C., whom he made a Mk. Mr., and raised to fill his place.

The F.C., or newly made Mk. Mr., was ordered to cut the Mk. Mr. mark on the stone around his own, and outside of it eight letters, relative to which there is some little ambiguity, owing to the tradition not having been retained in the original language. They are generally supposed to have been equivalent to H.T.W.S.S.T.K.S. (24).

After this, the stone was conveyed to the Temple with great pomp and parade, and when it was fixed in its place, which it was found to fit most admirably, the newly made Mk. Mr. in an ecstasy of joy, clasped his hands together, and, looking up, ejaculated:—"Thanks be to God! I have marked well!"

In conclusion, Br. Mk. Mr., allow me to congratulate you on being advanced to this honourable degree of F.M., and to impress on your mind that your assiduity should be commensurate with your duties, which become more and more extensive as you advance in M. In the honourable character of a Mk. Mr. it will be more particularly your duty to see that your conduct in the Lodge and amongst your Brn. be such as may stand the test of the Grand Overseer's square; that you may not, like the unfinished and imperfect work

of the faithless and negligent of former times, be rejected and thrown aside as unfit to form a part of that celestial mansion, that house not made with hands, eternal in the heavens; and, be assured, that, while in the discharge of your various offices, you continue to act in conformity with the principles of the Craft, to do justice, to love mercy, to practice charity, to maintain harmony, and to endeavour to live in unity and brotherly love;—should misfortune assail you, should friends forsake you, should envy traduce your good name, or malice persecute you, yet may you have confidence that amongst Mk. Mr. you will ever find friends who will administer relief to your distresses and comfort in your afflictions: ever bearing in mind, as a consolation under all the frowns of fortune, and an encouragement to hope for better prospects, that the stone which the builders rejected, possessing merits to them unknown, became at last the head stone of the corner.

PREPARATORY TO CLOSING.

R. W. Mk. Mr. Br. S. W., are the dues all rendered and the wages paid?

S. W. R. W. Mk. Mr., the dues are all rendered, and the wages are ready for distribution.

R. W. Mk. Mr. Br. J. W., you will assist Br. S. W. in the distribution of the wages, while the S. D. conducts the Brn. to the S. W. wicket.

J. W. takes his (4) and goes to S. side of S. W. wicket; *Brn.* form in procession on N. side of

Lodge and led by S.D. pass the Chair (saluting), proceed to S.W. wicket and put in their hands with their mk. in proper form, receive their wages and return to their seats.

While passing round the following may be sung :—

MR. MR. SONG.

Air :—National Anthem.

Mark Masters all appear
 Before the Chief O'erseer,
 In concert move ;
 Let him your work inspect ;
 For the Chief Architect,
 If there be no defect,
 He will approve.

Ye who have passed the square,
 For your rewards prepare,
 Join heart and hand ;
 Each with his mark in view,
 March with the just and true ;
 Wages to you are due,
 At your command.

Hiram, the Widow's son,
 Sent to King Solomon—
 Our great Key-stone ;
 On it appears the name
 That raises high the fame
 Of all to whom the same
 Is truly known.

Now to the Westward move,
 Where, full of strength and love,
 Hiram doth stand ;
 But if imposters are
 Mix'd with the worthy there,
 Caution them to beware
 Of the right hand.

R.W.Mk. Mr. Br. S.W., are the wages all paid?

S.W. They are, *R.W. Mk. Mr.*

R.W.Mk. Mr. Are the Brn. satisfied?

S.W. I hear no complaints.

CLOSING.

R.W.Mk. Mr. O answered by *S.* and *J.W.* All rise. Then, Brn., assist me to close this Lodge of *Mk. Mr.* Br. *J.W.*, what is the constant care of every *Mk. Mr.*?

J.W. To prove the Lodge close tyled.

R.W.Mk. Mr. Direct that duty to be done.

J.W. Br. *I.G.*, prove the Lodge close tyled.

I.G. goes to door, O O O O answered by *T.*; he then returns and reports (saluting): Br. *J.W.*, the Lodge is close tyled.

J.W. (saluting) O O O O *R.W. Mk. Mr.*, the Lodge is close tyled.

R.W.Mk. Mr. Br. *S.W.*, what is the next care?

S.W. To see the Brn. stand to order as *Mk. Mr.*

R.W.Mk. Mr. To order, Brn. All stand to order. Br. *S.W.*, your place in the Lodge?

S.W. In the W.

R.W.Mk. Mr. Why are you placed there?

S.W. As the Sun sets in the W. to close the day, so the *S.W.* is placed in the W. to close the Lodge by command of the *R.W.* the *Mk. Mr.*, and to pay the *Mk. Mr.* their wages, if any be due.

R.W.Mk. Mr. Brn., before closing the Lodge, let us with all reverence and humility return thanks to *T.G.A.O.T.U.* for favours received: May He continue to support our Order by cementing and adorning it with every moral and social virtue.



P.Mk. Mr. and Brn. So mote it be.

R.W.Mk. Mr. Br. S.W., our labours in this degree being ended, you have my commands to close this Lodge of Mk. Mr. 0 0 00 (*with l. h.*)

S.W. In the name of T.G.A.O.T.U. and by command of the R.W. the Mk. Mr., I close (*s. dropped in E. and by S.W., P. Mk. Mr. closing Bible*) this Lodge of Mk. Mr. 0 0 00

J.W. And it is closed accordingly. 0 0 00
answered by I.G. and T. - Brn. drop s. with J.W.

G. M.

OPENING.

M.E.M. O *All rise.* Compns., assist me to open this Lodge of E. M. E. Capt. of the First Veil, what is the first care of every E.M.?

C. 1st V. To see that the Lodge is properly tyled, *M.E.M.*

M.E.M. See that duty done.

C. 1st V. goes to door, 0 0 0 000 answered by T. ; he then returns and reports (without saluting) : M.E.M., the Lodge is properly tyled.

M.E.M. E. Capt. of the Second Veil, what is the next care?

C. 2nd V. To see the Compns. stand to order as E.M.

M.E.M. To order, Compns. *All stand to order.* E. Capt. of the Third Veil, what is the duty of the Capts. of the Veils?

C. 3rd V. To guard the Veils, and see that none pass or repass without the proper p.w.

M.E.M. recites Ezra i. 1-3.

Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made

a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem.

M.E.M. In the name of the Most High I declare this Lodge of E. M. open. (*All in E. drop s., P.M.E.M. opening Bible.* 0 0 0 000 (*all in E. sit down*) answered by C. 1st V. and T. *Compns. drop s. with C. 1st V. and sit down.*

ACKNOWLEDGMENT.

Cand. is (25).

N. 0 0 0 000

C. 1st V. (saluting) M.E.M., there is a report. *M.E.M.* You will see who seeks admission.

C. 1st V. goes outside door and enquires: Whom have you here?

N. Br. A.B., who has been raised to the sublime degree of a M.M., and wishing to avail himself of the decree of Cyrus, and to return to Jerusalem to assist in rebuilding the Temple, a house to the Lord God of Israel, now approaches the Grand Lodge of Babylon with a request to grant him permission, and such tokens as shall be satisfactory to his Brn. who have already set out from this and arrived at Jerusalem.

C. 1st V. How does he hope to obtain that privilege?

N. By the help of God and the benefit of a p.w.

C. 1st V. Is he in possession of that p.w.?

N. He is not, but I have got it for him.

Whispers p.w. to C. 1st V.

C. 1st V. Halt, while I report to the M.E.M. *Closes door, advances to 1st V., and, saluting, reports:* M.E.M., at the door of the Lodge stands Br. A.B., who has been raised to the sublime degree of a M.M., and wishing to avail himself of the decree of Cyrus, and to return to Jerusalem to assist in rebuilding the Temple, a house to the Lord God of Israel, now approaches the Grand Lodge of Babylon with a request to grant him permission, and such tokens as shall be satisfactory to his Brn. who have already set out from this and arrived at Jerusalem.

M.E.M. How does he hope to obtain that privilege?

C. 1st V. By the help of God and the benefit of a p.w.

M.E.M. Is he in possession of that p.w.?

C. 1st V. He is not, M.E.M., but his Conductor has given it to me for him.

M.E.M. Then let him be admitted in due form.

Cand. admitted to outside of 1st V., where Jewel of the degree—the five pointed star—is applied.

M.E.M. Let the Cand. kneel, whilst the blessing of Heaven is invoked on our proceedings. 0

Cand. kneels. All rise—r. h. on l. b.

M.E.M. O Thou Eternal and Omnipotent God, who didst aforetime appear to Thy servant Moses in a flame of fire out of the midst of a

bush, enkindle we beseech Thee in each of our hearts a flame of devotion to Thee, of love to each other, and of charity to all mankind. May all Thy miracles and mighty works fill us with dread. Comfort us and all Thy people with Thy divine grace, and since sin has destroyed within us the first Temple of purity and innocence, do Thou guide and assist us in rebuilding a second Temple of reformation, so that when the Veil of this earthly Tabernacle shall be drawn aside, we may be received into that sanctuary where Thou livest and reignest for ever and ever.

P.M.E.M. and Compns. So mote it be. *Drop r. h.*

M.E.M. Let the Cand. rise.

Cand. rises. Compns. sit down.

M.E.M. As the first three degrees of M., as well as that of Mk. Mr., must, during the four hundred and seventy years that have elapsed since the building of King Solomon's Temple, have been widely spread, and as the decree of Cyrus only affects the descendants of those who were brought captive to Babylon, so, in order to prevent others sharing in the great and glorious work now commencing, we have, previous to the departure of Z. and our Brn., instituted a new degree of M. For so doing, we have the example of our ancestors, who, at every building of importance, adopted particular marks of recognition known only to those employed at it. Since, however, Solomon reformed the science, no alteration has been made till now, when circumstances render this new degree necessary. We only communicate it, however, to those who have already been found qualified to preside over

Op. or F.C. Lodges, trusting that they will take due care whom they take along with them, or employ under them. You will now satisfy the Brn. present of your qualifications to be made an E.M. by advancing to me as a Mk. Mr., first as an E.A.P., F.C. and M.M.

Cand. advances as directed.

M.E.M. As in all cases the secrets of M. are to be kept separate and distinct, another obligation will now be required of you, in many respects similar to the former. Are you willing to take it?

Cand. I am.

M.E.M. Then you will kneel on both knees, place both hands on the volume of the Sacred Law, repeat your names at length, and say after me: 0

Cand. does so. All rise—r. h. on l. b.

M.E.M. I, A. B., in presence of Almighty God, and of this Lodge of E.M., regularly assembled, do hereby and hereon, most solemnly and sincerely promise and swear, that I will never reveal any of the secrets, parts or points of an E.M. to any in an inferior degree, except it be in the body of a regularly constituted Lodge of E.M., and in presence of at least seven R.A. Compns., and not even then, except to him who is a Mk. Mr., and is desirous of becoming a R.A.M. All this I promise and swear, binding myself under no less a penalty than that of (26). So help me, God, and keep me steadfast in this my solemn oath and obligation as an E.M. *Drop r. h.*

M.E.M. You will seal this obligation by kissing the Book

Cand. does so.

M.E.M. taking him by p.g. Rise, newly obligated E.M.

Compns. sit down.

M.E.M. The degree of E.M., as already intimated to you, took its rise at Babylon, and was communicated only to those who were about to repair to Jerusalem to assist Z. and his companions in rebuilding the Temple. It is divided into three portions or Veils, in allusion to the Veils employed by Moses as coverings for the Tabernacle erected by him in the wilderness; which arrangement was again adopted by Z. preparatory to commencing the building of the second Temple. These Veils are of different colours, and to each belong peculiar secrets, which will be communicated to you by the Captains of the Veils themselves; but in order to recommend you to them as a person found worthy to receive those secrets, I will entrust you with a test of fidelity consisting of a p.g. and p.w. The (27).

Cand. conducted out, and Veil removed. M.E.M. and C. close Veils. Cand. then brought to outside of 1st V.

N. 0 0 0 000

C. 1st V. Whom have you here?

N. Br. A. B., who, wishing to avail himself of the decree of Cyrus, and to return to Jerusalem, is now desirous of being admitted within the First Veil.

C. 1st V. What recommendation does he bring?

N. A p.g. and p.w.

C. 1st V. Give them me.

Cand. does so, and is admitted.

*M.E.M. reads Exodus iii. 1-6, and 13-14,
and iv. 1-5.*

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. And the Lord said unto

him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

C. 1st V. The (28).

Here may be chanted Psalm cxxxvii.

By the waters of Babylon we sat down and wept: when we remembered thee, O Sion.

As for our harps, we hanged them up: upon the trees that are therein.

For they that led us away captive required of us then a song, and melody, in our heaviness: Sing us one of the songs of Sion.

How shall we sing the Lord's song: in a strange land?

If I forget thee, O Jerusalem: let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee, as thou hast served us.

Blessed shall he be that taketh thy children :
and throweth them against the stones.

*Or, the first two verses of the same Psalm, as
under, may be sung—Tune "Evan."*

By Babel's streams we sat and wept,
when Sion we thought on.
In midst thereof we hang'd our harps
the willow-trees upon.

Advances to 2nd V.

N. 0 0 0 000

C. 2nd V. Whom have you here ?

N. Br. A. B., who, wishing to avail himself
of the decree of Cyrus, and to return to Jerusa-
lem, is now desirous of being admitted within
the Second Veil.

C. 2nd V. What recommendation does he bring ?

N. A p.g. and p.w.

C. 2nd V. Give them me.

Cand. does so, and is admitted.

M.E.M. reads Exodus iv. 6-8.

And the Lord said furthermore unto him, Put
now thine hand into thy bosom. And he put his
hand into his bosom ; and when he took it out,
behold, his hand was leprous as snow. And he
said, Put thine hand into thy bosom again. And
he put his hand into his bosom again, and
plucked it out of his bosom ; and, behold, it was
turned again as his other flesh. And it shall come
to pass, if they will not believe thee, nor hearken
to the voice of the first sign, that they will be-
lieve the voice of the latter sign.

C. 2nd V. The (29).

Here may be chanted Psalm cxxvi.

When the Lord turned again the captivity of Sion : then were we like unto them that dream.

Then was our mouth filled with laughter : and our tongue with joy.

Then said they among the heathen : The Lord hath done great things for them.

Yea, the Lord hath done great things for us already : whereof we rejoice.

Turn our captivity, O Lord : as the rivers in the south.

They that sow in tears : shall reap in joy.

He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

Or, the first verse of Psalm cxxxviii., as under, may be sung—Tune "Eastgate."

Behold, how good a thing it is,
and how becoming well,

Together such as brethren are
in unity to dwell !

Advances to 3rd V.

N. 0 0 0 000

C. 3rd V. Whom have you here ?

N. Br. A. B., who, wishing to avail himself of the decree of Cyrus, and to return to Jerusalem, is now desirous of being admitted within the Third Veil.

C. 3rd V. What recommendation does he bring ?

N. A p.g. and p.w.

C. 3rd V. Give them me.

Cand. does so, and is admitted.

M.E.M. reads Exodus iv. 9.

And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

C. 3rd V. The (30).

Here may be chanted Psalm cxiv.

When Israel came out of Egypt: and the house of Jacob from among the strange people.

Judah was his sanctuary: and Israel his dominion.

The sea saw that, and fled: Jordan was driven back.

The mountains skipped like rams: and the little hills like young sheep.

What aileth thee, O thou sea, that thou fleddest: and thou Jordan, that thou wast driven back?

Ye mountains, that ye skipped like rams: and ye little hills, like young sheep?

Tremble, thou earth, at the presence of the Lord: at the presence of the God of Jacob;

Who turned the hard rock into a standing water: and the flint-stone into a springing well.

Or, the first verse of Paraphrase lviii. may be sung—Tune "Tranquility."

Where high the heav'nly temple stands,
The house of God not made with hands
A great High Priest our nature wear
The guardian of mankind appears.

*Advances to pedestal. V. opened.**M.E.M. recites Exodus xx. 1-17.*

And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

M.E.M. The (31).

LECTURE.

M.E.M. About four hundred years after the completion of the Temple at Jerusalem by King Solomon, it was utterly destroyed, on the capture of the city by Nebuchadnezzar, King of Babylon. The two great pillars and all the holy vessels of the Temple were carried away, and those of the people who had escaped the sword were taken captive and removed to Babylon. They remained in captivity for a period of seventy years, until the Babylonish empire was subverted by the Persians under Cyrus, when they were set at liberty; for in the first year of his reign, Cyrus issued a proclamation granting them permission to go up to Jerusalem and rebuild there a house to the Lord God of Israel. At the same time, he restored to them most of the sacred vessels that had been taken from the old Temple, and appointed Z. governor over them, and over the land of Judea. When Z. and his companions in authority, H. the prophet, and J. the son of Josedech the high priest, began to prepare for their return to Jerusalem, they found that many sought to avail themselves of the decree of Cyrus, and go up with them, who could not show that they were justly entitled to be considered as

descendants of Abraham. In order, therefore, to exclude these, and also to prevent any chance of intermixture with the idolatrous inhabitants of Judea and Samaria, the series of s., t. and w. which are comprised in this degree were adopted by Z.; and so strikingly did the circumstances in which they were then placed correspond with those of their forefathers, when delivered from Egyptian bondage, that they chose for tests of fidelity those s. which had been communicated by God to Moses at that period.

When the children of Israel came out of Egypt, they dwelt in tents in the wilderness; and Moses, by divine command, and assisted by Bezaleel and Aholiab, erected a Tabernacle, which was partly his residence as ruler, and partly devoted to the solemn worship offered up to the Most High. This Tabernacle was fifty five feet long, eighteen feet wide, and eighteen feet high; and was covered with Curtains or Veils of blue, purple, scarlet, and fine white twined linen. These colours typically represent the elements: blue being the emblem of the sky or air; purple of the sea, as being tinged with the blood of the murex; scarlet of fire; and white of the earth, because linen springs from it.

In like manner, when Z. and his companions returned to Jerusalem, they also dwelt in tents, because the city was in ruins; and there they erected a Tabernacle after the pattern of that of Moses, and similarly covered with Veils of blue, purple, scarlet, and fine white twined linen. In this Tabernacle they erected an altar whereon they burned incense, and in it also assembled the Sanhedrim, consisting of the princes and rulers of

the people, presided over by Z., H. and J. There deliberations were held for carrying on the great and holy work; and there also strangers, who claimed permission to join in it, were examined, and either admitted or rejected according as they could show or not the proper qualifications.

Each of the Veils covering the entrance was guarded by a separate Captain, who permitted none to pass into the Council unless he could give the s., t. and w. belonging to that Veil.

When any of the Brn. at Babylon wished to follow Z. to Jerusalem, they repaired to the Grand Lodge of Babylon, stating their desire, and after undergoing examination, and showing themselves qualified, they were instructed how to gain admission to the Sanhedrim. On arriving at Jerusalem, they presented themselves at the Tabernacle, and to the Captain of the First or blue Veil they gave (28); to the Captain of the Second or purple Veil they gave (29); and to the Captain of the Third or scarlet Veil they gave (30). They were then allowed to pass, and on being further examined by the Prince, Z., they gave (31). On giving these full proofs they were at once admitted to the Sanhedrim, and a place in the work assigned them.

CLOSING.

M.E.M. 0 *All rise.* Compns., assist me to close this Lodge of E.M. E. Capt. of the First Veil, what is the constant care of every E.M.?

C. 1st V. To prove the Lodge close tyled.

M.E.M. See that duty done.

C. 1st V. goes to door, 0 0 0 000 *answered*

by T.; he then returns and reports (saluting):
M.E.M., the Lodge is close tyled.

M.E.M. E. Capt. of the Second Veil, what is the next care?

C. 2nd V. To see the Compns. stand to order as E.M.

M.E.M. To order, Compns. *All stand to order.*

M.E.M. recites *Haggai ii. 4-5; Amos ix. 11 and Haggai ii. 9.*

Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you; fear ye not.

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old.

The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

M.E.M. In the name of the Most High I close (*all in E. drop s., P.M.E.M. closing Bible*) this Lodge of E.M. 0 0 0 000 answered by C. 1st V. and T. Compns. drop s. with C. 1st V.

R. A.

OPENING.

Z. 0 *All rise.* Compns., assist me to open this R.A. Chapter. E. Compn. Third Soj., what is the first care of every R.A.M.?

3rd S. To see that the Chapter is properly tyled, M.E.

Z. See that duty done.

3rd S. goes to door, 0 0 0 00 00 answered by Jan.; he then returns and reports (without saluting): M.E., the Chapter is properly tyled.

Z. E. Compn. Second Soj., what is the next care?

2nd S. To see the Compns. stand to order as R.A.M.

Z. To order, Compns. *All stand to order* (40). E. Compn. First Soj., what are the duties of the three principal Soj.?

1st S. To guard the approaches to the Temple, and to see that no Soj. from Babylon enter who are not in possession of the s., t. and w. peculiar to our respective banners.

Z. E. Compn. E., your duty in the Chapter?

E. To register all records, acts, laws and transactions for the general good of the Chapter.

Z. E. Compn. N., your duty in the Chapter?

N. To aid and assist *E. Compn. E.* in his duty, and to prepare and introduce all *Cand.* for Exaltation.

Z. M. E. Compn. J., your duty in the Chapter?

J. To aid and assist in carrying on the Lord's work.

Z. M. E. Compn. H., your duty in the Chapter?

H. To aid and assist in completing the Lord's work.

Z. Compns., let us pray.

J. O God, Thou Great and Glorious Architect of the Universe, grand prime causer of all existence, at Thy word the pillars of the sky were raised, and its beauteous arches formed; Thy breath kindled the stars, adorned the moon with silver rays, and gave the sun its resplendent lustre; we are assembled in Thy great name to acknowledge Thy power, Thy wisdom and Thy goodness, and humbly to implore Thy blessing. We pray Thee, O gracious God, to bless us in all our undertakings through life. For this great end endue us with a competency of Thy Most Holy Spirit, so that we may be enabled to trace Thee out in all Thy wonderful works, as far as is agreeable to Thy divine will; that Thy praise may resound with the fervent love of Thy creatures from pole to pole, and rebound from the vaulted canopy of the heavens through universal nature. Grant this, O God.

Or, Psalm cxxxviii. may be recited.

J. Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard;

that went down to the skirts of his garments;
As the dew of Hermon, and as the dew that
descended upon the mountains of Zion: for there
the Lord commanded the blessing, even life for
evermore.

Z. Amen.

P.Z. and Compns. So mote it be.

Z. M. E. Compn. J., whence come you?

J. From Babylon.

Z. M. E. Compn. H., why did you leave
Babylon to come to Jerusalem?

H. To assist in rebuilding the Temple.

Z. Compns., let us celebrate this grand design.

Three P. take up book of the Law, holding it
between them, and say:

Z.

H.

J.

We three | do meet and agree | this R.A. Chapter to open.

They then lay down book, form (32), and say:

Z.

H.

J.

We three	do meet and agree	in love and unity
this R.A. Chapter to open	and not to close the same	until we three
or three such as we	do meet and agree	in love and unity.
We three	do meet and agree	in love and unity
the Sacred Word to speak	and not to reveal the same	until we three
or three such as we	do meet and agree	in love and unity.

(33).

*Arches now broken, three P. give (34 and 40)
and resume their places.*

Z. In the name of the Most High to whom it was originally dedicated, I declare this R.A. Chapter open. (*Drops s.*) 0 0 0 and sits down.

H. (*Drops s.*) 00 and sits down.

J. (*Drops s.*) 00 and sits down. *Compns. drop s. and sit down, P. Z. opening Bible.*

3rd S. 0 0 0 00 00 answered by Jan.

EXALTATION.

Chapter now lighted by seven lights only, viz., six arranged in angles of double triangle, and seventh, (the spirits of wine), burning on top of altar, which is placed in centre of smaller triangle. Bible removed to space between 3rd V. and altar.

Cand. is (35).

N. 0 0 0 00 00

3rd S. (*saluting*) M. E., there is a report.

Z. You will see who seeks admission.

3rd S. *goes outside door and enquires: Whom have you here?*

N. Br. A.B., who has been acknowledged as an E.M., and is now desirous of being exalted to the high and sublime degree of the Most Holy R.A.

3rd S. How does he hope to obtain that privilege?

N. By the help of God and the benefit of a p.w.

3rd S. Is he in possession of that p.w.?

N. He is.

3rd S. Give it me.

Cand. gives w. of E.M.

3rd S. Halt, while I report to the M.E.

Closes door, advances to 1st V., and, saluting, reports : M.E., at the door of the Chapter stands Br. A.B., who has been acknowledged as an E.M., and is now desirous of being exalted to the high and sublime degree of the Most Holy R.A.

Z. How does he hope to obtain that privilege ?

3rd S. By the help of God, and the benefit of a p.w.

Z. Do you vouch that he is in possession of that p.w. ?

3rd S. I do, M.E.

Z. Then let him be admitted.

Cand. admitted to outside of 1st V.

Z. Let the Cand. kneel, whilst the blessing of Heaven is invoked on our proceedings. 0

Cand. kneels. All rise—r. h. on l. b.

J. Almighty God, who art the sole Architect of the Universe, at whose command the world burst forth from chaos, and all created matter had its birth, look down, we pray Thee, at this time, in a more particular manner on this Thy servant, who now kneels before Thee, and henceforth crown him with every blessing from Thine inexhaustible store ; but above all give him grace to consider well his present undertaking, that he may not proceed therein lightly, nor recede from it dishonourably, but pursue it steadily, ever remembering the intention, which is the acquisition of true wisdom and understanding, by searching out Thy great and glorious works, the promoting Thy honour and glory, the benefit of the whole creation, and his own eternal welfare.

Z. Amen.

P.Z. and Compns. So mote it be. *Drop r. h.*

Z. Do you seriously declare on your honour that you are induced to seek admission into this high and sublime degree, not from idle or vain curiosity, but from a sincere desire to acquire knowledge?

Cand. I do.

Z. Hear then the words of the wisest of men.

H. reads Proverbs ii.

My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity: yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, Discretion shall preserve thee, understanding shall keep thee: To deliver thee from the way of the evil man, from the man that speaketh froward things; Who leave the paths of righteousness, to walk in the ways of darkness: Who rejoyce to do evil, and delight in the frowardness of the wicked; Whose ways are crooked, and they froward in their paths: To de-

liver thee from the strange woman, even from the stranger which flattereth with her words; Which forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life. That thou mayest walk in the way of good men, and keep the paths of the righteous. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

Z. Let the Cand. rise.

Cand. rises. Compns. sit down.

Z. E. Compn. N., you will instruct the Cand. to advance to the altar by (36), halting and making obeisance at each, after the manner practised by our M.E.M., King Solomon.

N. conducts Cand. by (36), instructing him to give (40) at each.

Z. As in the other degrees through which you have passed, an obligation will be required of you to keep separate and distinct the secrets of this degree. Are you willing to take it?

Cand. I am.

Z. Then you will kneel on both knees, place both hands on the volume of the Sacred Law, repeat your names at length, and say after me: O

Cand. does so. All rise—r. h. on l. b.

Z. I, A. B., of my own free will and accord, in the presence of Almighty God, and of this R.A. Chapter, regularly assembled and properly dedicated, do hereby and hereon, most solemnly and sincerely promise and swear, in addition to all my former obligations, that I will never

reveal any of the secrets, parts or points of a R.A. Compn. to any one in an inferior degree, until he has come by the same in as lawful a manner as I now do, or in the body of a just and regular Chapter. That I will not be aiding and assisting at the exaltation of any one, unless at least seven R.A. Compns. be present, convened under proper authority for that purpose. That I will never pronounce, or assist in pronouncing, the grand R.A. Sacred Word, whether in Chapter or out of it, except in the manner customary among Compns. of the Order. That I will obey all the laws and regulations of the Supreme Grand R.A. Chapter of _____, and the by-laws of _____ Chapter, No. _____, which I will always acknowledge to be my mother Chapter. That I will obey all signs and summonses sent to me from a regular R.A. Chapter, provided they do not interfere with my necessary duties and avocations. All these points I swear to observe, without evasion, equivocation or mental reservation whatever, under no less a penalty than that of (37). So help me, God, and keep me steadfast in this my great and solemn obligation as a R.A.M. *Drop r. h.*

Z. You will seal this obligation by kissing the Book

Cand. does so.

Z. *taking him by g. of E.M.* Rise, newly obligated R.A. Compn.

Compns. sit down.

Z. From the knowledge you have already obtained, you are aware that, towards the completion of King Solomon's Temple, the genuine secrets of a M.M. were lost by the untimely death

of our Grand Master H.A.B., and that certain substituted secrets were adopted in their place, to designate all M.M. until time or circumstances should restore the genuine ones. These secrets remained unknown for a period of four hundred and seventy years, or until the building of the second Temple, when they were discovered in a peculiar manner, as will be pointed out to you in the remaining part of the ceremony, in which you will be made to represent one of the three Soj. from Babylon by whom these secrets were found; by which means we hope not only to impress the circumstances more deeply on your mind, but also to teach you the useful lesson, that it is by zeal and patient industry alone that true knowledge can be acquired.

Cand. now conducted out, six lights removed, the light on altar replaced by glass plate with the letters upon it, and Bible placed as at Opening; the space around altar being thus left clear. Cand. prepared by being (38) and conducted by N. representing 1st S. and another Compn. as 3rd S. (If there be two Cand., N. alone conducts).

Cand. then brought to outside of 1st V.

N. 0 0 0 00 00

3rd S. Whom have you here?

N. Three Soj. from Babylon, who crave admission to the Sanhedrim.

3rd S. How do you hope to obtain admission?

N. By virtue of a s., t. and w. which we received at Babylon.

3rd S. Give them me.

Cand. does so (28), and is admitted.

Advances to 2nd V.

N. 0 0 0 00 00

2nd S. Whom have you here ?

N. Three Soj. from Babylon, who crave admission to the Sanhedrim.

2nd S. How do you hope to obtain admission ?

N. By virtue of a s., t. and w. which we received at Babylon.

2nd S. Give them me.

Cand. does so (29), and is admitted.

Advances to 3rd V.

N. 0 0 0 00 00

1st S. Whom have you here ?

N. Three Soj. from Babylon, who crave admission to the Sanhedrim.

1st S. How do you hope to obtain admission ?

N. By virtue of a s., t. and w. which we received at Babylon.

1st S. Give them me.

Cand. does so (30).

1st S. Halt, while I report to the M.E. *Goes within Veil and, saluting, reports:* M.E., three Soj. from Babylon crave admission to the Sanhedrim.

Z. Are they in possession of the s., t. and w. peculiar to your respective banners ?

1st S. They are, M.E.

Z. E. Compn. E., is there any business before the Sanhedrim with which we are not yet made acquainted, that requires our present care and attention ?

E. Only our constant duties, M.E., and the public welfare, except what may refer to these strangers.

Z. E. Compn. 1st Soj., admit these strangers.

Cand. admitted.

Z. Who are you ?

N. We are Soj. from Babylon.

Z. What is your request ?

N. Having heard that you are about to rebuild the Temple of the Lord at Jerusalem, we have come with the hope that we may be admitted to sojourn amongst you, and contribute our best services to forward the great and glorious work.

Z. We wish to know better who you are.

N. We are of your own nation and people, sprung from the twelve tribes, and branches of the same original stock, being like yourselves descended from the patriarchs Abraham, Isaac, and Jacob ; but the transgressions of our ancestors having called forth the displeasure of the Most High, our people, as was spoken by Jeremiah the prophet, were given captive into the hands of the King of Babylon for the space of seventy years ; an event which took place in the first year of the reign of King Jehoiachin ; but the years of the captivity being expired, and the anger of the Lord appeased, He hath stirred up the heart of Cyrus, King of Persia, to issue a decree liberating us, and granting us permission to return to our native land and rebuild the Temple of the Lord.

Z. Our own knowledge of these facts, and the candour with which you have related them, leave no doubt on our minds of your sincerity, but we wish to know who were your immediate ancestors.

N. Our immediate ancestors were princes and rulers in Israel, whose fidelity to their King and country induced the King of Babylon, as a punishment, to carry them captive to Babylon.

Z. What proofs do you bring that such is the

case, and that you are not descended from those who basely deserted their King and country at the seige of Jerusalem, nor from those of the lowest order of the people who were left behind by Nebuzar-adan, captain of the guard, to till the land?

N. A s., t. and w. with which we were entrusted by the Grand Lodge of Babylon.

Z. Give them me.

Cand. does so (31).

Z. We acknowledge the correctness of those proofs. How have you been engaged during your captivity?

N. We have been much engaged in M., M.E.

Z. What do you mean by M.?

N. We mean that great and universal science which includes almost every other, to all of which we have by turns given our attention; but we have more particularly studied that part which teaches us our duty to God, and to our neighbour, and a knowledge of ourselves.

Z. In what part of the work do you wish to be engaged?

N. We deem the lowest service in the work of the Lord to be an honour, and therefore only beg employment.

Z. Your humility bespeaks your merit, and we do not doubt that you are qualified for the highest offices, but, from the lateness of your application, these are already filled up. We now provide you with working tools, (*hands them crow-bar, spade and pick-axe*), and desire you to clear away the loose earth and rubbish, preparatory to laying the foundation of the most holy place; but we have this particular caution to give

you, that should you find anything belonging to the old Temple, you will immediately report the same to us.

N. Your orders shall be punctually obeyed, M.E.

The three pass out, three P. retire behind their Veil, and the arches are formed. The three now dig, and find a flat stone which they raise, and then the crown of an arch, from which they remove (by the crow-bar) the first keystone. They then lay down their working tools, enter under the arches (which are sufficiently low to make Cand. stoop), pass around the altar, and then retire under the arches. They now resume their working tools, and remove the second keystone, and then laying them down, enter as before beneath the arches. In passing round the altar they find the Scroll, and taking it with them pass out under the arches. Resuming their tools, they now remove the third keystone and enter again as before. On coming up to the altar, the bandage is lifted, the Cand. shewn the letters, and instructed to give (43); bandage then replaced. They pass out again under the arches, and resume their tools. The Veil is drawn from before the three P., and the Compns. resume their places.

N. 0 0 0 00 00

3rd S. (saluting) M.E., there is a report.

Z. You will see who seeks admission.

3rd S. goes outside door and enquires: Whom have you here?

N. The three Soj. who were sent to clear away the loose earth and rubbish preparatory to laying the foundation of the most holy place, have made a discovery which we are anxious to communicate.

3rd S. Halt, while I report to the M.E. *Closes door, advances to 1st V., and, saluting, reports:* M.E., the three Soj. who were sent to clear away the loose earth and rubbish preparatory to laying the foundation of the most holy place, have made a discovery which they are anxious to communicate.

Z. Let them be admitted.

The three admitted and advance to front of altar.

Z. We understand you have made a discovery which you are anxious to communicate to us.

N. We have, M.E. Pursuant to your instructions, we proceeded to clear away the loose earth and rubbish preparatory to laying the foundation of the most holy place. During our work at an early hour this morning, one of my Compns., on breaking the ground with his pick-axe, struck on something which, from the sound, we judged to be hollow underneath, and on calling to our other Compn. to clear away the loose earth with his spade, we discovered a large brass ring attached to a broad flat stone with the words "Am Basaphan" engraved thereon, which, in the language of one of the provinces of Babylon where we sojourned, signifies the "Key to hidden treasures," implying, as it were, an injunction to search at and around it. The stone was accordingly raised, when we found under it the crown of a perfect arch; but not being able to find any way into it, I loosened the keystone with my crow-bar, and, having drawn it forth, we discovered a cavity underneath. This excited our curiosity, and incited a desire to know what it contained; but being apprehen-

sive of danger from damp or other unknown causes, we cast lots among ourselves who should descend, when the lot fell on me. Having agreed upon proper signals, I was let down by my Compns., by the help of a c.t. round my waist, and steadying myself by holding it with my left hand above my head, I reached the bottom without impediment. The sun, however, at that early hour of the morning, only peeping from the porticoes of the east, and darting his beams parallel to the plane of the horizon, and the aperture being extremely small, I found myself enveloped in total darkness, and beginning to suffer from the foulness of the air, I made the agreed on signal, being three gentle pulls on the c.t., and was drawn up by my Compns. On examining the keystone, we were surprised to find on it certain characters which proved to us, from the knowledge we already possessed, that the vault must be the secret arch of King Solomon. We therefore set to work, and removed another keystone in order to admit more light and air, and I was again let down as before. On now groping about I laid my hand on something which appeared to be wrought into due and regular form, on the top of which was a scroll, or roll of paper. Wishing to ascertain what this was, I again made the signal, and was drawn up by my Compns., and on inspecting the roll, we found it to contain the book of the Holy Law. This gave us much joy, and our curiosity being greatly excited, we resolved on further search. Having enlarged the opening by drawing forth another keystone, and the sun having by this time approached his meridian altitude, I was

again let down. On now examining the place, I found it to be a splendid apartment, supported on seven pillars; round the architraves were the twelve signs of the zodiac, and the names of the twelve tribes of Israel; and what I found on formerly going down, wrought into due and regular form, and rich in sculptured ornaments, appeared to be an altar of pure white marble, in shape of a double cube, erected to the Lord God; for at that moment the meridian sun darting his rays through the aperture, illuminated a circle of gold on the top of the altar, on which was the grand and mysterious name of the Deity, and a triangle of the same metal, within the circle, on which were inscribed other characters, the meaning of which we could not so easily understand, although we do not doubt they are connected with the Sacred Word itself. On the front of the altar were the initials of the three Grand Masters who presided at the building of the Temple of King Solomon. Considering that we had made a discovery of importance, we closed up the aperture into the vault with care, and have come, as in duty bound, to report the circumstance to you. This is the Scroll which I now present, and this is a Drawing of the chamber, as it appeared at high meridian. *Hands the Scroll and Drawing to E.*

Z. E. Compn. E., you will read what the Scroll contains.

E. M.E., it is the MS. of the book of the Holy Law, and the first words on it are :

Genesis i. 1-3.

In the beginning God created the heaven and the earth. And the earth was without form and

void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.

E. hands Scroll to Z.

Z. The discovery you have made seems to us of the greatest importance; it is no less than the book of the Holy Law, lost but now found. HOLINESS TO THE LORD! (*All rise, give (41), and sit down*). But in case anything may have been misunderstood or unobserved, you will retire, and E. the Scribe, who is well skilled in languages, will accompany you to the vault, and report what he observes to us.

The three pass out along with E., and the three P. having retired behind their Veil, and the arches having been re-formed, they re-enter under them and advance to the altar, where E. finds the jewel. They again retire under the arches. The Veil is drawn from before the three P., the six lights are replaced and the Compns. resume their places. The three, along with E., then enter, halting at 1st V.

E. M.E., all has been correctly stated by the Soj., with the exception of this jewel, which having carved on it the name of H.A.B. appears to have belonged to that eminent person. (*Hands jewel to Z.*). The characters on the triangle are (*whispers to Z.*).

Z. You have been well and worthily occupied; it shall be our care to reward your discoveries, and to show their importance; take from them their implements of labour, and let them advance towards us. (*The working tools, c. t. and bandage are removed by E. and N., and the three advance*

to altar). Compns., the discovery you have made is of the greatest importance, and you see that the world is indebted to M. for the preservation of the book of the Holy Law. Had it not been for the masonic wisdom and precaution of our Grand Master, King Solomon, in constructing a secret vault under the Temple, which remained proof against the destroying flames, and the fury of the enemy, this, the only remaining copy of the Holy Law, would have been lost at the destruction of the Temple. Moreover, the characters on the triangle which could not be understood by the Soj. represent, as has been suggested by S.E., the name of God in three different languages; and all indicate, in our opinion, the true method of pronouncing the long lost M.M. Sacred Word; for it is of too essential a nature to be fully comprehended by human wisdom, or clearly pronounced by the tongue or voice of an individual. Lastly, masonic tradition informs us, that the ancient M.M. word, lost at the building of King Solomon's Temple, would one day be recovered; and as the jewel which S.E. discovered, bears the name of H.A.B., there can be no doubt that the expression on the triangle denotes the word, and the manner of pronouncing it, which we know could only be imparted when all the three Grand Masters were present, and consented to give it. In future, it shall be adopted as the peculiar word of this new degree of the Most Holy R.A., but let it never be spoken unless in the manner I shall now proceed to explain.

The three P., Soj. and Cand., and all other Compns. group in threes, forming the (32) and say:

<i>Z., N. and first Compns. of groups.</i>	<i>H., S. and second Compns. of groups.</i>	<i>J., Cand. and third Compns. of groups.</i>
We three	do meet and agree	in love and unity
The Sacred Word to speak	and not to reveal the same	until we three
or three such as we	do meet and agree	in love and unity.

(33).

Arches now broken, the three P. give (34 and 40).

Z. We invest you with this sash as a badge of honour and decorate you with this jewel as a reward for your eminent services; we likewise place this rod in your hand as an emblem of power and authority, and appoint you a prince and ruler in Israel, and to enoble you still more, we invest you with this apron, and receive you amongst us as a Br. and Compn.; and if you continue faithful and act with honour, we will take care to instruct you in every branch of mystical knowledge.

Three Soj. now change position, and sit in line with 3rd V.

LECTURE ON S.

J. Our ordinary s. are five in number. The first or (39) than improperly disclose the secrets of R.A.M. It also refers to the Soj. guarding his eyes from the intensity of the sun's rays, when their perpendicular reflection shone so brilliantly on the gold plate found on the pedestal. The second is called the (40). It refers to the manner of the second ascent from the vault; for

tradition informs us that the Soj. who had descended, on bringing up the roll, bound his Compns. to secrecy by the p.s., but using for this purpose his left hand, as his right was occupied clasping the roll to his breast. The third (41). It alludes to the position assumed by the chiefs of the Sanhedrim when they received the lost book of the Law. The fourth is the (42). It alludes to the descent of the Soj. into the vault, steadying himself by holding on by the c.t. with his l.h. over his head, and with the r.h. preventing the rope from chafing the body. The fifth or (43). It alludes to the Soj. prostrating himself before the altar, when he discovered what it was. The grand s. refers to the opening of the arch by the removal of three keystones; which keystones are, moreover, typified by the three P., Z., H. and J. The three halts made in giving it, and the three arches formed by the P. allude to the three descents made by the Soj. into the vault before he discovered the mysterious triangle. The rods we use are emblems of power; as such they have been employed by all nations; but we use them in commemoration of that rod with which Moses performed so many wonders in Egypt and in the wilderness.

The five ordinary s. may be still farther explained as follows:

The (39) reminds us of the fall of Adam, and the dreadful penalty thereby entailed on his posterity, no less than death. We should, therefore, bow with resignation before the chastening hand of the living God, engrafting, at the same time, His law on our hearts; hence the (40).

In this expressive form, the father of the human

race presented himself before his offended Judge, and listened to the denunciation of His terrible but just judgment, and it was in after times adopted by our Grand Master Moses at the foot of Mount Horeb, when the Lord appeared unto him in a flame of fire out of the midst of a bush. He, unable to support the dazzling radiance of the Deity, thus shielded his eyes from the divine splendour, at the same time placing his hand on his heart, in token of obedience and submission; which salutation was accounted to him for righteousness.

The (41) denotes that state of heart and mind, without which our prayers and oblations can never be acceptable at the throne of grace, before which how should a frail and erring creature of the dust present himself, but with bended knees and uplifted hands, betokening at once his humility and dependence. In this humble posture, Adam first presented himself before God, and blessed the author of his being; thus did he again present himself before his offended Judge, when he endeavoured to avert His wrath, and conciliate His mercy; and this expressive and contrite form he has handed down to his posterity for ever.

The (42) reminds us of the weakness of human nature, unable of itself to resist the powers of darkness without that light which comes from above. By the action itself we acknowledge our own frailty and feebleness, and confess that we can do no good without the special guidance of Him from whom all good actions and just counsels proceed; and without whose divine protection, we must ever be found unprofitable servants in His sight.

Therefore (43) according to the manner adopted by our holy ancestors, and likewise practised by the atoning priest, we show by this s. the outward form of contrition and humility, as if we would prostrate ourselves with our faces to the earth, and throw ourselves upon the tender mercies of the living God, looking forward with a becoming confidence to the accomplishment of His gracious promises, by which alone we shall be enabled to pass through the ark of our redemption, and into the presence of Him who is the great I AM, the Alpha and the Omega, the First and the Last.

LECTURE ON PEDESTAL.

H. I shall now describe to you the Sacred Pedestal. A cube has ever been considered the symbol of equality, purity and justice, so therefore the double cube was selected by our forefathers to be wrought into the shape of the altar of incense, being a type, in a superlative degree, of the purity, excellence and durability of the divine power. The characters on the front of the Pedestal or double cube are the initials of the names and designations of the three Grand Masters who presided over the Sacred Lodge, namely—Solomon, King of Israel, Hiram, King of Tyre, and H.A.B. Below them, near the foot of the Pedestal, is the triple tau, or R.A. badge, composed of two letters, H.T., Hiram of Tyre, or T.H., Templum Hierosolymorum or Temple at Jerusalem, implying that the wearer of this badge is a believer in the true God, the God of Israel. At the bottom is the letter G, alluding

to G.T.G.G.O.T.U. Around the top of the Pedestal is the representation of some sculptured ornaments. The top itself should be of pure gold, illuminated from above, but is usually of enamelled glass illuminated from below. On it are a circle and a triangle. The circle is an emblem of eternity, having neither beginning nor end, and fitly reminds us of the purity, wisdom, and glory of the Omnipotent, who is without beginning or end. The triangle is a symbol of divine union, and an emblem of the mysterious Trinity, equally representing the attributes of the Deity, and His triune essence. On the circle of gold you behold the great and awful name of God, being the sacred, mysterious and ineffable Tetragrammaton, or word of four letters. In one part of Exodus we find that Moses, dreading to undertake the apparently hopeless task of delivering the children of Israel from their Egyptian bondage, almost opposed the will of Heaven, by making several objections; and he even asked:—"Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." I am the Almighty Being, I am the God of Mercy, faithful to my covenant. I am sure, my Compns., you will agree with me, that it is not in the power of any individual adequately to solve or analyze the import and comprehensiveness of the awful Tetragrammaton. It is sufficient to observe that it implies

the self-sufficient power of the Omnipotent, typifying the eternal duration of the Godhead of that great Being, who is of, by, and from Himself the origin and source of all power and majesty incomprehensible; and that it denotes, with wonderful and peculiar accuracy, the eternal, unchanged and unchangeable existence of the Almighty, who was, and is, and ever shall be the same great and living God. This awful name was held in such veneration by the children of Israel, that it was never uttered but once a year, and then only by the High Priest, when at a solemn assembly, he entered the Holy of Holies, and after many religious ceremonies, pronounced the Sacred Word before the ark of the covenant in propitiation of the nation's sins; and at the present day, no true Israelite would dare to pronounce or write it in his prayers, public or private, but invariably adopts the substituted words "Adonai" or "El Shaddai," and this word also implies that the God of Israel will be faithful to His promise, and will keep the covenant He made with the seed of Abraham. It is lawful for three Jews who are R.A.M. to pronounce this sacred word by the three distinct aspirations, but in no other way, and the word is always pronounced by us in the same manner.

On the sides of the triangle you behold the three sacred syllables which collectively constitute that grand and peculiar word which you have just sworn never to pronounce but in presence of two or more R.A. Compns., and in the manner pointed out to you. It is usually preceded by the sacred name inscribed on the circle, similarly pronounced. Of this mys-

terious compound word, the first syllable is a Chaldaic expression signifying "I am." It is also a Hebrew word signifying "I shall be," thus wonderfully referring to the present, future and eternal existence of God. It also comprehends and denotes the incomprehensible majesty of the Omnipotent, and is composed of two of the four letters of the Tetragrammaton. The second is a Syriac word and signifies "Lord" or "Powerful;" but it is likewise a compound word, being formed of a preposition, "Beth," which in many oriental languages signifies "In" or "On," and another expression which implies "Heaven" or "On High." The third, which is an Egyptian word signifying "Father of all," is also a Hebrew word implying "Power." The three syllables, therefore, or the whole expression, convey the following divine import; "I am and shall be, Lord in Heaven, on High, the Powerful, the Father of all."

Such is a brief account of the Pedestal, of the circle, and of the single triangle found by the Soj., and from this we may infer that the equilateral triangle was the original mark or signature of a M.M., and the same has been preserved by the Mk. Mr., as was pointed out to you in that degree. But the three ancient P., Z., H. and J., added another triangle, intersecting the former, on the sides of which they caused to be engraved the secret words of their three offices. These, however, cannot now be imparted to you as they are only communicated to Principals of Chapters.

HISTORICAL LECTURE.

Z. There are three epochs in M. which peculiarly merit your attention: the histories of the first or Holy Lodge, the second or Sacred Lodge, and the third or Grand and Royal Lodge.

The first or Holy Lodge was opened in the year of light 2515, about two years after the exodus of the children of Israel from their Egyptian bondage, by Moses, Bezaleel and Aholiab on consecrated ground, at the foot of Mount Horeb, in the wilderness of Sinai. There the hosts of Israel pitched their tents and assembled to offer up praises and thanksgivings to the Most High for their signal deliverance from the hands of the Egyptians. In this place the Almighty had before revealed Himself to His faithful servant Moses, when He appointed him His ambassador of wrath against Pharoah and his people, but of freedom and salvation to the house of Jacob. There were delivered the forms of those mysterious prototypes, the tabernacle and the ark of the covenant, with the sacred law engraven by the hand of the Most High, together with sublime and comprehensive precepts of moral and religious duty. There likewise were dictated by His unerring wisdom, those peculiar forms of civil and national polity, which, by separating His favourite people from all other nations, consecrated Israel a chosen vessel for His service; for which reasons this is designated the first or Holy Lodge.

Solomon, King of Israel, Hiram, King of Tyre, and H.A.B. presided over the second or Sacred Lodge, opened in the year of light 2992,

in the bosom of the holy Mount Moriah, on the very spot where the Temple was afterwards erected. On that consecrated spot, Abraham proved his intuitive faith by leading forth his only and beloved son Isaac a destined victim to the altar of his God. There, by the threshing floor of Araunah, the Jebusite, David offered the mediatorial sacrifice by which the plague was stayed; and there also he received in a vision the plan of that glorious Temple which was afterwards erected by his illustrious son; and in this place God declared He would establish His most holy name, for which reasons we distinguish this as the second or Sacred Lodge.

The third or Grand and Royal Lodge was opened at Jerusalem in the year of light 3469, after the return of the Israelites from their Babylonish captivity, under Z., the prince of the people, H., the prophet, and J., the son of Josedech, the high priest. Then was the kingly power restored in the person of Z. to the royal line of David, and princely tribe of Judah; nor was a vestige thereof again effaced until after the destruction of Jerusalem by the Romans under Titus, in the seventieth year of the Christian era, to commemorate which restoration this is called the third or Grand and Royal Lodge. There is a resemblance in the Chapter before you to the grand original. We acknowledge the representatives of the Grand and Royal Lodge at Jerusalem in the persons of the three P., Z., H. and J., whose names they also bear; the two S. represent E. and N., the expounders of the sacred law, and attendants on the Sanhedrim, by whose names they are also designated. You yourselves

represent the three faithful Soj. by whom the secrets of the R.A. were discovered, and for which they were rewarded with seats in the august assembly composed of the princes and rulers of the people, represented by the rest of the Compns. present.

THE CLIMAX.

Z. This sublime degree is the climax of M., and is intimately blended with all that is near and dear to us in another state of existence. Our divine and human affairs are so interwoven, so awfully and so minutely in all its disquisitions; it has virtue for its aim, the glory of God its object, and the eternal welfare of man is considered in every point or letter of its ineffable mysteries. Suffice it to say, that this degree is founded on the name of (44), who was from all eternity, is now, and shall be, one and the same for ever, the Being naturally existing of and from Himself, all actual perfection originally in His essence. This sublime degree inspires its members with the most exalted ideas of God, and leads to the exercise of the most pure and sublime piety, a reverence for the incomprehensible Jehovah, the eternal Ruler of the Universe—the element of life, the primordial source of all its principles, the very spring and fountain of all its virtues.

CLOSING.

Z. O *All rise.* Compns., assist me to close this R.A. Chapter. E. Compn. Third Soj., what is the constant care of every R.A.M.?

3rd S. To prove the Chapter close tyled.

Z. See that duty done.

3rd S. goes to door, 0 0 0 00 00 answered by Jan. ; he then returns and reports (saluting) : M.E., the Chapter is close tyled.

Z. E. Compn. Second Soj., what is the next care?

2nd S. To see the Compns. stand to order as R.A.M.

Z. To order, Compns. *All stand to order.* Compns., let us pray.

J. Almighty Architect, whose continued love towards Thy creatures has afforded us the opportunity of assembling together for the laudable purpose of humbly imitating Thy universal benevolence, keep us, we pray Thee, by Thy watchful providence in the paths of moral rectitude, so that constantly acting by the square of Thy holy word, and being found at the close of our earthly labours within the compass of an approving conscience, we may pass from this sublunary state of probation to one of everlasting bliss and glory, there to enjoy the refreshment of Thy glorious presence through all eternity.

Or,

J. By the wisdom of the Great High Priest and King of Kings may we be directed, by His strength may we be enabled, and by the beauty of virtue may we be incited, to perform the obligation we have taken upon us, to keep inviolate the mysteries here unfolded to us, to cultivate truth, to preserve concord among the brethren, to be at peace with all men, and invariably to practise all those duties out of the Chapter which we inculcate within it.

Z. Amen.

P.Z. and Compns. So mote it be.

Three P. take up book of the Law, holding it between them, and say:

Z.	H.	J.
As we three did meet and agree	this R.A. Chapter to open	so we three do meet and agree
this R.A. Chapter to close.		

They then lay down book, form (32), and say:

Z.	H.	J.
We three	do meet and agree	in love and unity
the Sacred Word to speak	and not to reveal the same	until we three
or three such as we	do meet and agree	in love and unity.

(33).

We three	do meet and agree	in love and unity
the Sacred Word to keep	and not to reveal the same	until we three
or three such as we	do meet and agree	in love and unity.

We three	do meet and agree	in love and unity
this R.A. Chapter to close	and not to open the same	until we three
or three such as we	do meet and agree	in love and unity.

Arches now broken, three P. give (34 and 40) and resume their places.

Z. In the name of the Most High I declare
this R.A. Chapter closed. (*Drops s.*) 0 0 0

H. (*Drops s.*) 00

J. (*Drops s.*) 00 *Compns. drop s., P.Z.*
closing Bible.

3rd S. 0 0 0 00 00 *answered by Jan.*

