

**A RITUAL  
of the Degrees of  
MARK MASTER,**

**EXCELLENT MASTER,  
and the  
ROYAL ARCH  
TENTH EDITION**

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**CEREMONY  
OF  
ADVANCEMENT  
TO THE  
MARK DEGREE**



THE DEGREE OF  
MARK MASTER MASON

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OPENING

*The WMM gives \* which is answered by the Wardens.*

WMM Brethren, assist me to open a  
MMM's Lodge. *All rise.*

WMM Bro JW, what is the first care  
of every MMM?

JW To see that the Lodge is  
properly tyled, WMM.

WMM Direct that duty to be done.

JW Bro IG, see that the Lodge is  
properly tyled.

*The IG opens the door and sees that the T is  
in place. He closes the door and gives \*  
and being answered by the T says:*

IG Bro JW the Lodge is properly  
 tyled.

JW *gives \**  
 WMM the Lodge is properly  
 tyled.

WMM Bro SW, what is the next  
 care?

SW To see that none but MMMs  
 are present.

WMM Bro JW, do you vouch that all  
 present are MMMs?

JW I do, WMM.

*If the JW cannot vouch he will say: "I do  
 not WMM" when the following takes place:*

WMM Brethren, as I am well  
 assured that the S and J  
 Deacons are MMMs, I  
 delegate them to examine and  
 prove all present to be  
 members of this Degree, after

which they will communicate  
the result to me.

*The Deacons pass round and receive from  
each Bro the PG and PW in a whisper.  
They then advance to the WMM.*

SD           WMM, deign to receive from  
us the proofs that the  
Brethren have given that they  
are MMM's.

WMM        I will receive them with  
pleasure.

*The Deacons give the PG and PW in a  
whisper, and resume their places.*

WMM        Bros Deacons, I acknowledge  
the correctness of the proofs.  
Let us now proceed to form  
our Lodge.

WMM        To Order Brethren, as  
MMM's.

WMM        Bro IG, where is your  
situation in the Lodge?



IG	Within the entrance of the workmen's gate, WMM.
WMM	Your duty there?
IG	To admit MMMs on proof, pass the Craftsmen to their labours, and obey the commands of the JW.
WMM	Bro JD, your situation in the Lodge?
JD	In the W, within hail of the SW.
WMM	Your duty there?
JD	To carry messages from the SW to the JW, and elsewhere as he may direct.
WMM	Bro SD, your situation in the Lodge?
SD	In the E, within hail of the WMM.
WMM	Your duty there?

SD	To bear commands from the WMM to his Officers, prepare Candidates for Advancement, and conduct them to the Overseers for the examination of their work.
WMM	Bro JO, where is your situation in the Lodge?
JO	At the SG, WMM.
WMM	Your duty there?
JO	To guard that G, examine all materials for the building of the HT, and, if approved, to pass them to the SO for further inspection.
WMM	Bro SO, your situation in the Lodge?
SO	At the WG, WMM.
WMM	Your duty there?
SO	To guard that G, examine all materials for the building of

the HT, and, if approved, to pass them to the MO for final approval or rejection.

WMM Bro MO, your situation in the Lodge?

MO At the EG, WMM.

WMM Your duty there?

MO To guard that G, examine all materials for the building of the HT, and in any case of doubt or difficulty, to call a council of my Bro Overseers.

WMM Bro JW, your situation in the Lodge?

JW In the S, WMM.

WMM Why are you so placed?

JW The better to observe the Sun at High 12, and to beware of and punish imposters.

WMM Bro SW, your situation in the Lodge?

SW	In the W, WMM.
WMM	Why are you so placed?
SW	To mark the setting sun, to close the Lodge by command of the WMM, and to pay the MMM's their wages if any are due.
WMM	PWMM (or SW). Where is the WMM's place?
PWMM	(or SW) In the E, WMM.
WMM	Why is he so placed?
PWMM	(or SW). As the sun rises in the E to open and enliven the day so the WMM placed in the E to open the Lodge, and employ and instruct the Brethren in Mark Masonry.
WMM	Brethren, our Lodge being duly formed, before I declare it open, let us invoke a blessing from TGOOTU, that

our labours thus begun in  
order may be conducted in  
peace, and closed in  
harmony.

*The following prayer is then offered by the  
WMM or Chaplain:*

O Most Bountiful Creator, we acknowledge  
Thee to be our God. We bow before Thee  
as our King, and invoke Thine aid in all  
trials and tribulations. To Thee we direct  
our petition, humbly beseeching Thee to  
protect our Sovereign, our country, and our  
Brethren wherever dispersed over land or  
sea. Grant that, in conformity with the  
working of the Craft we may continue to  
confess Thy Faith, be strengthened in Hope,  
and established in Charity with all mankind.  
SMIB.

WMM Brethren, ITNOTGOOTU, I  
declare the Lodge duly  
opened for the instruction and

improvement of MMMs *All drop the sign.*

WMM gives \* \* \*\* SW, JW, IG and T repeat.

*The PWMM or Chaplain opens the VSL at 2nd Chronicles; ii,11-16 with Sq and C's thereon. Triangle may be placed on left hand page.*

WMM Brethren be seated.

#### CEREMONY OF ADVANCEMENT

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*The Fellowcraft Sign should be used while the Candidate is in the room, until the Candidate is entrusted with the Sign of a MMM.*

*The SD retires to attend the Candidate, who is clothed as a MM. T or SD gives \*.*

IG Bro JW, there is an alarm.

JW *Standing to Order - no knock*

WMM there is an alarm.  
WMM Bro JW. You will enquire who seeks admission.  
JW Bro IG. You will see who seeks admission.  
IG *Opening the door.* Whom have you there?  
T (or SD) Bro AB, who, having served his time as a FC, is now desirous of becoming a MMM, to qualify him to preside over a Lodge of Operative Masons.  
IG How does he hope to obtain that privilege?  
T By the help of TGOOTU, and the benefit of a PG and PW.  
IG Is he in possession of the PG and PW?  
T He is not, but the SD will give them for him.

*SD gives PG and PW to IG.*

IG           Halt, whilst I report to the  
              WMM.

*Closes door.*

IG           WMM, Bro AB who having  
              served his time as a FC, etc.

WMM       How does he hope to obtain  
              that privilege?

IG           By the help etc.

WMM       Is he in possession of the PG  
              and PW?

IG           He is not but the SD has  
              given them for him.

WMM       Admit him in due form, and  
              let him take heed on what he  
              enters.

*The Candidate is introduced between the  
two Deacons, and on the door being closed,  
the IG applies the chisel to the Candidate's  
left breast, and, striking it with the mallet \**  
*\*\* , says, "Enter on the edge of the chisel".*



*The Candidate is then conducted to the West.*

WMM Let the Candidate kneel while the blessing of heaven is invoked on our proceedings.

WMM *Gives \*, which is answered by Ws. The Brethren rise.*

Chaplain We supplicate the continuance of Thine aid, O Merciful Lord, on behalf of ourselves and 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 Craft throughout the world. SMIB.

WMM Let the Candidate rise.

*The Brethren resume their seats and the SD conducts Candidate before the WMM.*

WMM Bro AB, since the building of KST, and the institution of the Degree of MMM as now practiced a regulation has been enacted by the Craft that no one shall be Advanced to the rank you now desire unless he shall have been previously Raised to the Sublime Degree of MM. Have you attained that high honour?

Candidate I have.

WMM You will give the proofs to the Ws and myself.

*The Candidate is conducted round the Lodge, and gives the EA sign to the JW, and FC sign to the SW, and the MM sign to the WMM.*

WMM      Bro AB, in former times it was the custom in every FC Lodge for each member to choose a mark by which his work might be known to his Overseers.      The mark consisted of 3, 5, 7, or any other odd number of lines, or salient points joined together, the figure selected being one not previously chosen by a Brother of the same Lodge, the Equilateral Triangle being also always excepted, that being the Mark Master's mark of approval. He was, at the same time, taught how to present his mark at the SW's Wicket, to receive his wages as a Mark Man. As these parts of the ceremony are

usually omitted in the FC Degree we shall now supply them.

WMM Bro Registrar, you will now enrol the Candidate's name and mark.

*The SD conducts the Candidate direct to the Registrar's table.*

Reg It is my duty to inform you that a copy of whatever mark you may select will be inserted in the Register of this Lodge and cannot afterwards be changed without the consent of the Lodge; you will be permitted to engrave it on the jewel which the Degree you seek will entitle you to wear.

*The Candidate having chosen his mark, the SD presents him to the WMM.*

SD WMM, Bro AB has selected a mark which is well chosen and clearly defined.

WMM Let me see it. *Examines it and places an Equilateral Triangle round it.* Bro AB, I admire the ability displayed in the execution of your work; such ingenuity deserves encouragement. I therefore designate you a Mark Man, and will at once entrust you with a token of that rank. Put forth you right hand with the fingers in this position, now place the mark in the palm of the hand and cover it with the ball of the thumb thus, and so present it at the SW's wicket and

receive the wages due to  
patient industry and merit.

*The S D conducts the Candidate to the SW's  
wicket, which must have two apertures, one  
 $\square$  , the other  $\triangle$  , and gives \* \*\**

SW Whom have you there?

SD Bro AB, a trusty Mark Man  
who has worked well and  
worthily for six days at the  
building of KST, and now  
comes by command of the  
WMM to receive the wages  
due to patient industry and  
merit.

SW How shall I know him to be  
entitled to receive them?

SD By the sign manual which he  
now offers.

*The Candidate gives it at the  $\square$  opening.  
An approved Mark token maybe given here.*

SW	I acknowledge the correctness of the sign, and have pleasure in presenting you with the tribute to which you are now entitled. <i>Takes the Candidate by the right hand and presents him.</i>
SW	WMM, I present to you Bro AB who, having served his time as a FC, has been admitted a Mark Man, and is qualified for Advancement to the Honourable Degree of Mark Master Mason, of which he is desirous, that he may be enabled to preside over a Lodge of Operative Masons.
WMM	Bro SW, your presentation shall be attended to, for which purpose you will direct

the SD to instruct the Candidate to advance to the East in due form.

SW Bro SD, it is the WMM's command that you instruct the Candidate to advance to the East by the proper steps.

SD *To Candidate.* The proper method of advancing from West to East in this Degree is by four steps; two bold and two quick. For your instruction I will go through them and you will afterwards copy my example.

WMM *To Candidate.* As in every Degree the secrets of Freemasonry are to be kept separate and distinct, an Obligation similar in many respects to those in the



former Degrees, will now be required of you. Are you prepared to take it?

Candidate I am.

WMM Then you will kneel on both knees, place both hands on the VSL, and repeat after me:-

*WMM gives \* which is repeated by the Wardens.*

#### OBLIGATION

I, AB, in the presence of TGOOTU, and of this worthy, worshipful, and regularly constituted Lodge of MMMs, of my own free will and accord, do hereby and hereon most solemnly and sincerely promise and swear that I will always hele, conceal, and never reveal any or either of the secrets, parts or points of the Degree of Mark Master Mason, to anyone in the world who

is not a Mark Master Mason, except in the body of a duly constituted and warranted Lodge of MMMs, consisting of three or more; nor willingly to anyone of this Degree unless he has obtained them in a regular and legal manner as I now do; that I will conform to all laws of this Mark Lodge held within the body of ... . Royal Arch Chapter, being No ... on the Roll of the Supreme Grand Royal Arch Chapter of New Zealand, and I shall always acknowledge this to be my Mother Lodge of MMM; that I will obey all lawful signs and summonses sent to me from a regular, warranted and duly constituted Lodge of MMMs, provided it be within reach of my cable tow, and does not interfere with my necessary vocations; that I will not unjustly use a FC's mark but will receive a Brother's mark when presented to me requesting a favour and grant his request, if just, and in

my power to do so, without prejudice to myself or family; but I shall not feel myself bound to relieve him again until he shall have redeemed his mark from its former Ob. That when presiding over an Operative or Mark Masters' Lodge as Warden, I will pay the wages that are due, and as Master, endeavour to reward merit and ability, and suppress jealousy. All this I swear, without evasion, equivocation, or mental reservation, so help me AG and keep me steadfast in this my solemn Ob of a MMM.

WMM As a pledge of your fidelity and to render this a solemn Ob, I call on you to salute the VSL four times with your lips.

*Takes Candidate by right hand with PG.*

WMM Rise, duly obligated MMM.  
For the better elucidation of the secrets of this Degree, it is necessary that you should

now proceed to the quarries in order to prepare a specimen of your work. You will then re-enter the Lodge as a Mark Man, under the guidance of the SD.

*Both the Deacons and Candidate now leave the room with the FC sign. The Overseers take their seats with pedestals before them with their backs to the centre of the Lodge, being in front of the WMM, SW, and JW respectively, each with a mallet square and plans. When the Candidate is prepared by being divested of his coat, sleeves rolled to the elbow, with large leather apron, Deacons being similarly robed, the T gives*

\* \*\*

IG	Bro JW, there is an alarm.
JW	WMM, there is an alarm.
WMM	Bro JW, you will enquire who seeks admission.
JW	Bro IG you will see who seeks admission.

IG            *Opening the door, asks the T:*  
                  Whom have you there?

T            Workmen from the quarries.

IG            Halt, while I report. *Closes*  
                  *the door.*

IG            WMM, workmen from the  
                  quarries.

WMM        Let them be admitted.

*Enter SD with square ashlar JD with*  
*oblong ashlar and Candidate with*  
*Keystone, in which order they advance by*  
*the N and proceed behind the MO pedestal*  
*to the front of the JO at South Gate.*

*NOTE:- The knocks \* \* \* on the Overseers'*  
*pedestals are given by the SD only.*

JO            Who comes here?

SD            Workmen from the quarries  
                  with materials for the  
                  building of the HT, which we  
                  are anxious to submit for  
                  your inspection.

JO I will examine them with pleasure.

*Receives the square ashlar from the SD, strikes it \* \* \* with mallet, examines its finish, applies it to the square, tests it on the plan then says:*

This is fair work and square work, and such as I have orders to receive. I will therefore give you the PW in order that you may pass to the WG.

*Whispers the PW to the SD who then moves two paces to his left to enable the JD to approach. The JD then presents the oblong ashlar with similar ceremony and colloquy, and on moving to the left gives place to the Candidate who presents the KS which is tested as before.*

JO This is a curiously wrought stone; it is neither square nor oblong, and is not in accordance with my plans. I

cannot receive it, neither can  
I give you the PW to the WG.

*The three then proceed to the West Gate where the same colloquy ensues between the Deacons and the SO, who receives the PW in a whisper from the Deacons and permits them to pass to the EG. The Candidate presents the KS which is tested as before.*

SO            This is a curiously wrought stone; it is neither square nor oblong, nor such as in any respect my instructions will enable me to pass. Give me the PW you received from the JO at the SG.

Candidate   *Prompted by the SD.* He declined to give it to me, informing me that my work was not in accordance with his plans.

SO Neither can I give you the PW at the WG. Although the work is not in accordance with my plans, yet, from the masterly skill displayed in its execution I am unwilling to reject it on my own responsibility; you can therefore submit it to the MO at the East Gate, or return to the quarries and there prepare other evidence of your ability.

*The Deacons and Candidate then present themselves to the MO and the like ceremony is observed. The MO after approving the square and oblong ashlar \* \*\* on each occasion, demands:*

MO Give me the PW you received from the Overseer at the SG.  
*Given in a whisper, and both*



*ashlars are delivered back.*  
 Your work is approved and  
 shall be passed on to the  
 builders.

*(The square ashlar is placed at the JW's  
 pedestal, the oblong ashlar at the SW's  
 pedestal. The Candidate then presents the  
 Keystone.*

MO *After examining and testing it*  
 \* \* \* This is a curiously  
 wrought stone, and does not  
 in any respect conform to my  
 plans, or to the instructions I  
 have received for the  
 inspection of materials. Give  
 me the PW you received from  
 the Overseer at the SG.

Candidate I cannot. He declined to give  
 it to me.

MO And yet you have presumed  
 to make your way to the EG

and present yourself before me! Stand aside (*Brushes Candidate aside*) while I call a council of my Bro Overseers. *MO \* sounds his gavel. The S and J Overseers stand with FC Sign.*

MO

Bro Overseers, notwithstanding the ample instructions you received when entrusted with the care of the Gates of the Holy Temple, you have allowed this stone to pass although it in no way answers to our plans or description. I am bound, therefore, not only to reject it, but to demand from you an explanation of this neglect of your duties.

JO I confess that this stone was presented to me at the SG, but, before permitting the Craftsman to enter, I informed him that his work was not of the description I had orders to receive; nevertheless from the extreme beauty of the stone and the skill displayed in the workmanship, I was unwilling to reject it on my own responsibility, and allowed the Craftsman to proceed to the WG without giving him the PW.

SO Prompted by feelings similar to those which actuated my Bro JO, and also being unwilling to take responsibility of rejecting the

stone, I left the Craftsman free, either to return to the quarries or to pass on to the EG if willing to incur the risk; but I declined to give him the PW to which his work did not entitle him.

MO

Bro Overseers, I accept your explanations as some excuse for what I had previously regarded as neglect of your Masonic duty; but as the orders of our GM are peremptory, as to receive only such stones for the building of the HT as are either square or oblong, and marked and numbered by a regular MMM, we have no alternative but to condemn and reject this stone as

unfitted for the work. You will therefore cause it to be heaved over among the rubbish.

*This is done by the Deacons in the proper manner. The SD now instructs the Candidate how to give the Sign of Dismay.*

MO            *To Candidate.* Your work is rejected.

*Candidate is conducted to a seat in the SE part of the Lodge Room. The Overseers resume their seats, and the Brethren show restlessness by shuffling with their feet. After a short pause, the WMM gives \* and says.*

WMM            Bro SW, what is the cause of this confusion?

SW              It is the sixth hour of the sixth day of the week, WMM, and the Craftsmen are impatient to receive their wages.

WMM Bro MO, you have my command to assemble the Craftsmen, and march them in procession to the office of the SW to receive their wages; and do you Bro JW proceed to discharge your special duty.

*The JW stands at the left of the SW.*

MO Brethren, it is the WMM's command that you assemble in the North, and pass in procession to the SW's wicket, there to receive the wages due to patient industry and merit.

*The Brethren form a procession, headed by the MO, the Candidate being last under charge of the SD. On arrival at the SW's wicket each presents his mark at the opening, the Brethren as Mark Masters and*

*the Candidate as a Mark Man. The Candidate's hand is seized by the SW, who exclaims:*

SW           An imposter! An imposter!  
Strike Off His Hand.

SD           Spare him! Spare him! He is  
not an imposter; I can vouch  
for him as a Mark Man,  
having worked with him in  
the quarries.

SW           I denounce him as an  
imposter, having attempted to  
obtain the wages of a Mark  
Master without giving the  
token. The penalty must be  
inflicted.

SD           If you will confide him to my  
care, I will take him to the  
WMM, and if he decides that  
the penalty must be inflicted,

I pledge myself to see it duly executed.

SW            On these conditions I duly release him.

*The JW should follow the Deacon and the Candidate to the E, and resume his seat after the WMM's address. SD leads Candidate to WMM.*

SD            WMM, this Craftsman has been suspected as an imposter, and is charged with having attempted to obtain the wages of a Mark Master without giving the token.

WMM        *To Candidate.* Are you a Craftsman and a Mark Man?

Candidate   I am.

WMM        I demand the proof.

*Candidate gives Sign of a Fellowcraft, and presents his mark in the manner previously instructed.*



WMM      Whilst I acknowledge you as a Craftsman and a Mark Man, I cannot too strongly express my regret that you should have attempted to obtain the wages of a Mark Master without being justly entitled to them. Such conduct merits severe punishment, and the ancient traditional penalty is no less than that of having your right ear smote off so that you may forever be unable to hear the word and your right hand struck off at the wrist so that you cannot make your mark. But as your fault seems to have been the result of ignorance, and not a wilful attempt to defraud, I now order you to return to the

quarries, where I trust you may, by well-directed energy and perseverance, be enabled to produce such evidence of your skill and ability as will entitle you, hereafter, to be received as a Mark Master, and to share in the privileges of this honourable Degree.

*SD conducts Candidate to a seat. All remain quiet for a brief space. SW and JW sound gavels.*

SW WMM, the work is at a standstill.

WMM On what account?

SW For want of the Keystone of the Arch of the Secret Vault of King Solomon's Temple.

WMM I well remember issuing the design for such a stone.  
*Searches among the papers*

*on the pedestal. Here is a  
copy. Shows it. Bro  
Overseers!*

*Each Overseer should now proceed to the  
WMM's pedestal to examine the plan, and  
then make his report with the FC Sign, as  
follows:-*

WMM	Bro JO, have you seen such a stone?
JO	Such a stone was presented to me for inspection, but not being in accordance with my plans, I passed it on to the SO for further inspection.
WMM	Bro SO, what did you do with it?
SO	Although not in accordance with my plans or instructions I had received, I did not like to take the responsibility of

rejecting it and therefore passed it on to the MO for final approval or rejection.

WMM Bro MO. Do you remember what was done with the stone?

MO I do, WMM seeing that it did not in any way answer to my plans, and deeming it valueless, I ordered it to be heaved over among the rubbish, which was accordingly done.

WMM Let diligent search be made for that stone! It is most important to the building; richly rewarded shall he be who succeeds in discovering it.

*After some search made by ALL the Brethren including the Overseers, not in a*

*perfunctory manner, the stone is found by the Candidate, prompted by the SD.*

SD WMM, the stone is found.

WMM By whom?

SD By the skilful Craftsman who prepared it.

WMM Let me see it.

*The Candidate presents the stone, held between two hands in the form of a triangle to the WMM, who compares it with the design.*

WMM It is, indeed, the very stone.  
*Places Keystone on the pedestal. SD instructs Can to give Sign of Thanksgiving and say:*

CAN Thanks be to God, I have marked well.

WMM Bro Craftsman, I congratulate you on your good fortune in being the bearer of the KS, as

it entitles you to receive as your recompense the secrets of this Degree.

WMM      You may now retire in order to restore yourself to your personal comforts, and on your return to the Lodge those secrets will be communicated to you.

*Both Candidate and the Deacons are restored in clothing and regalia, the former as a Master Mason and the latter as a RA or MMM. Candidate is admitted on a report in the usual manner and placed in the SE.*

WMM      I shall now proceed to entrust you with the secrets of this Degree. You will therefore advance to me as an EA, a FC, and a MM. Now take another short pace forward

with your left foot bringing your right heel into the hollow as before. That is the fourth regular step in Freemasonry, and it is in this position that the secrets of the Degree are communicated. They consist of a Pass Word given for you by the SD to enable you to gain admission to the Lodge; a Pass Grip by which you were elevated after your Obligation, and the Sign, Token and Word peculiar to this Degree. But before further explanation, it is my duty to claim your attention while the Chaplain reads a portion of Holy Scripture.

*Chaplain reads 2nd Chronicles, ii, v, 11-16 inclusive. Brethren remain seated.*

#### SECRETS

WMM The PG is given by bending the fingers of the right hand to form a hook, then taking the brother's hand. This is the strong grip in masonry called Lewis. The Pass Word is Joppa. The Signs peculiar to this Degree are four in number. The first is of a three-fold character. The first part is called Sign of Sincerity and is given by raising the right forearm to a horizontal position and closing the 3<sup>rd</sup> and 4<sup>th</sup> fingers of the right hand and placing the thumb on them to hold them down while extending the other two. The second part is called Sign of Salute, and this is given by raising the right hand, two fingers still extended and placing them behind the right ear. This sign is always used on entering or retiring



from the Lodge, in standing to order as a Mark Master Mason and when addressing the WMM. The third part is called the Penal Sign, and is given by lowering the right forearm to the horizontal position, 1<sup>st</sup> and 2<sup>nd</sup> fingers still extended and then chopping the left hand edgewise on the right wrist. The first part, the Sign of Sincerity, is that of which you were deficient when attempting to receive your wages at the SW's wicket.

The structure on the SW's pedestal, represents the office at which the workmen were paid. A Mark Man received his wages at the square opening after identifying himself by giving the S of a Mark Man, thus ..... A Mark Master Mason received his wages at the triangular opening after identifying himself by giving the Sign of Sincerity thus ..... You went to the triangular opening and gave the Sign of a

Mark Man and were immediately denounced as an imposter.

The second part, the Sign of Salute, (*demonstrates*) is the sign you will use when standing to order in the Mark Master Mason's Lodge, when addressing or being addressed by the WMM, and when entering or leaving the Lodge.

The third part, the Penal Sign, is always used to complete the Sign of Salute, thus .... This in conjunction with the second part alludes to the ancient traditional penalty of your Ob, implying that as a man of honour and a MMM you would rather have your right ear smote off so that you may forever be unable to hear the word and your right hand struck off at the wrist so that you cannot make your mark. The second, or Heave Over Sign is given by hanging the arms in front of the body as if holding a heavy weight and swinging from

right to left 3 times finishing with a heave over. The third, or Sign of Dismay, is given by supporting the right cheek in the right palm and saying “alas, alas, my labour is lost”. And the fourth, or Sign of Thanksgiving, is given by placing the palms together in front of the face, bending the knees slightly and looking upward exclaiming “Thanks be to God, I have marked well”. The grip or token is given by interlocking the little fingers of the right hand, knuckles together with thumb tips touching – forming a triangle and the ancient word is Kebraoth but in most Lodges where the English language is spoken, the words Mark Well have been substituted. Pass Kebraoth and mark well.

*The SD now conducts the Candidate to the SW and prompts him.*

SD                    Bro SW, I present to you Bro  
AB. on his being Advanced

to the honourable Degree of  
MMM.

SW *Rising.* Have you anything to  
communicate?

Candidate I have. *Gives grip.*

SW What is this?

Candidate The grip or token of a MMM.

SW What does it demand?

Candidate A Word.

SW Give me that Word freely and  
at length.

*Candidate gives it.*

SW Pass Kebraoth and mark well.

*The Candidate is then placed at the left of  
the SW, and the Chaplain reads Ezek xliv,  
5, Rev xiii, 9 and Ps cxviii, 22. Brethren  
remain seated.*

SW WMM, I present to you Bro  
AB on his Advancement to  
the honourable Degree of

MMM for some mark of your approval.

WMM Bro SW, I delegate to you the authority to invest our newly advanced Brother with the badge and distinguishing jewel of a MMM.

#### INVESTITURE

SW Bro AB, by command of the WMM I invest you with the badge and jewel of a MMM to mark the further progress you have made in the science.

#### ADDRESS AFTER INVESTITURE

JW Bro AB, I must add to the observations of the SW that the jewel with which you have just been invested is a model of the stone which the builders rejected, the KS of the A of the SV of KST.

It not only points out your rank as a Mark Master Mason, but is also intended to remind you that you should ever preserve your mark pure and unsullied, so that you may appear before all the world in the highest and best sense a MMM.

*The Candidate is now placed in front of the WMM.*

#### WORKING TOOLS

WMM I now present you with the WT of a MMM which are the mallet and chisel on which also you were admitted into this Degree. You are already familiar with their symbolic uses in the former Degrees. In this Degree they are employed to signify the Mark Master's approval of the work, as being fitted for its place in the intended structure. As we are not all Operative but rather Free and Accepted or Speculative Masons, we are by these tools reminded of

the moral advantages of discipline and education, and are led to entertain a firm, but humble hope, that by the correction of irregularities and the subjugation of our evil passions, we may hereafter receive the approving mark of TGOOTU, as fitted to form part of that Spiritual Mansion "an House not made with hands, eternal in the heavens."

#### CHARTER

WMM This is our Warrant of Constitution, or Charter from the Supreme Grand Royal Arch Chapter of New Zealand. It is here now for your inspection and will be on all proper occasions; and in addition to the terms of your Obligation, by this you are bound in every sense of the word to discountenance all illegal and spurious Mark Masonic Lodges or those not

recognised by a Supreme Lodge or Chapter of Masons.

#### LECTURE

At the building of KST and before the institution of the Degree of Mark Master, there were 80,000 operatives employed, part of whom were hewers in the quarries of Zaredatha, and part builders of the Temple: besides those there was a levy of 30,000 in the forests of Lebanon.

In order that each of the 110,000 workmen might be known to his superior officer, every part of the work be subject to the nicest scrutiny, and every faithful labourer receive with punctuality the reward of his industry and skill, this immense number was divided into 1,100 Lodges of FC and EA; the latter being under superintendence of the former, who taught them their business; and over the



whole presided 3,300 Menatzchim, Overseers, or Mark Masters, three over each Lodge. These are now called MO, SO and JO, but formerly all were known by the general name of Mark Masters or Overseers.

Each FC had a mark peculiar to himself, by which his work was known to his three Overseers. On the other hand, while the Overseers had but one mark in common with which they stamped their approval of a FC's work, they had other marks by which they denoted the juxtaposition of any two stones. Thus without difficulty was each individual's work known and recognised as perfect, and its proper place indicated.

The FC's were allowed to select any mark not previously chosen by another in their own Lodge; it consisted of 3, 5, 7 or any other odd number of lines joined

together so as to form any figure they pleased except that of the equilateral triangle which was the Mark Master's Mark of approval, alluding to the symbol of the Deity.

Those 3,300 Overseers were again divided into 100 Lodges with 33 in each, each lodge being presided over by three of their number, who were also Mark Masters. These are now usually called WM, SW, and JW. They were selected by HA himself, and on them devolved the responsibility of paying the others their wages.

When the FC's and their Overseers, or Mark Masters, went to receive their wages, they put their hands in a different manner and at different wickets, so that if a FC presumed to put in his hand at the Mark Master's wicket, he was immediately detected as an imposter, and the JW stood at the SW's wicket with the

axe, ready to inflict the penalty. This striking off of the right hand constitutes a part of the penal sign of a Mark Master, and, as well as the other part, that is the smoting off of the right ear was an ancient mode of punishment among the Sidonians.

The ancient word Kebraoth characterises the people, meaning Companions of the Mark, but in most Lodges where the English language is spoken the words Mark Well have been substituted. The grip refers not only to the adaptation of each portion of the work, part to part, but also to the peculiar mark of a Mark Master, the equilateral triangle. The PW Joppa was chosen as such, either in consequence of the Degree having been established there by Hiram Abif, or on account of the timber for the Temple, after having been prepared in the forests of Lebanon being carried in floats by sea to

Joppa. Masonic tradition informs us that the shore at that place was so steep, it was impossible to ascend from the rafts without assistance from above, which was effected by the persons stationed there for the purpose by the strong grip in Masonry, called "Lewis".

It was the duty of the J and S Overseers to examine each stone, not only as to its soundness, by giving three blows on it with a mallet, and as to its finish, by turning it over, but also as to its having been made in exact accordance with working plans, previous to its being passed on to the MO, whose duty it was to see that it was perfect. If found perfect in every way, it received the Mark Master's mark, and was sent to the Temple from the quarries; but, if not, it was condemned and thrown among the rubbish. This was effected by two or more FCs taking it

between them thus ....., and after swaying it backwards and forwards three times it was heaved over the precipice among the rubbish, from which circumstance is derived one of the signs called the HOS.

The other signs namely the Sign of Dismay and the Sign of Thanksgiving are also of early date, their use in this Degree being ascribed to a special circumstance which occurred at the building of KST. Every sixth working day it was the custom of the Overseers, or Mark Masters, to wait on the Grand Master Hiram Abif to receive the working plans as well as the instructions for carrying on the work, and keeping the men employed. Part of one of these working plans appears to have been lost, but an ingenious and intelligent FC, either having seen the plan in his Overseers possession, before any part of it was lost or having a good idea of it from the nature of

the work, perceived that a stone of a peculiar form of construction was wanting to complete the design. Probably thinking to gain honour to himself by displaying superior knowledge, he immediately commenced blocking out such a stone, and after spending much time and labour thereon, ultimately finished it, and put his mark upon it. When the imperfect working plans were examined, no place was found for this particular stone. It was therefore deemed superfluous and the FC instead of receiving honour, received angry words and reproaches for idling away his time, and in the heat of passion, the Master Overseer ordered the stone to be thrown over the precipice, which was accordingly done by two FC's, who were probably well pleased at what they deemed the humiliation of their companion's vanity. The sorrowful FC, on seeing the unworthy treatment of his

work supported his right cheek in the palm of his right hand saying “alas, alas my labour is lost”. This is the third sign of the Degree, and is called the Sign of Dismay.

The stone long lay neglected among the rubbish of the quarry. At length, however, the time drew near when the KS of the A of the SV of KST was required. Search was made for it at the Temple, but it could not be found: and on further enquiry it was ascertained that no stone of the requisite form and construction had ever been brought there. The Overseers of that portion of the building then sent to the Overseers at the quarries, who had been entrusted with the plans and order for this portion of the work, to enquire why this stone had not been forwarded with the others: and received for answer that there was no plan for any such stone among those entrusted to their care. The work was at a

standstill and the reason was speedily demanded by, and explained to, HA, who recollected not only drawing the plan, and writing instructions about the stone he wished to be finished in a peculiar manner, but also giving them himself to the MO. The latter being sent for was reprimanded for his carelessness in losing any portion of his plan and learning the nature of the stone required, recollected that one of a similar description had been cut by one of his workmen. He immediately informed HA of this and added that, not finding it on his working plan, he had caused it to be rejected. HA at once sent for the FC who had cut the stone and from his replies perceived this must be the very stone required. Instant and careful search was made for it at the quarry and it was at last found undamaged.



As the Master Overseer had displayed so much want of knowledge of his working plans as not to be able to discover the use of the stone, HA deposed him from office and deprived him of the badge and insignia of the same, which he then conferred on the humble FC in approbation of his skill and ability, and advanced him to the honourable Degree of Mark Master in the Overseer's place.

The newly-made Mark Master was ordered to cut the Mark Master's mark of approval on the stone around his own, and outside of it eight letters, respecting which there is some ambiguity, owing to the tradition not having been retained in the original language, but they are generally considered to be the equivalent to **Hiram The Widow's Son Sent To King Solomon**.

The stone was conveyed to the T with much pomp and parade, and while it

was being fixed in its place, the newly made Mark Master, in an ecstasy of joy clasped his hands in the manner described as the fourth sign of the degree, and, looking upward, exclaimed "Thanks be to God I have marked well".

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#### CHARGE AFTER ADVANCEMENT

WMM Bro AB, allow me to congratulate you upon being advanced to this honourable Degree in Freemasonry, and let me remind you that your assiduity should be commensurate with your duties, which become more extensive as you advance in the science.

In your distinctive character as a Mark Master Mason it is imperative that your conduct in the Lodge and among your brethren should ever be such as will bear

the test of the Great Overseer's square, that you may not, like the imperfect or defective ashlar of the negligent Craftsman, be rejected and thrown aside as unfit for the new Jerusalem, into which nothing may enter that worketh abomination, or maketh a lie.

On the contrary, my Brother, be assured that while in the discharge of the duties of your station you continue to act in conformity with the sublime precepts of the Craft, should misfortune assail you, should other friends forsake you, should the envious traduce your good name, or the malicious persecute you, should dangers, doubts, or difficulties beset you, force attempt to drive, or temptation entice you from the right path, among Mark Master Masons you will ever find friends who will administer relief to your distress, and comfort in the hour of affliction; whilst as a

consolation under all the frowns of fortune,  
and as an encouragement to hope for  
brighter prospects, you will bear in mind  
that the stone which the builders rejected,  
possessing merits to them unknown,  
ultimately became the head stone of the  
corner;

For it is the last, the KS forms the  
arch,

The rest that there are put are nothing  
Till that comes to bind and shut;  
Then stands it a perfect arch.

LECTURE  
ON THE MARK TRACING BOARD  
(Optional).

Brethren,

This Tracing Board portrays the symbolic teachings of the Degree and is formulated to show, in pictorial form, the hidden truths of Mark Masonry.

Among the symbols most appropriate for demonstration on a Mark Tracing Board would be the Mason's Marks themselves; those signatures with which our Ancient Brethren identified their work in stone. By this means they were entitled to claim their wages. In this way they were required to accept responsibility for the work of their hands, be it good or bad, faithful or indifferent. Thereafter and for all time; the finished stone became the yardstick by which the worth of the worker could be assessed.

Thus the symbolism of the Mason's Marks of those ancient works in stone is real and vital. It teaches us that our every action will always bear our mark, that we can never escape responsibility for any single act of omission or commission, and that the mansion of our daily living will stand the storms and stresses of life only if our labour has been faithful and true.

But, as the capacity of our Tracing Board is limited, a judicious selection of our symbols has been necessary and Mason's Marks, because of their infinite variety, have of necessity been omitted.

Since Masonry is most emphatically a system of morality, veiled in allegory and illustrated by symbols, it is fitting that moral symbols should find their place on our Tracing Board. Those selected are pre-eminently illustrative of the teachings of this special branch of our

Ancient Fraternity, and to them we attach our own particular explanations.

Foremost among the symbols of Mark Masonry is the Volume of the Sacred Law - the foundation of our whole Masonic system. The Sacred Writings have been preserved for us to govern our faith. Upon them we obligate our Candidates. They were given to us by God as the unerring standard of Truth and Justice, and by their divine precepts we must regulate our lives and actions. The Sacred Volume must ever be the first, the foundation stone of all Masonry, the guide that directs us to Masonic light. Here is Faith; here is Wisdom; these are the lively oracles of God.

We are led next by the All Seeing Eye, to remember that the Great Overseer is always with us, preserving us in love from all difficulty and danger, and restoring us

after the continuing trials of our mortal existence. His ever-watchful eye is upon us, and our work, exercising an unwearied supervision over the whole human race. Thus we must learn to be sincere in our convictions, cautious in our demeanour, charitable to our Brethren and gentle and loving to all mankind.

The operative tools of the ancient workers in stone, long since adopted for their speculative symbolism, appear again on our Mark Tracing Board. The working tools of the Entered Apprentice and Fellowcraft Degrees are illustrated here: the Chisel, symbolising the effect of the working of education upon the human mind, and is thus emblematic of discipline; the Plumb Rule is the simple instrument used by operative Masons to try and to adjust uprights when fixing them upon their proper bases, but in Masonry is of a



speculative nature. It denotes the necessity of justness and uprightness of life and actions; the Mallet represents closely the lessons of the Common Gavel, and traditional history asserts that it was used by Fellowcraft and Master Masons in setting in their places the various stones of the Temple of Solomon, where no sound of metal was allowed. It teaches us how to correct irregularities of temper and to curb ambition, while it depresses the malignity of envy and moderates anger, and the Trowel, sometimes described as an emblem of circumspection, is the tool monarchs themselves are said to accept in exchange for the royal sceptre, when first they become apprentices in our speculative Craft. It is also the Working Tool of the experienced Master, reminding us of our duty to spread the cement of affection and kindness that it may unite all good and

God-fearing men in a common bond of brotherhood.

Our mode of ascent to the Mansions of Eternal Grace is here depicted by Jacob's Ladder, comprised of several staves or rounds representing the principal three moral virtues - Faith, Hope and Charity: Faith in the Volume of the Sacred Law, Hope in Immortality, and Charity towards all men.

The Twenty-Four Inch Gauge is important, being itself divided into three portions of eight, itself the only perfect number for mortals. We should so apportion the day as to distribute our duties in a ratio satisfactory to the GOOTU - some portion necessary for sleep, the greater part to labour, and some part to the necessary refreshment of the mortal frame. As we have received, so we should freely give. Our labours are not for the immediate

gratification of individual ambition, but for the benefit of all our Brethren.

Allied to the Square are the Compasses of the Master Mason, a symbol which teaches us to limit our desires whatever our station may be.

The Hour Glass reminds us of the transitory nature of human life, while the Rope and Anchor symbolise the need for that firm and blessed hope which is the sure reward of a well spent life, and of that Spiritual Rope and Anchor by which we will be safely moored in a peaceful haven, where the wicked cease from troubling and the weary are at rest, and where we may hope to be welcomed by that joyful salutation, "Well done, good and faithful servant, enter thou into the joy of the Lord".

The Level is an instrument used by Operative Masons to lay levels and prove horizontals. In Freemasonry it is an

emblem of that equality which prevails throughout all judicious minds.

The Axe, an ancient symbol of punishment from earliest times is peculiarly the property of the Mark Junior Warden. In his hands it teaches us that honesty and sincerity should ever be the distinguishing characteristic of a Mark Master Mason.

The Equilateral Triangle has been from time immemorial the symbol of the Deity. In Mark Masonry it has peculiar significance as denoting the Mark Master's approval of the work, and so directs our thoughts towards eternal and spiritual truths.

The Tracing Board of the Mark Degree, as exhibited in the Lodge, bears upon it what is known as the ordinary Masonic Cypher. This Cypher enables Freemasons of this Degree to correspond secretly with each other. In times of

difficulty and danger, and in an era of comparative ignorance, cypher methods of intercommunication between the learned were absolutely necessary, but the immediately suggestive form was adopted by the Freemasons.

The Cramp attached to the Keystone was a tool of our Operative Brethren, but has important speculative symbolism as an emblem of strength in unity and of the need for all Mark Master Masons to stand firm on the principles of Mark Masonry.

The Sunbeam, striking down from the Heavens, has special meaning for the Worshipful Mark Master. It lights the dome of the Ancient Temple of Solomon, which is shown surrounded by scenes and occurrences associated with its construction on?..... the plain of Jordan; the clay ground between Succoth and Zeredathah; the forest

of Lebanon; and the rugged shores of Joppa. These have already been fully explained in the course of this Ceremony of Advancement.

The Three Stones are the very core and essence of the symbolism of this Degree, and especially remind us of the moral teachings it contains.

At the head of the Tracing Board appear the Latin words, "Lapis Reprobatus Caput Anguli". These refer to the words of Psalm 118, "The stone which the builders refused is become the headstone of the corner". They forcibly impress upon us some of the leading truths of the Degree - the uncertainty of human judgment, and the infallibility and impartiality of our Heavenly Judge. For God seeth not as man seeth, and while we may be misjudged and misunderstood by our fellow mortals, we

may confidently place our trust in Him, who is as merciful as He is unerring.

Finally, Brethren, ever remember that as Mark Master Masons our conscience must ever be our guide, and that we should so make our mark and perform our allotted task to the best of our skill and ability, that our work will prove fair and square and be approved by the GOOTU even though it should be heaved over among the rubbish here on earth through the ignorance and arrogance of our fellow men.

#### CLOSING

*The WMM gives \* which is answered by the Wardens.*

WMM Brethren, assist me to close this MMM's Lodge. *All rise.*

WMM Bro JW, what is the constant care of every MMM?

JW To prove the Lodge close  
tyled, WMM.

WMM Direct that duty to be done.

JW Bro IG, you will prove the  
Lodge close tyled.

IG *Gives \* \* \*\*, and being  
answered by the T, salutes as  
a MMM, and says:*  
Bro JW, the Lodge is close  
tyled.

JW *Gives \**  
WMM, the Lodge is close  
tyled.

WMM Bro SW, what is the next  
care?

SW To see that the Brethren  
appear to order as MMM's.

WMM To Order, Brethren, as  
MMM's.

WMM Bro SW, are the dues all  
rendered and the wages paid?



SW WMM, the dues are all received and the wages paid.

WMM or Chaplain. Brethren, let us remember, that, wherever we are and whatever we do, the All-seeing Eye of TGOOTU is upon us, and while we act in accordance with our Masonic Ob let us never fail to discharge our duty towards Him with fervency and zeal. SMIB.

WMM Bro SW, the labours of this Degree being ended, you have my command to close the Lodge. *Gives \* \* \**

SW Brethren, in the name of TGOOTU, and by command of the WMM, I close this MMM's Lodge. *All drop the sign.*

*(Gives \* \* \*\*, which is repeated by JW, IG and T. The PWMM closes VSL).*

CEREMONY  
OF  
ACKNOWLEDGEMENT  
TO THE  
DEGREE  
OF  
EXCELLENT MASTER

THE DEGREE OF  
EXCELLENT MASTER

OPENING

*WEM gives \* All rise.*

WEM Brethren, assist me to open a  
Lodge of EM's. Bro JW, what  
is the first duty in a Lodge of  
Excellent Masters?

JW To prove the Lodge properly  
tyled, WEM.

WEM Direct that duty to be done.

JW Bro IG, prove the Lodge  
properly tyled.

*The IG gives \* and on being answered  
reports.*

IG Bro JW, the Lodge is  
properly tyled.

JW *Gives \** WEM, the Lodge is  
properly tyled.

WEM Bro SW, what is the next care?

SW To see that the Brethren appear to order as EM's WEM.

WEM To order, Brethren, as EM's.  
*All stand to order – knuckles together, thumbs deflected.*

WEM Bro JW, your place in the Lodge?

JW In the South, WEM.

WEM Your duty there?

JW To observe the sun at High 12, and therefrom to regulate the time of the Craft.

WEM Bro SW, your place in the Lodge?

SW In the West, WEM.

WEM Your duty in the West?

SW To close the Lodge by command of the WEM, take

charge of the plans when the work of the day is over and pay the EM's their wages.

WEM PWEM the WEM's place in the Lodge?

PWEM In the East, WEM.

WEM Why is he so placed?

PWEM As the sun rises in the East to open and enliven the day, so is the WEM placed in the East to open the Lodge and set it to work with good and wholesome laws.

WEM Before I declare this Lodge of Excellent Masters opened, let us invoke the blessing of the Most High.

Chaplain May our labours thus begun in order be conducted in peace, and finally closed in

harmony and brotherly love.  
SMIB.

WEM In the name of the Most  
High, I declare this Lodge of  
Excellent Masters duly  
opened.

*Gives \* \* \* \*\*\* which is repeated by SW,  
JW, IG, and T. All drop the sign. The  
PWEM opens the VSL at Ezra, i, 1-3, and  
places the points of the compasses above  
the square.*

#### ACKNOWLEDGEMENT

*There is no preparation at this stage, but  
the Conductor retires to attend the  
Candidate, who is clothed as a Mark  
Master Mason.*

*Tyler gives \* \* \*\*.*

IG *Rises and Salutes.*

WEM, there is an alarm.

WEM Bro IG, you will see who seeks admission.

IG *Opens door.* Who comes here?

Conductor Bro AB who has been raised to the Sublime Degree of Master Mason, and, wishing to avail himself of the decree of Cyrus and return to Jerusalem to assist in rebuilding 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 Brethren who have already set out from here and arrived at Jerusalem.



IG	How does he expect to obtain that privilege?
Conductor	By virtue of a PG and a PW.
IG	Is he in possession of them?
Conductor	He is not, but I will give them for him. <i>Gives the PG and PW.</i>
IG	Halt, while I report to the WEM.
IG	<i>Closes the door and gives the sign.</i>
	WEM, at the door of the Lodge stands Bro AB, who has been Raised to the Sublime Degree of Master Mason, and wishing to avail himself of the decree of Cyrus, etc.
WEM	How does he hope to obtain that privilege?

IG By the help of God and the benefit of a PG and PW.  
WEM Is he in possession of the PG and PW?  
IG He is not, WEM, but his Conductor has given them for him.  
WEM Let him be admitted in due form and let him take heed on what he enters.

*The Conductor and Candidate are admitted, and the IG applies the five pointed star to the left breast of the Candidate.*

IG Enter this Lodge of Excellent Masters on the Pentagram, or five-pointed star which refers to the five points of fellowship and reminds you of your

Obligation as a Master  
Mason.

*Candidate is placed in the W.*

WEM Let the Candidate kneel  
while the blessing of  
Heaven is invoked in aid of  
our proceedings. *Gives \**.

#### PRAYER

Chaplain 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  
reverential awe. 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 building a second temple by 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. SMIB.

WEM                    Let the Candidate rise.  
                          Brethren be seated.

*Candidate is conducted to E.*

WEM Bro AB as the secrets of the first three Degrees of Masonry, as well as those of Mark Master, had been widely spread during the 470 years that elapsed between the dedication of KST and the return of the Jews under Prince Z to Jerusalem, and as the decree of Cyrus affects only the descendants of those who were brought captive to Babylon, therefore, in order to prevent others from sharing in the great and glorious work now commencing, we have, previous to the departure of Z and his Brethren, instituted a new Degree in

Masonry. For so doing there is the example of our ancestors, who at every building of importance, adopted peculiar marks of recognition known only to those employed at it.

Since, however, King Solomon reformed the science and admitted the Gentiles to a participation therein, no alteration has been made until now, when circumstances render this new Degree necessary; we communicate it, however, only to those who are duly qualified as Mark Masters. You will therefore satisfy the Brethren present of your qualifications to become an Excellent Master by giving the PG and PW of a MMM to the JW, and Sign, Grip and Word to the SW.

*This is done.*

WEM Brethren, are you all satisfied?

SW *Rising.* We are, WEM.

WEM	Bro AB as the secrets of each Degree in Freemasonry are to be kept separate and distinct, we shall now require of you another Obligation in many respects similar to the former. Are you willing to take it?
Candidate	I am.
WEM	Bro Conductor, you will now advance the Candidate to the Pedestal after which a portion of Scripture will be read to him.
Conductor	The method of advancing in this degree is by 6 steps (3b-3q). For your information I will now go through them, and you

will, when instructed,  
copy my example.

*Chaplain, reads Ezra 1 Verses 1-3.  
Brethren remain seated during readings  
from VSL.*

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 a 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.

WEM                    You will kneel on both  
                              knees and with both  
                              hands on the VSL take  
                              the Ob of an EM.

*WEM gives \* which is answered by the  
 Wardens.*

#### OBLIGATION

WEM. After saying 'I', and stating your  
 name at length, ..... you will repeat after  
 me:

I, AB, in the presence of Almighty God and  
 of this Lodge of E Masters, do hereby and  
 hereon solemnly and sincerely promise and  
 swear that I will never reveal any of the  
 secrets, parts or points of the Degree of EM  
 to any one who is not an EM or to anyone  
 of an inferior Degree, except in the body of  
 a lawfully constituted Lodge of EM's not



less than seven Royal Arch Masons, myself included being present, and not even then except to him who is a Mark Master and is desirous of becoming a Royal Arch Mason. All this I swear to observe, so help me Almighty God and keep me steadfast in this my great and solemn Obligation, being that of an Excellent Master.

As a pledge of your fidelity I call on you to salute with your lips the Volume of the Sacred Law 6 times.

*This being done the Candidate is raised by the Pass Grip.*

WEM Brethren be seated.

WEM The Degree of EM, 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 Zerubbabel and his Companions in rebuilding the temple. It is divided into three portions or veils, in allusion to the

veils used by Moses as coverings for the tabernacle erected by him in the wilderness, and this arrangement was adopted by Zerubbabel preparatory to commencing the building of the second temple. The veils are of different colours, and to each belong peculiar secrets which will be communicated to you at this time 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 Pass Grip and a Pass Word.

The Pass Grip is given by taking the right hand and pressing the thumb between the 3<sup>rd</sup> and 4<sup>th</sup> knuckle joint and the Pass Word is Rabboni - signifying Master. You will now retire in order to go through the Ceremony of Passing the Veils.

*Candidate assumes posture of reverence and retires.*

*The Conductor prepares the Candidate by divesting him of his coat, covering his face with a veil, and seeing that both his heels are slipshod. The veils having been drawn the Conductor and Candidate enter, advance to first veil, and give \* \* \* \*\**

Capt 1st Veil      Whom have you there?

Conductor        Bro AB who, wishing to avail himself of the decree of Cyrus and return to Jerusalem is now desirous of being admitted within the first veil.

Capt 1st Veil      What recommendation does he bring?

Conductor        A Pass Grip and a Pass Word.

Capt 1st Veil      Give them to me. *Does so.* Enter the blue veil.

*The veil is opened the Conductor and Candidate are admitted, and the Chaplain reads Exodus Chapter iii: Verses 1 to 6, 13 and 14, Verse iv: 1 to 5. Brethren remain seated during readings from VSL.*

Chaplain        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 (*put light on*) 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.

Capt 1st Veil      The Sign of the First Veil is called the Sign of the Rod and is given by casting the rod on the ground, recoiling from it as if it were a serpent, then recovering it by the tail with the right hand. The grip or token is given by grasping a brother's right wrist

with both hands, thumbs  
above and fingers  
below. The word is  
Bezaleel. Blue, the  
colour of the first veil is  
appropriated to the first  
three or symbolic  
Degrees, and is  
emblematical of  
universal friendship and  
benevolence. It  
therefore teaches us that  
those virtues should be  
as expansive in the  
breast of every Mason  
as the blue vault of  
Heaven itself.

*Conductor and Candidate advance to  
second veil.*

*Conductor*

\* \* \* \*\*

Capt 2nd Veil

Whom have you there?

Conductor Bro AB, who, wishing to avail himself of the decree of Cyrus and return to Jerusalem is now desirous of being admitted within the 2nd Veil.

Capt 2nd Veil What recommendation does he bring?

Conductor A Pass Grip and a Pass Word.

Capt 2nd Veil Give them to me. *Does so* Enter the purple veil.

*The second veil is opened, the Conductor and Candidate are admitted, and the Chaplain reads Exodus Chapter iv: Verses 6-8. Brethren remain seated during readings from VSL.*

Chaplain And the Lord said furthermore unto him, "Put now thine hand into thine 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 had turned again as his other flesh. And it will come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

Capt 2nd Veil      The Sign of the Second Veil is called the Sign of the Leprous Hand and is given by placing the right hand in the bosom and taking it out; replacing it in the bosom, then plucking it out with the left hand in allusion to the hand of Moses which on being

put into his bosom became leprous, and on being put in a second time and plucked out turned again as his other flesh. The grip or token is given by grasping a brother's right upper forearm with both hands, thumbs above and fingers below. The word is Aholiab.

The colour of the second veil is purple, which is the union of blue and scarlet. Hence it is an emblem of unity and concord, and is intended to remind us of the intimate connection between Symbolic

Masonry and the Degree  
of the HRA.

*Conductor and Candidate advance to the  
third veil.*

Conductor \* \* \* \*\*

Capt 3rd Veil Whom have you there?

Conductor Bro AB, who, wishing  
to avail himself of the  
decree of Cyrus and  
return to Jerusalem, is  
now desirous of being  
admitted within the third  
veil.

Capt 3rd Veil What recommendation  
does he bring?

Conductor A Pass Grip and a Pass  
Word.

Capt 3rd Veil Give them to me. *Does  
so* Enter the scarlet veil.

*The third veil is opened, the Conductor and  
Candidate are admitted, and the Chaplain*

*reads Exodus Chapter iv: Verse 9.  
Brethren remain seated during readings  
from VSL.*

Chaplain. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, 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.

Capt 3rd Veil	The Sign of the Third Veil is called the Sign of the Cup and is given by figuratively pouring water over the right shoulder with your right hand in allusion to Moses pouring the water on the dry land. The grip or token is given by grasping a brother's
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right arm above the elbow with both hands, thumbs above and fingers below. The word is I AM that I AM. Scarlet, the colour of the third veil, is emblematical of that fervency and zeal which should actuate all RA Masons, and is peculiarly characteristic of that Degree.

*The Candidate's veil is taken off. The white veil remains closed, but the Brother delivering the Lecture comes through it.*

#### LECTURE

WEM You have now arrived at the white veil, indicating the entrance to the Sanhedrin. The colour is emblematical of

purity and innocence, which virtues should characterise every EM, as they are most essential to our admittance to the Sanctum Sanctorum or Holy of Holies above.

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 escaped the sword were taken captive and removed to Babylon. They remained in captivity for a period of seventy years, until the Babylonian 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 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 KS Temple, and he appointed Zerubbabel Governor over the land of Judea.

When Zerubbabel and his Companions in authority Haggai the Prophet, and Jeshua the son of Josedek, the High Priest began to prepare for their return to Jerusalem, they found that many who could not show that they were justly entitled to be considered as descendants of Abraham, sought to avail themselves of the decree of Cyrus, and go up with them. 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 signs, tokens and words which are comprised in this Degree were adopted by Zerubbabel; 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 signs 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 devoted to solemn worship offered up to the Most High. This Tabernacle was not more than fifty feet long, eighteen feet wide and eighteen feet high, and was covered with curtains or veils of blue, purple, scarlet and white 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 flax, from which linen is made, springs from it.

In like manner when Zerubbabel 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, similarly covered with veils of blue, purple, scarlet and white linen. In this tabernacle they erected an altar whereon they burned incense, and in it there also assembled the Sanhedrin, consisting of the Princes and Rulers of the people, presided over by Zerubbabel, Haggai and Jeshua. 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 were admitted or rejected according as they could or could not show the proper qualifications.

Each of the veils covering the entrance to the tabernacle was guarded by a separate Captain, who permitted none to pass into the Council unless he could give the sign, token and word belonging to that veil.

When any of the Brethren at Babylon wished to follow Zerubbabel 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 Sanhedrin. On arriving at Jerusalem they presented themselves at the tabernacle and to the Captain of the First or Blue Veil they gave the sign of the rod, with the token ....., and word Bezaleel. To the Captain of the Second or Purple Veil they gave the sign of the leprous hand, with the token ....., and word Aholiab and to the Captain of the

Third or Scarlet Veil they gave the sign of the water being poured out, with the token ....., and word I Am that I Am. They were then allowed to pass, and on being further examined by Prince Zerubbabel, they gave the Penal Sign, and the Grand Grip and Grand Word of an EM. *The two latter are communicated - the Grand Grip is given by grasping a brother's upper right arm with the right hand and placing the left hand on his shoulder, right hand under. The Grand Word is Ammi Ruhammah.*

The Penal sign is given by closing the fingers of both hands and bringing them together, knuckle to knuckle with forearms horizontal, thumbs down with tips touching; symbolically implying that you would rather have your body torn asunder and the earth swallow you up as it did Korah, Dathan and Abiram for their rebellion. On giving these full proofs they

were at once admitted to the Sanhedrin and a place in the work was assigned to them.

*The Candidate retires, and is readmitted after the veils have been removed and the room restored. The Guards should guard the veils until the Candidate has retired through them.*

*The following Address maybe given:*

#### ADDRESS

The ceremony through which you have just passed is but a preliminary to your Exaltation to the High and Sublime Degree of HRA. There is, therefore, no special regalia, although you are entitled to wear this jewel in the form of a pentagram or five pointed star, which I now pin to your breast.

Like other Degrees, this ceremony has both an historical as well as a moral signification.

When you approached the door of the Lodge this evening you symbolically approached the Grand Lodge of Babylon with a request to be permitted to journey to Jerusalem to assist in building the Second Temple.

We have by giving you the s t and w of this Degree tacitly given you that permission, and from tonight when you receive this Degree until the time you take your RA Degree, you will figuratively be making the journey from Babylon to Jerusalem.

Upon arrival at Jerusalem you will present yourself before the tab and by proving yourself with the signs tokens, and words of this Degree pass through the veils until you reach the white veil, and then claim admission to the Sanhedrin. After further examination you will then be

admitted and a place assigned to you in the work.

You did not pass through the white veil this evening because the scene of this Degree is in Babylon where there was no Sun, it having already set out from B and arrived at Jerusalem. No one can embrace this Degree, the Passing of the Veils, as it is sometimes called, without being struck by the symbolism to life's journey itself.

To enter the Lodge you pass through the blue veil. Blue is a symbol of royalty and reminds us that upon our entry into this mortal life we are descendants of the God King Himself, and possessors of that princely heritage an immortal life implying hope and faith.

Proceeding onward we pass through the purple and scarlet veils, emblems of water and fire. During life's

journey we are tried as it were by water and by fire.

If through intolerance, conceit, lust, selfishness, vainglory or pride, we do not survive the test, we must not be discouraged but accept it as a sign from the Almighty Architect that our work is not in accordance with His plans and designs.

The Almighty Architect never intended that our temples should remain damaged or be composed of imperfect material, but has given us faith to repair and, if necessary, to rebuild upon the ruins of our former temple, profiting by our mistakes of the past so that, at the last when we reach the white veil, having corrected our imperfections, we may humbly, yet confidently, hope to be received within the Sanhedrin and be presented to and be welcomed by the Prince.

Such, my Brother, are some of the lessons, to be learnt from this beautiful Ceremony. We trust that it has been as interesting and instructive to your Masonic education as its lessons will prove of service to you in your everyday life.

#### FINAL CHARGE

WEM Your admittance to this Degree of EM is a proof of the good opinion the Brethren of this Lodge entertain of your Masonic abilities. Let this consideration induce you to be careful lest you forfeit, by misconduct or inattention to our rules, that esteem which has raised you to the rank you now possess.

It is one of your great duties as an EM to dispense light and truth to the uninformed Mason; and I need not remind you of the impossibility of complying with this obligation without possessing an



accurate acquaintance with the lectures of each Degree. If you are not already completely conversant with all the Degrees hitherto conferred upon you, remember that an indulgence prompted by a belief that you will apply with double diligence to make yourself so, has induced the Brethren to accept you.

Let it therefore be your unremitting study to acquire such a degree of knowledge and information as will enable you to discharge with propriety the various duties incumbent upon you and so preserve unsullied the title we now confer of E Master.

WEM                      This now completes the ceremony of the Degree of EM.

## CLOSING

WEM *Gives \**.  
Brethren, assist me to close  
this Lodge of EM's.

*All rise.* Bro JW, what is the  
constant care of every E.M?

JW *Salutes.* To prove the  
Lodge close tyled, WEM.

WEM Direct that duty to be done.

JW Bro IG, you will prove the  
Lodge close tyled.

IG \* \* \* \*\*\*, *which is  
answered by the Tyler.* Bro  
JW, the Lodge is close  
tyled.

JW *Gives \**.  
WEM, the Lodge is close  
tyled.

WEM Bro SW, what is our next  
care?

SW To see that the Brethren  
stand to order as EM's,  
WEM.  
WEM Brethren, to order as EM's.

*All stand to order and the WEM or  
Chaplain may read Haggai Chapter ii,  
Verses 4-5, Amos Chapter ix, Verse, 11,  
Haggai Chapter ii, verse 9.*

WEM Bro SW, where is your  
situation in the Lodge?  
SW In the West, WEM.  
WEM Why are you so placed?  
SW To close the Lodge by  
command of the WEM,  
take charge of the plans  
when the work of the day is  
over, and pay the EM's their  
wages.  
WEM Bro SW, our labours in this  
Degree being ended, you

have my command to close  
the Lodge. \* \* \* \*\*\*.  
SW Brethren, in the name of the  
Most High and by  
command of the WEM I  
close this EM's Lodge.  
*All drop the sign. \* \* \* \*\*\*.*  
*Repeated by JW, IG and Tyler, the PWEM*  
*closes the VSL.*

CEREMONY  
OF  
EXALTATION  
TO THE ROYAL ARCH

Arrangement of Banners and Ensigns  
in the Chapter Room.

Royal Arch Banner

	Reuben (Man)	Judah (Lion)
	Ephraim (Ox)	Dan (Eagle)
Judah (Aries)		Issachar (Taurus)
Naphtali (Pisces)		Zebulun (Gemini)
Asher (Aquarius)		Reuben (Cancer)
Dan (Capricornius)		Simeon (Leo)
Benjamin		Gad
(Sagittarius)		(Virgo)
Manasseh		Ephraim
(Scorpio)		(Libra)

Note: If the Signs of the Zodiac are  
used, they should be placed as above

## ROYAL ARCH DEGREE

## OPENING

Z                    Gives \*

                     Comps, assist me to open this  
                     RAC.

*All rise.*

                     E Comp Third Soj, what is  
                     the chief care of every RA  
                     Mason?

Third Soj        To prove the Chapter  
                     properly tyled, VE.

Z                    See that duty done.

*Third Soj goes to the door and gives \*; he  
is answered by Janitor.*

Third Soj        The Chapter is properly tyled  
                     VE.

Z                    E Comp Second Soj what is  
                     the next care?

Second Soj      To see that none but RA  
                     Masons are present.

Z	Do you vouch that all present are RA Masons?
Second Soj	I do, VE.
Z	E Comp First Soj what are the duties of the principal Sojourners?
First Soj	To guard the approaches to the temple, and see that no strangers from Babylon enter, who are not in possession of the signs, tokens and words peculiar to our respective banners.
Z	E Comp Ezra, your duty in the Chapter?
E	To register all records, acts, laws and transactions for the general good of the Chapter.
Z	E Comp Nehemiah, your duty in the Chapter?



N To aid and assist E Comp  
Ezra in his duties.

Z E Comp Jeshua, your duty in  
the Chapter?

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

Z E Comp Haggai, your duty in  
the Chapter?

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

Z Companions, let us pray.

*Companions give the sign of reverence*

#### PRAYER

J O God, Thou Great and Grand  
Architect of the Universe, Grand Prime  
Cause 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 to implore Thy blessing. We pray Thee, O Gracious God, to bless us all in our undertakings through life. For this great end endue us with a competence of Thy Most Holy Spirit, 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. Oh God. Amen. SMIB.

Z           E Comp. Haggai, whence come you?

H           From Babylon, the land of captivity, VE.

Z E Comp. Jeshua, why did you  
leave Babylon to come to  
Jerusalem?

J To assist in building the second  
temple.

Z Companions, let us celebrate  
that Grand design. E Comp  
First Sojourner: You will see  
that the Comps stand to order  
as RA Masons, while the  
Principals open the Chapter.

First Soj Comps, stand to order.

*The Principals do not stand to order at this  
stage, but proceed to form the Triple Arch*

Z We three

H Do meet and agree

J In love and unity

Z This RAC to open

H And not to close the same

J Until we three

Z Or three such as we

H	Do meet and agree
J	In love and unity
Z	We three
H	Do meet and agree
J	In love and unity
Z	The sacred word to speak
H	And not to reveal the same
J	Until we three
Z	Or three such as we
H	Do meet and agree
J	In love and unity

<b>Z</b>	<b>H</b>	<b>J</b>
J	H	V
-	J	H
V	-	J
H	V	-
J	B	O
-	J	B
O	-	J
B	O	-

*The arches are broken, the Principals face the altar give the Sign of Salute, the Third Principal should remove the silk veil and arrange the letters on the Altar and on resuming their places, stand to order.*

Z                    Companions, in the name of  
                         TTALGMH, to whom it  
                         was originally dedicated, I  
                         declare this RA Chapter  
                         duly open.

*All drop the sign.*

Z                    \*\*\*

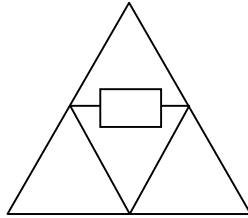
H                    \*\*

J                    \*\*

Third Soj           goes to door \*\*\* \*\* \*\*

Janitor            \*\*\* \*\* \*\*

*J opens the VSL at Proverbs Chapter ii, and places both points of compasses above the square. Double Triangle may be placed on left hand page.*



*It is unnecessary to make obeisance at opening or closing when the altar is covered but in Chapters where that has been the custom, it may if desired be continued. In either case normal steps for approach and retirement should be used.*

*The Chapter is now lighted by six candles arranged on the floor thus, with the altar in the centre, illuminated by a light from above. This figure on the floor ought to be as large as the room will admit. The VSL should be placed on a low pedestal stood between the pedestal and the altar, or on the dais.*

## EXALTATION

*The First Sojourner retires and takes charge of the Candidate who wears a Mark or Master Mason's apron, but is not otherwise prepared. Ensigns, Signs of the Zodiac and candles are removed and the white veil drawn. All who can find room behind the white veil should retire there.*

Janitor	* * * ***
Third Soj	<i>Rises and salutes.</i>
	VE, there is an alarm.
Z	You will see who seeks admission.
Third Soj	<i>Opening door.</i> Whom have you there?
First Soj	Bro AB, who has been Acknowledged as an EM, and is now desirous of being Exalted to the High

and Sublime Degree of  
the Most Holy Royal  
Arch.

Third Soj      How does he hope to  
obtain that privilege?

First Soj      By the help of God and  
the benefit of a Pass Grip  
and a Pass Word.

Third Soj      Is he in possession of  
them?

First Soj      He is.

Third Soj      Give them to me.

*The Candidate gives the Grand Grip and  
Word of an Excellent Master.*

Third Soj      Halt, while I report to the  
VEZ.

*Closes the door and salutes.*

VE, at the door of the  
Chapter stands Bro AB,  
who has been  
Acknowledged as an EM,



and is now desirous of  
being Exalted to the High  
and Sublime Degree of  
the Most Holy Royal  
Arch.

Z How does he hope to  
obtain that privilege?

Third Soj By the help of God and  
the benefit of a PG and a  
PW.

Z Do you vouch that he is  
in possession of them?

Third Soj I do, VE.

Z Then let him be admitted.

*The Candidate is placed in the W.*

Z Let the Candidate kneel  
while the blessing of  
Heaven is invoked upon  
what we are about to do.  
\* *All rise.*

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, 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, and by promoting Thine honour and glory for the benefit of the whole creation, and his own eternal welfare. SMIB.

Z                    Let the Candidate rise;  
                         Comps be seated.

Z Do you seriously declare  
on your honour that you  
are prompted to seek  
admission into this High  
and Sublime Degree not  
by idle curiosity, but from  
a sincere desire to acquire  
knowledge?

Candidate I do.

Z Hear then the words of  
the wisest of men.

*Proverbs Chapter ii, read by J (or  
Chaplain?).*

Z E Comp First Soj you  
will instruct the  
Candidate to advance to  
the Altar by the proper  
steps.

First Soj The method of advancing  
to the Altar in this Degree  
is by seven steps, pausing

and bowing before  
 commencing and after the  
 third, fifth and seventh  
 steps. For your  
 instruction I shall go  
 through them and you  
 will afterwards, when  
 indicated, copy me, for be  
 assured that every step  
 you take brings you  
 nearer the ineffable Name  
 of the Most High. See  
 Page 126.

*After the Candidate comes up to the Altar,  
 as directed, Z gives \*, removes crown,  
 passes through the white veil with the  
 assistance of the DC, approaches Altar in  
 the customary manner and desires the  
 Candidate to kneel on both knees and place  
 both hands on the VSL which is placed on a  
 stool before the Altar. NOTE, nothing*

*should cover the letters on the Altar. He then administers the Obligation.*

#### OBLIGATION

I, AB, of my own free will and accord, in the presence of AG and of this RA Chapter, do 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 the Degree of HRA to any one not lawfully entitled thereto or to any one of an inferior Degree until he comes by them in as lawful a manner as I now do, in the body of a just and warranted Chapter. Nor will I aid and take part in the Exaltation of any one to this Degree unless at least seven RA Comps be present, convened under proper authority for that purpose.

That I will never pronounce, or assist in pronouncing, the Grand RA Word,

except in the manner customary with the institution.

That I will pay all due obedience to the SGRAC of NZ.

That I will obey the by-laws and office-bearers of this Chapter, being No .... on the Roll of the SGRAC of NZ, which I will always acknowledge to be my mother Chapter.

That I will attend to all signs and summonses sent to me from a regular Chapter, provided they do not interfere with my other duties and avocations.

That I will assist all poor and penniless RA Masons to the utmost of my power, so far as I can without detriment to myself or family.

All this I swear to observe without equivocation or mental reservation, so help me God, and keep me steadfast in this my

great and solemn Ob, being that of a RA Mason.

You will seal this Ob by saluting the VSL 7 times with your lips.

*The VEZ takes the Candidate with the Grand Grip of an EM, and raising him, says: Rise, newly obligated RA Comp.*

Director of Ceremonies    Companions be seated.

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 Master Mason were lost by the untimely death of our Grand Master, Hiram Abif, and that certain substitute secrets were adopted in their place to designate all Master Masons throughout the world until time and circumstances should restore the genuine

ones. Those 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 present Ceremony, in which you will be made to represent one of the three Sojourners from Babylon, by whom those secrets were found. By this 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.

*The First Sojourner and Candidate now retire, keeping their faces towards the dais, by reversing the steps indicated on page 132. The Altar is removed to a distance, or out of the room, and the veils are drawn, Veils Captains taking their posts on the E side of each Veil, Scribe Nehemiah being at*



*the White Veil. The Candidate and another Companion (or two Candidates) enter conducted by the First Soj, who has a rod in his hand. They halt at the first Veil, and the Soj gives \* \* \* \*\*\* on the floor with his rod.*

Capt 1st Veil      Who comes here?

First Soj            Strangers from Babylon,  
who crave admission to  
the Sanhedrin.

Capt 1st Veil      How do you hope to  
obtain admission?

First Soj            By virtue of certain signs,  
tokens, and words we  
received at Babylon.

Capt 1st Veil      Give me the Sign Token  
and Word of my Veil.

*The same ceremony takes place with the  
Capts of the 2nd and 3rd Veils, the  
Candidate giving the Signs, Tokens and  
Words respectively. Being now in front of*

*the White Veil, the First Soj knocks as before).*

Scribe N VE, there is an alarm.

Z *To Scribe N.* See who seeks admission.

Scribe N *Advancing through the White Veil.* Who comes here?

First Soj Strangers from Babylon, who crave admission to the Sanhedrin.

Scribe N How do you hope to obtain admission?

First Soj By virtue of the Grand Grip and Word which we received at Babylon.

SN Give them to me. *Given.* Wait while I report to the Principals sitting in Council.

*Scribe N retires behind the White Veil, and reports.*

SN VE, there stand without three strangers from Babylon who crave admission. They are in possession of the Grand Grip and Word of an Excellent Master.

Z *To Scribe E.* Is there any business to bring before the Sanhedrin with which we are not yet acquainted, requiring our present care and attention?

E *Looking at minutes.* Only our constant duties and the public welfare, except what may refer to these strangers.

Z Admit these strangers.

*All Veils are cleared and the strangers are admitted and placed in front of the Principals' chairs.*

Z Pray, sirs, who are you?

First Soj We are Sojs from Babylon.

Z What is your request?

First Soj 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 permitted to sojourn among you and contribute our best services to forward the great and glorious work.

Z We highly commend your intention, but we wish to know more particularly who you are.

First Soj

We are of your own nation and people sprung from the same tribes and branches of the same original stock, being like yourselves descendants of 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 foretold by the mouth of the prophet Jeremiah) were given captive into the hands of the King of Babylon for the space of 70 years; an event which took place in the fourth year of the reign of King

Jehoiachim. 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 and Babylon, to issue a decree liberating us, and granting us permission to return to our native land to rebuild the temple of the Lord.

Z Our own knowledge of these facts and the candour wherewith you have related them leave no doubt of your sincerity. Who were your immediate ancestors?

First Soj Our immediate ancestors were princes and rulers of

Israel whose fidelity to their King and country caused the King of Babylon as a punishment to carry them into captivity.

Z

In what branch of the work do you wish to be engaged?

First Soj

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

Z

Your humility bespeaks your merit, and we do not doubt that you are qualified for the highest offices, but these are already filled. You will therefore report

yourselves to the Superintendent of Works who will provide you with tools and direct you what to do; but we have this particular injunction to lay upon you: that should you find anything belonging to King Solomon's Temple you will immediately report your discovery to us.

Supt of Wks

I hand to you these implements of labour; (*to Candidate*) the pickaxe to loosen the ground; *to (Second Soj)* the shovel to clear away the loose earth, and *to First Soj*) the crowbar to take purchases by acting as a lever, in



order that you may assist  
in the preparation of the  
ground for the foundation  
of the second Temple.

*Supt of Wks returns to his seat:  
both Sojs and Candidate retire and divest  
themselves of their coats. The Altar is  
placed in the centre. The latter should be  
hollow and means provided for a light,  
which will illuminate the glass plate on the  
top.*

*On this plate is represented a  
circle with Hebrew letters on it. Within the  
circle is an equilateral triangle. In the  
absence of Hebrew letters the following  
English letters may be used:  
AABEHHJJLNOOUV. All of these should  
be of separately cut metal, available for  
assembly.*

*The scene is now supposed to be  
laid among the ruins of the former temple.*

*After digging, a flat stone and the crown of an arch are found, a stone is loosened with the crowbar and removed, then the three draw lots for position, the third position going to Candidate. The signal for return is arranged. The Conductor leaving his implement, passes through the arches stooping. (These are formed by the rods of the Comps, passed across each other). The Conductor returns through the arches, the crowbar is again used as if to remove another stone, the Conductor and Candidate pass for the second time under the arches; they now explore the vault, grope around the Altar, find on it a roll, and retire through the arches, Candidate carrying in his right hand the roll pressed against his left breast. At this instant the room is well lighted, and the Candidate is made to place his left hand so as to steady himself by holding the cable tow above his*

*head. They examine the roll and find it to be the Book of the Holy Law (the first three verses of Genesis in Hebrew characters ought to be on it). They again enter the arches and explore the interior - the Altar having before this entry been lighted. The Candidate is now made to observe the letters on the side and top of the Altar; they again retire. The arches are removed, and the Sojs resuming their implements of labour request an audience, intimating that they have made a discovery.*

*NOTE - In forming the arches the rods should be held very low during the first passage and higher on each subsequent one. The room should be nearly dark during the first exploration but additional light should be given during each succeeding passage to conform with the legend).*

First Soj We are now amid the ruins of KS Temple which is the site chosen for the erection of the second temple. Our instructions being to clear the ground before laying the foundations, you (*to Candidate*) will break the ground with your pickaxe (*done*). Stop! You have struck something which from the sound seems hollow underneath. (*To Second Soj*) clear away the loose earth with your shovel. (*done*). Here is a large brazen ring, attached to a broad flat stone with the words "AM-BAT-SAPHAN" engraved thereon. These words signify the way to hidden treasure so let us raise the stone. Here is an Arch, but there seems to be no way into it, so I shall loosen the Keystone with my crowbar, and draw it forth (*done*). There appears to be a deep cavity below: let us explore it, and on account of possible dangers there, let us draw lots to see who shall descend (*done*).

The lot falls to me: I shall secure myself with this cable-tow round my waist, and with your assistance descend and explore the cavity.

*Implements of labour are laid aside during all descents. Arches to be formed by Comps. The First Soj followed by the Candidate pass through the aperture into the vault, and on returning the CT is removed.*

*During the descents the Conductor should 'think' aloud thus:-*

FIRST DESCENT - 'It is very dark down here and the air is very foul. I will give the signal and be drawn up'.

SECOND DESCENT - 'There is a little more light. Here is something which seems to be wrought in due and regular form. There is something on the top'.

THIRD DESCENT - 'This is a splendid apartment, supported by seven arches and around the architraves, the names of the Twelve Tribes of Israel and the Twelve Signs of the Zodiac. Here is an Altar and on the top a circle of gold with the name of the Deity (Fidelity Sign). On the Top are certain letters of which I do not understand the meaning'. *Conductor makes pretence of sketching the Vault and they are drawn up.*

First Soj The darkness below was too dense to discover anything. Let us examine the keystone. There are certain characters upon it, which show that we must have been in the SV of KST. We shall remove another stone, to admit more light, and you, *(Second Soj)* secured by this CT, will now descend.

*Arches formed as before. Second Soj followed by Candidate descend into the*

*Vault; Candidate finds roll, which is clasped to his breast with his right hand. Both return through the aperture.*

First Soj What have we discovered? *Examines the roll.* Why, it is a roll containing the Book of the Holy Law. We must bind ourselves to secrecy in this manner *(gives Penal Sign, Candidate using left hand).* Let us remove a third stone from the arch, and *(to Candidate)* secured by this ct, you descend.

*Arches formed as before. Candidate followed by Sojs descends. First Soj points to various objects discovered. All return to surface.*

First Soj The discoveries made seem to be of great importance. We will therefore close the aperture with care, resume our implements of labour, and report our discovery.

*Companions assisting with arches resume their seats.*

First Soj               \* \* \* \*\*

Third Soj             VE, there is an alarm.

Z                       You will see who seeks admission.

Third Soj             *Opening the door.*

Whom have you there?

First Soj             Sojourners from Babylon who have made a discovery which they are anxious to communicate.

Third Soj             *Closes the door.*

VE the three Sojourners from Babylon have made a discovery which they are anxious to communicate.

Z                       Let them be admitted.

*They enter with their tools; the First Soj also has the roll and plan.*



Z                    We understand that you  
                      have made a discovery  
                      which you wish to  
                      communicate to us.

First Soj           We have, VE. Pursuant  
to your instructions we reported ourselves  
to the Supt of Works, and were by him  
directed to clear away the ground prior to  
laying the foundations of the second  
temple.

                      During our work at an early hour  
this morning, one of my Comps, on  
breaking ground with his pickaxe, struck on  
something which from the sound we judged  
to be hollow underneath, and on calling on  
our other Comp to clear away the loose  
earth with his shovel, we found a large  
brazen ring attached to a broad flat stone  
with the words - "AM-BAT-SAPHAN"  
engraved thereon. This in our tongue and  
in the language of one of the provinces of

Babylon where we have sojourned, signifies: "The way to hidden treasures", implying, as it were, an injunction to search at or around it.

The stone was accordingly raised, and we found under it the crown of a perfect arch, but not being able to detect any way into the arch I loosened the Keystone with my crowbar, and having drawn this forth, we discovered a cavity beneath. This excited our desire to know what it contained, and we resolved to explore it, but being apprehensive of danger from damp or other unknown causes we cast lots among ourselves who should descend, when the lot fell to me.

Having agreed upon proper signals I was lowered by my Comps with the assistance of a cable-tow around 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 in the morning, only peeping from the porticoes of the east, and darting its beams parallel with the plane of the horizon, and the aperture being extremely small, I found myself enveloped in almost total darkness, and beginning to suffer from the foulness of the air I made the agreed on signal, being three gentle pulls on the ct and was drawn up.

On examining the Keystone we were surprised to find on it certain characters which proved to us, from the knowledge we already possessed, that it must be the Keystone of the arch of the secret vault of King Solomon's Temple. We therefore set to work and removed another stone in order to admit more light and air, and one of my Comps was let down as before. In groping about he laid his hand on something which appeared to be

wrought into due and regular form, on the top of which was a roll; wishing to ascertain what the roll contained he made the signal and was drawn up.

On inspecting it we found it to be the Book of the Holy Law; this gave us much joy, and our curiosity being now greatly excited, we resolved on further search. Having enlarged the opening by drawing forth another (that is, a third) stone, and the sun having by this time reached its meridian altitude, my other Comp was now let down.

On examining the place he found it to be a splendid apartment supported by seven arches. Round the architraves were the twelve Signs of the Zodiac, and the names of the twelve Tribes of Israel, and what had been found on formerly going down, to have been wrought into due and regular form, proved on inspection to be an

Altar of pure white marble, in the shape of a double cube, erected to the Lord God, for at that moment the meridian sun darting its rays through the aperture, on to the top of the Altar, illumined a circle of gold, on which was the grand, peculiar, and mysterious Name of the Deity, and on a triangle of the same metal, within the circle, were inscribed other characters of which we could not understand the meaning, 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 had presided at the building of the glorious Temple of King Solomon.

Considering that we had made a discovery of much importance, and having closed the aperture with care, we have come, as in duty bound, to report the circumstances to you. This is the roll which

I now present, and this is a drawing of the chamber as it appeared at high meridian.

Z *To Scribe E. Go and receive from the Sojs that which they have found.*

Scribe E VE, it is the M of the Book of the Holy Law, and the first words in it are: *(Reads scroll, Genesis Chapter 1 verses 1-3, and then hands it to Z who shows it to H and J.*

Z The discovery you have made is of the very greatest importance; it is no less than the Book of the Holy Law, long lost but now found. Holiness to the Lord.

*The Principals rise and simultaneously give the Penitential Sign.*

Z                    In case anything may have been misunderstood or unobserved you will return to the vault, and Ezra, the Scribe, who is well skilled in languages, will accompany you and report unto us what he observes.

*Scribe E, accompanied by the Sojs, retires, and re-entering, they pass under the arches, which have been again formed. In the course of his examination Scribe E finds a jewel in the form of a triangle with the letters HAB engraved on its base, near the foot of the Altar. They then return and report.*

Scribe E            VE, all has been correctly stated by the Sojourners

with the addition that we have discovered this jewel, which, having carved on it the name of HAB, appears to have belonged to that eminent person. The characters on the triangle (whispers) represent the Grand Royal Arch word.

*At the word "triangle" Scribe E advances to Z, completes his report and returns to his position.*

Z                      *To Sojs.* How have you been engaged during your captivity?

First Soj            We have been much employed in Masonry, VE.

Z                      What do you mean by Masonry?



First Soj

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; and from the acquaintance we have with the traditions of our people, we believe that we have been the humble instruments in the hands of the Most High in restoring to light that which was lost by the

untimely death of HAB  
the Widow's Son.

Z

It shall be our care to  
reward your discoveries  
and to show their  
importance. *To Scribe E.*  
Take from them those  
implements of labour and  
let them advance towards  
us.

*The three Sojs advance towards Z, no  
salute. Z, H and J invest all three at the  
same time, Z saying.-*

#### INVESTITURE

We invest you with these sashes as badges  
of honour and with these jewels as a reward  
for your eminent services. We likewise  
place these rods in your hands, as emblems  
of power and authority and we constitute  
and appoint you Princes and Rulers in Israel

and to ennoble you still more, we invest you with these aprons and receive you amongst us as Bros and Comps and if you continue faithful and act with honour we will take care to instruct you in every branch of our mystical knowledge.

#### DISCOVERY

Comps, the discovery which has been made is of the greatest importance and you see that the world is indebted to Masonry for the preservation of the Book of the Law. Had it not been for the Masonic wisdom and precaution of our first Grand Master 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 ancient copy of the Law, would have been lost at the destruction of the temple.

Moreover, the characters on the triangle - (the meaning of which you could not understand) represent - as has been suggested to us by the learned Ezra - a word which is the Grand Word of the RA Degree and which is in its tripartite form, the true and long lost method of pronouncing the Sacred Word inscribed on the circle, for it is of too ineffable a nature to be fully comprehended by human wisdom or clearly pronounced by the tongue of any individual.

And, lastly, Masonic tradition informs us that the ancient Master Masons Word - lost at the building of KST - would one day be recovered and as the jewel which Ezra has found bears the name of HAB, there can be no doubt that the expression on the triangle denotes the Lost Word and the manner of pronouncing it, which we know could only be imparted

when the three Grand Masters were present and consented to give it.

It has been adopted as the Grand Word of this Degree of Holy Royal Arch and let it never be spoken except in the way I shall now proceed to explain.

*Two of the Principals, with the Candidate form the triple arch, and instruct him in the manner of pronouncing the word.*

Z                    Such are the Grand Grip, Word and Sign of this Degree. The Pass Grip and Pass Word are the Grand Grip and Grand Word of the Excellent Degree.

#### ORDINARY SIGNS

Our ordinary Signs are five in number. The first or Penal Sign, which is given by raising the right hand to the forehead and refers not only to the ancient symbolic penalty of having the top of your head smote off and your brain exposed to the

burning rays of the meridian sun but also to the Sojourner guarding his eyes from the intensity of the sun's rays when they were so brilliantly reflected from the gold plate found on the Altar. The second, the Sign of Salute or Reverential Sign is given by raising the left hand to the forehead, thumbs and fingers in the form of a square and placing the right hand on the breast and refers to the second ascent from the vault. Tradition informs us that the Sojourner who descended into the vault, on bringing up the roll, bound his two Comps to secrecy by the Penal Sign, he himself being obliged to use his left hand, as his right was occupied with the Roll. The third is the Penitential or Supplicatory Sign, which is given by bringing the palms together in front of the chest and bending the knees in allusion to the thankfulness of the chiefs of the Sanhedrin when they discovered the long

lost copy of the Book of the Law. The fourth is the Monitorial or Sign of Suffering, is given by closing both hands as if holding a rope, the left hand being raised above the head and the right hand placed behind the lower back in allusion to the manner of the descent of the Sojourners into the vault. The fifth, called the Fiducial Sign, is made by raising both hands above the head, palms facing forward, and bowing in allusion to the Soj prostrating himself before the Altar when he discovered its sacred nature.

The Grand Sign refers to the opening of the arch by the removal of the three stones, which are here typified by the three Principals, Z, H and J; the three halts in giving it and the three arches formed by the three Ps allude to the three descents of the Soj through the arches before they discovered the mysterious triangle. The

rods are emblems of power and authority; as such they have been used by all nations, but we do so in commemoration of that rod wherewith Moses wrought so many wonders in the land of Egypt and in the wilderness.

#### SIGNS FURTHER ILLUSTRATED

It has been mentioned to you that there are five ordinary signs in this Degree and you have received an explanation of them deduced from the important discovery made by the Sojourners. But these signs have also been adopted from other considerations.

The first or Penal Sign reminds us of the fall of Adam and of the dreadful penalty thereby entailed on his posterity, no less than death. You should therefore bow with resignation before the chastening hand



of the living God, engrafting at the same time His law in your hearts.

The second or Reverential Sign is the expressive form in which the Father of the human race presented himself before his offended Judge and listened to the denunciation of His first and terrible judgment and it was, in after times, adopted by Moses at the foot of Mount Horeb, where the Lord appeared unto him in the burning bush. Unable to support the dazzling radiance of the Deity, he thus shielded his eyes from the Divine splendour, at the same time placing his hand on his heart in token of obedience and submission. This salutation was accounted to him for righteousness.

The third or Penitential Sign may be called the Supplicatorial Sign, for it denotes that state of heart and mind without which our prayers and oblations can never

be accepted at the throne of grace; before which, how should a frail and erring creature of the dust present himself, but with uplifted hands and bended knees, betokening at once his humility and dependence? In this humble posture Adam presented himself before God and blessed the Author of his being; thus did he 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 posterity for ever.

The fourth or Monitorial Sign reminds us of the weakness of human nature, unable of itself to resist the powers of darkness without the aid of that light which comes from above. By this action itself, we acknowledge our own frailty and feebleness and confess that we can do no good thing, without the special protection

of Him from Whom all good actions and just counsel proceed and without Whose divine protection we must ever be found unprofitable servants in His sight.

Therefore, according to the manner adopted by our Hebrew ancestors and likewise practised by the Atoning Priest, we show by this the fifth or Fiducial Sign - our outward form of contrition and humility, as if we would prostrate ourselves with our faces to the earth and throw ourselves on the tender mercies of the living God, looking forward with a becoming confidence to the accomplishment of His gracious promise, by which alone we shall be enabled to pass through the ark of our redemption into the mansions of peace and glory and into the presence of Him who is the Great I AM, the Alpha and the Omega, the First and the Last.

### WORKING TOOLS

I now present to you the working tools of a Royal Arch Mason. These are the crowbar, the pickaxe, and the shovel, and have moral lessons. The crowbar is used by Operative Masons to take purchases by acting as a lever, the pickaxe to loosen the soil, and the shovel to remove the rubbish. But the Royal Arch Mason is emblematically taught to use these tools for more noble purposes. By them he is reminded that it is his sacred duty to lift from his mind the heavy weight of passions and prejudices which encumber his progress towards virtue, loosening the hold which long habits of sin and folly have had upon his disposition, and removing the rubbish of vice and ignorance which prevent him from beholding that eternal foundation of truth and wisdom upon which he is to erect the spiritual and moral temple.

## FINAL CHARGE

Companion, with the consent and assistance of the members of this Chapter, you are now Exalted to the sublime and honourable Degree of the Holy Royal Arch. The rites and ceremonies developed in this Degree have been handed down by a chosen few, unchanged by time and uncontrolled by prejudice and we expect and trust that they will be regarded by you with the same veneration and be transmitted with the same scrupulous purity, to your successors.

No one can reflect on the ceremonies of gaining admission to this place without being forcibly struck with the important lessons which they teach. Here, we are necessarily led to contemplate with gratitude and reverential awe, the Sacred Source from Whom all comforts flow; here, we find additional inducements to continue

steadfast and immovable in the discharge of our respective duties; and here, we are bound by the most solemn ties, to promote each other's welfare and correct each other's failings, by advice, admonition and reproof.

When first we enter the world, and discover around us the effects of the artifice of the tempter in the garden and when we behold him transformed into a serpent, we have passed the first veil of our existence.

At the close of life, when we are called from this probationary scene and are prostrated by the pallid leprosy of death, the second veil is drawn behind us.

In the morning of the resurrection, when the slumbering ashes shall revive and we learn that the words of the woman of Tekoah are untrue - when she declares that we are as water spilt upon the ground and cannot be gathered up - then shall the third veil be parted before us.

Therefore, my Companions, if, in all these things, you have seen only a series of unmeaning rites, if the Spirit of Truth has not applied to your hearts the moral of these ceremonies, then indeed, we have laboured in vain and you have spent your strength for nought.

But we are persuaded to believe better things of you. We trust you have entered into the spirit of these solemn ceremonies and understand the full import of these interesting symbols; that all the forms and ceremonies through which you have passed, from the moment you first trod the outer courts of the temple until your final reception within the veils, have impressed deeply upon your minds, the great and fundamental principles of our time-honoured institution, for then and only then, can you feel that friendship, that union, that zeal, that purity of heart, which

should actuate every one who would appropriate to himself the proud title of a workman who needeth not to be ashamed.

Z                      This now concludes the ceremony of your Exaltation to the Sublime Degree of the HRA. I present to you a copy of the Book of Constitution and Laws of the SGRAC of NZ, and also a copy of the By-laws of this Chapter. The First Soj will now conduct you to a seat in the Chapter.

#### LECTURE ON ROYAL ARCH

##### TRACING BOARD (Optional)

Companions, this Tracing Board, being a portrayal of the symbolic teachings



conveyed in the Royal Arch Degree, occupies the same relative position towards the Degree as that taken up in the symbolic degrees of the Craft.

The forms, symbols and ornaments of RA Masonry, together with its rites and ceremonies, are intended to preserve in our minds the manner in which the Lost Word was recovered, and in our hearts those moral tenets, which as members of this Supreme Degree we are bound to practise. The Degree reminds us of God's loving care for His people. It relates how He brought them safely out of the land of Egypt, and how He delivered them from the Babylonian captivity. Finally it shows us how with the same loving care He shares with us His Ineffable Name.

The Chapter is arranged to represent the secret vault, in which was deposited by K Solomon the Sacred Word,

where it was afterwards discovered by the three faithful Sojourners.

The three stones which were removed from the arch represent the three Principals of the Chapter and signify the Kingly power of the Prince of the State, the inspired leadership of the Prophet or Teacher, and the conserving power of the Church.

In a Royal Arch Chapter we have six lights arranged in the form of an equilateral triangle. The three greater lights represent the Creative, Preserving and Renewing powers of the Deity. The three lesser lights are related to the traditions and teachings of the Patriarchs, Moses and the Prophets.

The irradiated ribbon worn by the Companions, depicted by the indented or tessellated border, is a sacred emblem

denoting light, and was ever regarded as an emblem of regal power and dignity.

The Ensigns on either side of the Altar represent the banners of the twelve tribes of Israel, and refer to the blessings bestowed on each tribe by the Patriarch Jacob.

The Principal Banners placed on the dais are the Royal Arch and those of the host of Israel. At every encampment the Tabernacle was erected in the centre of a square having three tribes on each side, the banner of the leading tribe being acknowledged as the Standard of the division.

The RA Banner shown here as a circle of gold surrounding an equilateral triangle of the same metal within which is the Triple Tau developed from the letter T over H and referring to Templum Hierosolyma or the Temple of Jerusalem.

In a large number of Chapters working under Charter to the SGRAC of N.Z the English RA Banner is displayed as hexalpha and depicts the Shield of David, sometimes known as Solomon's Seal.

The banner of Reuben represents a Man, and signifies Intelligence and Understanding.

The banner of Judah represents a Lion, an emblem of Strength and Power.

The banner of Ephraim displays an Ox to denote Patience and Industry.

And the banner of Dan displays an Eagle, to signify the celerity with which the will of God should ever be executed.

The Sceptres of the three Principals denote the Regal, Prophetical and Sacerdotal offices, which are conferred on them at their Installation, accompanied by particular secrets.

The Bible, Square and Compasses are symbols of the Wisdom, Truth and Justice of the Most High. His Wisdom is amply exemplified in the VSL; His Truth is represented by the Square, the acknowledged symbol of Strength, and His unerring and impartial Justice is elucidated by the Compasses.

The Sword and Trowel (which are more particularly referred to in the Cryptic Degrees) remind us of the valour and perseverance of those worthy Masons who erected the Second Temple, with Trowel in hand and Sword by side, indicating that next to ready obedience to all lawfully constituted authority, a manly and determined resistance to lawless violence is amongst the chief of social duties.

The Crowbar, Pickaxe and Shovel were implements of labour used by the Sojourners in excavating the foundations of

the Second Temple. They admonish us to loosen from our hearts the hold of evil habits, to raise our thoughts above the corrupting influence of worldly mindedness, and to remove the results of passion and prejudice so that we may be fitted for the reception of Heavenly Truth and Wisdom.

Such, my Companions, are a few of the symbolic truths of this Supreme Degree of the HRA. It leads us from the earthbound rules which should govern our relationship man with man, to a contemplation of those eternal truths which are from the Most High Himself. May the Great I AM guide you in the further study which it is now your privilege to make.

*After "Four Times" of asking, and transaction of any further business, the Chapter will now be closed.*

## CLOSING

Z *Gives* \*.  
 Companions, assist me to  
 close this RA Chapter.

Z E Comp Third Soj, what  
 is the constant care of  
 every RA Mason?

Third Soj To prove the C close  
 tyled.

Z See that duty done.

*Third Soj goes to the door and gives \* \* \**  
*\*\* \*\* and is answered by the Janitor.*

Third Soj The C is close tyled, VE.

Z Comps, let us pray.

J Almighty Architect, whose  
 continued love towards Thy creatures, has  
 afforded us the opportunity of assembling  
 for the laudable purpose of humbly  
 imitating Thy universal benevolence, we  
 bend before Thy mercy seat with grateful  
 thanks. Keep us, we pray Thee, by Thy

watchful providence, in the path of moral rectitude, so that constantly acting on 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 probation, to a state of everlasting bliss and glory, to enjoy the refreshment of Thy glorious presence to all eternity. SMIB.

Or

By the wisdom of the Supreme 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 obligations we have taken upon us, to keep inviolate the mysteries here unfolded to us; to cultivate truth, preserve concord among the Companions and to be at peace with all men and invariably to practise out of the Chapter all those duties which are inculcated within it. SMIB.



Z                    E Comp First Soj You  
will see that the Comps  
stand to order while the  
Principals close the  
Chapter.

First Soj           Comps, to order as RA  
Masons.

*The Principals do not stand to order, but  
proceed to form the Triple Arch.*

Z                    We three

H                    Do meet and agree

J                    In love and unity

Z                    The sacred word to speak

H                    And not to reveal the  
same

J                    Until we three

Z                    Or three such as we

H                    Do meet and agree

J                    In love and unity.

**Z**

**H**

**J**

J	H	V
-	J	H
V	-	J
H	V	-
J	B	O
-	J	B
O	-	J
B	O	-

Z	We three
H	Do meet and agree
J	In love and unity
Z	The sacred word to keep
H	And not to reveal the same
J	Until we three
Z	Or three such as we
H	Do meet and agree
J	In love and unity
Z	We three
H	Do meet and agree
J	In love and unity
Z	This RAC to close

H           And not to open the same  
 J           Until we three  
 Z           Or three such as we  
 H           Do meet and agree  
 J           In love and unity

*The arches are broken, the Principals face the Altar, give Sign of Salute, the letters on the altar are disarranged or covered. Third Principal advancing and retiring as in the opening, resume their places and stand to order.*

Z           Companions, in the name of  
               TTALGMH, to Whom it was  
               originally dedicated I close  
               this RA Chapter \* \* \*

H           \*\*

J           \*\*

Third Soj \* \* \* \*\* \*\*.

*Repeated by Janitor.*

*The PZ, D of C or J closes VSL.*

OPTIONAL

ROYAL ARCH

LECTURES

Addition To The Ninth Edition  
2007

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New Zealand  
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*The following Lectures may be given when time will permit. This, however, is left to the discretion of the Principals of the Chapter.*

#### LECTURE ON THE JEWEL

Our Jewel (or medal) is deserving of your attention. On the bottom scroll is inscribed the motto *Nil nisi clavis de est* (nothing but the key is wanting), which may be taken in its literal sense. Then the Circle is an emblem of eternity with the motto *Talia si jungere possis sit tibi scire satis* ("If thou canst unite such things thou knowest enough" or "If thou canst understand such things thou knowest enough"). Within the circle we have a chequered pavement, to represent the uncertainty of life and the instability of things terrestrial, and on it the representation of a pedestal of pure white marble cut in the form of the Altar of

incense, being the true double cube; and, therefore, both in figure and colour, the perfect emblem of innocence and purity. The whole delineates the secret vault as discovered by the three Sojs, with the rays of the meridian sun illuminating the Altar; the Book of the Holy Law being placed thereon. Instead of the representation of the vault we sometimes find on Royal Arch Jewels, within the circle, two intersecting triangles, said to denote the elements of fire and water, with the motto *Deo regi fratribus honor fidelitas benevolentia*, declaring that the wearer is desirous of doing his duty and of filling up with justice that link in the chain of creation wherein his great Creator hath thought proper to place him. Within this is another Triangle with the sun in its centre, its rays issuing forth at every point, an emblem of the Deity, represented by a circle whose centre is

everywhere and circumference nowhere, denoting His omnipresence and perfection. It is also an emblem of geometry; and here also we find the perfect emblem of the science of agriculture, not a partial one like the Basilidean, calculated for one particular climate or country, but universal, pointed out by a pair of compasses issuing from the centre of the sun and suspending a globe denoting the earth, thereby indicating the influence of that glorious luminary over both the animal and vegetable creation, admonishing us to be careful to perform every operation in its proper season, that we lose not the fruits of our labour. Underneath these is the compound character Triple Tau one of the RA Mason's Badges. This mystical character signifies in its figurative appearance TH, Templum Hierosolyma, the Temple of Jerusalem and is used as the Royal Arch Badge whereby

the wearer acknowledges himself a servant of the true God, who had there established His worship and to Whose service that glorious temple was erected. The RAB, therefore, may aptly recall to our minds our constant duty to offer worship to the Great Elohim: the Most High: the Everlasting: the Almighty God. That this badge is the emblem of the Deity Himself, is derived from another consideration. The equilateral triangle was much revered by ancient nations as containing the greatest and most abstruse mysteries and as a symbol of God, denoting a Triad of Intelligence, a Triad of Deity, a Triune God; a knowledge which no doubt originated from the tradition of the Holy Trinity revealed to Adam. Moreover the Tetragrammaton or incommunicable name, was written by the Jews in a triangular form, the initial letter YOD denoting the thought, the idea of God; a ray



of light too transcendent to be contemplated by mortal eye; this name of God - the Tetragrammaton - could not be more aptly placed than in the symbol or triangle itself and hence the true meaning of the RA Double Triangle but originally represented thus. ☆

So that while this sacred emblem was deservedly revered by the Jews, both it and the double triangle itself are adopted as RAMB's. In the RAC we have Seven Lights placed in the angles with one above the centre of our double triangles. Some interpret the three greater and the lesser as if identical with those explained to you in the EA Degree, while others consider them symbolical of wisdom, strength and beauty and truth, concord and peace; well-known expressions illustrative of our Order, but the more learned Jews consider the three Greater Lights to represent wisdom, truth

and justice, whilst Christians consider them as emblematical of the Trinity. The three Lesser will then exhibit the three Principals and also the moral and religious light which is derived from the Patriarchal, Mosaical and Prophetical dispensations. The whole taken together is emblematical of the beauty and harmony which is visible in all the works of Nature, where nothing is wanting nor anything superfluous. By all, the central beam from the Altar is held to be the Hexalpha which irradiates the whole. The seven lights may also be held to represent externally the ordinary three great lights of Masonry while the inner four show forth the Tetragrammaton itself. In approaching the Altar you were commanded to halt and make obeisance at certain steps. The same practice is said to have been observed by our Most Excellent Grand Master King Solomon on passing the seven arches of the

private gallery through which he passed daily to offer up his praises to the Almighty. It ought to remind you of the works of the Creation and to keep the seventh day holy; also the seven months required for the erection of the tabernacle, as likewise of the seven complete years for the building of the temple and the seven additional months, six being added to finish the work and the seven for sacrifices and thanksgivings at the dedication.

#### LECTURE ON THE ALTAR

I shall now describe to you the Sacred Altar. A cube has ever been considered the symbol of equality, purity and justice, so therefore the double cube was selected by our forefathers as the shape of the Altar of incense, that being a type in a superlative degree of the purity, excellence and durability of the Divine power. The

characters on the front of the Altar are the initials of the names and designations of the GMs. who presided over the sacred Lodge. They are usually delineated in Latin or in English, but they ought always to be inscribed in Hebrew characters, thus meaning SK of Israel, Hiram, King of Tyre and Hiram the Widow's Son. Below these characters, near the foot of the Altar, is the Triple Tau or RA Badge, composed of two letters, TH, Templum Hierosolyma, Temple of Jerusalem, implying that the wearer of this badge is a believer in the True God, the God of Israel. The top of the Altar should be of pure gold and illuminated from above; on it are a circle and a triangle. The circle is an emblem of eternity, having neither beginning nor end on the circle of gold you behold the great and awful name of God, the sacred Tetragrammaton. It is not in the power of any mortal adequately to solve or

analyse the importance or comprehensiveness of this word; suffice it to observe that it implies the self-sufficient power of the Omnipotent, typifying eternal duration of the God-head 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 eternally 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 Sanctum Sanctorum or Holy of Holies and after many religious ceremonies, pronounced the Sacred Word before the Ark of the Covenant, in propitiation for the nation's

sins; and at the present day no true Israelite would dare to pronounce, or even write it in his prayers, public or private, but invariably adopts the substituted words "Adonai", or "El Shaddai". This word also implies that the God of Israel will be faithful to His promise, and keep the covenant He made with the seed of Abraham. It is lawful for three Jews who are RA Masons to pronounce this sacred word by the three distinct aspirations, but in no other way and it is always pronounced by us in the same manner. In the circle is a triangle. The triangle is a symbol of divine union and an emblem of the mysterious Triune, equally representing the attributes of the Deity and his Triune essence. On the three sides of the triangle you behold the Three Sacred Syllables which collectively constitute the peculiar and Grand Word which you have sworn never to pronounce but in the

presence of two or more Comps of this Exalted Order and in the manner pointed out to you. It is the Grand Word of the Degree and in Hebrew language means, The Lord, strength from on High. At each point of the Triangle is a Hebrew letter Aleph equivalent to our letter A; Beth equivalent to our letter B; Lamed equivalent to our letter L. When placed into couplets they may be summarised thus - Father, as in our close and intimate relationship as His children, whose mercy and loving kindness are beyond comprehension, and whom we serve with all our Heart and Soul. Such is the account of the Altar, of the circle and of the single triangle found by the Sojs, and from this we may infer that the equilateral triangle was the original mark or signature of a Master Mason and the same as that preserved by the Mark Masters, which was pointed out to you in that Degree.

ADDRESS  
OF THE THIRD CHAIR

THE HISTORICAL LECTURE

J (*stands*). Comps, there are three epochs in the history of Freemasonry which particularly merit your attention. They are, the opening 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 AL 2,515, two years after the exodus of the children of Israel from their Egyptian bondage, by Moses, Aholiab and Bezaleel, on consecrated ground, at the foot of Mount Horeb, in the wilderness of Sinai, where the children of Israel had pitched their tents, assembled and gathered themselves together, to offer up their praises and thanksgivings to the Most High,



for their signal deliverance from the hands of the Egyptians. And there, but before that time, the Almighty was pleased to reveal Himself to His faithful servant Moses, when He commissioned him His ambassador of wrath against Pharaoh and his people and of freedom and salvation to the house of Jacob. And there, were delivered those mysterious forms and prototypes, the tabernacle and the Ark of the Covenant, with the tables of the Sacred Law engraven by the finger of the Most High, together with those sublime but comprehensive precepts of moral and religious duty, unerring wisdom, those peculiar forms of civil and religious polity which, by separating His favoured people from all other nations had consecrated Israel a chosen vessel to His service. For these reasons this has been designated the First or Holy Lodge.

SK of I HK of T, and H the W S presided over the Second or Sacred Lodge, which was opened AL 2,992, in the bosom of holy Mount Moriah, on the very centre of the ground on which the Sacred Sanctuary of the Sanhedrin was afterwards erected. On this consecrated spot, Abraham proved his intuitive faith by not refusing to offer up his beloved son Isaac as a destined victim on the Altar of his God, when it pleased the Almighty to provide a more acceptable sacrifice. There, on the threshing-floor of Araunah the Jebusite, David offered up that mediatorial sacrifice by which the plague was stayed. And there, in a vision, was revealed to him the plan of that magnificent temple which was afterwards erected by his illustrious son; for God said, "He shall build an house for My Name and I will stablish the throne of His kingdom for ever". For these reasons this

has been denominated the Second or Sacred Lodge.

The Third or Grand and Royal Lodge was opened at Jerusalem AL 3,469, soon after the return of the children of Israel from the Babylonish captivity, by Z, 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 House of David and the princely tribe of Judah. Nor was all vestige thereof effaced until after the destruction of Jerusalem by the Romans under Titus, in the 70th year of the present era. Therefore, to commemorate this restoration, this has been called the Third or Grand and Royal Lodge. There is in the Chapter before us a resemblance of those grand originals, for in every regular, well-formed and duly-constituted RA Chapter, we acknowledge the representatives of the Grand and Royal

Arch Chapter at Jerusalem. The three Principals represent Z, H and J, whose names they bear. The Scribes E and N, lectors and expounders of the Sacred Law and attendants on the Grand Sanhedrin, their names are likewise conspicuous. Yourselves represent the three Sojourners who, for their zeal and fidelity in having discovered the long-lost secrets of the RA, were rewarded with seats among the princes and rulers of the people, represented by the rest of the Comps present.

#### ADDRESS OF THE SECOND CHAIR

##### THE SYMBOLICAL LECTURE

H (*stands*). Comps, the forms, symbols and ornaments of RA Masonry as well as the rites and ceremonies at present in

practice amongst us, are the same as were adopted by our predecessors at the building of the second temple, and are to preserve in our minds the providential means by which those ancient secrets were regained and in our hearts those exalted lessons of morality which we as members of this Sublime Degree are bound to practise.

The form of every RA Chapter, when properly arranged approaches, as nearly as circumstances will permit, to a true Catenarian arch. It is thus we preserve the memorial of the vaulted shrine in which the Sacred Word was deposited; and from the impenetrable nature of this, the strongest of all architectural forms, we learn the necessity of guarding our mysteries from profanation, by the most inviolable secrecy. It also strongly typifies that invariable adherence to social order and the spirit of fraternal union, which has ever

given energy and permanence to the whole constitution of Freemasonry, thereby enabling it to survive the wreck of mighty empires and to resist the destroying hand of time. And as the subordinate members of the Catenarian arch naturally gravitate towards the centre or Keystone, which connects and compresses the whole structure together, so we are taught to look up with reverence and submit with cheerfulness, to all lawfully constituted authority, whether of civil or Masonic regulation. The Keystone and the two contiguous arch-stones are represented by the three Principals of the Chapter. For as the ancient secrets of the Royal Arch could only be obtained by wrenching forth the arch-stones thereof, so can a perfect knowledge of this Degree be only obtained by passing these several chairs. (*Points to the Chairs. H goes to the side of the Altar*).

In RA Masonry we acknowledge six lights - three Lesser and three Greater.

These lights are arranged in equilateral triangles, each of the lesser bisecting a line formed by two of the greater, thus geometrically dividing the greater triangle into three lesser triangles at its extremities and forming a fourth in the centre, all equal and equilateral.

This symbolic arrangement corresponds to the mysterious Triple Tau (*points to it*), which has two right angles at each of its exterior lines and two at their union in the centre - in all, eight right angles corresponding in number to the four triangles; for the three angles of every triangle are together equal to two right angles.

It also serves to illustrate the jewel worn by the Comps (*points to the jewel*) which by its intersections, forms a given

number of angles; these may be taken in five several combinations and when reduced to their amount in right angles, will be found equal to the five regular platonic bodies, which represent the four elements and the sphere of the universe.

The ribbon worn by the Comps is a sacred emblem, denoting light, being composed of the two principal colours with which the veils of the temple and tabernacle were interwoven. Its sacredness is further depicted by its irradiated form; it has, therefore, ever been considered as an emblem of regal dignity and power.

The ensigns borne by the Comps on their staves are the distinctive bearings of the Twelve Tribes of Israel and are figurative of the peculiar blessing bequeathed to each by the patriarch Jacob, who, shortly before his death, assembled his sons together for that purpose, as we find



recorded in the 49th Chapter of Genesis. The leading tribes are more particularly pointed out in the 2nd Chapter of the Book of Numbers.

The four principal banners represent the leading standards of the four divisions of the army of Israel. They bear a device of an angelic nature under the form of a man, a lion, an ox and an eagle; a man to personify intelligence and understanding; a lion to represent strength and power; an ox to denote the ministration of patience and assiduity; and an eagle to indicate the promptness and celerity with which the will and pleasure of the Great I AM are always executed.

The bearings on the Sceptres denote the regal, prophetic and sacerdotal offices, all of which ever were and still ought to be conferred in a peculiar manner, accompanied with the possession of

particular secrets. The Bible, Square and Compasses are the appropriate emblems of the three Grand Masters who presided at the building of the former Temple. The Bible denotes the wisdom of KS; the Square the strength of KH and the Compasses the exquisite skill and workmanship of H the Widow's Son. But the truly speculative Mason ever regards them as the unerring standard of the Wisdom, Truth and Justice of the MH. His wisdom is amply exemplified in the VSL, which contains the record of His mighty acts and is the register of His revealed will. His truth is justly depicted by the S, which is the acknowledged symbol of strength and the criterion of perfection. His unerring and impartial justice, in having defined for our instruction the limits of good and evil, assigning to each its true proportion of pleasure and pain, is elucidated by the C, by

which instrument we are enabled to measure and ascertain the limits of all geometrical matter and to reduce our ideas of its proportion and equality to a given standard.

The Sword and Trowel have been adopted by RA Masons to commemorate the valour of those worthy men who assisted at the building of the second temple. With Trowel in hand and Sword by their side, they were ever ready to defend the city and holy temple from the unprovoked attacks of their aggressors, thereby leaving an impressive lesson to future ages that next to an implicit obedience to all lawfully-constituted authority, a manly and determined resistance to lawless violence is the first step in social duty.