

The Royal Order of Scotland

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There is a tradition among the Masons of Scotland that, after the dissolution of the Templars, many of the Knights repaired to Scotland and placed themselves under the protection of Robert Bruce and that, after the battle of Bannockburn, which took place on St. John the Baptist's day (in summer), 1314, this monarch instituted the Royal Order of H.R.M. and Knights of the R.S.Y.C.S. and established the chief seat at Kilwinning. From that Order it seems by no means improbable that the present Degree of Rose Croix de Heredom may have taken its origins.

Whatever may have been the origin and foundation of the Royal Order of Scotland, its claim to the oldest, if not, indeed, the only Masonic Order of Knighthood, is presumably valid. The Order of Knights Templar Masons was instituted by Freemasons, but has nothing Masonic in its ritual.

With regard to the veridical history of the Order, there is presumptive evidence, a Provincial Grand Lodge met in London in 1696 and indubitable evidence to show that in 1730, there was a Provincial Grand Lodge of the Order in South Britain, which met at the Thistle and Crown, in Chandos Street Charing Cross, whose constitution is described as being of 'Time Immemorial'.

According to Thory, Prince Charles Edward Stuart, in 1747, issued his famous Arras Charter, in which he claimed to be Sovereign Grand Master of the Royal Order.

(From the First Edition of Gould's History of Freemasonry)

The ritual recorded in this section was privately printed in County Warrick in 1844, by C. Blackledge

Heredom of Kilwinning

The Degree of Heredom is divided into two steps, the one being usually described 'as the Passing of the Bridge, represented by Sections I. to IX- and the other, the admission to the Cabinet of Wisdom, represented by Sections X. to XV.

It is customary to have at least two Chambers, the one for the preparation of the Candidate, and the other for the Ceremony, called for convenience, the Reception Chamber. The following is a description of the arrangement of the Reception Chamber. At the extreme east there is a dais, on the centre of, which the chair of the Tirshatha is placed, with a chair on either side. The chair on the right (north) remains always vacant. It is retained for the King of Scotland (now of Great Britain) who is Hereditary Grand Master of the Order, A Royal robe and crown or other emblems of sovereignty should be placed on this chair. The chair on the left is for the Deputy T.R.S.T.A. The Guardians are seated in the west, the Junior Grand Guardian opposite the Deputy T.R.S.T.A., and the Senior Grand Guardian opposite the vacant chair. The Brethren are seated along the north and south sides of the Chamber. The Secretary's table is at the east end on the north side, and the

Treasurer occupies a corresponding chair on the opposite side. The Grand Marischal (who is also Conductor) sits in the west on the north side and his Deputy on the south side. The chairs of the Grand Sword Bearer and Grand Banner Bearer are placed at the north-east and south-east corners respectively below the dais. They retain in their hands the Grand Sword and Grand Banner throughout the Ceremonies, both of H.R.M. and R.S.Y.C.S. (It is permissible when seated, for the Sword to be placed across the knees, and the Banner to be placed in a floor stand). It is their duty to attend on the Presiding Officer when he has occasion to leave the Chair. In procession, the Grand Sword Bearer precedes, and the Grand Banner Bearer follows the presiding Officer.

The Grand Guarder is stationed inside the door of the apartment, and his Deputy outside. The entrance door should, if possible, be in the north, the Candidate being supposed to have arrived from a place of darkness in search of light.

The situation of the Tower of Refreshments (T.W.R. of R.F.R.S.T.) is in the south. It should be placed on a raised platform or on a table. The drawbridge is at the east of the T.W.R., and the entrance stairs at the west. the lowest flight facing north. The drawbridge is only lowered when the

Characteristic of the Candidate is about to be passed over it. The stairs by which the Candidate is supposed to gain admittance to the Tower is divided into three flights, the lowest flight consisting of seven steps, the second of five, and the highest of three. The Grand Introductor and Examiner sits at the east of the Tower and the Grand Constable of the Tower (described as Watchman in Sections VIII & IX) at the west.

Columns (as in St. John's Masonry), and small ivory mallets are placed on the pedestals of the T.R.S.T.A. and the two Guardians. The T.R.S.T.A. also requires a pair of Compasses and the Senior Grand Guardian a Square, Level and Plumb Rule for use in Section VII. On the Altar, which is placed in the centre of the apartment, the Bible (placed upon a crimson cushion and opened at the Book of Judges) the Square, and a pair of Compasses, are arranged, as in the Master Mason Degree. The Altar and pedestals should be covered with crimson cloths with fringes of the same colour.

On the entrance of any Brother after the Chapter has been opened, he must give the Penal Sign of the Degree, and with a bow take his place without further ceremony.

Procedure prior to the Opening of Chapter.

The Brethren are assembled in the Chapter Room. The Deputy Grand Guarder gives one knock upon the door which is then opened by the Grand Guarder. The Grand Master of Ceremonies calls the Brethren to order (all Brethren rise and the G.G. draws sword) and announces that the R.W. Prov. Grand Master is about to enter the Chapter. He then receives the Procession and conducts it to the East in the following order

Grand Master of Ceremonies.

Deputy Grand Marischal. Grand Marischal.

Grand Chaplain (Carrying Bible).

Past Deputy Prov. Grand Masters.

Deputy Prov. Grand Master.

Past Provincial Grand Masters.

Junior Grand Warden. Senior Grand Warden.

Grand Sword Bearer.

Provincial Grand Master.

Grand Banner Bearer.

The procession will proceed by the north to the east. The Grand Chaplain will place the cushion with the Bible, etc., upon the Altar (the procession halting for this) and then resume his place in the procession. The procession will halt and form a double column at a convenient distance from the Chair, the Grand Wardens being last. The Grand Sword Bearer, Prov. G..M. and Grand Banner Bearer will pass through the column, the Sword Bearer taking his place at the head of the north column and the Banner Bearer opposite him in the south column. When the Prov. G.M. reaches the Chair, the Sword and Banner Bearers will move to their stations, the Master of Ceremonies will conduct the principal Officers to the dais, and the Grand Marischal and his Deputy will move forward and conduct the Senior and Junior Grand Wardens respectively to their Chairs in the west.

On the occasion of the visit of a deputation from Grand Lodge or a Provincial Grand Lodge, 'the Grand M.C., and Grand Marischals will, after the announcement by the Grand Guarder, proceed to the door and conduct the Brethren to the

East of the Altar where they will be welcomed by the Prov.G.M. and having escorted them to their seats will resume stations.

Opening of the Chapter.

T.R.S.T.A. o. (The Brethren rise). Brethren, I am about to open Provincial Grand Chapter.

T.R.S.T.A. Wor. Junior Grand Guardian, what is the first duty of a Brother of the Royal Order?

J.G.G. R.W. Tirshatha, to see the Chapter properly guarded, as well against Master Masons, Fellow Crafts and Entered Apprentices, as against the rest of the world besides.

T. Are you a Brother of that Order ?

J.G.G. I am so highly honoured.

T. Then do your duty.

The Junior Grand Guardian gives the knocks, of the Degree, which is responded to by the Grand Guarder at the door. These knocks should not be given on the door but by striking the floor with the hilt of the sword. The Deputy Grand Guarder

does not respond.

J.G.G. R.W. T.R.S.T.A., the Chapter is properly guarded.

T. I declare the Chapter open,

The T.R.S.T.A. gives the knocks of the Degree, which are repeated by the S. and J.G.Gs. and by the G.G. and his Deputy.

T. And this shall be your sign, (giving Penal Sign, in which he is followed by all present, and thereafter all resume their seats).

The Grand, Chaplain then proceeds to the Altar and opens the Bible at the Book of Judges placing thereon the Square and Compasses (points to the west).

(The business if any may now be transacted.)

Note.-Throughout the Ceremony only the knocks of the Degree are repeated, not single order knocks from the Chair.

If reports are received during the ensuing Ceremonies of both

Chapter and Lodge the cause may be ascertained, and known Brethren admitted without announcement.

Reception of the Candidate.

The Candidate having been admitted to the Order by Ballot of the Brethren in open Chapter is conducted by the Deputy Grand Guarder to the Chamber of Preparation, and is there clothed with a Master Mason's Apron.

T.R.S.T.A. Brother Grand Introductor and Examiner (rises and salutes), you will go and examine the Candidate in all the Signs, Words and Tokens of the first three Degrees in St. John's Masonry, and report the result to me (the G. I. & E. bows and retires).

The examination having been completed, the G.I. & E gives one knock upon the door and is admitted by the G.G. without announcement.

G.I. & E. (salutes) R.W. **T.R.S.T.A.** I have examined the Candidate in the three Degrees of St. John's Masonry, and find him satisfactory.

T.R.S.T.A. Brother Grand Introducer and Examine your report

being favourable, you will now retired and introduce the Candidate (G.I. & E. salutes and retires).

Deputy Grand Guarder gives knocks to announce the Candidate..

Grand Guarder. R.W. T.R.S.T.A., there is a Report

T.R.S.T.A. You will enquire who seeks admission.

G.G. (goes outside, closing the door.) Who comes here?

D.G.G. Brother (full names) a Master Mason from a Lodge dedicated to St. John, humbly craving to be admitted a member of the Order of H.R.M. of K.L.W.N.G.

G.G. Wait while I report to the R.W. T.R.S.T.A.

G.G. (re-enters, closes the door, and salutes). R.W. T.R.S.T.A., at the door of the Chapter stands Brother (full names) a Master Mason from a Lodge dedicated to St. John, humbly craving to be admitted a member of the Order of H.R.M. of K.L.W.N.G.

T.R.S.T.A. Let him be admitted.

The Grand Introductor and Examiner and the Candidate are

then admitted by the Grand Guarder, who closes the door, and the G.I. & E. resumes his seat without further salute. The Candidate is received by the Grand Marischal and placed in front of the T.R.S.T.A. He is welcomed by the T.R.S.T.A. and is requested to listen attentively to the lectures which are about to be recited. He is then placed between the Chairs of the Grand Guardians, facing the T.R.S.T.A. and the Grand Marischal resumes his seat.

Lecture.

SECTION I.

1. T.R.S.T.A. Wor. Senior Grand Guardian (S.G.G. rises and salutes), what are you?

S.G.G.. A Master Mason.

2. T. What is the highest and most sublime Degree of Masonry?

S.G.G. The Royal Order of H.R.M. of K.L.WN.G.

3. T. Where was the Order first established?

S.G.G. On the holy top of Mount Moriah in the Kingdom of

Judea.

4. T. Where was it afterwards re-established ?

S.G.G. At Icolinkill, and afterwards at Kilwinning, where the King of Scotland first sat as Grand Master.

5. T. To what intent was it re-established and amendments made thereon?

S.G.G. To correct the errors and reform the abuses which had crept in among the three degrees of St. John's Masonry.

6. T. What are the qualifications requisite to gain admittance into the Order ?

S.G.G. Temperance, Fortitude and Justice.

7. T. How do you discover a Brother of the Order

S.G.G. By a Sign and five points.

8. T. By what points ? Explain.

S.G.G. By the points of Fellowship Hiram was raised, and a Word was spoken ; King Solomon gave to me a Title. and conferred on me this Badge.

9. T. The Badge I see you have and wear ; give me the Word also.

S.G.G. Gives M.M.'s word.

10. T. What does that import to the Brother ?

S.G.G. The Builder is slain.

11. T. Your Name and Title I also demand.

S.G.G. Giblim is my Title., and Adoniram is my Name, And from a just and perfect Lodge I came.

12. T. Welcome, thrice heartily welcome. Right Worthy and Highly Honoured Brother, what do you seek?

S.G.G. A Word which was lost, and which by your assistance I hope to find.

13. T. Will you travel?

S.G.G. I will travel.

14. Onmes. (All rise). We will travel from east to west, from north to south, until we find that Word Amen.

This response should be spoken or chanted by all the Brethren together, giving at the same time the first part of the Penal Sign, and completing sign during the Amen. This sign should be given in a similar manner at the close of each section, except Section X.

A procession is then formed as. follows:-The G.C. returns sword, and proceeds to the north side of the Altar, and takes the cushion with the Bible, etc., thereon and remains there, facing west until the Grand Sword Bearer is within three paces of him, he then moves forward leading the procession. The Grand Sword Bearer moves forward as the T.R.S.T.A. leaves the Chair keeping three paces in front, and the Grand Banner Bearer follows, keeping three paces to the rear. The Brethren on the north side only following in single file after the Grand Banner Bearer followed by the Principal Officers has passed, the Grand Chaplain leading. The Grand Guardians will leave their chairs and fall in at the rear of this procession (the J.G.G. preceding the S.G.G.) followed by the Grand Marischal and the

Candidate, the latter being at the end of the procession (if there is more than one Candidate, the Deputy Grand Marischal will assist).

The procession will travel three times round the Chapter, moving by the North, West and South. At the end of the third perambulation, the G.C. proceeds to the north side of the Altar, deposits the Bible thereon, with Compass points facing north, bows, returns to his station. and draws his sword. The T.R.S.T.A. stops on the south side of the Altar together with G.Swd.Br., G.B.Br., and G.Chaplain. the remainder of the Brethren passing behind them until the Grand Marischal places the Candidate in position between the Grand Guardians on the north side of the Altar with the J.G.G. on his right and the S.G.G. on his left. The Grand Master of Ceremonies sees that the Circle is complete, and then takes a convenient place within it. Note.-If the Presiding Officer does not "Travel " the Sword and Banner Bearers remain at their stations.

T. Let us pray (the Candidate kneels)

G. Chaplain. Almighty and Everlasting Father. we thank Thee that Thou didst send into the world Thy dear Son, and that, after having set -a bright and glorious example for us to follow

and suffered for our transgressions on the Cross, He rose on the third day triumphantly from the grave for our justification, and ascended into Heaven, thus destroying death and restoring us to everlasting life. Be merciful to this Candidate, and grant that he may so serve Thee here as to receive hereafter a crown of joy. And to Father, Son and Holy Ghost, One God, be all glory, honour and power, now, henceforth and evermore.

Omnes. Amen.

(The Candidate places both hands on the Bible).

T. You will now mentally assent to the following Obligation which I shall recite

By every Obligation and each vow

Which surely was administered to you,

In just and perfect Lodge, with solemn tone,

When passing through the Masonry of St. John,

You promise now in manner most sincere,

In presence of that God we all revere,

And of these Knights and Brethren of the Art.

Who unto you their Secrets may impart,

That you will always keep, guard and conceal,

In time to come you never will reveal

Either to Master Mason, Fellow Craft or Apprentice

Of St. John's Order, what our grand intent is;

That -you will not write, print, mark, stain, cut, carve or
engrave

On any thing by which they can perceive

Either a Token, Symbol, or a Sign

Which to this Order Grand doth appertain

And that you never will reveal the same

To Mortal, day or night,

Except to a Royal Brother or a Knight,

Or in a Chapter, perfect and complete,

In due and proper form as they do meet

And that under a penalty no less severe

Than that your head from body we may tear.

And on that Tower grand affix the same.

(Here the Tirshata points to the Tower and if it is screened by a curtain this should be withdrawn for a moment).

Such actions most unlawful to proclaim,

Your body also triangularly cut down,

And it into a darksome dungeon thrown,

There to remain a terror to all those

Who dare attempt our secrets to disclose.

You further promise to honour and obey

All our Grand Officers, and submissive be

To all our Statutes, Rules and Regulations

Prescribed to us in our different stations

And that you will not from this Chapter roam

To form unlawful Chapters of your own.

To all this, with your hands on the Holy Bible, you solemnly swear?

The Candidate assents, and then repeats after the T.R.S.T.A. : -

And now I say, God grant me aid

To keep this solemn vow I've made.

Ornnes. And now we say, God grant us aid To keep this solemn vow we've made.

The T.R.S.T.A. confers on the Candidate the Characteristic by which he is afterwards to be distinguished in the Order, and which must be duly recorded by the Grand Secretary.

The T.R.S.T.A. instructs the Junior Grand Guardian to raise the Candidate, invest him, and give him the Sign and Word of the-Degree. The J.G.G. 'raises the Candidate with the Grip or Token of H.R.M.

The T.R.S.T.A. now returns to the East and with the exception of those engaged in the investiture, all resume their seats.

The Third Grand Steward rises and with the Regalia upon a crimson cushion takes a convenient position to left of the J.G.G., and remains until the investiture is completed. when he returns the cushion to the Regalia table and resumes his seat.

The J.G.G. invests the Candidate with the crimson Cordon or Baldrick over the left shoulder and under the right arm, and apron ; explains to him the Grip, and the First or Penal Sign; and gives him the Word of the Degree, and explains when it should be given. The Grand Marischal will assist as necessary during the investiture. On the completion of the investiture etc., the J.G G. salutes the T.R.S.T.A., and the Grand Guardians resume their seats.

The. Grand Marischal. again places the Candidate between the Chairs of the Grand Guardians, facing the T.R.S.T.A., and then resumes his seat.

SECTION II.

1. T.R.S.T.A. Wor. Junior Grand Guardian. (J.G.G. rises and.salutes), how many constitute a Chapter of the Royal Order of H.R.M. of K.L.W.N.G.?

J.G.G. Nine.

2. T. Why so?

J.G.G. For three reasons.

3. T. Give me the first.

J.G.G. Because there are nine degrees in numbers which teach us so to number our days that we may apply our hearts unto wisdom.

4. T. Give me the second.

J.G.G. Because there are nine muses in harmony which polish human nature.

5. T. Name them.

J.G.G. Calliope, Clio. Euterpe, Melpomene, Terpsichore, Erato, Polyhymnia, Urania and Thalia.

6. T. And. what is the third reason?

J.G.G. Because there are nine orders of Angels in the celestial hierarchy.

7. T. Name them.

J.G.G. Cherubim and Seraphim, Thrones. Dominions, Principalities, Powers, Virtues. Archangels and Angels.

8. T. How many make a just and perfect Lodge?

J.G.G. Seven.

9. T. Why so?

J.G.G. For three reasons also.

10. T. Give me the first.

J.G.G. Because. in six days God created the Heavens, Earth, Sea and all that in them is, and rested on the seventh, when He declared all to be perfect.

11. T. What is the second?

J.G.G. Because there are seven liberal Arts and Sciences by which we improve our knowledge.

12.T. Name them.

J.G.G. Grammar, Logic, Rhetoric. Arithmetic, Geometry, Music and Astronomy.

13. T. And what is the third?

J.G.G. Because it is said there are seven Spirits standing before the Throne of the Lamb, offering up the prayers of the faithful.

14. T. How many form a Lodge of Fellow Crafts?

J.G.G. Five.

15. T. Why so?

J.G.G. Also for three reasons.

16. T. Give me the first.

J.G.G. Because there are five distinctions of time, which teach us to time our actions.

17. T. Name them.

J.G.G. Minutes, Hours, Days, Months, and Years

18. T. What is the second?

J.G.G. Because there are five Orders in Architecture which adorn or ornament our buildings.

19. T. Name them.

J.G.G. Tuscan, Doric, Ionic, Corinthian and Composite.

20. T. And what is the third?

J.G.G. Because there are five points of Fellowship which do or ought to unite Masons.

21. T. Name them.

J.G.G. Hand to hand. foot to foot. knee to knee. breast to

breast, and hand over back.

22. T. How many rule a Lodge?

J.G.G. Three.

23. T. Why so?

J.G.G. Also for three reasons.

24. T. Give me the first.

J.G.G. Because there are three terms in a syllogism by which we discover truth, the major and the minor proposition and the conclusion.

25. T. And what is the second ?

J.G.G. Because there are three sides in an equilateral triangle, which is an emblem of the third.

26. T. And what is the third?

J.G.G. Because there are Three Persons in the Holy Trinity-

Father, Son and Holy Ghost. One God.

27. Onmes. (All rise and give Sign). To Whom be all Glory, Honour and Praise, now, henceforth and evermore. Amen

(All resume seats).

SECTION III.

1. T.R.S.T.A. Wor. Senior Grand Guardian (S.G.G. rises and salutes), what in Masonry is said to represent the Son of Man?

S.G.G. The Perpend-ashlar.

2. T. What is the Perpend-ashlar called besides?

S.G.G. The Stone which the Builders rejected. which is now become the Chief Stone of the Corner, or the most perfect pattern for Masons to try their Moral jewels upon.

3. T. In what is it said to be the most perfect pattern?

S.G.G. In the three great principles of Masonry.

4. T. What are they ?

S.G.G. Brotherly Love, Relief and Truth.

5. T. Why Brotherly Love

S.G.G. Because none can show greater love to his Brethren than He who laid down His Life for them.

6. T. Why Relief?

S.G.G. Because He came to relieve them from the bonds of Sin and Death.

7. T. Why Truth?

S.G.G. Because He is Truth itself and the Giver thereof.

8. T. What is His name?

S.G.G. Emanuel.

9. T. What does that signify to the Brethren?

S.G.G. God be with us.

10. Omnes. (All rise and give Sign (2). May the God of Truth always be with us. to direct and assist us. Amen.

(All resume seats)

SECTION IV.

1. T.R.S.T.A. Wor. Junior Grand Guardian (J.G.G. rises and salutes), what was the first 'building under divine direction?

J.G.G. Noah's ark.

2. T. To what intent was it built?

J.G.G. To preserve the elect from the deluge.

3. T. How many persons were there preserved?

J.G.G. Eight ; four men and four women.

4. T. Name the men.

J.G.G. Noah, Japhet, Shem and Ham, all masons true.

5. T. How many pieces of work by men's hands were called Wonders of the World ?

J.G.G. Seven.

6. T. Name them.

J.G.G. The Tower of Babel, the Pyramids of Egypt, the Statue of Jupiter by Phidias at Olympia in the Peloponnesus, the Temple of Diana at Ephesus, the Tomb of Mausolus, King of Caria, the Pharos or Lighthouse at Alexandria in Egypt, and the Colossus at Rhodes.

7. T. How many persons were said to have been named before they were born?

J.G.G. Three.

8. T. Who were they?

J.G.G. Bezaleel, Maher-shallal-hashbaz and King Cyrus the Great.

9. T. What were they?

J.G.G. Bezaleel was the inspired workman of the Holy Tabernacle (where the Divine Schekinah resided and the ark of the Covenant was deposited) which afterwards became the model of King Solomon's Temple, and conforms to a pattern delivered on Mount Horeb by God to Moses, who afterwards became Grand Master of the Lodge of Israel: the second, the son of a Prophetess, as we read in the Prophecies of Isaiah, ch. viii; and the third, Cyrus the Great, was founder of the, Persian Monarchy, conqueror of Asia and restorer of the Holy Temple.

10. T. How many persons are said never to have died?

J.G.G. Two, Enoch and Elijah.

11. T. What were they?

J.G.G. Enoch was the fifth after Seth, and the seventh from Adam, who prophesied of the flood and general conflagration; and lest the, Arts and Sciences should slip from the knowledge of men, he erected two pillars, the one of brick, the other of stone, on which these Arts were engraven, to the end that if the pillar of stone should be destroyed by fire, the pillar of brick might remain, and if the pillar of brick was destroyed by water,

that of stone might remain, and which, we are told by Josephus, were to be seen in his day in the Land of Syria. The second, Elijah the Tishbite, who after working many miracles in the presence of the Kings and Princes of Israel in order to bring them back to the worship of the true God, was translated to Heaven in a chariot of fire.

12. T. What things ought Freemasons chiefly to commemorate?

J.G.G. Three great events,-The Creation of the World, Noah's Flood and the Redemption of Man.

15. T. To what intent?

J.G.G. To the Glory of God.

14. Omnes. (All rise and give Sign). To Whom be all Honour. Glory and Praise. now, henceforth and evermore. Amen.

(All resume seats).

SECTION V

1. T R.S.T.A. Wor. Senior Grand Guardian (S.G.G. rises and salutes) where was first a Chapter of the Order held?

S.G.G. On the holy top of Mount Moriah, in the Kingdom of Judea.

2. T. How did Mount Moriah become consecrated or called holy?

S.G.G. On account of three great offerings made thereon : 1st. Abraham. at the command of God, offering up his son Isaac; 2nd. the prayer and offering of King David for appeasing the pestilence; 3rd. the prayer and offering of King Solomon at the dedication of the Holy Temple.

3. T. Had Mount Moriah any equal to it in the world?

S.G.G. Only Mount Calvary.

4. T. How came Mount Calvary to be consecrated or called holy?

S.G.G. On account of one great offering made thereon.

5. T. What was it ?

S.G.G. The offering up of the Messiah for the redemption of the world.

6. T. Formerly talking of honours and dignities conferred upon you as a Freemason, I desire to know what was the first and highest honour ever conferred on Freemasons.

S.G.G. The descent of the Divine Schekinah, first at the consecration of the Holy Tabernacle, and afterwards at the dedication of the Temple of the Lord by King Solomon, placing itself on the Ark or Mercy-seat of the Holy of Holies, covered by the wings of the Cherubim, where it continued to deliver its oracular responses for several generations.

7. T. How many?

S.G.G. Fourteen.

8. T. Was the Schekinah ever removed?

S.G.G. It was.

9. T. Why so?

S.G.G. Because the Israelites proved unfaithful to their God.

10. Omnes. (All rise and give Sign). And so may the light of Masonry be removed from all who prove unfaithful to their God Amen.

(All resume seats).

SECTION VI.

1. T.R.S.T.A. Wor . Junior Grand Guardian (J.G.G. rises and salutes), talking of King Solomon's Temple, had Masons any place there?

J.G.G. They had.

2. T. What was it called?

J.G.G. The Middle Chamber.

3. T. What were the qualifications requisite to gain admittance to that Middle Chamber?

J.G.G. Fidelity, Hospitality, and Taciturnity.

4. T. When admitted, what did they see worthy of observation?

J.G.G. The Mosaic Pavement. the Blazing Star and the Tasselled Border.

5. T. What did the Mosaic Pavement represent?

J.G.G. The Law delivered by God to Moses on Mount Sinai.

6. T. Give to the Brethren the Sign of that Law.

J.G.G. Brethren I give you the Sign of that Law. (gives sign)

7. T. What does the Blazing Star represent?

J.G.G. The Glory of God appearing on Mount Sinai at the deliverance of that Law.

8. T. What does the Tasselled Border represent?

J.G.G. The ornaments of a virtuous life, living in conformity to that Law.

9. T. Had King Solomon's Temple any equal to it in the world?

J.G.G. Only the mystical Temple of Christ's body.

10. T. Do Freemasons expect any place there?

J.G.G. They do.

11. T. What is it called?

J.G.G. Also the Middle Chamber.

12. T. What are the qualifications requisite to gain admittance into this Middle Chamber?

J.G.G. Faith, Hope and Charity.

13. T. When admitted, what do you expect to see worthy of observation?

J.G.G. The Tressel-board, the Perpend-ashlar and the Broaching-turner.

14. T. How do you expect to find them placed?

J.G.G. The Tressel-board on the Mosaic Pavement, the Perpend-ashlar on the Blazing Star, and the Broaching-turner on the Tasselled Border.

15. T. What does the Broaching-turner represent to us?

J.G.G. Divine Grace penetrating our hard and stony hearts.

16. T. What is the. Perpend-ashlar?

J.G.G. The Great Architect of the Church who called Himself the Rose of Sharon and the Lily of the Valley.

17. T. And what the Tressel-board

J.G.G. The way of Salvation laid out to us in the Book of Glad Tidings.

18. T. What is that Book otherwise called?

J.G.G. The Holy Gospels.

19. Omnes. (All rise and give Sign). Blessed be God for giving us the Holy Gospels as the rule of our faith. Amen.

(All resume seats)

SECTION VII.

1. T.R.S.T.A. Wor. Senior Grand Guardian (S.G.G. rises and salutes). You erst have talked about religious things,

And of honours granted you by Kings,

Now, you must tell me, take Revelation quite away,

How you could walk so as not to go astray.

S.G.G. By doing as I would be done by (here he exhibits the Square)

Living in humility (here he exhibits the Level),

Walking uprightly with my God (here he exhibits the Plumb Rule),

So as to escape His iron rod.

2. T. The Compasses still you want (here he exhibits the Compasses),

S.G.G. I'd live contented with what's given,

And always thankful be to Heaven.

3. T. Thus far, my worthy friend and Brother, you have answered well, but know

That he who would obtain a Crown

Must act up to those glorious rules (here he points to the Bible)

Which God Himself lays down.

S.G.G. Uhto those glorious rules I would myself conform,

And with the Sword of Justice armed

I'd put the righteous Breastplate on

And Helmet of Salvation.

Thus armed, my friend, I would not fear to oppose

My King's, my Country's and Religion's foes.

4. T. Well done. Right Worthy and Highly Honoured Brother, pass ye on to higher honours. (S.G.G. resumes his chair).

The scene now changes to the T.W.R. In some Lodges the Tower is screened by a curtain which is only withdrawn during Sections VIII. and IX.

The Candidate is brought by the Grand Guarder to the north side of the T.W.R. and his attention is directed to the Steps, the Pedestal, the Shaft, the Capital, the Entablature, the Sphere upon it, the Open Book, the Word written, the door of the Dungeon and the Drawbridge and he is informed that he will receive information regarding all those in the succeeding Lectures.

He is told that he will now attempt to gain admission to the T.W.R. under the Characteristic name by which he will be known in the Order. His Characteristic is then placed on the landing-place at the top of the first -flight, which contains seven steps, and there he is supposed to be met by a Junior

Warden who will demand of him the Sign, Token and Word of an Apprentice Mason. It is then placed on the landing-place of the second flight, which contains five steps, where he is supposed to be met by a Senior Warden who will demand of him the Sign, Token and Word of a Fellow Craft Mason. It is then placed on the landing-place of the third flight, which contains three steps, where he is supposed to be met by a Right Worshipful Master who will demand of him the Sign, Token, and Word of a Master Mason.

The foregoing, so far as it applies to the following Section VIII may be explained as follows :

The Grand Guarder returns sword and proceeds to the Candidate in the West, and instructs him to have his Characteristic ready.

G.G. You now leave the Chapter and pass to the T.W.R. (leads Candidate to the north of T.W.R. steps).

The progress you have made since first you entered the Chapter, symbolically from the north, has been described in the Lecture to which you have just listened, and has brought you to the T.W.R. of R.F.R.S.T. through which you are now

about to pass in symbolism represented by the Characteristic which you have received.

Of the next four Sections of the Lecture : The first represents your entry into the T.W.R., and the second is the preliminary examination which you undergo therein.

The third and fourth I will refer to at a later stage. You will now figuratively ascend the first flight of seven steps by placing your Ch., on the first landing
(Candidate does so).

Here a Junior Warden meets you and demands the Sign, Token and Word of an Apprentice Mason, but as you were fully tested in the Three Degrees before your entry into the Chapter. it is not necessary for you to again give the proofs.

You will now ascend to the second flight of five steps, again placing your Ch., on the landing (done). Here a Senior Warden meets you and demands the Sign, Token and Word, of a Fellow Craft Mason. Having, satisfied him, you may now ascend the third flight of three steps placing you Ch., on the top as before (done). Here a Right Worshipful Master meets you and demands the Sign, Token and Word of a Master Mason, on receiving them he leads you to the Grand Porch and demands admission for you into the T.W.R.

SECTION VIII

or Ist. of the T.W.R.

G. Guarder knocks.

1. Watchman (rises) Who with such clamour disturbs the
T.W.R.?

G.G. 'Tis I (he, gives his own or the Candidate's name and
characteristic) by name,

Who, led by Ignorance, hither came.

2. W. Good's your title, but bad's your guide:

Who walk in darkness often slide

What do you seek?

G.G. I've often heard a Word was lost

But have not found it, to my cost

That Word I seek.

3. W. Step in there, and rest a while, where no noise was ever heard to disturb the harmony of the Brethren.

The Watchman opens West Door of the T.W.R, the Card with the Candidate's Characteristic is placed inside the Tower by the Grand Guarder, and the Watchman closes the door.

4. G.G. (knocks). Ho! Watchman, Ho ! what news from Sion?

5. W. Nothing yet that I rely on,

But party-coloured Fame

Passed by this way and something did proclaim

G.G. What did she say? The sense explain

And do not vary from the same.

6. W. She said that Beauty lies by three ruffians murdered,

Cain, Achin and Eni, one of whom I fear is there (pointing to the Candidate).

G.G. Try me, prove me, or disprove me, if you can; else love me.

The Badge of Innocence you see I wear,

Which proves that in blood I have no share.

7. W. If you are no man of blood,

You'll find nothing within this T.W.R. but what is good,

But you must for a while in bondage seem

Till Sir (the Christian name and Characteristic of the Grand Introducer and Examiner is here given) comes you to redeem
(Watchman resumes his seat).

SECTION IX.

or 2nd. of the T.W.R.

TEST QUESTION

Grand Introducer and Examiner (rises) Why does the Sun his glorious beams display

Within a Mason Lodge, or Moon reflect his ray

Why do the Star and circling G appear?

Why J and B two Chapters do bear?

Why were the Tassels to the Indented Border,

Or why the Moral Jewels laid in order?

Why the Mosaic Pavement, and the Stairs?

The Vow and Clothing after walking, Prayers?

Quick, answer these, then you're a man quite free

Without the trouble of further secrecy,

For you and they are both alike to me,

Tell me, why does the Guarder wear a Sword,

Or why the Guardian demands the Master Mason Password?

G. Guarder. The Sun directs us to the glorious light

Of Revelation, without which tis night

The Moon the Law of Nature does display,

Reflecting but a faint and glimmering ray.

The Star and circling G declare

The Schekinah, wherever it appear,

Whether on Sinai, Salem, or the place

Where the Eastern Magi saw the blessed face

Of the Redeemer, Who in Strength divine

Established His Church, the indented line.

The Pillars J. and B. import

That God alone is our support.

The Moral Jewels, laid on the Mosaic checkered way,

Teach us humbly both to do and say

By Tassels four the Virtues displayed are

Called Cardinal ; by slow degrees the stair

We must ascend to our perfection

And lest some surprise should happen.

We are led into the place

Where prayers are offered. and we see the face

Of our most honoured Master, and there repeat

An Obligation: and, our Freedom to complete,

Are with Innocence invested, whilst to our sense

The Beauties of a well-formed Lodge commence.

A Sign, a Token and a Word also

Are given to us that Brethren we may know.

The Guardian's question and the Guarder's Sword

Defend the Brethren, and he the Word.

If I have answered well. let me go free.

For much I long to dwell in liberty.

2. Grand Introducer and Examiner. How hard it is unto the
generous mind

And to the senses. long to be confined!

Now that the eye of Reason's opened wide,

And in the Wilderness no evil doth betide,

Go on, my worthy friend and Brother, but know,

If ever you return within this darksome dungeon once again

No light of Masonry you'll find to cheer your sense or ease your
Mason pain. (resumes seat).

3. G. Guarder. (turns the Candidate to the East). The Warder
will now set you free of the T.W.R.

4. Warder of Tower. Brother (giving his Christian name and
Characteristic) The Passing Fee, amounting to 2s. 6d. stg., or £
1 10s. Scots money, having been paid (being part of the dues of
the Candidate). I, as Warder of the T.W.R., now communicate
to you the Word and Signal which will set you free of the
T.W.R. (rises). (The Word and the Signal are communicated
both of which the Candidate repeats).

The Warder resumes his seat and the G.G. turns the Candidate
to face the T.W.R. so that he can see the East Door. The
Drawbridge is lowered, and the East Door is opened by the
Watchman and the Card with the Candidate's Ch., is
withdrawn from the Tower by the Grand Introductor and
Examiner, made to pass over the Bridge, and then returned to
the Candidate. The Watchman closes the East Door and raises
the Drawbridge. G.I. & E. & W. resume seats.

G. Guarder. This concludes the first step and second point of the Degree, and you are now beyond the Bridge. Three successive guides now conduct you to a Chapter Room, in which the Cabinet of Wisdom meets. The first the G.I. & E. who met you in the Grand Porch, he delivers you to the J.G.G., who demands of you the Master Mason's password. The J.G.G. acts as your second guide, and delivers you to a S.G.G., who demands the Sign, Token & Word of H.R.M. which you will remember and give. The S.G.G. is your third guide, and leads you to the Grand Master, who examines you as to your warrants to enter the Cabinet of Wisdom.

The next two sections of the Lecture, which are the third and fourth of the Degree, represent this examination, and consist of :-An account of the tests to which you were subjected from your passage up the fifteen steps until your ultimate release. And lastly, your experiences in the ascent of that Pillar, (The G.G. points to it, and to each of the parts thereof as they are mentioned) from the Pedestal, which in Word and. Sign are (the word and sign are given) : (Instructs Candidate) through the Shaft (in which is a winding stair of nine times seven steps), the Capital, the Lodge and Entablature, to the Sphere, and your subsequent descent and release after learning that the Words Jehovah, Jireh and the Master Mason's Word are

written upon an open Book. (The G.G. leads the Candidate back to his seat, resumes his station and draws sword).

SECTION X

or 3rd. of the T.W.R.

1 T.R.S.T.A. Wor. Senior Grand Guardian (S.G.G. rises and salutes), where have you been?

S.G.G. In the T.W.R. of R.F.R.S.T.

2. T. How did you get admittance to this T.W.R.?

S.G.G. By a winding stair composed of fifteen steps with three landing-places.

3. T. How many to the first ?

S.G.G. Seven.

4. T. Why so?

S.G.G. Because seven compose a just and perfect Lodge.

5. T. Whom did you meet there?

S.G.G. A Junior Warden.

6. T. What did he demand of you?

S.G.G. The Sign, Token and Word of an Entered Apprentice.

7. T. Which I also demand. Walk up in that Degree, and give the Sign, Token and Word (This is done to the J.G.G., who giving the E.A. Penal Sign, reports to the T.R.S.T.A. that the S.T. &W. are correct, and both Wardens resume chairs).

8. T. How many to the second.

S.G.G. Five.

9. T. Why so?

S.G.G. Because five form a Lodge of Fellow Crafts.

10. T. Whom did you meet with there?

S.G.G. A Senior Warden,

11. T. What did he demand of you ?

S.G.G. The Sign, Token and Word of a Fellow Craft.

12. T. Which I also demand. Walk up in that Degree, and give the Sign, Token and Word. (This done to the J.G.G., who, giving the F.C. Penal Sign, reports to the T.R.S.T.A. that the S.T. &W. are correct, and both Wardens resume chairs).

13. T. How many to the third?

S.G.G. Three.

14. T. Why so?

S.G.G. Because three rule a Lodge.

15. T. Whom did you meet with there?

S.G.G. A Master Mason.

16. T. What did he demand of you ?

S.G.G. The Sign, Token and Word of a Master Mason.

17. T. Which I also demand. Walk up in that Degree. and give me the Sign, Token and Word. (This is done to the T.R.ST.A.).

18. T. How did he dispose of you?

S.G.G. He led me to the Grand Porch.

19. T. Whom did you meet with there?

S.G.G. A Grand Introductor and Examiner. J1

20. T. What did he demand of you?

S.G.G. The Fellow Craft's password.

21. T. Which I also demand. (This is given).

22. T. How did he dispose of you ?

S.G.G. He delivered me. to a Junior Grand Guardian.

23. T. What did he demand of you?

S.G.G. The Master Mason password.

24. T. Which I also demand. (This is given):

25. T. How did he dispose of you ?

S.G.G. He delivered me to a Senior Grand Guardian.

26. T. What did he demand of you?

S.G.G. The first Sign, Token and Word of H.R.M.

27. T. Which I also demand? (This is done to the J.G.G., who giving the First Sign of H.R.M., reports to the T.R.S.T.A. that the S.T. & W. are correct. and both Wardens resume chairs).

28. T. How did he dispose of you?

S.G.G. He led me to the Grand Master.

29. T. What did he demand of you?

S.G.G. From whence I came.

30. T. From whence come you?

S.G.G. From the T.W.R. of R.F.R.S.T.

31. T. What recommendation do you bring from thence?

S.G.G. A hearty good wish to all my Brethren in character.

32. T. Can you describe this T.W.R. ?

S.G.G. Within this T.W.R. three rooms we find,

A first. a middle and an inner.

In the first we are entered; second, passed.

And third, are raised to honour,

33. T. Are there any more apartments in this T.W.R.?

A darksome dungeon, too. it hath,

Into which, whoe'er is thrown,

For evermore must toil beneath

The weighty Perpend-stone.

34. T. What did you see upon this T.W.R.?

S.G.G. A Lodge thereon in form was traced.

Whose Canopy was Heaven,

With Principles and Virtues graced,

Which make our mystic seven.

The Principles so grand and good,

In number are but three,

Brotherly Love, Relief and Truth,

By name they called be.

The Virtues are in number four,

Prudence and Fortitude,

Temperance, Justice : and no more

All cardinal virtues good.

35. T. Whom did you meet in this T.W.R?

S.G.G. The safety of the Royal Art,

The Warder of the T.W.R.,

Who for his fee, pronounced me free

A Word he gave, which now I have

The Bridge I then got o'er.

36. T. Give me that Word with the Signal?

S.G.G. (This is done and the S.G.G. resumes his chair)

SECTION XL

or 4th. of the T.W.R.

1. T.R.S.T.A. Wor. Junior Grand Guardian (J.G.G rises and salutes), where have you been?

J.G.G. In the Pedestal.

2. **T.** What is the Pedestal called?

J.G.G. Strength.

3. **T.** Give me the Pedestal in Word and Sign?

J.G.G. (This is done)

4. **T.** Whom did you meet with in the Pedestal?

J.G.G. Three young men.

5. **T.** What did they demand of you?

J.G.G.. What was strongest.

6. **T.** What answer did you give to each. of them?

J.G.G. To the first I answered "Wine," to the second " Women," to the third " the King".

7. **T.** Whom did you meet with further in the Pedestal?

J.G.G. Zerubbabel.

8. T. How did he dispose of you?

J.G.G. He led me from the Pedestal up the Shaft to the Capital.

9. T. How were you conducted?

J.G.G. By a winding stair composed of nine times seven.

10. T. What is the Shaft called?

J.G.G. Beauty.

11. T. And what the Capital?

J.G.G. Wisdom.

12. T. What did you see upon this Capital?

J.G.G. A Lodge and an Entablature.

13. T. What did you see upon that Entablature?

J.G.G. A Sphere representing the Universe.

14. T. What did you see upon that Sphere?

J.G.G. A Book open.

15. T. And what did you see thereon?

J.G.G. A Word written.

16. T. How was it distinguished?

J.G.G. By the Square, Level and Plumb-line under it, and the Compasses in the form of a Square over it, by which I knew it to be The Word.

17. T. Give me that Word?

J.G.G. (The Word is given).

18. T. How did Zertibbabel 'then dispose of you?

J.G.G. He led me down the Shaft through the Pedestal, and set me at liberty.

19. T. Before parting with you, what did he demand of you?

J.G.G. What was strongest.

20. T. And what is strongest?

J.G.G. Truth is strongest of all things.

21. Omnes. (All rise and give Sign). Glory be to the God of Truth, now, and evermore. Amen.

(All resume seats).

SECTION XII.

T.R.S.T.A. Right Worthy Brother (giving Candidate's Christian name and Characteristic), you ought now to perform a long, perilous and mystical journey : but, as the scenes in it can scarcely with propriety be depicted to mortal eyes, I will, with the consent of these Brethren, admit you at once to the Cabinet of Wisdom. You will, therefore, take your place among us, and listen to the following portions of the Lecture, which will explain the journey you are supposed to have accomplished.

(The Grand Marischal conducts the Candidate to a seat in the north, and adjacent to his own. The Grand Master of Ceremonies proceeds to the Altar and turns Bible to face the West, also placing the kneeling stool on the west side of the Altar, then salutes and resumes his seat).

1. T.R.S.T.A. Wor. Senior Grand Guardian (S.G.G. rises and salutes), where have you been?

S.G.G. Travelling the wide world.

2. T. In quest of what?

S.G.G. The Holy Rock, or Mount of Adamant

3. T. How did you arrive at it?

S.G.G. O'er mountain tops, through deserts wide, and perils great I ran,

Until the Holy Rock I spied of my salvation.

4. T. What did you see there?

S.G.G. A Fountain issuing from the side of a rock

5. T. What heard you there ?

S.G.G. The voice of the Lamb.

6. T. What did it express?

S.G.G. "Come and drink."

7. T. What more did you see upon this Rock?

S.G.G. A great Church in a great City.

8. T. How was the City founded?

S.G.G. Neither in blood nor in iniquity, but in Righteousness and Truth.

9. T. Why neither in blood nor in iniquity?

S.G.G. Because it is said : " The stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood and stablisheth a city by iniquity.

10. T. Why in Righteousness and Truth?

S.G.G. Because they are stable as a Rock.

11. T. How was the City inhabited?

S.G.G. By " kindreds and tongues and nations."

12. T. How was it guarded?

S.G.G. By a band of Angels with flaming swords.

13. T. What was it called?

S.G.G. " The Lord is there " or Jehovah Shammah."

14. T. Whereabouts was your Church situated?

S.G.G. In the centre.

15. T. Of what form?

S.G.G. A regular square Cross.

16. T. How long?

S.G.G. From East to West.

17. T. Why so?

S.G.G. Because the Glory of God appears in the East and disappears in the West, and therefore all Churches, Chapels and places of Religious Worship are, or ought to be, so situated.

18. T. How broad?

S.G.G. From North to South.

19. T. How high?

S.G.G. Height immeasurable.

20. T. How deep?

S.G.G. Depth unfathomable.

21. T. What did you hear?

S.G.G. The voice of the Grand Architect.

22. **T.** What did it express?

S.G.G. Come unto me, all ye that labour and are heavy laden, and I will give you rest.

23. **T.** Did you work and labour at the building of the Church?

S.G.G. I did.

24. **T.** What were your wages?

S.G.G. The hopes of a Kingdom.

25. **T.** What Kingdom?

S.G.G. Not of this world.

26. **T.** (All rise and give Sign).

May you and I and every Brother, both present and absent, so labour and work that we may come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an

innumerable company of angels, to the general assembly and church of the first-born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant: where our sun shall no more go down. neither shall our moon withdraw itself, for the Lord shall be our everlasting light, and the days of our mourning shall be ended.

(All complete Sign and resume their seats)

SECTION XIII.

1. T.R.S.T.A. Wor. Junior Grand Guardian (J.G.G. rises and salutes), where have you been?

J.G.G. In the Middle Chamber.

2. T. What did you see in the Middle Chamber?

J.G.G. The three great Lights of Masonry.

3. T. What are they?

J.G.G. The Natural, Mosaic and Christian Laws.

4. T. What did you see by the assistance of the three great lights, in this Middle Chamber?

J.G.G. The Furniture of the Lodge.

5. T. What are these?

J.G.G. The Bible, Square and Compasses.

6. T. As the Furniture of a Lodge, what does the Bible teach you?

J.G.G. Conformity to God's Law.

7. T. And what the Square?

J.G.G. To do as I would be done by.

8. T. And what the Compasses?

J.G.G. To live within due bounds.

9. T. Still by the assistance of the three great Lights what more did you see in this Middle Chamber?

J.G.G. The Moral Jewels.

10. T. What are they?

J.G.G. The Square, Level and Plumb-line.

11. T. What does the. Square teach you as a Moral jewel?

J.G.G. Justice in all our actions.

12. T. And what the Level?

J.G.G. Humility in heart and behaviour.

13. T. And what the Plumb-line?

J.G.G. Uprightness in thought and intention.

14. T. Whom did you meet in this Middle Chamber?

J.G.G. Three wise men.

15. T. How did they dispose of you?

J.G.G. They led me to the Cabinet of Wisdom.

16. T. How were you conducted?

J.G.G. By a Blazing Star appearing in the East.

17. T. What is meant by the Cabinet of Wisdom?

J.G.G. An ox's stall.

18. T. Whom did you meet with in the same Cabinet of Wisdom?

J.G.G. A most glorious Brother, his most Holy Spouse and the ever-blessed Word.

19. T. Name them?

J.G.G. Joseph, Mary and Jesus..

20. Omnes. (All rise and give Sign). To Him as is most due, we ascribe all Glory, Honour Might, Majesty and Dominion, now and evermore. Amen!

(All resume seats).

SECTION XIV

1. T.R.S.T.A. Wor. Senior Grand Guardian (S.G.G. rises and salutes), since opening the Chapter, what have we been doing?

S.G.G. Seeking a Word which was lost, and which by your assistance we have now found.

2. T. When was the Word lost?

S.G.G. The Word was lost unto the sons of men

When the Saviour descended to the infernal den.

3. T. When was the Word found?

J.G.G. When He triumphant rose.

O'er Sin and Death, our sempiternal foes.

4. T. What for us did the Word?

S.G.G. Lived thirty-three years and a half upon earth, left a bright and shining example for us to follow, suffered a painful

and ignominious death for our salvation, and afterwards ascended into the Lodge of Heaven, where he continues with the Holy Ghost to make intercessions for us with the Father. Three Persons in One Godhead.

5. Omnes. (All rise and give Sign). To Whom be all Glory, Honour and Praise, now, henceforth, and evermore. Amen.

The Brethren do not complete Sign, but remain standing for the next Section, with the first part of the Penal Sign.

SECTION XV

1 T.R.S.T.A. Wor. Junior Grand Guardian. What did the Word express?

J.G.G. 'Tis finished! the Redeemer cried,

And lowly bowed His gracious head

And soon the fainting sacrifice

Sunk down to regions of the dead.

2. T. 'Tis done! 'tis done! the noble work is done,

For men and angels far too great,

Which none but God's Eternal Son

Durst attempt or could complete.

There should be a short pause during which suitable music may be played, the Brethren then complete the Penal Sign, and resume their seats.

CLOSING

T.R.S.T.A. Has any Brother anything further to propose for the good of the Order, or of this Chapter in particular?

(Any competent business will be transacted).

T.R.S.T.A. o. (All rise). All the business having been transacted I declare Provincial Grand Chapter closed.-(he knocks o.).

The knocks are repeated by the Senior and Junior Grand Guardians, and by the Grand Guarder and his Deputy.

The T.R.S.T.A. then gives the Penal Sign, in which he is followed by all present, and thereafter all resume their seats.

The Grand Marischal conducts the Candidate to the door of the Chapter, where he is received by the D.G.G. and then resumes his seat.

If the Chapter is adjourned, the Grand Chaplain proceeds to the Altar and closes Bible and places Square and Compasses thereon.

Rosy Cross

The tradition connected with the R.S.Y.-C.S. or second Degree of the Royal Order, is that King Robert the Bruce having received great service from a party of Masons who had fought under him in the Battle of Bannockburn on Summer St. John's Day, 1314. conferred on them the civil rank of Knighthood, with permission to them to accord it in their Grand Lodge to those faithful and patriotic Brethren who might succeed them, so that the Degree is, strictly speaking, a civil Order granted to Scottish Masons. Originally none were entitled to it but Scotsmen. or perhaps their allies, the Irish, and there were only sixty-three members. That number has been since much extended, and Masons of other nations are allowed to participate in the honour provided they shall first have taken the Degree of H.R.M. in a Chapter holding of the Grand Lodge of the Order.

A Grand Lodge or Council of Knights of the R.S.Y.- C.S. is arranged similarly to a Chapter of the Order of H.R.M. Two Chambers are sufficient, viz., The Preparation Room and the Reception Room. The T.W.R. is. not required.

The Altar and pedestals are covered with green cloths with fringes of the same colour.

A sword and a trowel for each Candidate are placed beside the Bible on the Altar. The Office-bearers and Knights occupy the same places as in the Chapter of H.R.M. The Knights when entering the Lodge or Council, when opened, give the sign of the R.S.Y-C.S. with a how, and take their places without further ceremony.

Opening of the Provincial Grand Lodge or Council.

The Provincial Grand Master calls the Knights to order by giving one knock, the Knights rise and the Grand Guarder draws his sword.

P.G.M. Wor. Junior Grand Warden:

Since 'tis the first of Masons' care

To see that we well guarded are,

Pray, Brother Knight, examine straight

If our Grand Guarder's at the gate.

Junior Grand Warden (no sign)

He there doth stand, and I dare say,

Will keep all Cowans far away.

P.G.M. I declare Provincial Grand Lodge open (gives knocks of the Degree, which are repeated by the Senior and Junior Grand Wardens and by the Grand Guarder and his Deputy).

P.G.M. And this shall be your Sign (gives Sign, in which he is followed by all present, and the Knights resume their seats).

The Grand Chaplain proceeds to the Altar and opens the Bible at the Book of Malachi, placing thereon Square and Compasses (points to the west). The Sword and Trowel being placed upon the cushion on the north and south side of the Bible respectively.

Reception of the Candidate

Provincial Grand Master. Brother Grand Introductor and Examiner, go and examine the Candidate on the Degree of H.R.M. If you are satisfied, You will, desire the Deputy Grand Guarder to conduct him to the door.

The examination having taken place, the Candidate is brought to the door clothed as a Brother of H.R.M.

D.G.G. (gives knocks of the Degree).

Grand Guarder (rises and salutes.) Right Worshipful Provincial Grand Master, there is a report.

P.G.M. Brother Grand Guarder, you will enquire who seeks admission.

G.G. (goes outside, closing the door). Whom have you here?

D.G.G. Brother (gives Surname), a worthy 'Brother of Heredom, who requests the Grand Lodge to confer on him the honour of Knighthood of the R.S.Y.-C.S. as a reward for his faithful services.

G.G. Halt, while I report to the Right Worshipful Provincial Grand Master.

G.G. (closes the door, advances, and salutes) Right Worshipful Provincial Grand Master, at the door of the Lodge stands Brother (giving. Christian name and Characteristic), a worthy

Brother of Heredom, who requests the Grand Lodge to confer on him the honour of Knighthood of the R.SY-C.S. as a reward for his faithful services.

P.G.M. Let him be admitted.

The Candidate and the Grand Introductor and Examiner are admitted by the Grand Guarder, who closes the door.

The Grand Introductor and Examiner and the Grand Guarder resume their seats.

The Grand Wardens proceed to the door and receive the Candidate, then with the Senior Grand Warden on his left, the Junior Grand Warden on his right, he is lead forward by the hand to the west side of the Altar.

The Provincial Grand Master leaves the Chair, and with the Grand Sword Bearer and Grand Banner Bearer proceeds to the Altar. When at the Altar, the Sword and Banner Bearers will stand one pace to the rear of the P.G.M.

P.G.M. What is your Christian name and Characteristic?

The Candidate gives his Christian name and Characteristic.

P.G.M. You will kneel on both knees.

The Sword is placed on the Candidate's right hand by the Senior Grand Warden, and the Trowel in his left by the Junior Grand Warden, the Candidate resting both hands on the Bible, the Sword and the Trowel pointing upwards.

The other Knights rise and form a circle round the Altar.

When the Circle has been completed under the guidance of the Grand Master of Ceremonies, the Grand Wardens will take three paces to the rear, draw Swords, and remain at the Salute for the Obligation, when they return to the carry.

P.G.M. You will mentally assent to the following Obligation which I shall now recite.

In presence of that God we all revere,

And of these worthy Knights assembled here,

I do promise and protest

To conceal within my breast,

All knightly Secrets I may now receive,

And that I never will them speak or give

To mortal, day or night,

Except unto a Rosicrucian Knight.

Or in the Grand Lodge perfect and complete

In due and proper form, as they do meet,

Unless unto the Grand Lodge it seems fit

Such special powers and privileges to commit,

And that I will not from this Grand Lodge roam

To form unlawful Lodges of my own.

All this you promise to observe, do you not?

(Candidate assents). Repeat after me.

And so I say, God grant me aid

To keep this solemn vow I've made.

The Banner Bearer hands the Banner of the Order to the
Provincial Grand Master.

P.G.M. (waving the Banner thrice over the Candidate's head).

When Sanballet Jerusalem distressed

With sharp assaults in Nehemiah's time,

The Jews themselves for work or war addressed.

And did repair their walls with stone and lime.

One hand the Sword against the foe did shake,

The other hand the Trowel up did take.

Oh! valiant minds, lo! here's a worthy part,

The Jews quailed not at ruin of their wall,

But, champion-like, improved Freemasons' art

Which does infer this lesson unto all,

That, to defend our country dear from harm,

For work or war we either hand should arm.

The Provincial Grand Master returns the Banner to the Banner Bearer. The Grand Wardens draw swords and salute. The Sword Bearer then presents the Grand Sword to the Provincial

Grand Master, who gives the Candidate three strokes with it on the shoulder.

P.G.M. By virtue of the special powers vested in me, I create and constitute you a Knight of the Rosy Cross, to enjoy, under all the Obligations you have contracted, the prerogatives belonging to this honourable Order. Rise Sir (Christian name and Characteristic). (The Candidate rises).

The Provincial Grand Master returns the Grand Sword, to the Sword Bearer, and the Grand Wardens recover from the salute and return swords.

The Candidate then retires (facing East), assisted by the Grand Marischal, and takes his position between the Grand Wardens.

The Provincial Grand Master instructs the Senior Grand Warden to give the Candidate the Sign, Token, and Word of the Degree, and invest him with the Insignia of the Order. The P.G.M. returns to the East, and with the exception of those engaged in the investiture, all resume seats.

The S.G.W. now moves to the front of the Candidate and the Third Grand Steward bearing the Star, Garter, and Sword and

Belt, upon a green cushion, and the Fourth Grand Steward the Apron of Knighthood and green Cordon in a similar manner, now take position on the left of the Senior Warden, facing North. The Candidate is then instructed in the S.T. & W_ and invested with the green Cordon above the crimson one, but over the right shoulder and under the left arm, the Apron, Star, Garter, Sword, etc. The Grand Marischal will assist as necessary during the investiture.

After the investiture, the Stewards return the cushions to the Regalia table and resume their seats. The Grand Wardens and the new Knight retire to the West, and remain standing, facing East, for the Lecture.

Lecture

1. Provincial Grand Master. o. (All rise and form circle.) Wor Senior Grand Warden.

Pray tell me. for I'm at a loss,

Are you a knight of R.SY-C.S.?

S.G.W. A Rosicrucian Knight I am regularly made

To do what's just and shun all harm I ne'er shall be afraid.

2. P.G.M. Where on this honour did you light

Of being made a Rosicrucian Knight?

S.G.W. In Lodge complete, all Knights of fame,

And from Grand Master of the same.

3. P.G.M. How by this honour did you come?

Tell me with your Character and name.

S.G.W. At my own desire advanced

I was incarcerated in Tower

By just essaye and passing fee

Released, then raised to Power

A Cabineter being made,

Degree of honour great

And for my faithful services

I'm since a Knight create.

My proper name and Character,

With " Sir--- thereto conjoined,

Is A.B.-as on record you'll find.

(A is the baptismal name and B is the Characteristic of the speaker).

4. P.G.M. How many is the number meet.

To form a Knighthood Lodge complete?

S.G.W. Sufficient is the number three,

Though oft-times many more there be.

5. P.G.M. Why is it said that three will do?

Tell me this and tell me true.

S.G.W. Because there is a righteous God

In Heaven, we Father call

His only Son, our Saviour, Christ,

Who suffered for us all

The Holy Ghost the Comforter

The Great and mighty Three,

Yet Three in One, with Whom we hope

Eternally to be.

6. P.G.M. Who was your Introducutor, friend,

When you for Knighthood did attend ?

S.G.W. Grand Guarder led me to the Gate,

He knocked : I got admittance straight,

Received between two Wardens Grand,

Who led me on by either hand,

Till I before Grand Master came,
Who asked my Character and name,
And made me kneel down at his feet.

7. P.G.M. What did you there and then repeat?

S.G.W. A solemn Obligation I did take,
And vow most willingly did make.

8. P.G.M. If you in substance can rehearse the same
I will declare you to be a Knight of Fame.

S.G.W. I then did promise and protest
To conceal within my breast
All Knightly Secrets I should then receive;
And that I never would them speak or give
To Mortal, day or night,
Except unto a Rosicrucian Knight.
Or in a Grand Lodge perfect and complete,

In due and proper form as they do meet.

And now I say, God grant me aid

To keep this solemn vow I made.

9. P.G.M. What ceremonials more were used

When you for Knight were introduced?

S.G.W. On bended knee I there was placed,

With the Sword in my right hand,

The Trowel also in my left,

While Knights did round me stand.

Then o'er my head in solemn form

Three times the Banner passed

I eke three strokes on back received

With Sword; upreared at last.

A Sign & Token, each of which

Did form a Cross complete

A Word also I did receive

So soon as on my feet.

10. P.G.M. What said the Grand, when you were placed

With Sword in your right hand,

And while the Banner waving was?

Answer, at my command.

S.G.W. When Sanballat Jerusalem distressed

With sharp assaults in Nehemiah's time,

The Jews themselves for war or addressed,

And did repair their walls with stone and lime.

One hand the sword against the foe did shake,

The other hand the trowel up did take,

Oh valiant minds, lo! here's a worthy part

The Jews quailed not at ruin of their wall

But champion-like improved Freemasons art,

Which does infer this lesson unto all,

That to defend our country dear from harm

For war or work we either hand should arm.

11. P.G.M. The Sign and Token, each of which,

To you a cross appeared

You'll show to me, and name the Word,

Received on feet upreared.

S.G.W. The Sign is this; the Token thus I give ;

(The Grand Wardens advance within the circle to give the token

I.N.R.I.- the Word which I did then receive.

12. P.G.M. The meaning of that Word you must explain,

Whether it sacred is, or is profane.

S.G.W. Sacred it is, without dispute,

If rightly understood

Though much it was profaned by those

Who shed sweet Jesus' blood.

The initials four on label placed

O'er our dear Saviour's head,

The letters are which form the Word

In Scripture to be read.

The " I " sweet Jesus' name doth mean,

" N - for Nazareth use,

"R " stands for Rex. in Scots, the King.

Of " I " which constitutes Jews.

13. P.G.M. To what intent established was

The Knighthood of the R.S.Y.-C.S. ?

S.G.W. To mind us of that tree that bore

The lovely Sharon rose,

Which Jesus was, and lily fair

That in the valley blows.

14. P.G.M. What doth this Order teach to. you?

(I hope you now to me will show). (This last line is optional).

S;.G.W. To put my whole belief and trust

In Jesus, Son of God,

By Pilate's orders crowned with thorns

And scourged with a rod,

Who for men's sins upon a Cross

Between two thieves did die

From thence descended into hell,

Now sits enthroned on high

Until the Day of judgment; when

He shall return again .

With mighty power and righteousness

To judge all sons of men.

The living and the dead shall rise

At the last trumpet's sound

To hear their sentences pronounced

By Him, their judge profound.

It also teaches me to hope

In my dear Saviour's death,

To obtain remission of my sins

And that alone by faith

And that I in that Day shall stand

Before the Lord of might,

Whom I shall see with these same eyes

To which He now gives sight,

Then shall our Saviour Jesus Christ

The sheep from goats divide,
That He may give Eternal Life
To those whom He hath tried,
Within His Lodge celestial
For evermore to rest,
With all the holy company
Of saints and angels blessed,
Who serve the Glorious -Trinity
The Three in One adore.

P.G.M. (all give Sign). To Whom be all

Dominion Power,

And Praises evermore

Omnes. Amen. (The Knights remain standing until the P.G.M. resumes the Chair, then all resume their seats).

CLOSING.

P.G.M. Has any Knight anything further to propose for the good of the Order, or of this Provincial Grand Lodge in-particular ?

(Any competent business will be transacted).

P.G.M. o. (All rise). All the Business having been transacted I declare Provincial Grand Lodge closed (gives knocks of the Degree).

The knocks are repeated by the Senior and Junior Grand Wardens, and by the Grand Guarder and his Deputy. The Grand Chaplain proceeds to the Altar, and closes the Bible, bows and resumes station.

The P.G.M. then gives Sign, in which he is followed by all present, and thereafter all remain standing for the Recession

Order of Recession.

After the closing, the Grand Marischal and his Deputy escort the Grand Wardens to the East (south side), and then take position on the north side of the Altar, facing west. The Grand

Chaplain proceeds to the Altar, removes the Bible, &c., and cushion, and takes position at rear of the Marischals. The Prov. Grand Master vacates the Chair, and the Grand Sword Bearer moves forward keeping three paces in front. and the Grand Banner Bearer follows three paces behind. The Grand Wardens move to the positions in rear of the Banner, and the remaining Office-Bearers, &c., follow in order of rank as indicated. When the Sword Bearer is three paces from the Chaplain and Marischals, these Officers move forward leading the Recession.

The door of the Lodge is now opened by the Grand Guarder. On arriving at the door, the Marischals fall out of the formation and face inwards whilst the Recession passes. The formation of Recession to be

as follows :-

Deputy Grand Marischal. Grand Marischal.

Grand Chaplain

(Carrying Bible)

Grand Sword Bearer.

Provincial Grand Master.

Grand Banner Bearer.

Junior Grand Warden. Senior Grand Warden.

Past Provincial Grand Masters.

Deputy Prov. Grand Master.

Past Deputy Prov. Grand Masters.

Grand Treasurer. Grand Secretary.

2nd. Grand Steward. 1st. Grand Steward.

4th. Grand Steward. 3rd. Grand Steward.

