

Second Degree Tracing Board

from the connection of its meshes, denotes unity; lily-work, from its whiteness, peace; and pomegranates, from the exuberance of their seed, denote plenty. There were two rows of pomegranates on each chapter, one hundred in a row. Those pillars were further adorned with two spherical balls, on which were delineated maps of the celestial and terrestrial globes, pointing out 'Masonry universal.' They were considered finished when the network or canopy was thrown over them.

They were set up as a memorial to the children of Israel of that miraculous pillar of fire and cloud, which had two wonderful effects: the fire gave light to the Israelites during their escape from their Egyptian bondage, and the cloud proved darkness to Pharaoh and his followers when they attempted to overtake them. King Solomon ordered them to be placed at the entrance of the Temple as the most proper and conspicuous situation for the children of Israel to have the happy deliverance of their forefathers continually before their eyes, in going to and returning from Divine worship.

At the building of King Solomon's Temple an immense number of Masons were employed; they consisted of Entered Apprentices and Fellow-Crafts; the Entered Apprentices received a weekly allowance of corn, wine, and oil; the Fellow-Crafts were paid their wages in specie, which they went to receive in the middle chamber of the Temple. They got there by the porchway or entrance on the south side. After our ancient Brethren had entered the porch they arrived at the foot of the winding staircase, which led to the middle chamber. Their ascent was opposed by the Junior Warden, who demanded of them the pass grip and the pass word leading from the first to the second degree.

The pass grip you are all in possession of, and the pass word I dare say you recollect, is Shibboleth; Shibboleth denotes plenty, and is here depicted by an ear of corn near to a fall of water. The word Shibboleth dates its origin from the time that an army of Ephraimites crossed the river Jordan in a hostile manner against Jephtha, the renowned Gileaditish general; the reason they assigned for this unfriendly visit was that they had not been called out to partake of the honours of the Ammonitish war; but their true aim was to partake of the rich spoils with which, in consequence of that war, Jephtha and his army were then laden. The Ephraimites had always been considered a clamorous and turbulent people, but then broke out into open violence, and after many severe taunts to

1. Some workings insert here a lengthy historical account of Jephtha and of his warfare with the Ammonites which apart from being a great strain on the memory is irrelevant to the explanation of the word.

the Gileadites in general threatened to destroy their victorious commander and his house with fire. Jephtha, on his part, tried all lenient means to appease them, but finding these ineffectual had recourse to rigorous ones; he therefore drew out his army, gave the Ephraimites battle, defeated and put them to flight; and to render his victory decisive and to secure himself from like molestation in future, he sent detachments of his army to secure the passages of the river Jordan, over which he knew the insurgents must of necessity attempt to go, in order to regain their own country, giving strict orders to his guards that if a fugitive came that way, owning himself an Ephraimite, he should immediately be slain; but if he prevaricated, or said nay, a test word was to be put to him to pronounce, the word Shibboleth. They, from a defect in aspiration peculiar to their dialect, could not pronounce it properly, but called it Sibboleth, which small variation discovered their country and cost them their lives. And Scripture informs us that there fell on that day, on the field of battle and on the banks of the Jordan, forty and two thousand Ephraimites. And as Shibboleth was then a test word to distinguish friend from foe, King Solomon afterwards caused it to be adopted as a pass word in a Fellow-Crafts' Lodge to prevent any unqualified person ascending the winding staircase which led to the middle chamber of the Temple.

After our ancient Brethren had given those conclusive proofs to the Junior Warden he said "Pass, Shibboleth." Then they passed up the winding staircase, consisting of three, five, seven, or more steps. Three rule a Lodge, five hold a Lodge, seven or more make it perfect. The three who rule a Lodge are the Master and his two Wardens; the five who hold a Lodge are the Master, two Wardens, and two Fellow-Crafts; the seven who make it perfect are two Entered Apprentices added to the former five. Three rule a Lodge because there were but three Grand Masters who bore sway at the building of the first Temple at Jerusalem, namely, Solomon King of Israel, Hiram King of Tyre, and Hiram Abiff. Five hold a Lodge, in allusion to the five noble orders of Architecture, namely, the Tuscan, Doric, Ionic, Corinthian, and Composite. Seven or more make a perfect Lodge, because King Solomon was seven years and upwards in building, completing, and dedicating the Temple at Jerusalem to God's service. They have likewise a further allusion to the seven liberal Arts and Sciences, namely, Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.

After our ancient Brethren had gained the summit of the winding staircase, they arrived at the door of the middle chamber, which they found open, but properly tyled against all under the Degree of a Fellow-Craft by the Senior Warden,

who demanded of them the sign, token, and word of a Fellow-Craft. After they had given him those convincing proofs he said 'Pass, JACHIN'. They then passed into the middle chamber of the Temple where they went to receive their wages, which they did without scruple or diffidence; without scruple, well knowing that they were justly entitled to them, and without diffidence, from the great reliance they placed on the integrity of their employers in those days.

When our ancient Brethren were in the middle chamber of the Temple their attention was peculiarly drawn to certain Hebrew characters which are here depicted by the letter G, (*the Immediate Past Master gives a single knock, followed by the Wardens*) denoting God (*all stand to order with the sign of Reverence*) the Grand Geometrician of the Universe, to whom we must all submit, and whom we ought humbly to adore.

### CEREMONY OF RAISING TO THE THIRD DEGREE

(*The Lodge is opened in the Second Degree, and the Candidate is examined in the following catechism which he should have committed to memory.*)

W.M.

Brethren, Bro. A. B. is this evening a Candidate to be raised to the Third Degree, but it is first requisite that he give proofs of proficiency in the Second. I shall therefore proceed to put the necessary questions. How were you prepared to be passed to the Second Degree?

Can.

In a manner somewhat similar to the former, save that in this Degree I was not hoodwinked.<sup>2</sup> My left arm, breast, and right knee were made bare, and my left heel was slipshod.

W.M.

On what were you admitted?

Can.

The Square.

W.M.

What is a Square?

Can.

An angle of 90 degrees, or the fourth part of a circle.

W.M.

What are the peculiar objects of research in this Degree?

Can.

The hidden mysteries of Nature and Science.

W.M.

As it is the hope of reward that sweetens labour, where did our ancient Brethren go to receive their wages?

Can.

Into the middle chamber of King Solomon's Temple.

W.M.

How did they receive them?

1. The Hebrew letters referred to are those spelling Jahweh or Jehovah, for which the letter G is now substituted.
2. Other workings have "I was not deprived of metals nor hoodwinked."

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- Can. Without scruple or diffidence.  
 W.M. Why in this peculiar manner?  
 Can. Without scruple, well knowing they were justly entitled to them; and without diffidence, from the great reliance they placed on the integrity of their employers in those days.
- W.M. What were the names of the two great pillars which were placed at the porchway or entrance of King Solomon's Temple?  
 Can. That on the left was called Boaz, and that on the right, Jachin.
- W.M. What are their separate and conjoint significations?  
 Can. The former denotes in strength, the latter, to establish; and when conjoined, stability, for God said, "In strength will I establish this Mine house to stand firm for ever."<sup>1</sup>
- W.M. These are the usual questions. I will put others if any Brother wishes me to do so. (*But this right is seldom exercised*).
- W.M. Do you pledge your honour as a man and your fidelity as a Craftsman that you will steadily persevere through the ceremony of being raised to the sublime Degree of a Master Mason?  
 Can. I do.
- W.M. Do you likewise pledge yourself, under the penalty of both your Obligations, that you will conceal what I shall now impart to you with the same strict caution as the other secrets in Masonry?  
 Can. I do.
- W.M. Then I will entrust you with a test of merit, which is a pass grip and a pass word, leading to the degree to which you seek to be admitted. The pass grip is given by a distinct pressure of the thumb between the second and third joints of the hand. This pass grip demands a pass word, which is TUBAL CAIN. Tubal Cain was the first artificer in metals. The import of the word is worldly possessions. You must be particularly careful to remember this word, as without it you cannot gain admission into a Lodge in a superior Degree. Pass, Tubal Cain.  
 (*The Senior Deacon conducts the Candidate to the door, instructing him to salute the Worshipful Master with the signs of the first two Degrees. He retires to be prepared for the Third Degree; both arms, both breasts, and both knees are made bare, and both heels are slipped. He wears the Fellow Crafts apron. In the meantime the Lodge is opened in the Third*

1. See note p. 122.

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- Degree. *The Deacons lay a sheet along the mid line of the Lodge some five feet west of the Worshipful Master's pedestal; on this sheet is depicted the 'open grave', surrounded by skulls and cross-bones. In a few Lodges there is an actual grave-trap in the floor. The practice of using a real coffin is almost but not quite extinct. Sometimes real or plastic 'emblems of mortality' are used. When all is ready the Tyler gives the Second Degree knocks).*  
 I.G. (*With step and Penal sign of Third Degree*) Bro. Junior Warden, there is a report.  
 J.W. (*With step and sign*) Worshipful Master, there is a report.
- W.M. Brother Junior Warden, inquire who wants admission.  
 J.W. (*Cuts sign*) Bro. Inner Guard, see who wants admission.
- I.G. (*Cuts sign, opens the door*) Whom have you there?  
 Ty. Bro. A. B., who has been regularly initiated into Freemasonry, passed to the Degree of a Fellow-Craft, and has made such further progress as he hopes will entitle him to be raised to the sublime Degree of a Master Mason, for which ceremony he is properly prepared.
- I.G. How does he hope to obtain the privileges of the Third Degree?  
 Ty. By the help of God, the united aid of the Square and Compasses, and the benefit of a pass word.
- I.G. Is he in possession of the pass word?  
 Ty. Will you prove him? (*The Inner Guard extends his right hand, and receives the pass grip and pass word from the Candidate*).
- I.G. Halt, while I report to the Worshipful Master. (*Closes door, takes step and sign*) Worshipful Master, Bro. A. B. who has been regularly initiated into Freemasonry, passed to the Degree of Fellow-Crafts, and has made such further progress as he hopes will entitle him to be raised to the sublime Degree of a Master Mason, for which ceremony he is properly prepared.
- W.M. How does he hope to obtain the privileges of the Third Degree?  
 I.G. By the help of God, the united aid of the Square and Compasses, and the benefit of a pass word.
1. At a well-known Masonic outfitters I saw a goodly array of realistic skulls and cross-bones in plastic. On my remarking to the attendant that I supposed these were for the higher degrees (particularly Knights Templar and Rose Croix) he assured me that they were also sold for use in the Third Degree ceremonies.

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- W.M. We acknowledge the powerful aid by which he seeks admission ; do you, Bro. Inner Guard, vouch that he is in possession of the pass word ?
- I.G. I do, Worshipful Master.
- W.M. Then let him be admitted in due form. Brother Deacons.
- (At this point all lights are extinguished in the Lodge except the candle by the Worshipful Master's pedestal. The Junior Deacon places the kneeling stool in position, and both Deacons proceed to the door. The Inner Guard opens it, presents the extended points of a pair of compasses to the Candidate's breasts, and holds the compasses above his head to show that he has done so. The Senior Deacon leads the Candidate to the kneeling stool).
- S.D. Advance as a Fellow-Craft, first as an Entered Apprentice.
- (Candidate takes step and gives First Degree sign then another step and the sign of the Second Degree).
- W.M. Let the Candidate kneel while the blessing of Heaven is invoked on what we are about to do.
- (Worshipful Master gives one knock, repeated by the Wardens. All stand with sign of Reverence, and the Deacons cross their wands over the Candidate's head).
- W.M. or Chaplain Almighty and Eternal God, Architect and Ruler of the Universe, at whose creative fiat all things first were made, we, the frail creatures of Thy providence, humbly implore Thee to pour down on this convocation assembled in Thy Holy Name the continual dew of Thy blessing. Especially, we beseech Thee, to impart Thy grace to this Thy servant, who offers himself a Candidate to partake with us the mysterious secrets of a Master Mason. Endue him with such fortitude that in the hour of trial he fail not, but that passing safely under Thy protection through the valley of the shadow of death, he may finally rise from the tomb of transgression, to shine as the stars for ever and ever.
- I.P.M. So mote it be. (The Deacons lower their wands, and the Brethren dismiss sign).
- W.M. Let the Candidate rise. (He does so. The kneeling stool is removed and placed before the Worshipful Master's pedestal. The Senior Deacon takes the Candidate by the right hand, and begins the perambulations of the Lodge, carefully squaring it at the corners. A halt is made before the pedestal in the East, and the Senior Deacon instructs the Candidate to salute the Worshipful Master as a Mason. They

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- S.D. then proceed to the Junior Warden's pedestal in the South).
- I.W. Advance to the Junior Warden as such, showing the sign and communicating the token and word. (Candidate takes step and gives sign of First Degree).
- Can. Have you anything to communicate ?
- I.W. I have. (Gives First Degree grip).
- Can. What is this ?
- I.W. The grip or token of an Entered Apprentice Freemason.
- Can. What does it demand ?
- I.W. A word.
- Can. Give me that word, freely and at length.
- J.W. BOAZ.
- Can. Pass, Boaz.
- I.W. (The Senior Deacon continues round the Lodge with the Candidate, and halts in front of the Senior Warden, whom the Candidate is instructed to salute as a Mason with step and sign of the First Degree. The perambulation is continued, squaring the Lodge, and the Candidate is directed to salute the Worshipful Master as a Fellow-Craft, which he does with step and sign of the Second Degree. Continuing round the Lodge ; he next salutes the Junior Warden as a Fellow-Craft, and on to the Senior Warden again).
- S.D. Advance to the Senior Warden as such, showing the sign, and communicating the token and word of that Degree. (Candidate takes step and gives sign).
- I.W. Have you anything to communicate ?
- Can. I have. (Gives grip).
- S.W. What is this ?
- Can. The grip or token of a Fellow-Craft Freemason.
- S.W. What does it demand ?
- Can. A word.
- S.W. Give me that word freely and at length.
- Can. JACHIN.
- I.W. Pass, Jachin.
- S.W. (Gives single knock, repeated by the Wardens) The Brethren will take notice that Bro. A. B., who has been regularly initiated into Freemasonry, and passed to the Degree of a Fellow-Craft, is about to pass in view before them, to show that he is the Candidate properly prepared to be raised to the Sublime Degree of a Master Mason.
- W.M. (The Senior Deacon conducts the Candidate round the Lodge the third time, followed by the Junior Deacon. They halt before the Worshipful Master's

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*pedestal, where the Senior Deacon instructs the Candidate to salute as a Fellow-Craft, then on to the Junior Warden, who is similarly saluted. They then proceed to the right of the Senior Warden.*

S.D. Advance to the Senior Warden as such, showing the sign and communicating the pass grip and pass word to receiving from the Worshipful Master previously to leaving the Lodge. (*Candidate takes step and gives Fellow-Craft sign.*)

S.W. Have you anything to communicate?

Can. I have. (*Gives pass grip to the Third Degree.*)

S.W. What is this?

Can. The pass grip leading from the Second to the Third Degree.

S.W. What does this pass grip demand?

Can. A pass word.

S.W. Give me that pass word.

Can. TUBAL CAIN.

S.W. What was Tubal Cain?

Can. The first artificer in metals.

S.W. The import of the word?

Can. Worldly possessions.

S.W. Pass, Tubal Cain. (*Senior Warden takes step and Penal Sign of the Third Degree.*) Worshipful Master I present Bro. A. B., a Candidate properly prepared to be raised to the Third Degree.

W.M. Bro. Senior Warden, you will direct the Deacons to instruct the Candidate to advance to the East by the proper steps.

S.W. Bro. Deacons, it is the Worshipful Master's command that you instruct the Candidate to advance to the East by the proper steps.

S.D. The method of advancing from West to East in this Degree is by seven steps, the first three as if stepping over a grave. For your information I will go through them, and you will afterwards copy me.

(*The exact process of taking these steps, if followed to the letter, is extremely difficult to achieve gracefully. Suffice it to say that they are taken diagonally back and forth; starting at the West or head of the grave as depicted on the sheet, the first step is taken in a North Easterly direction, the second South Easterly, and the third brings the Candidate to the foot of the grave, facing due East. After each separate step the heels are brought together with the feet squared. Four ordinary walking steps, described in some workings as "bold marching steps," taken due East, bring the Candidate into position before the*

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*Worshipful Master's pedestal).*

W.M. It is but fair to inform you that a most serious trial of your fortitude and fidelity and a more solemn Obligation await you. Are you prepared to meet them as you ought?

I am.

W.M. Then you will kneel on both knees, place both hands on the Volume of the Sacred Law. (*Candidate does so. The Worshipful Master gives one knock, followed by the Wardens, the Brethren stand to order with the Penal sign of the Third Degree, and the Deacons cross their wands over the Candidate's head.*) Repeat your name at length, and say after me:—

## OBLIGATION

Can. I, A. B., in the presence of the Most High, and of this worthy and worshipful Lodge of Master Masons, duly constituted, regularly assembled, and properly dedicated, of my own free will and accord, do hereby (*Worshipful Master touches Candidate's hands with his left hand*) and hereon (*Worshipful Master touches the Bible with his left hand*) most solemnly promise and swear that I will always hele, conceal, and never reveal any or either of the secrets or mysteries of or belonging to the Degree of a Master Mason to anyone in the world, unless it be to him or them to whom the same may justly and lawfully belong, and not even to him or them until after due trial, strict examination, or full conviction that he or they are worthy of that confidence, or in the body of a Master Masons' Lodge duly opened on the Centre. I further solemnly pledge myself to adhere to the principles of the Square and Compasses, answer and obey all lawful signs, and summonses sent to me from a Master Masons' Lodge, if within the length of my cable-tow, and plead no excuse except sickness or the pressing emergencies of my own public or private avocations.

I further solemnly engage myself to maintain and uphold the Five Points of Fellowship in act as well as in word; that my hand, given to a Master Mason, shall be a sure pledge of brotherhood; that my feet shall travel through dangers and difficulties to unite with his in forming a column of mutual defence and support; that the posture of my daily supplications shall remind me of his wants and dispose my heart to succour his weakness and relieve his necessities, so far as may fairly be done without detriment to myself or connections; that my breast shall be the

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Can.

sacred repository of his secrets when entrusted to my care—murder, treason, felony, and all other offences contrary to the laws of God and the ordinances of the realm being at all times most especially excepted.

And finally, that I will maintain a Master Mason's honour and carefully preserve it as my own; I will not injure him myself, or knowingly suffer it to be done by others if in my power to prevent it; but on the contrary, will boldly repel the slanderer of his good name, and most strictly respect the chastity of those nearest and dearest to him, in the persons of his wife, his sister, and his child.

All these points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the violation of any of them, than that of being severed in two, my bowels burned to ashes,<sup>1</sup> and those ashes scattered over the face of the earth and wafted by the four cardinal winds of heaven, that no trace or remembrance of so vile a wretch may longer be found among men, particularly Master Masons.

So help me the Most High, and keep me steadfast in this my solemn Obligation of a Master Mason. As a pledge of your fidelity and to render this binding as a Solemn Obligation for so long as you shall live, you will seal it with your lips thrice on the Volume of the Sacred Law. (*Candidate does so*). Let me once more call your attention to the position of the Square and Compasses. When you were made an Entered Apprentice, both points were hid; in the Second Degree one was disclosed, in this the whole is exhibited, implying that you are now at liberty to work with both those points in order to render the circle of your Masonic duties complete. Rise, newly obligated Master Mason. (*Deacons and Candidate step back to the foot of the grave*).

Having entered upon the Solemn Obligation of a Master Mason, you are now entitled to demand that last and greatest trial, by which alone you can be admitted to a participation of the secrets of this Degree. But it is first my duty to call your attention to a retrospect of those Degrees in Freemasonry through which you have already passed, that you may

1. Some workings commit the whole body to the flames, and not merely the bowels. If only the bowels are consumed it makes nonsense of the following passage "no trace or remembrance . . . may longer be found."

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the better be enabled to distinguish and appreciate the connection of our whole system, and the relative dependency of its several parts.

Your admission among Masons in a state of helpless indigence was an emblematical representation of the entrance of all men on this, their mortal existence. It inculcated the useful lessons of natural equality and mutual dependence. It instructed you in the active principles of universal beneficence and charity, to seek the solace of your own distress by extending relief and consolation to your fellow-creatures in the hour of their affliction. Above all, it taught you to bend with humility and resignation to the will of the Great Architect of the Universe; to dedicate your heart, thus purified from every baneful and malignant passion, fitted only for the reception of truth and wisdom, to His glory and the welfare of your fellow-mortals.

Proceeding onwards, still guiding your progress by the principles of moral truth, you were led in the Second Degree to contemplate the intellectual faculty, and to trace it from its development, through the paths of heavenly science, even to the Throne of God Himself. The secrets of Nature and the principles of intellectual truth were then unveiled to your view. To your mind, thus modelled by virtue and science, Nature, however, presents one great and useful lesson more. She prepares you, by contemplation, for the closing hour of existence; and when by means of that contemplation she has conducted you through the intricate windings of this mortal life, she finally instructs you how to die.

Such, my Brother, are the peculiar objects of the Third Degree in Freemasonry; they invite you to reflect on this awful subject and teach you to feel, that, to the just and virtuous man, death has no terrors equal to the stain of falsehood and dishonour. Of this great truth the annals of Masonry afford a glorious example in the unshaken fidelity and noble death of our Master, Hiram Abiff, who was slain just before the completion of King Solomon's Temple, at the construction of which he was, as no doubt you are well aware, the principal architect. The manner of his death was as follows. Brother Wardens.

(*The Wardens come up and stand on either side of the Candidate, who is instructed to cross his feet right over left*).

Fifteen Fellow Crafts of that superior class appointed

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W.M.

to preside over the rest, finding that the work was nearly completed and that they were not in possession of the secrets of the Third Degree, conspired to obtain them by any means, even to have recourse to violence. At the moment, however, of carrying their conspiracy into execution, twelve of the fifteen recanted, but three, of a more determined and atrocious character than the rest, persisted in their impious design, in the prosecution of which they planted themselves respectively at the East, North, and South entrances of the Temple, whither our Master had retired to pay his adoration to the Most High, as was his wonted custom at the hour of high twelve. Having finished his devotions, he attempted to return by the South entrance, where he was opposed by the first of those ruffians, who, for want of other weapon, had armed himself with a heavy Plumb Rule, and in a threatening manner demanded the secrets of a Master Mason, warning him that death would be the consequence of a refusal. Our Master, true to his Obligation, answered that those secrets were known to but three in the world, and that without the consent and co-operation of the other two he neither could nor would divulge them, but intimated that he had no doubt patience and industry would, in due time, entitle the worthy Mason to a participation of them, but that, for his own part, he would rather suffer death than betray the sacred trust reposed in him.

This answer not proving satisfactory, the ruffian aimed a violent blow at the head of our Master, but, being startled at the firmness of his demeanour, it missed his forehead and only glanced on his right temple (*here the Junior Warden touches the Candidate's right temple with the Plumb Rule*) but with such force as to cause him to reel and sink on his left knee (*the Candidate goes down on his left knee*). Recovering from the shock (*Candidate rises*) he made for the North entrance, where he was accosted by the second of those ruffians, to whom he gave a similar answer with undiminished firmness, when the ruffian, who was armed with a Level, struck him a violent blow on the left temple (*the Senior Warden touches the Candidate's left temple with the Level*) which brought him to the ground on his right knee (*here the Candidate goes down on his right knee, and recovers*). Finding his retreat cut off at both these points, he staggered faint and bleeding to the East entrance, where the third ruffian was posted, who received a

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W.M.

similar answer to his insolent demand (for even at this trying moment our Master remained firm and unshaken), when the villain, who was armed with heavy Maul, struck him a violent blow on the forehead. (*Here, according to Emulation Workings, the Worshipful Master makes a gesture only from his seat of slaying the Candidate with the Maul; in some workings he leaves his place and touches the Candidate's forehead*) which laid him lifeless at his feet. (*The Wardens lower the Candidate backwards into the grave—if he has his feet crossed a slight push is all that is needed to make him lose his balance, and with care and practice they can support him from behind and lower him gently. Various refinements are sometimes employed to heighten the solemnity of the pause; a clock or gong may strike twelve, Bro. Organist may render the Dead March from Saul, while Ecclesiasticus XII, "Remember now thy Creator—" may be recited.*)

W.M.

The Brethren will take notice that in the recent ceremony, as well as in his present situation, our Brother has been made to represent one of the brightest characters recorded in the annals of Masonry, namely, Hiram Abiff, who lost his life in consequence of his unshaken fidelity to the sacred trust reposed in him, and I hope this will make a lasting impression on his and your minds, should you ever be placed in a similar state of trial.

Brother Junior Warden, you will endeavour to raise the representative of our Master by the Entered Apprentice's grip.

(*The Junior Warden raises the Candidate's right arm with his left, gives the First Degree grip with his right hand and lets it slip, then lowers the Candidate's arm again.*)

J.W. Worshipful Master, it proves (*With step and sign*) a slip. (*Cuts sign*).

W.M. Brother Senior Warden, you will try the Fellow-Crafts' (*The Senior Warden attempts the Second Degree grip and lets it slip, in the same way as the Junior Warden did.*)

S.W. (*With step and sign*) Worshipful Master, it proves a slip likewise. (*Cuts sign*).

W.M. Brother Wardens, having both failed in your attempts, there remains a third method, by taking a more firm hold of the sinews of the hand and raising him on the Five Points of Fellowship, which, with your assistance, I will make trial of.

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*(The Worshipful Master leaves his chair and advances to the Candidate's feet, which he uncrosses. He then takes the Candidate's right hand in the Third Degree grip, places his right foot to the Candidate's right foot, and then, as the Wardens lift the Candidate, places right knee to right knee, right breast to right breast, and left hand over the Candidate's back).<sup>1</sup>*

W.M.

*(Still holding the Five Points of Fellowship)* It is thus all Master Masons are raised from a figurative death to a reunion with the former companions of their toils. Brother Wardens, resume your seats. Let me now beg you to observe that the light of a Master Mason is darkness visible, serving only to express that gloom which rests on the prospect of futurity. It is that mysterious veil which the eye of human reason cannot penetrate unless assisted by that light which is from above. Yet, even by this glimmering ray, you may perceive that you stand on the very brink of the grave into which you have just figuratively descended, and which, when this transitory life shall have passed away, will again receive you into its cold bosom. Let the emblems of mortality which lie before you lead you to contemplate on your inevitable destiny, and guide your reflections to that most interesting of all human studies, the knowledge of yourself. Be careful to perform your allotted task while it is yet day; continue to listen to the voice of Nature, which bears witness, that even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of Life will enable us to trample the King of Terror beneath our feet, and lift our eyes to that bright Morning Star, whose rising brings peace and salvation to the faithful and obedient of the human race.

*(The Worshipful Master changes places with the Candidate, the former is in the North facing South, the latter in the South facing North).*

W.M.

I cannot better reward the attention you have paid to this exhortation and charge than by entrusting you with the secrets of the Degree. You will therefore advance to me as a Fellow-Craft, first as an Entered

1. Emulation Lodge of Improvement appears to have introduced an error which has become widespread, particularly in London, with regard to the position of the left hand in the Five Points of Fellowship, in which the hand is held aloft in the air with the wrist bent backwards rather than making actual contact with the back.

## DARKNESS VISIBLE

W.M.

Apprentice. *(Candidate takes step and gives First Degree sign, then another step and the sign of the Second Degree).* You will now take another short pace towards me with your left foot, bringing the right heel into its hollow as before. That is the third regular step in Freemasonry, and it is in this position that the secrets of the degree are communicated. They consist of signs, a token and word. Of the signs, the first and second are Casual, the third Penal. The first Casual sign is called the sign of Horror, and is given from the Fellow-Crafts. Stand to order as a Fellow-Craft, by dropping the left hand into this position *(down, with palm outwards as if shielding the eyes from some object on the ground)*, elevating the right *(with the back of the hand to the face, shielding the eyes)* with the head turned over the right shoulder, as if struck with horror at some dreadful and afflicting sight.

The second Casual sign is called the sign of Sympathy, and is given by bending the head forward, and smiting the forehead gently with the right hand.

Place your hand in this position *(that is, with the forearm parallel with the ground and in line with the navel, palm downwards)* with the thumb extended in the form of a square. *(The tip of the thumb touching the body).* The Penal sign is given by drawing the hand smartly across the body, dropping it to the side, and recovering with the thumb to the navel. This is in allusion to the penalty of your obligation, implying that as a man of honour and a Master Mason you would rather be severed in two than improperly disclose the secrets entrusted to you. *(In each case the Worshipful Master demonstrates the signs, and the Candidate copies him).*

The grip or token is the first of the Five Points of Fellowship. They are hand to hand, foot to foot, knee to knee, breast to breast, and hand over back. *(Worshipful Master illustrates with Candidate, and disengages)* and may be thus briefly explained. *(He again demonstrates each point with the Candidate as he explains it).*

Hand to hand, I greet you as a brother; foot to foot, I will support you in all your laudable undertakings; knee to knee, the posture of my daily supplications shall remind me of your wants; breast to breast, your lawful secrets when entrusted to me as such I will keep as my own; and hand over back, I will sup-



## DARKNESS VISIBLE

W.M. port your character in your absence as in your presence. It is in this position, and this only, and then only in a whisper, except in open Lodge, that the word is given; it is MACHABEN or MACHBINNA.<sup>1</sup> You are now at liberty to retire in order to restore yourself to your personal comforts, and on your return to the Lodge the sign, tokens, and word will be further explained.

(The Senior Deacon conducts the Candidate to the door, instructing him to salute the Worshipful Master in the three Degrees, but only with the Penal sign in the Third Degree. The Candidate dresses himself, not forgetting his Fellow-Craft apron, and in the Lodge meanwhile the lights are fully restored. When the Candidate is ready, the Tyler gives the Third Degree knocks).

I.G. (With step and sign) Bro. Junior Warden, there is a report. (Junior Warden gives one knock, and the Inner Guard opens the door).

Ty. The Candidate on his return. (Inner Guard closes door).

I.G. (With step and sign) Worshipful Master, the Candidate on his return.

W.M. Admit him. (Inner Guard opens door, the Senior Deacon takes the Candidate and leads him to the

1. This, at least, is a common pronunciation in English Lodges to-day, phonetically rendered, with the 'ch' pronounced as in Scotland or Germany. But many local variations are almost inevitable, for these words, unlike other Masonic words, are neither English nor recognisable Hebrew, and have therefore no standard spelling or pronunciation. Generations of purely oral transmission have corrupted them from their unknown originals. The Sloane M.S. (C. 1700) gives *Mahabyn*, and the Trinity College, Dublin M.S. (1711) has *Matchpin*. The doggerel poem *Mason's Examination* written in 1723 gives *Maughbin*. Early disclosures such as Carlile (1825) give *Mahabone* and *Machbernach*; the American disclosure by William Morgan gives *Mah-hah-bone*, and there is no reason to believe that these were not the pronunciations of their time, and indeed still are in many Lodges. Writing a century later, the Rev. F. de P. Castells (*The Apocalypse of Freemasonry*) gives them *Masonically* as "M.....ben or .....bena" thus showing a mutation in the vowel sounds, precedents for which will be familiar to the student of Anglo-Saxon in the days when the written language was the knowledge of the very few. On the other hand, there is evidence that the pronunciation *Mahabone* (quadrasyllabic) is also found, particularly in the North and West, and purists are not wanting who urge the correctness of this rendering as corresponding with that in use at the time of the Union. According to E. H. Cartwright (*A Commentary on the Free-masonic Ritual*, p. 195), the printing of the word in illicit rituals, and the ignorant ascription in the 18th century of such meanings as "rotten to the bone" have helped to crystallize the trisyllabic pronunciation.

## DARKNESS VISIBLE

*North of the Senior Warden.*

S.D. Salute the Worshipful Master in the three degrees. (Which the Candidate does, with full signs).

S.W. (With step and sign) Worshipful Master, I present to you Bro. A. B., on his being raised to the Third Degree, for some further mark of your favour.

W.M. Brother Senior Warden, I delegate you to invest him with the distinguishing badge of a Master Mason. (The Senior Warden cuts the sign, and invests the Candidate with the apron, the right hand corner of which he holds with his left hand during his next speech).

S.W. Bro. A. B. by the Worshipful Master's command I invest you with the distinguishing badge of a Master Mason to mark the further progress you have made in the science.

W.M. I must state that the badge with which you have now been invested not only points out your rank as a Master Mason, but is meant to remind you of those great duties you have just solemnly engaged yourself to observe, and whilst it marks your own superiority, it calls on you to afford assistance and instruction to the Brethren in the inferior degrees.

We left off at that part of our traditional history which mentions the death of our Master Hiram Abiff. A loss so important as that of the principal architect could not fail of being generally and severely felt. The want of those plans and designs which had hitherto been regularly supplied to the different classes of workmen was the first indication that some heavy calamity had befallen our Master. The Menaschim or prefects, or more familiarly speaking, the overseers, deputed some of the most eminent of their number to acquaint King Solomon with the utter confusion into which the absence of Hiram had plunged them, and to express their apprehension that to some fatal catastrophe must be attributed his sudden and mysterious disappearance. King Solomon immediately ordered a general muster of the workmen throughout the different departments, when three of the same class of overseers were not to be found. On the same day the twelve Craftsmen who had originally joined in the conspiracy came before the King and made a voluntary confession of all they knew, down to the time of withdrawing themselves from the number of conspirators. This naturally increased the fears of King Solomon for the safety of his chief artist. He therefore selected fifteen trusty

W.M.

Fellow-Crafts, and ordered them to make diligent search after the person of our Master, to ascertain if he were yet alive, or had suffered death in the attempt to extort from him the secrets of his exalted Degree.

Accordingly, a stated day having been appointed for their return to Jerusalem, they formed themselves into three Fellow-Craft Lodges, and departed from the three entrances of the Temple. Many days were spent in fruitless search; indeed, one class returned without having made any discovery of importance. A second, however, were more fortunate, for on the evening of a certain day, after having suffered the greatest privations and personal fatigues, one of the Brethren, who had rested himself in a reclining posture, to assist his rising caught hold of a shrub that grew near, which to his surprise came easily out of the ground. On a closer examination he found that the earth had been recently disturbed. He therefore hailed his companions and with their united endeavours re-opened the ground, and there found the body of our Master very indecently interred. They covered it again with all respect and reverence, and to distinguish the spot, stuck a sprig of acacia at the head of the grave.

They then hastened to Jerusalem to impart the afflicting intelligence to King Solomon. He, when the first emotions of his grief had subsided, ordered them to return and raise our Master to such a sepulture, as became his rank and exalted talents, at the same time informing them that by his untimely death the secrets of a Master Mason were lost. He therefore charged them to be particularly careful in observing whatever casual sign, token, or word might occur whilst paying this last sad tribute of respect to departed merit.

They performed their task with the utmost fidelity, and on re-opening the ground one of the Brethren looking round observed some of his companions in this position (*Worshipful Master demonstrates sign of Horror*) struck with horror at the dreadful and afflicting sight, while others viewing the ghastly wound still visible on his forehead, smote their own in sympathy with his sufferings. (*Worshipful Master demonstrates sign of Sympathy*). Two of the Brethren then descended the grave and endeavoured to raise him by the Entered Apprentice's grip, which proved a slip. They then tried the Fellow-Crafts'

W.M.

which proved a slip likewise. Having both failed in their attempts, a zealous and expert brother took a more firm hold on the sinews of the hand, and with their assistance raised him on the Five Points of Fellowship; while others, more animated, exclaimed MACHABEN or MACHBINNA, both words having a nearly similar import, one signifying the death of the builder, the other the builder is smitten.

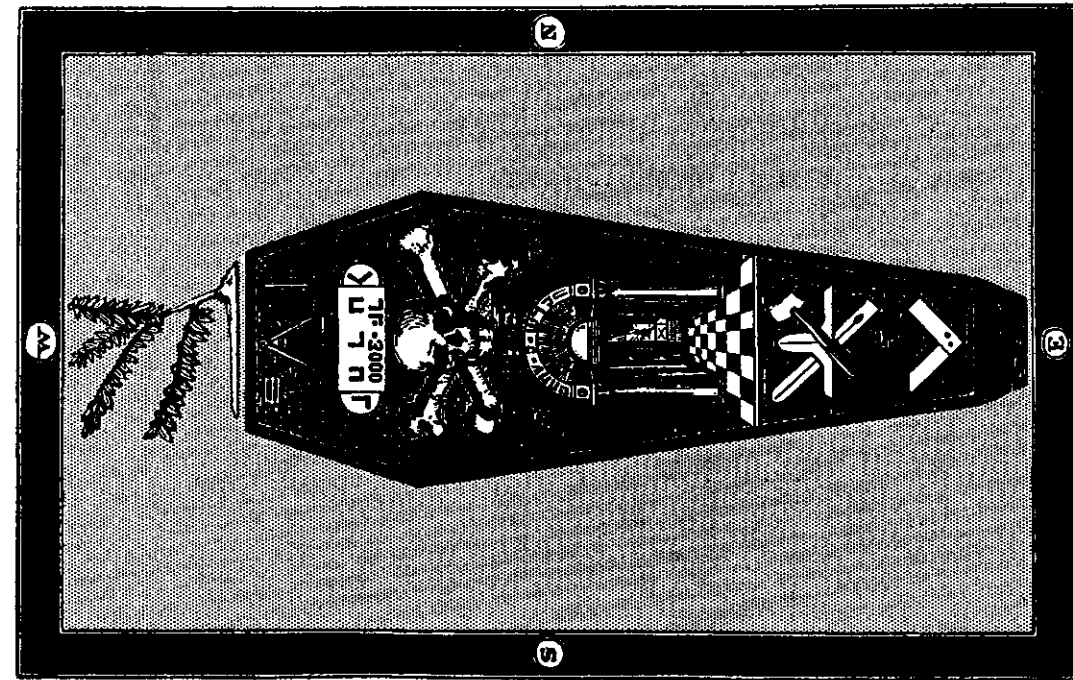
King Solomon therefore ordered that those casual signs, and that token and word, should designate all Master Masons throughout the universe, until time or circumstances should restore the genuine.

It only remains to account for the third class, who had pursued their researches in the direction of Joppa, and were meditating their return to Jerusalem, when, accidentally passing the mouth of a cavern, they heard sounds of deep lamentation and regret. On entering the cave to ascertain the cause, they found three men answering the description of those missing, who, on being charged with the murder, and finding all chance of escape cut off, made a full confession of their guilt. They were then bound and led to Jerusalem, when King Solomon sentenced them to that death the heinousness of their crime so amply merited.

(The remainder of the *Traditional History* is given from the tracing board).

Our Master was ordered to be re-interred as near to the Sanctum Sanctorum as the Israelitish law would permit; there in a grave, from the centre three feet East and three feet West, three feet between North and South, and five feet or more perpendicular. He was not buried in the Sanctum Sanctorum, because nothing common or unclean was allowed to enter there; not even the High Priest, but once a year; nor then until after many washings and purifications against the great day of expiation for sins; for by Israelitish law, all flesh was deemed unclean. The same fifteen trusty Fellow-Crafts were ordered to attend the funeral, clothed in white aprons and gloves as emblems of their innocence.

1. Slight variations are found in the alleged meanings of these words. There is some early authority for *brother* instead of *builder*, and *master* is a not uncommon rendering. *Slain* occasionally re-places smitten (e.g., in Exeter workings) in the meaning of the second word. The true etymology and history of these words (or word, for they are two derivations from a single original) is obscure; a corrupt exegesis from the Hebrew *moth* (death) and *beniam* (builders) is possible.



Third Degree Tracing Board

The cypher is based on a simple noughts-and-crosses formula and reads as follows:—on the plate, H.A.B. (for Hiram Abiff), A(mo) L(ucis) 3000, flanked by T(ubal) C(atn). Beneath the skull is M.B. for the Third Degree word.

W.M.

You have already been informed that the working tools with which our Master was slain were the Plumb Rule, Level, and heavy Maul. The ornaments of a Master Masons' Lodge are the Porch, Dormer, and Square Pavement. The Porch was the entrance to the Sanctum Sanctorum, the Dormer the window that gave light to the same, and the Square Pavement for the High Priest to walk on. The High Priest's office was to burn incense to the honour and glory of the Most High, and to pray fervently that the Almighty, of His unbounded wisdom and goodness, would be pleased to bestow peace and tranquillity on the Israelitish nation during the ensuing year. The coffin, skull and cross-bones, being emblems of mortality, allude to the untimely death of our Master Hiram Abiff. He was slain three thousand years after the creation of the world.

(This ends the tracing-board explanation).

In the course of the ceremony you have been informed of three signs in this Degree. The whole of them are five, corresponding in number with the Five Points of Fellowship. They are the sign of Horror, the sign of Sympathy, the Penal sign, the sign of Grief and Distress, and the sign of Joy and Exultation, likewise called the Grand or Royal sign. For the sake of regularity I will go through them again, and you will copy me.

This is the sign of Horror ; this, of Sympathy ; this, the Penal sign. The sign of Grief and Distress is given by passing the right hand across the face, and dropping it over the left eyebrow in the form of a square. This took its rise at the time our Master was making his way from the North to the East entrance of the Temple, when his agony was so great that the perspiration stood in large drops on his forehead, and he made use of this sign (*demonstrates it again, and Candidate copies it*) as a temporary relief to his sufferings. This is the sign of Joy and Exultation. (*The hands are raised above the head, with the palms facing each other*). It took its rise at the time the Temple was completed, and King Solomon with the princes of his household went to view it, when they were so struck with its magnificence that with one simultaneous motion they exclaimed, O wonderful Masons!

On the continent of Europe the sign of Grief and Dis-

1. Worthy instead of wonderful is found in some workings.

W.M.

ress is given in a different manner, by clasping the hands and elevating them with their backs to the forehead, exclaiming "Come to my assistance, ye children of the widow" on the supposition that all Master Masons are Brothers to Hiram Abiff, who was a widow's son.<sup>1</sup> In Scotland, Ireland and the States of America the sign of Grief and Distress is given in a still different manner by throwing up the hands with the palms extended towards the heavens, and dropping them, with three distinct movements, to the sides, exclaiming, O Lord my God, O Lord my God, O Lord my God, is there no help for the widow's son? (*The Candidate copies these signs as they are demonstrated*).

I now present to you the working tools of a Master Mason. They are the Skirret, Pencil, and Compasses. The Skirret is an implement which acts on a centre pin, whence a line is drawn to mark out ground for the foundation of the intended structure. With the Pencil the skilful artist delineates the building in a draft or plan for the instruction and guidance of the workman. The Compasses enable him, with accuracy and precision, to ascertain and determine the limits and proportions of its several parts. But as we are not all operative, but rather free and accepted, or speculative, we apply these tools to our morals.

In this sense, the Skirret points out that straight and undeviating line of conduct laid down for our pursuit in the Volume of the Sacred Law. The Pencil teaches us that our words and actions are observed and recorded by the Almighty Architect, to whom we must give an account of our conduct through life. The Compasses remind us of His unerring and impartial justice, who, having defined for our instruction the limits of good and evil, will reward or punish, as we have obeyed or disregarded His Divine commands. Thus the working tools of a Master Mason teach us to bear in mind, and act according to, the laws of our Divine Creator, that when we shall be summoned from this sublunary abode, we may ascend to the Grand Lodge above, where the world's Great Architect lives and reigns for ever.

1. This is a Grand Orient sign; its inclusion here indicates a certain 'economic inter-communion' between the two Masonic systems.

## THE INSTALLATION OF THE WORSHIPFUL MASTER

## A DESCRIPTION OF THE CEREMONY

The Lodge is opened in the First Degree, then all Entered Apprentices are requested to retire. Then the Lodge is opened in the Second Degree. The Master Elect, who is usually the Senior Warden, as promotion is normally by seniority, is presented by a Past Master to the Installing Master; as it is customary for each Master to instal his successor this will probably be the Worshipful Master whose year of office is concluded.

The Installing Master recites a list of qualities which are needful for the office, a Master must be of good report, well skilled in Masonry, exemplary in conduct, steady and firm in principle, and so on. Next the Ancient Charges are read to him, to each clause of which the Master Elect signifies assent by giving the sign of Fidelity. He then takes an Obligation on the Bible, swearing that he will faithfully discharge his duties, and abide by the landmarks of the order; this Obligation, incidentally, carries no penalty.

The Fellow-Crafts are then dismissed and the Lodge is raised to the Third Degree, before which all who are not Installed Masters are requested to withdraw. The secrets of the Chair can, of course, be conferred only in the presence of the Chair Masters, which makes the Chair almost the equivalent of a separate degree.

Prayer is then offered for the Master Elect, and it is explained to him that a second Obligation is required to preserve the secrets. This is taken kneeling on both knees, with both hands resting on the Bible, and the penalty is to have the right hand struck off and slung over the left shoulder, there to wither and decay.

The three emblematical lights in Freemasonry, the Bible, Square and Compasses, are brought to his notice, and he is raised from his knees with both hands by the Installing Master.

The secrets are conferred in the context of a further piece of traditional history—King Solomon (sometimes accompanied by the Queen of Sheba) visited the Temple when it was completed, and beckoned Adoniram, who succeeded Hiram Abiff as Temple Architect, to approach him. This, then is the sign; a beckoning movement with the right hand thrice from the shoulder which is frequently (though illogically and probably incorrectly) given to the side instead of to the front. Adoniram was about to kneel before his royal master, when King Solomon prevented him and raised him up with the Installed Master's grip. This is the Third Degree or Lion's

grip, with each placing his left hand on the left shoulder of the other, the arms being kept straight. As King Solomon did this, he said, *Rise, GIBLUM*. This is the Installed Master's word, and signifies Excellent Mason. As the Royal party were about to retire, Adoniram gave a humble salute, bowing and saluting with the right hand from the forehead three times, stepping backwards with the right foot. This is the sign of Salutation.

The new Master is now invested with his collar and jewel (the Square), placed in the Chair with the Installed Masters' grip and word, and presented with the gavel. His first act as Master is to invest his predecessor with the Past Master's jewel, after which he is saluted three (or five) times as an Installed Master.

This concludes the Inner Workings of the Installation ceremony as it is usually performed. There is, however, a much lengthier version to be found in some Lodges, in which the Board of Installed Masters is opened and closed in full form, and the Master Elect is given a pass word to it (*RABBONI*). A further penalty may be added to the Obligation, in which the tongue cleaves to the roof of the mouth. The Traditional History is given in greater detail. In addition to the Beckoning sign and the sign of Salutation, three further signs are given, the sign of the Plumb Line (in which the right hand is extended as if holding that implement), the sign of Secrecy (given by placing the first finger on the lips, with the thumb pointing vertically from below the jaw), and the Penal sign (the left hand is placed across the right wrist, and then a second movement is made as if throwing the right hand over the left shoulder). In this extended ceremony there are Installed Masters' working tools, the trowel, the plumb line, and the plan of the work.

If this longer working is employed, it must be explained to the newly-installed Master that these extra signs and words are not obligatory, nor required from Installed Masters generally.

When the Board of Installed Masters is closed, the Master Masons are recalled. They perambulate the Lodge and salute their new Master who is duly proclaimed to them. The working-tools of the Third Degree are then presented. Then the Lodge is lowered to the Second Degree, when the ceremonies are repeated with the Fellow-Crafts, and the Second Degree working tools are presented. The procedure is finally repeated in the First Degree, when the Entered Apprentices are admitted. The ceremonies are concluded with the investiture, accompanied by suitable words, of the officers of the Lodge by the newly-installed Worshipful Master.

## THE FURNISHINGS OF THE ROYAL ARCH CHAPTER

The form of a Holy Royal Arch Chapter, as the Symbolical Lecture points out, is that of a catenarian arch, that is, an arch based on the curve, inverted, formed by a chain freely hanging between two supports. This arch is in the East, and the keystones, so to speak, are formed by the three Principals, Most Excellent Zerubbabel in the centre, Excellent Haggai on his right, and Excellent Joshua on his left. Unlike the officers in the Craft, they have no pedestals; their knocks are given, not with gavel and sounding-board, but with the ends of their sceptres on the floor.

The Arch is further formed by five banners. The centre one is white, and bears the device of a triple tau within a triangle. The other four are the leading standards of the four divisions of the army of Israel; the Ox (Ephraim) the Man (Reuben) on the left, the Eagle (Dan) and Lion (Judah) on the right.

The sides or columns supporting the Arch are made up of the Companions on the North and South; above them are ranged twelve further banners or ensigns bearing the devices of the Twelve Tribes. The arrangements of these varies somewhat, but the usual order (followed by the Supreme Grand Chapter) is, from East to West on the North side, Judah, Naphtali, Asher, Dan, Benjamin, Manasseh; on the South side, Issachar, Zabulon, Reuben, Simeon, Gad, and Ephraim. Scribe Ezra, the secretary, has his seat on the North side, Scribe Nehemiah, who has the duties of the Inner Guard in the Craft, either faces him in the South, or else (less correctly) takes his place in the North-West corner by the door. The Sojourners sit in the West. The Janitor corresponds to the Tyler, and remains in the anteroom outside the door.

In front of the Principals is the Altar. This is a double cube, the top being about fourteen or sixteen inches square. The West front of the Altar is inscribed with the initials S.K.I., H.K.T., and H.A.B., standing for Solomon King of Israel, Hiram King of Tyre, and Hiram Abiff, the "Three Grand Masters" at the building of the first Temple, and also has inscribed on it the triple tau. On top of the Altar is a brass plate with a raised triangle within a circle. Brass letters are arranged to spell out the sacred words, *JE-HO-VAH* on the circle, *JAH-BUL-ON* on the three sides of the triangle, with the Hebrew characters Aleph, Beth, and Lamed at the three points of the triangle. At the end of the ceremonies

1. See frontispiece. But Oxford workings transpose the words, and place Jehovah on the triangle and Jah-Bul-On on the circle.

these letters and characters are stirred around and mixed. A white satin veil covers the Altar before the Chapter is declared open, and at certain points in the Ceremony of Exaltation. Six candlesticks flank the Altar in the form of an equilateral triangle, with the apex pointing to the East.

On the floor is spread the vault-cloth or floor-cloth, usually about eleven by five feet; instances are known, however, of the vault itself being represented by an actual wooden arch with three removable keystones. On the floor-cloth to the West (in front of the Principal Sojourner) is the Volume of the Sacred Law on its cushion,<sup>1</sup> open so that it can be read from the West. On the North side of it are the Square and Compasses, on the South the Sword lying across the Trowel. At the extreme West of the floor-cloth are arranged the working-tools, the Shovel on the left, the Crow-bar in the Centre, and the Pickaxe on the right. In the North-West corner of the floor-cloth are arranged the life-lines, in the South-West the scroll. In a few workings (notably Aldersgate) the five regular platonic bodies explained in the Symbolical Lecture should actually be displayed in line on the floor-cloth, the tetrahedron, octahedron, cube, icosahedron, and the dodecahedron. The kneeling-stool is placed in the West, just outside the floor-cloth.

Royal Arch regalia for all Companions consists of apron, sash, and jewel. The apron is of white kid with a crimson and purple irradiated border, crimson falls with metallic tassels, and the triple tau in a triangle on the three-cornered flap. The sash is also of crimson and purple indented, worn over the left shoulder and joined under the right arm, with the triple tau and triangle in gold, and gold fringes at the end. The jewel is described in its appropriate lecture on p. 183.

Over this regalia the three Principals wear robes: Zerubabel's is crimson, Haggai's purple and Joshua's blue. Other officers wear surplices. The Principals have sceptres with distinctive emblems, a crown for Zerubbabel, the all-seeing eye for Haggai, and a mitre for Joshua. Royal Arch officers, like those of the Craft, wear their distinctive jewels of office suspended from collars.

1. A smaller Bible should be available for ceremonial use in opening the Chapter and for the Candidate's Obligation.

## ROYAL ARCH SIGNS AND WORDS

There are five signs in the Royal Arch, a lack of uniformity even greater than that in the Craft, however, makes them difficult to describe with precision. Royal Arch Masons themselves freely admit this: the Rev. F. de P. Castells, for instances, writes: "We feel strongly that even if the Supreme Grand Chapter does not restore the old Ceremonies, it should at least standardize the signs so that they might be given in the same way everywhere." (*Historical Analysis of the Holy Royal Arch Ritual*, p. 112).

1 The Penal sign. This is similar to the Penal sign of the Entered Apprentice, only given with the left hand to the throat. According to the usage of the Aldersgate Chapter of Improvement which declares that the thumb should never be visible in any Royal Arch sign, the thumb is not squared. In dismissing the sign the hand is not drawn across the throat, but dropped straight to the side. Sometimes, but less correctly, the left hand is placed to the back of the neck for this sign.

2 The Reverential or Hailing sign. The head is slightly bowed, and the left hand is raised to the forehead shielding the eyes like a vizor. Commonly (but perhaps again less correctly) the forehead is between the extended thumb and first finger. Then in a second movement the right hand is raised to the left breast as in the sign of Reverence, though sometimes again the thumb is squared. The sign is dismissed by dropping both hands simultaneously.

3 This is the sign used by Companions in addressing the Principals, or when entering or leaving the Chapter while it is open.

4 The Penitential or Supplicatory sign. The knees are bent, and the hands are either clasped as in prayer (Aldersgate) or extended above the head with the palms facing upwards. The right foot may be in advance.

5 The Monitorial sign. The hands are placed behind the hips, thumbs forward, the elbows extended to form two triangles.

The Fiducial sign. The arms are stretched forward with palms facing downwards, not unlike a diver about to take off. Usually the knees are slightly bent, and the head bent forward. Sometimes the body is thrown forward on the left foot.

Pass-Words :— AMMI RUHAMAH.<sup>1</sup>

Words :— JE-HO-VAH, JAH-BUL-ON.<sup>2</sup>

There is no Royal Arch 'grip' in the sense of a hand-clasp as in the Craft. What is sometimes known as the grip is the series of hand-over-hand movements used to raise the Candidate from his knees (in the vault) which is described on p. 164-5. Nor is there any 'regular step' in Royal Arch workings.

The pass-words, words, and signs of the three Principals are given in the Installation ceremonies, pp. 184-186.

### ROYAL ARCH RITUALS

Although probably of more recent origin than the three Craft Degrees, the Royal Arch has considerable diversity in its workings. Apart from Carlile's disclosure of 1825, the earliest recorded post-Union Ritual is a manuscript one bearing the date 1834, in Grand Lodge Library, which preserves the general outline of what is known of earlier Rituals, yet makes certain departures. In 1853 a 'Chapter of Promulgation' was set up which made an attempt (quite unsuccessfully) to establish a greater degree of uniformity, by disseminating the ritual as revised by the Rev. Adam Brown in 1834.

Hence, as in the Craft, there are many workings, such as Domestic, which claims to be the oldest, Aldersgate, which follows it very closely indeed, Grenadiers, Hornsey, Oxford, Standard, Sussex, Midland, Complete, Perfect, Metropolitan and many local uses. Certain differences between the workings, however, are indicated in footnotes.

### CEREMONY OF OPENING A ROYAL ARCH CHAPTER

(When the Companions are in their places,<sup>3</sup> and the Bible opened at Isaiah XII, the three Principals enter and stand in line in the West, and Zerubbabel says, "To Order, Companions." They take a step towards the East, with the Reverential or Hailing Sign, when

1. See Hosea II, 1. The use of this pass-word is of fairly recent origin, for when the Royal Arch was restricted to those past the Chair in the Craft the Installed Master's word GIBLUM was used. As this qualification is still demanded of the Principals, GIBLUM is now the pass-word to the Third Chair.
2. Carlile and other English disclosures give JAO-BUL-ON. But it seems that the earlier practice (still not altogether extinct) was to spell the words on the altar-top in Hebrew characters, hence there was no fixed English spelling. The Latin alphabet letters now in general use, however, give the first syllable more logically as JAH. The Aleph, Beth, and Lamed at the tips of the triangle are, of course, still represented by their Hebrew characters.
3. Until fairly recent times the opening ceremony was performed by and in the presence of Principals and Past Principals only, the Companions being admitted when the Chapter was open. The earlier custom still lingers in places.

Joshua says "Omnipotent." They advance a further step, and Haggai says "Omniscient." Then another babel then offers the following prayer):<sup>2</sup>

Omnipotent God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy Holy Name.

All

(A Bible, not the official one from the cushion, but a smaller one, is handed to the Principals by Scribe Nehemiah or by the Director of Ceremonies. This is supported on a triangle made by the left hands of the three Principals, palms upwards, the fingers in each case touching the wrist of the Principal to the right. The right hands, palms downwards, similarly form a triangle on the Bible, the fingers touching the wrist of the Principal to the left).

Z.H.& J. We three do meet and agree.....in love and unity..... the sacred word to keep.....and never to divulge the same.....unless when three.....such as we.....do meet and agree.....agree.....agree.....agree.....do agree. (This is said in turn, phrase by phrase, Zerubbabel leading).

(The three Principals kiss the Bible in turn, Zerubbabel doing so twice, i.e., first and last. They resume the Reverential or Hailing Sign. Zerubbabel then advances East alone, by way of the North, with seven steps, halting and bowing to the Altar after the third, fifth, and seventh step. He turns and faces West, still holding the sign. Joshua and Haggai then advance East simultaneously, Joshua by the South and Haggai by the North, each by seven steps, halting and bowing at the third, fifth, and seventh. The Triple Triangle is formed, (i) with the right feet, (ii) with the left hands, each taking his right-hand companion by the left wrist, and (iii) with the right hands, each taking his left-hand companion by the right wrist. The right hands are raised, to form an arch.<sup>3</sup> In this

1. In Metropolitan and some other workings, three steps, followed by two and two, are taken at this point, and the words spoken by Joshua and Zerubbabel are transposed.
2. This prayer is of course a bowdlerized form of the Collect for Purity from the Book of Common Prayer, with the Christian ending omitted.
3. Aldersgate Chapter of Improvement refers to four triangles, an additional one being made by joining the right knees bent inwards.

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position the Sacred Words are recited syllable by syllable as follows, the J pronounced Y:—

Z. JE— HO— J. VAH—  
 — HO— JE— HO—  
 VAH— — JE—  
 HO— VAH— ON  
 JAH— BUL—  
 — JAH—  
 ON— ON  
 BUL—

The Principals then take up their sceptres which are in readiness on their chairs, salute them with a kiss, and repeat mentally their words of office, Zerubbabel's is JAH, Haggai's EL SHADDAL, and Joshua's EL ELOHE ISRAEL. Haggai and Joshua then remove the veil from the Altar. The three take their chairs. Four knocks are given, evenly spaced, with the sceptres; Zerubbabel first, followed by the other two, then Zerubbabel last).

Z. Companions in the name of the True and Living God Most High, I declare this Holy Royal Arch Chapter duly opened.  
 (The knocks are repeated as before).

## THE CEREMONY OF CLOSING A ROYAL ARCH CHAPTER

Z. (Four knocks, given as in the Opening ceremony).  
 Companions, assist me to close the Chapter.  
 (The Principals leave their chairs and stand near the Altar, facing West, holding their sceptres under their left arms.<sup>2</sup> The Companions stand to order with the Reverential or Hailing Sign. The Bible is passed up, and held as in the Opening).  
 Z. To order, Companions.  
 Z.H & J. We all do meet and agree.....in love and unity.....  
 etc. (As in the Opening. The Principals salute the Bible, which is then closed and handed round to the Companions to salute in turn.<sup>3</sup> The three Principals form a triangle with their sceptres).

1. These words are given them at their installation. see pp. 184-186. Aldersgate workings, incidentally, omit ISRAEL from Joshua's words.
2. Or in some workings leaving their sceptres on their chairs.
3. The salutation of the Bible by the Companions is frequently omitted. This ceremony has been dropped in Grand Chapter as taking up too much time, but private Chapters are free to do so or not as they please.

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Z. Companion Principal Sojourner, the labours of this convocation being ended, you have my command to close the Chapter.

P.S. Companions, in the name of the True and Living God Most High, and by command of the Most Excellent, I close this Chapter until.....emergencies excepted, of which every Companion will receive due notice.

Z. (Principals extend their hands in the Fiducial sign).  
 H. Glory to God on high.  
 J. On earth peace.

Goodwill towards men.

(The Principals dismiss Fiducial sign, Past Zerubbabel steps up to the Altar and mixes the letters and characters).

P.Z. Companions, nothing now remains but, according to ancient custom, to lock up our secrets in a safe repository, uniting in the act Fidelity, Fidelity, Fidelity.

(The Companions strike their breasts with the right hand, fingers extended, thumb closed, at each repetition of the word Fidelity).

## CHARGE GIVEN WHEN THE CHAPTER IS CLOSED, BUT BEFORE THE COMPANIONS HAVE SEPARATED

Z. You are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard forcibly and so frequently inculcated at our meetings. Be ye therefore diligent, prudent, temperate, and discreet; remember also that around our Altar you have solemnly and repeatedly engaged yourself to befriend and relieve with unhesitating cordiality, so far as shall be in your power, every Brother who shall need your assistance, that you have promised to remind him, in the most tender manner, of his failings, and aid his reformation, to vindicate his character when wrongly traduced, and to suggest in his behalf the most candid, favourable, and palliating circumstances in extenuation of his conduct, even when it is justly reprehended; that the world may observe and feel how truly Masons love one another. These generous principles ought to extend beyond the limited arena of our own society, for every human being has a claim upon your kind offices, so much we enjoy you to do good unto all, but



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Z. more especially to the household of the faithful.<sup>1</sup> By diligence in the duties of your respective callings, by liberal benevolence and diffusive charity, by constancy and fidelity in your friendship, by uniformly just, amiable, and virtuous deportment, we charge you to manifest the beneficial effects of our ancient and honourable institution; and let it not be supposed, Brethren, that you will labour in vain, or spend your strength for nought, for your work will be with the Lord, and your recompense with God. Finally, Brethren, be ye all of one heart and one mind, love one another and live in peace; and may the God of love and peace delight to dwell with you, and to bless you.

## CEREMONY OF EXALTATION

*(When the Chapter is opened and the minutes have been read and confirmed, the Candidate, who must have been a Master Mason for a period of at least four weeks, is balloted for if this has not been done previously. If the ballot is favourable, the ceremony proceeds. Joshua and Haggai re-veil the Altar).*  
Companion Principal Sojourner, you will retire and entrust the Candidate.<sup>2</sup>

*(The Principal Sojourner retires, and examines the Candidate in the anteroom. Sometimes this examination takes the form of the test questions in the Third Degree, but commonly this shorter form is used).*  
Bro. A. B., advance to me in the three Degrees of Craft Masonry, communicating the words of a Master Mason on the Five Points of Fellowship. *(Which is done).*

P.S. Do you pledge your honour as a man, and your fidelity as a Mason, that you have been raised to the Sublime Degree of a Master Mason for four weeks and upwards?

Can. I do. *(And he must, of course, produce his Grand Lodge Certificate to that effect).*

P.S. Do you likewise pledge yourself, under the penalties of all your Obligations, that you will conceal what I shall now impart to you with the same strict caution as the other secrets in Freemasonry?  
I do.

Can. Then I will entrust you with the pass words leading to this supreme Degree, they are AMMI RUHAMAH.  
P.S. See Galatians, VI, 10. But "faithful" in this Masonic context does not mean what St. Paul meant by the household of faith!  
2. Metropolitan workings add "and ascertain his proficiency in the former degrees."

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P.S. The import of the words is, "My people have found mercy."  
*(The Candidate is prepared by the Janitor. All that is necessary is that he should be hoodwinked, but the practice still holds in some Chapters of preparing him as for the ceremony of raising to the Third Degree, i.e., both breasts, both arms, and both knees bare, and both feet slipped. He wears the Master Masons' apron. When all is ready the Janitor knocks).*<sup>1</sup>

N. Most Excellent, there is a report.  
Z. Companion Scribe Nehemiah, see who seeks admission.

N. *(Opening door, to Janitor)* Whom have you there?  
Jan. Bro. A. B., who has been regularly initiated into Freemasonry, passed to the Degree of a Fellow-Craft, and in due time raised to the Sublime Degree of a Master Mason, in which capacity he has exercised himself for four weeks and upwards, and as a reward of merit has been entrusted with the pass words leading to the Supreme Degree to which he seeks to be admitted, and for which ceremony he is properly prepared.

N. How does he hope to obtain the privileges of this Supreme Degree?

Jan. By the assistance of the True and Living God Most High, the united aid of the Circle and Triangle, and the benefit of the pass words.

N. Is he in possession of the pass words?  
Jan. Ask him.

N. *(To Candidate)* Will you give me the pass words?  
Can. AMMI RUHAMAH.

N. The import of the words?

Can. "My people have found mercy."  
N. Wait, while I report to the Most Excellent. *(Closes door).* Most Excellent, Bro. A. B., who has been regularly initiated, etc., etc. *(same report as Janitor's)* for which ceremony he is properly prepared.

Z. How does he hope to obtain the privileges of this Supreme Degree?

N. By the assistance of, etc., etc., and the benefit of the usual report (e.g., to announce a Companion arriving late). The single knock. A Candidate for Exaltation and the "Three Sojourners who were sent to prepare the ground" may be announced with four evenly-spaced knocks, but in some workings the former is announced with the Third Degree knocks (rat-tat .....tat), which are also used to announce the "three Master Masons from Babylon" later in the ceremony.

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- N. pass words.  
 Z. Is he in possession of the pass words?  
 N. He is, Most Excellent.  
 Z. Admit him.  
 (Nehemiah opens the door. *The Principal Sojourner takes the Candidate's right hand in his left and leads him to the kneeling stool in the West. The Assistant Sojourner is on the Candidate's left.*)  
 Z. Bro. A. B., as you seek preferment in our Order, and have been entrusted with the pass words leading to this Supreme Degree, we must inquire if you freely and voluntarily offer yourself a Candidate for Royal Arch Masonry?  
 Can. I do.  
 Z. Do you present yourself with a desire of improving in Freemasonry, and directing that improvement to the glory of God and the good of man?  
 Can. I do.  
 Z. Are you willing to take the sacred and Solemn Obligation, restricted to this Supreme Degree, and if admitted, to keep inviolate our mystic rites?  
 Can. I am.  
 Z. Then you will kneel and receive the benefit of Masonic prayer.  
 (The Principals give four knocks, the Candidate kneels, and the Companions stand to order with the sign of Reverence).  
 Z. Almighty God, at whose command the world burst forth from chaos, and all created nature had its birth, we humbly implore Thee to bestow Thy spiritual blessing on this convocation, and grant that the Brother who now seeks to participate in the light of our mysteries may be endued with a portion of Thy divine Spirit; may he not enter our Order lightly, nor recede from it hastily, but pursue it steadfastly; and may he ever remember that the object of our Institution is the welfare of our fellow-creatures, but, above all, the honour and glory of Thy most Holy Name.  
 All So mote it be.  
 Z. Bro. A. B., in all cases of difficulty and danger, in whom do you put your trust?  
 Can. In the True and Living God Most High.  
 Z. Glad are we to find your faith continued on so firm a basis. You rise and follow your conductor.  
 (Four knocks. Candidate rises). Companions, take notice that Bro. A. B., who has been regularly initiated into Freemasonry, passed to the Degree of a

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- Z. Fellow-Craft, and in due time raised to the Sublime Degree of a Master Mason, is about to pass in view before you, to show that he is a Candidate properly prepared to be exalted into Royal Arch Masonry. (*The Principal Sojourner, walking backwards, leads the Candidate round the Chapter ending in the West, facing the East. There is no 'squaring' in the Royal Arch.*)  
 Z. Bro. A. B., as you seek to participate in the light of our mysteries, we must call upon you to advance towards the Sacred Shrine, in which they are deposited, by seven steps, halting and bowing at the third, fifth, and seventh, for at each step you will approach nearer to the Sacred and Mysterious Name of the True and Living God Most High. (*The Principal Sojourner instructs the Candidate to take three steps, commencing with the left foot, halt, and bow; take two steps commencing with the right foot, halt and bow; take two more commencing with the right foot, halt and bow. The Principal Sojourner then stands on the Candidate's right, facing East.*)  
 Z. You have now arrived at the crown of a vaulted chamber, into which it is necessary that you should descend. You will therefore figuratively wrench forth two of the Arch-stones.  
 (The Principal Sojourner takes up the crow-bar from the floor-cloth and places it in the Candidate's hands, which he guides into making two levering motions. He then replaces the crow-bar on the floor-cloth).  
 Z. Let the Candidate be duly lowered into the Vault, and attend to a portion of the writings of our Grand Master King Solomon.  
 (The Principal Sojourner instructs the Candidate to kneel on the kneeling-stool before him. The Principals knock, the Companions stand to order with the sign of Reverence. Joshua reads Proverbs II, 1-9, and III, 13-20).  
 J. "My son, if thou wilt receive my words, and hide my commandments with thee;  
 So that thou incline thine ear unto wisdom, and apply thy heart to understanding;  
 Yea, if thou criest after knowledge, and liftest up thy voice for understanding;  
 If thou seekest her as silver, and searchest for her as for hid treasures:  
 Then shalt thou understand the fear of the Lord, and find the knowledge of God."  
 1. In some workings the Companions sit for the Scripture readings.

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- J. For the Lord giveth wisdom : out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous : He is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of His saints. Then shalt thou understand righteousness, and judgment, and equity : yea, every good path."  
 "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies ; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand ; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her : and happy is every one that retaineth her. The Lord by wisdom hath founded the earth ; by understanding hath He established the Heavens. By His knowledge the depths are broken up, and the clouds drop down the dew."  
 You will now endeavour to find something within the vault.  
 (The Principal Sojourner guides the Candidate's right hand to grope on the floor-cloth by the kneeling-stool, and places a scroll in his hand. He prompts the Candidate's next answers).  
 It is found.  
 What is found ?  
 Something like a scroll of vellum or parchment.  
 What are its contents ?  
 For the want of light I am unable to discover.  
 (Principal Sojourner lodges the scroll in the candidate's bosom).  
 Let that want of light remind you that man by nature is the child of ignorance and error, and would ever have remained in a state of darkness, had it not pleased the Almighty to call him to light and immortality by the revelations of His Holy Will and Word. Rise, wrench forth the Key-Stone, and prepare to receive the light of the Holy Word.  
 (The Principal Sojourner assists the Candidate to rise, again places the cross-bar in his hands, and the scroll can be extremely awkward, and in many workings the scroll is at this point replaced on the floor-cloth.
- Z.

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- Z. guides him to make one levering motion). Let the Candidate be again lowered into the Vault, and attend to a portion of the writings of the prophet Haggai.  
 (The Principal Sojourner instructs the Candidate to kneel, and the Companions stand to order with sign of Reverence. The Principals give four knocks, and Haggai reads Haggai II, 1-9).  
 "In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua, the son of Josedech, the High Priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory ? And how do you see it now ? Is it not in your eyes in comparison of it as nothing ? Yet now be strong, O Zerubbabel, saith the Lord ; and be strong, O Joshua, son of Josedeck, the high priest ; and be strong, all ye people of the land, saith the Lord, and work : for I am with you, saith the Lord of Hosts.  
 According to the word that I covenanted with you when ye came out of Egypt, so My Spirit remaineth among you : fear ye not.  
 For thus saith the Lord of Hosts : Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land.  
 And I will shake all nations, and the desire of all nations shall come : and I will fill this house with glory, saith the Lord of Hosts.  
 The silver is mine, and the gold is mine, saith the Lord of Hosts.  
 The glory of this latter house shall be greater than of the former, saith the Lord of Hosts : and in this place will I give peace, saith the Lord of Hosts."  
 You will now prepare yourself to take the sacred and Solemn Obligation, without which none can be exalted into this Supreme Degree.  
 (The Principals give the knocks, and then leave their chairs and proceed to the Altar. The Companions gather round the Ensigns and stand to order with the sign of Fidelity. The Principal Sojourner brings a small Bible to the Candidate).  
 1. The sign of Reverence is used here in many workings which take the line that Craft signs should never be used in the Royal Arch. The difference lies merely in the position of the thumb, which is squared upwards in the sign of Fidelity, closed (and even concealed by the fingers) in the sign of Reverence.
- H.

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P.S. Support the Volume of the Sacred Law<sup>2</sup> on your left hand, and place your right hand upon it.  
Z. State your names at length, and say after me:—

### OBLIGATION

Can. I, A. B., in the presence of the True and Living God Most High, and of this Holy Royal Arch Chapter, duly constituted, consecrated, and congregated, of my own free will and accord, do hereby and hereon (*Principal Sojourner places his left hand on the Candidate's right hand and on the Bible*) most solemnly promise and swear that I will always hele, conceal, and never divulge any of the secrets or mysteries restricted to this Supreme Degree, denominated the Holy Royal Arch of Jerusalem, to anyone in the world, unless it be a true and lawful Companion of the Order whom I shall find to be such after strict examination. I further solemnly promise that I will not dare to pronounce that Sacred and Mysterious Name which may now for the first time be communicated to me, unless in the presence and with the assistance of two or more Royal Arch Companions, or in the body of a lawfully constituted Royal Arch Chapter, whilst acting as First Principal. All these points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under the no less penalty, on the violation of any of them, than that of suffering loss of life by having my head struck off. So help me the True and Living God Most High, and keep me steadfast in this the Sacred and Solemn Obligation of a Royal Arch Mason.

Z. As a pledge of your fidelity, and to render what you have repeated a Solemn Obligation binding on you so long as you shall live, you will seal it with your lips four times<sup>2</sup> on the Volume of the Sacred Law. (*Which the Candidate does*). Companion Principal Sojourner, you will raise the Candidate in due form by the grip of a Royal Arch Mason. (*The Principal Sojourner raises the Candidate in four movements during his following speech*).

P.S. A. B., now (*places left hand, palm upwards, on the* Domestic workings here depart from the usual Masonic tradition and substitute the 'Bible' for the 'Volume of the Sacred Law'.  
2. In a few earlier workings, five times.

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outside of Candidate's right arm near the wrist) a Companion (*Principal Sojourner brings his right hand, palm inwards, up above his left hand, placing it inside the Candidate's arm*) of our Order, (*he brings his left hand, palm inwards, up above his right hand, placing it outside the Candidate's arm just above the elbow*). Rise. (*He brings his right hand, palm inwards and upwards, up under the Candidate's arm-pit, and raises him*).

Z. Having been kept for a considerable time in a state of darkness, what, in your present condition, is the predominant wish of your heart?  
C. Light.

(*The Companions hold the Ensigns tilted forward, on either side, to form an arch, which the Candidate will see through when he is restored to light. At the end of this archway the three Principals hold their sceptres in the form of a triangle, framing Zerubbabel*). Companion Principal Sojourner, let that blessing be restored to the Candidate. (*Principal Sojourner removes the hoodwink*).

Z. We congratulate you upon being admitted to the light of our Order, and it is with satisfaction we express our confidence that your future conduct will fully justify our partiality in having exalted you into this Supreme Degree, so truly denominated the essence of Freemasonry. You will now read the contents of the scroll you brought with you out of the Vault.

(*If the Candidate has not got the scroll in his bosom, the Principal Sojourner hands it to him. He reads from it Gen. I, 1-3*).

Can. "In the beginning God created the heaven and the earth.

And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light."

Z. Such, my newly exalted Companion, are the first words of that Sacred Volume, which contains the record of God's revealed will. Let us therefore bless, praise, and magnify His Holy Name for the knowledge vouchsafed to us, and walk worthily in the light which shines around.

You are now at liberty to retire in order to restore your personal comfort, and on your return to the Chapter the ceremony will be proceeded with. (*The Sojourners escort the Candidate to the door,*

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and the Principals lower their sceptres. The Sojourners return, and remove their collars, surplices, and regalia which they place on their chairs and again retire, saluting with the Reverential or Hailing sign. In the anteroom the Candidate restores his clothing (if he has been prepared as for raising) and both he and the Sojourners wear Master Masons' aprons. When they are ready the Janitor gives the Third Degree knocks).

N. Most Excellent, there is a report.

Z. Companion Scribe Nehemiah, see who seeks admission.

N. (Opens door) Whom have you there ?

Jan. Three Master Masons from Babylon, having heard that you are about to rebuild the Temple to the honour and glory of the Most High, are anxious to sojourn amongst you, and to assist in that great and glorious undertaking.

N. Wait, while I report to the Most Excellent. (Shuts door). Most Excellent, three Master Masons from Babylon, having heard, etc., etc. (same as Janitor's report).

Z. Admit them. (The two Sojourners and the Candidate enter, and stand in line in the West, facing East).

P.S. Strangers, whence come you ?

Z. From Babylon, Most Excellent.

P.S. What is your request ?

Z. Having heard that you are about to rebuild the Temple to the honour and glory of the Most High, we are anxious to sojourn amongst you and to assist in that great and glorious undertaking.

Z. As no strangers can be permitted to assist in that holy work, we must first inquire who you are ?

P.S. Brethren of your own tribes and families, Most Excellent.

Z. But are you not descended from those who fled when the City and Holy Temple were sorely oppressed, or are you of those left behind by the Babylonish General for the purpose of tilling the land ?

P.S. We would scorn to be descended from those who basely fled when the City and Holy Temple were sorely oppressed ; neither are we of those left behind by the Babylonish General for the purpose of tilling the land. But we are nobly born, and, like yourselves, descended from a race of patriarchs and kings. Abraham, Isaac and Jacob were our forefathers. Most Excellent, we are of the royal line of David and princely tribe of Judah, who for their sins and those of the people

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were led into captivity, with Jehoiakim, their king, by Nebuchadnezzar, King of Babylon, there to remain for seventy years, as was foretold by the prophet Jeremiah. The period of our captivity expired in the first year of the reign of Cyrus, King of Persia, when it pleased the Almighty to inspire that noble prince to issue the following proclamation :—Thus saith Cyrus, King of Persia. All the kingdoms of the earth hath the Lord God of heaven given me ; and He hath charged me to build Him an house in Jerusalem, which is in Judah. Who is there among you of all His people ? The Lord his God be with him, and let him go up. We eagerly availed ourselves of this opportunity of returning to our native land, and have come up accordingly to sojourn amongst you, and to offer our assistance in rebuilding the Temple to the honour and glory of the Most High, who hath promised by the mouth of His holy prophet there to establish His Name forever, and give peace to the whole earth.

Z. We acknowledge your noble ancestry, and cheerfully admit you as members of our tribes and families. It only remains for us to inquire on what part of the holy work you wish to be employed ?

P.S. Any position to which Your Excellencies may be pleased to appoint us will be deemed an honour conferred.

Z. Humility and docility are sure indications of merit, but, from the lateness of your application, the principal offices are already filled. We will, however, engage you to prepare the ground for the foundation of the second Temple, on the site where the first formerly stood ; for which purpose you will be provided with proper working implements, but we lay this strict injunction upon you, that should you during the progress of your labours make any discovery you deem of importance you will communicate it to none but the Grand Sanhedrim now sitting.

P.S. We humbly thank Your Excellencies for the trust reposed in us, and pledge ourselves to a faithful discharge of the duties thereof.

(Scribes Ezra and Nehemiah take up the working-tools and lifelines from their places on the floor, and distribute them, the crow-bar, scroll, and life-lines to the Principal Sojourner, the pick-axe to the Assistant Sojourner, and the shovel to the Candidate).

1. 2 Chron. XXXVI. 23.

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Go, and may the God of your fathers be with you. (*The Sojourners and the Candidate retire. In the anteroom the lifeline is tied round the waist of the Principal Sojourner, small cords are tied round his wrists, the other ends of which, when they have re-entered the Chapter, are held by the Assistant Sojourner and the Candidate. The three carry their working tools which were given them by the Scribes. When all is ready, the Janitor gives four knocks.*)

Z.

N. Z. Companion Scribe Neremiah, see who seeks admission.

N. Jan. (*Opening the door*) Whom have you there? The three Sojourners who were sent to prepare the ground for the foundation of the second Temple, having made a discovery they deem of importance, are anxious to communicate the same to the Grand Sanhedrim now sitting.

N. Wait, while I report to the Most Excellent. (*Closes door, gives Reverential or Hailing Sign*). Most Excellent, the three Sojourners who were sent to prepare the ground for the foundation of the second Temple, having made a discovery they deem of importance, are anxious to communicate the same to Your Excellencies.

Z. Admit them. (*Scribe Nehemiah opens the door and admits them*). Brethren, we understand that you have made a discovery you deem of importance. It is therefore necessary that you communicate to us the discovery you have made, and the circumstances which led thereto.

P.S. Resuming our labours early this morning we discovered a pair of pillars of exquisite design and workmanship; proceeding onwards, we found six other pairs of equal symmetry and beauty, which from their position, appeared to have supported the roof of a subterranean passage or gallery leading to where the Most Holy Place formerly stood. Our progress was here impeded by the fragments which had fallen during the conflagration of the former Temple. These we cleared away, and arrived at what appeared to be solid rock; accidentally striking it with my crow, I remarked a hollow sound. I therefore hailed my companions, when he with the pick loosened the earth which he with the shovel cleared away, when that which at first appeared solid rock proved to be a compact piece of masonry wrought in the form of a dome. Aware of who had been the Architect of the

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P.S.

former Temple, and that no part thereof had been constructed in vain, we determined to examine it further, for which purpose we wrenched forth two of the Archstones, when a Vault of considerable magnitude appeared to view. All being anxious to descend, we cast lots. The lot, Most Excellent, was mine. My Companions then tied this strong cord or lifeline round my body by which to lower me into the vault; but being apprehensive of dying from damp noxious vapours or other unforeseen causes, I took a smaller cord in each hand by which to give preconcerted signals should I require more liberty, or wish to be drawn up. I was then duly lowered into the Vault. On arriving at the bottom I felt something like the base or pedestal of a column, with certain characters engraven thereon, but for the want of light I was unable to decipher their meanings. I then signalled with my left hand for more liberty, and on exploring the Vault, found this scroll of vellum or parchment, but from the same cause was unable to read its contents. I therefore signalled with my right hand, and my Companions drew me up, bringing the scroll with me. On arriving at the light of day we found from the first words therein recorded that it was a part of the long-lost Sacred Law, promulgated by our Grand Master Moses at the foot of Mount Horeb in the wilderness of Sinai. The possession of this precious treasure stimulated us to further exertions; we therefore enlarged the aperture by removing the key-stone, and I descended as before. The sun by this time had gained its greatest altitude, and darted its rays with meridian splendour into the Vault, enabling me clearly to distinguish those objects I had before so imperfectly discovered. In the centre of the Vault stood a block of white marble, wrought in the form of the Altar of Incense, a doubled cube. On the front were engraven the initials of the three Grand Masters who presided at the building of the former Temple, that is, Solomon King of Israel, Hiram King of Tyre, and Hiram Abiff—with certain mystic characters, and a veil covered the Altar. Approaching with reverential awe I raised the veil, and there beheld on a plate of gold that which I humbly conceived to be the Sacred and Mysterious Name of the True and Living God Most High. I carefully re-veiled it, retired with all respect and reverence, gave the agreed-on signal, and was again drawn up. With the assistance of my Companions I closed the aperture, and

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P.S. we have hastened hither to communicate to Your Excellencies the discovery we have made, and the circumstances which led thereto.

Z. Your narrative bears every appearance of truth, but to convince us you must state what you saw on that plate of gold.

P.S. (*Bowing*) That, Most Excellent, we must humbly beg to decline, for we have heard with our ears, and our fathers have declared unto us, that in their days and the old time before them it was not lawful for anyone to pronounce the Sacred and Mysterious Name of the True and Living God Most High, save the High Priest, nor him but once a year, when he entered the Holy of Holies and stood before the Ark of the Covenant to make propitiation for the sins of the people.

Z. We admire your pious caution; and your conduct considerably increases our esteem. We will however depute two of our Companions, Ezra and Nehemiah, to accompany you to the spot, and their report shall determine your reward.

(*The Principal Sojourner gives his crow-bar and scroll to the Assistant Sojourner, and goes to the North-West of the Chapter with Scribes Ezra and Nehemiah. There he communicates the words YEHOVAH and YAH-BUL-ON to them in full form, sotto voce. The Principal Sojourner then returns and takes the crow-bar and scroll from the Assistant Sojourner. Scribes Ezra and Nehemiah then approach the East, Ezra by the North and Nehemiah by the South, with seven steps, halting and bowing at the third, fifth, and seventh. Together they unveil the Altar and examine it, and report with Reverential or Hailing Sign to Zerubbabel.*)

L. Right, Most Excellent, in every particular.

N. Right, Most Excellent, in every particular. (*They dismiss sign and return to their seats.*)

Z. (*After consulting with Haggai and Joshua*) My colleagues in office concur with me in opinion, that as a reward for your zeal and fidelity in having discovered the long-lost secrets of the Royal Arch you should be at once called to that exalted rank held by your illustrious ancestors. Companions Ezra and Nehemiah, divest those worthy Masons of the implements of labour, clothe them with the robes of innocence, and instruct them to advance hither that they may be further rewarded.

(*Scribes Ezra and Nehemiah divest the Sojourners*)

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and the Candidate of their working-tools and Master Masons' aprons, assist the Sojourners in putting on their regalia, and clothe all three with surplices. Scribe Ezra then goes back to his place. Nehemiah instructs the Candidate how to approach the East with seven steps, halting and bowing at the third, fifth, and seventh, and demonstrates these steps, after which he takes his place. The Candidate advances, followed by the Principal Sojourner, who, however, does not take the steps himself, but sees that the Candidate does so correctly. The three Principals stand, and Zerubbabel invests the Candidate during the following speech with the jewel, sash, apron and staff).

Z. The robes with which you have been invested are emblems of that purity of heart and rectitude of conduct which should at all times actuate those exalted into this Supreme Degree. We reward you with this jewel as a mark of our entire approbation, and admit you Companion amongst us; we decorate you with this ribbon and badge, the insignia of our Order, and entrust you with this Staff of Office, which you will ever have a right to bear, unless seventy-two of the Elders are present; and hereby constitute you princes and rulers in the Order; and should you continue to act in the faithful discharge of your duties, you will by a regular gradation be entitled to full participation of our secrets.

(*During this speech Zerubbabel invests the Candidate. The Staff of Office is the first of the Ensigns on the North side, that of Judah. The Principal Sojourner brings it to Zerubbabel and replaces it after it has been put in the Candidate's right hand.*)

Z. It is in this part of the ceremony that the Words are communicated. Excellent Companion Haggai, will you please assist. They are given on a series of triangles formed first by the right foot, second with the right knee, third right hand on right elbow, and fourth, left hand grasping left wrist. The Words are JEHOVAH, JAHBULON. They are given in a series of syllables. I will commence and you will follow.

(*Haggai assists at the communication of the Words, Zerubbabel, the Candidate, and Haggai reciting the syllables in that order, forming the triangles. The Principal Sojourner stands by the Candidate to assist and prompt in what is at first a very confusing business.*)

1. Some workings only prescribe three triangles.

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ness. After this ceremony the Principal Sojourner escorts the Candidate to the West by way of the South and both face East).

P.S.

(with Reverential or Hailing sign) Thus invested, rewarded, decorated, and entrusted by Your Excellencies, it shall ever be our study to merit a continuance of your approbation by faithfully and assiduously discharging the duties of the high vocation to which you have this day been pleased to call us. (*Dismisses sign*).

Z. We congratulate you on being exalted into Royal Arch Masonry, at once the foundation and keystone of the whole Masonic structure. You may perhaps imagine you have this day taken a Fourth Degree in Freemasonry; such, however, is not the case. It is the Master Mason's completed, for when you were raised to the Third Degree, you were informed that by the untimely death of our Master Hiram Abiff the secrets of a Master Mason were lost, and that certain substituted secrets were adopted to distinguish all Master Masons until time or circumstances should restore the genuine. These secrets were lost for a period of nearly five hundred years, and were regained in the manner which has just been described to you, somewhat in a dramatic form, the more forcibly to impress on your mind the providential means by which those ancient secrets were regained.

We have now arrived at that part of the ceremony when Excellent Companion Joshua will give the Historical lecture, Excellent Companion Haggai the Symbolical, after which I will explain the Mystical portion of this Supreme Degree. Be seated. (*The Principals give knocks*). Companions, I claim your attention for Excellent Companion Joshua for the Historical Lecture.

1. This distinction may appear almost meaningless, for in practice the Royal Arch is a separate degree. The position is a legacy of the compromise arrived at in the union of the Ancients and the Moderns in United Grand Lodge, 1813. The latter claimed that pure and ancient Masonry consisted of three degrees only, whereas the former strove to retain the Royal Arch. Its retention was accomplished through this formula. In every jurisdiction other than England the Royal Arch is listed as a separate degree.

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### ADDRESS OF THE THIRD CHAIR THE HISTORICAL LECTURE

J. Companions, there are three epochs in Freemasonry which particularly merit your attention: they are, the history 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 Anno Lucis 2515; two years after the exodus of the Israelites 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 pitched their tents and gathered themselves together to offer up praises and thanksgivings to the Most High for their signal deliverance from the hands of the Egyptians. There, but before that time, the Almighty was pleased to reveal Himself to His faithful servant Moses, and to commission him His high ambassador, of wrath to Pharaoh and his people, but of freedom and salvation to the house of Jacob. There were delivered those mysterious forms and prototypes, the tabernacle, the ark of the covenant, and the tables of the Sacred Law engraven by the finger of the Most High, with sublime and comprehensive precepts of religious and moral duty. There also were dictated, by His unerring wisdom, those peculiar forms of civil and religious polity, which by separating His once favoured people from all other nations, consecrated Israel a chosen vessel to His service. For these reasons it was denoted the first or Holy Lodge. Solomon King of Israel, Hiram King of Tyre, and Hiram Abiff presided over the second or Sacred Lodge, which was opened Anno Lucis 2992, in the bosom of the holy Mount Moriah, on the very centre of the ground where the solemn sanctuary of the Sanhedrim was afterwards erected. On that consecrated spot Abraham proved his intuitive faith by not refusing to offer up his beloved son Isaac, a destined victim on the altar of his God, when it pleased the Almighty to provide a more agreeable sacrifice. There, on the threshing floor of Araunah the Jebusite, David offered up the mediatorial sacrifice by which the plague was staved. And there, in a vision, were revealed to him the plans of that magnificent Temple afterwards erected by his illustrious son, of whom God

1. For explanation of the Anno Lucis Calendar, see p. 81.



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J. said, "He shall build a house for My Name, and I will establish the throne of his kingdom for ever";<sup>1</sup> For these reasons this was denominated the second, or Sacred Lodge.

The third, or Grand and Royal Lodge, was holden at Jerusalem and opened Anno Lucis 3469, shortly after the return of the children of Israel from their Babylonish captivity, by Zerubbabel, prince of the people, Haggai the prophet, and Joshua the son of Josedech, the High Priest. Then it was that the kingly power was restored in the person of Zerubbabel to the royal line of David and princely tribe of Judah. Nor was all vestige thereof again effaced until after the destruction of Jerusalem by the Romans under Titus in the seventieth year of the present era. Therefore, to commemorate the restoration, this was called the third, or Grand and Royal Lodge, and we have in the present Chapter a resemblance of those grand originals. In every regular, well-formed and properly constituted Royal Arch Chapter we acknowledge the representation of the Grand and Holy Royal Arch Chapter at Jerusalem. The three Principals represent Zerubbabel, Haggai, and Joshua, whose names they bear, the two Scribes represent Ezra and Nehemiah, Lectors and Expounders of the Sacred Law and attendants on the Grand Sanhedrim. Yourself represent the Sojourners, who for their zeal and fidelity in having discovered the secrets of the Royal Arch, were rewarded with seats among the princes and rulers of the people, represented by the rest of the Companions.

Z. (*Principals give four knocks*) I now claim your attention to Excellent Companion Haggai for the Symbolical Lecture.

## ADDRESS OF THE SECOND CHAIR

### SYMBOLICAL LECTURE

H. Companions, the forms, symbols, and ornaments of Royal Arch Masonry, together with the rites and ceremonies at present in use among us, were adopted by our predecessors at the building of the second Temple, as well to preserve in our minds the providential means by which those ancient secrets were regained, as to impress on our hearts those exalted lessons of morality which we, as members of this

1. 2 Samuel, VII, 13.

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H. Supreme Degree, are bound to practise.

The form of a Royal Arch Chapter, when properly arranged, approaches, as nearly as circumstances will permit, that of a Catenarian Arch; thus we preserve a memorial of the vaulted shrine in which the Sacred Word was deposited, whilst 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 spirit of fraternal union, which have given energy and permanency to the whole constitution of Freemasonry, thus enabling it to survive the wreck of mighty empires, and resist the destroying hand of time. And as the subordinate members of the Catenarian Arch naturally gravitate towards the centre, or keystone, which compresses and binds the whole structure together, are we taught to look up with reverence and submit with cheerfulness, to every lawfully constituted authority, whether it be of civil or Masonic regulation.

The keystone of the Arch is represented by the three Principals of the Chapter. For as the secrets of the Royal Arch were only regained by wrenching forth the keystone thereof, so a perfect knowledge of this Supreme Degree can no otherwise be obtained than by passing through those several Chairs.

In Royal Arch Masonry we acknowledge six lights, three lesser, and three greater; the three lesser represent the light of the law and the prophets, and by their number allude to the Patriarchal, Mosaic, and Prophetic dispensations; the three greater represent the Sacred Word itself, and are emblematical of the creative, preservative, and annihilative powers of the Deity. These lights are arranged in the form of an equilateral triangle, each of the lesser bisecting the line formed by two of the greater, thus geometrically dividing the greater triangle into three lesser triangles at the extremities, and forming a fourth in the centre, all equal and equilateral. This symbolical arrangement corresponds to the mysterious triple tau which has two right angles at each of the exterior lines, and two in the centre, in all eight right angles corresponding in number with those contained in the four

1. This purely Hindu conception proved offensive to many and has been revised in Metropolitan workings to re-creative. The Complete workings have *de-creative* in place of *annihilative*, which is nonsense.

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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 Companions, which forms by its intersections 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, representing the four elements and the sphere of the Universe.

The ribbon worn by the Companions is a sacred emblem, denoting light, being composed of two of the principal colours with which the veils of the Temple and Tabernacle were interwoven. Its sacredness is further signified by its irradiated form; it has even been considered an emblem of regal dignity and power.

The ensigns on the staves borne by the Companions are the distinctive bearings of the twelve tribes of Israel, and are figurative of a 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 forty-ninth chapter of Genesis; the tribes are further pointed out in the second 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 devices 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 ever 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 by the communication of particular secrets.<sup>1</sup>

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 King Solomon; the Square the strength of King Hiram; and the Compasses the exquisite skill of Hiram Abiff; but the truly speculative Mason regards them as the unerring standards of the wisdom, truth and justice of the Most High. His wisdom is amply exemplified in the Volume of the Sacred Law, which contains the record of His

1. See pp. 184-6 for these specific secrets of the Chairs.

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mighty acts, and is the register of His revealed will. His truth is justly depicted by the Square, that being the acknowledged symbol of strength and criterion of perfection, while His unerring and impartial justice in having defined for our instruction the limits of good and evil, assigning to each his due proportion of pleasure and pain, is elucidated by the Compasses, by which instrument we are enabled to ascertain and determine the limits and proportions of all geometrical figures, and reduce our ideas of their proportion and equality to a given standard.

The Sword and Trowel were adopted by Royal Arch Masons to commemorate the valour of those worthy men who assisted at the building of the second Temple, who with Trowel in their hand and Sword by their side were ever ready to defend the City and holy sanctuary against the unprovoked attacks of their enemies, thereby leaving an impressive lesson to future ages, that next to implicit obedience to lawfully constituted authority, a manly and determined resistance to lawless violence is the first of social duties. The Pickaxe, Crowbar, and Shovel were the implements made use of by the Sojourners who were sent to prepare the ground for the foundation of the second Temple. The Pick to loosen the ground, the Crow to take purchases, and the Shovel to clear away the rubbish and loose earth. These we symbolise: the stroke of the Pick reminds us of the sound of the last trumpet, when the ground shall be shaken, loosened, and the graves deliver up their dead; the Crow being an emblem of uprightness, points to the erect manner in which the body shall arise on that awful day to meet its tremendous though merciful Judge; while the manner in which the body is laid in the grave is fully depicted by the work of the Shovel, and we with humble but holy confidence hope that when these earthly remains have been properly disposed of, the spirit will arise to immortal life and everlasting bliss.

(*The Principals give the four knocks*) I shall now proceed to give you the Mystical Lecture.

H.

Z.