

The Secret Ritual

OF THE SECRET WORK OF THE



Ancient Arabic Order of NOBLES OF THE MYSTIC SHRINE

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THE IMPERIAL GRAND COUNCIL

of the Ancient Arabic Order of Nobles of the Mystic Shrine

DR. B. H. STILLYARD, 33°

Imperial Grand Potentate

July, 1914

Washington, D. C.



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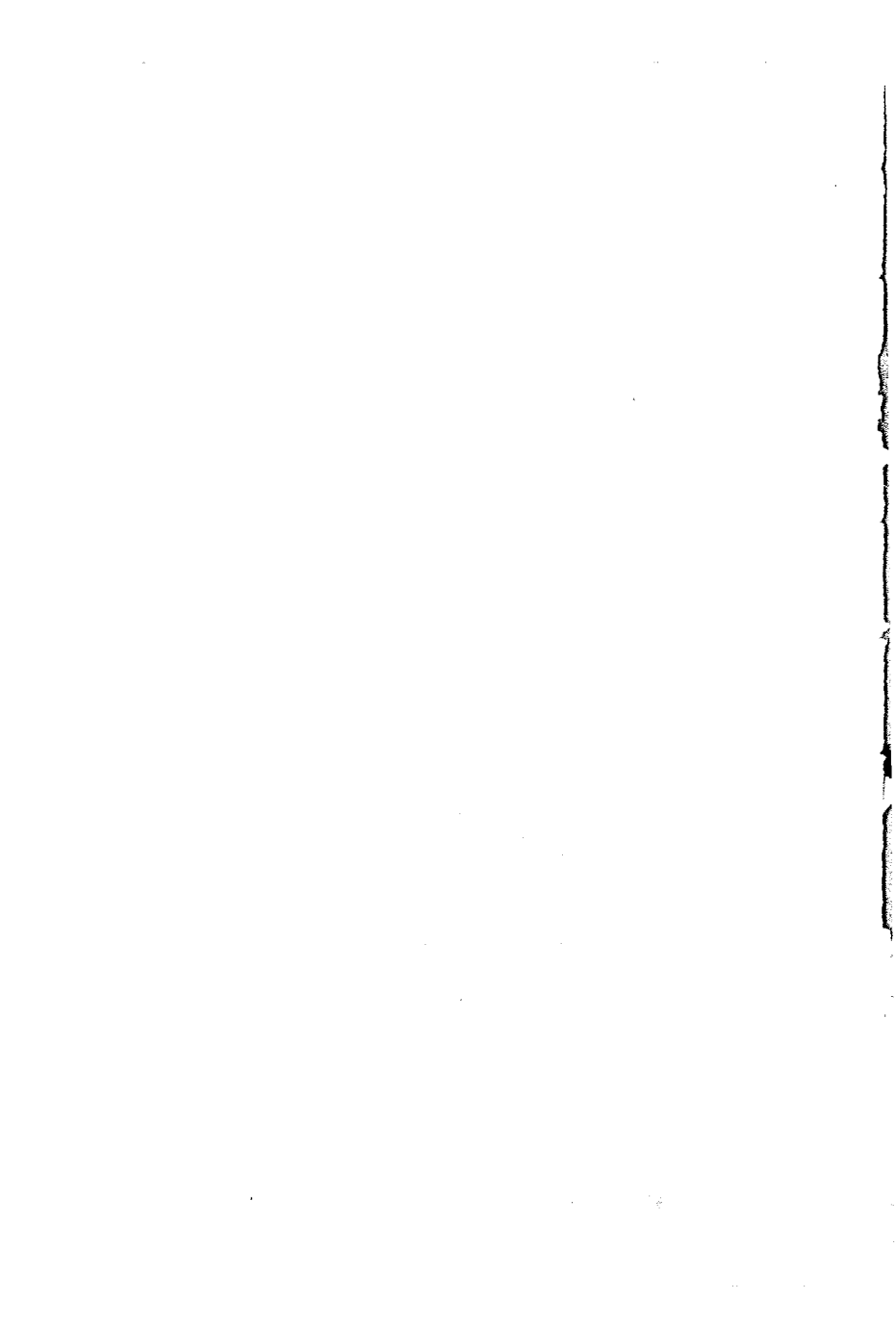
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OF THE

IMPERIAL GRAND COUNCIL

Ancient Arabic Order of Nobles of the
Mystic Shrine of North and
South America.

Imperial Potentate.
Imperial Deputy Potentate.
Imperial Chief Rabban.
Imperial Asst. Rabban.
Imperial High Priest and Prophet.
Imperial Oriental Guide.
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Second Asst. Imperial Corr. Recorder.
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Imperial Deputy Recorder.
Imperial Orator.
Imperial Lecturer.
First Ceremonial Master.
Second Ceremonial Master.
First Medical Director.
Second Medical Director.
Imperial Prelate.
Imperial Marshal.
First Asst. Imperial Marshal.
Imperial Second Asst. Guard.
Imperial Third Asst. Guard.
Imperial Outer Guard.
Board of Directors of Eleven.



Secret Work of the Ancient Arabic Order of Nobles of the Mystic Shrine



CHAPTER I.

The Ancient Arabic Order of Nobles of the Mystic Shrine was instituted by Mohammedan, Kalif-Alee (his name be praised, the son-in-law of the prophet Mohammed, in the year of Hegira 25; A. D. 656), at Mecca, Arabia.

Wm. J. Florence, 33d deg., of New York City, while on a visit to Arabia was initiated in a temple of the Mystic Shrine in that country and the secret work of the Order was brought by him to the United States in the year 1871, and placed in the hands of Dr. Walter M. Fleming, 33d deg., Sovereign Grand Inspector General of the Ancient and Accepted Scottish Rite and Eminent Commander of Columbia Commandery, No. 1, Knights Templar, of New York.

Dr. Fleming, in conjunction with Wm. J. Florence, 33d deg., with William Eddy, 33d deg.; S. C. Campbell, 33d deg.; Oswald Merle D'Aubigne, 33d deg.; G. W. Miller, 33d deg.; John A. Moore, 33d deg.; William S.

Patterson, 33d deg.; John W. Simmons, 33d deg., and Albert P. Moriarity, 33d deg., instituted Mecca Temple of the Mystic Shrine, at New York City. Noble Fleming was unanimously chosen as its presiding officer, namely, Illustrious Grand Potentate. Owing to the death of four of the original craft, namely, Nobles D'Aubigne, Chappell, Campbell and Eddy, and the apathy and neglect of the remaining eight, Mecca Temple, of New York, remained inactive until December, 1875, when the work was revived and the Order spread from Mecca Temple all over the country.

On June 6th, 1876, the parent body was formed for America, entitled: "Imperial Grand Council of the United States of America," and its officers were elected for a term of three years.

It may be here stated that no authority was ever given to Noble William J. Florence, or any of the others who were associated with him, who were all prominent white Masons in the State of New York, to confer the Mystic Shrine degree or institute Mecca Temple, or form their Imperial Grand Council, in the United States, from the Grand Council of Arabia or any other source in Arabia, and they have been compelled to acknowledge the same to be true, that they never had any power whatever to do any work.

Noble John G. Jones, 33d deg., of Chicago, Ill., and who is the Sovereign Grand Commander of the United Supreme Council of the Southern and Western Masonic Jurisdiction, United States of America, after several years of correspondence, made application to the Grand Council of Arabia to be initiated into the work, and power and authority to institute Temples in the United States. His application having been received and ac-

cepted, in June, 1893, in the City of Chicago, Noble Rofelt Pasha, Deputy of the Grand Council of Arabia, and acting under the authority of the Grand Council of Arabia, and assisted with three other Nobles, with imposing ceremonies at the Masonic Hall, conferred the degree of the Ancient Arabic Order of Nobles of the Mystic Shrine upon him, and gave him a patent of power and authority to confer the degree of the Mystic Shrine, institute Temples and organize the Grand Imperial Councils, and be the Imperial Grand Potentate of the Imperial Grand Council in the United States of America.

Noble John G. Jones, 33d deg., of Chicago, is the only Mason and Shriner, either white or black, in North and South America, who has the exclusive and legitimate right, power and authority to institute Temples of the Mystic Shrine and propagate the Mystic Shrine work in this country. Noble John G. Jones, 33d deg., was the first and only colored Mason in the United States who has the power and authority to confer the Mystic Shrine degree and institute Temples in the United States and all Mystic Shrine degree work in North and South America, and unless it is done under his sanction of power and authority, it is spurious, clandestine and bogus.

The object of the Mystic Shrine is as follows:

- 1st. As an ally to Freemasonry.
- 2d. The improvement of the mind.
- 3d. The practice of charity.
- 4th. The promotion of religious toleration among people of all nations, but especially in the United States, of the Christian religion.

So it will be seen that the object and purpose of the Mystic Shrine is good and of a very laudable character. The Order is rapidly growing all over the country.

Now, under the first heading, the question might be asked: How does the Mystic Shrine work as an ally to Freemasonry? The answer is as follows: Members of the Masonic Order who are simply Master Masons will advance either to the Commandery of Knights Templar or the Consistory of the Ancient and Accepted Scottish Rite, in order that they can be Shriners. Then again, in many cases men will enter the Order of Freemasonry so that they can be Shriners. Then again, you must be in good standing in either your Commandery as a Knight Templar or Consistory at the time when you wish to become a member of the Temple of the Mystic Shrine. The result is that a man who takes a delight in the Mystic Shrine degree is compelled to keep himself in good Masonic standing in his Blue Lodge in order to hold his membership and be in good standing in a Temple of the Mystic Shrine. So it will be seen that the Masonic fraternity is greatly benefited by the Order of the Mystic Shrine. Secondly, the Shrine is a charitable institution and charity is one of its tenants. Thirdly, the Shrine also believes in the protection of the religious belief of all nations. Fourthly, relative to the improvement of the mind, by the time a Shriner has mastered the details relative to the work of Symbolic Masonry and the Ancient and Accepted Scottish Rite, and then the sublime work of the Mystic Shrine, he will find that his mind has been greatly enlightened and that he has been much benefited by being a member of the Ancient Arabic Order of Nobles of the Mystic Shrine.

Those of the members of the Masonic Order who desire to advance and gain admission in this sublime Rite of the Mystic Shrine are required to take a solemn vow that they will redouble their courage, zeal and determination to defend and advocate the Christian religion,

and protect the honor, character and reputation of a Noble of the Mystic Shrine, wherever he may be.

No Mason can have the degree of the Mystic Shrine until he has first had the Knights Templar or the 32d deg. of the Ancient Accepted Scottish Rite conferred upon him, and in a regular and legal body.

Distinguished and enlightened men, and of the highest social and literary attainments, are members of the Mystic Shrine, in all countries through Europe, Asia and in the United States of America.

A brother suspended or expelled in the Blue Lodge, however, is equally suspended and expelled in the Mystic Shrine of Masonry.

The degree of the Mystic Shrine is conferred in a Temple, by a warrant or patent of authority, under the Imperial Grand Council.

There can be but one Imperial Grand Council of the Mystic Shrine in any one country, or in the United States of America, which body is the highest source of authority in the Order, and has exclusive control over all its members in its jurisdiction.

Rank, Title and Positions of Officers in Temple, Cos- Enthronment.

Illustrious Grand Potentate, first officer in the East.

Costume—Velvet, purple robe or domino; flowing sleeves, trimmed with yellow or gold braid, yellow or gold-colored sash; high, purple and yellow silk and satin turban, with crescent of gold and jeweled, jeweled sceptre with crescent at top.

Jewel of Office—Pyramid, with large, gold surfaced sun, with rays and a frowning face, or visage in the sun; suspended from left breast.

Illustrious Chief Rabban, second officer, in the West.

Costume—Velvet, bright green robe or domino; full flowing sleeves, trimmed with purple, and broad, purple sash; green and purple turban, with crescent at front

Jewel of Office—Pyramid with silver moon, faced; suspended at left breast.

Illustrious Assistant Rabban, third officer in the South.

Costume—Velvet, blue robe or domino; large, flowing sleeves, trimmed with orange; broad orange sash; blue and orange turban, with crescent in front.

Jewel of Office—A gold-faced pyramid, covered with silver stars.

Illustrious Most High Prophet and Priest, fourth officer, right of East.

Costume—Robe made of woven metal cloth, gilt with silver, and covered like damask; flowing sleeves, and fringed; broad gold and yellow turban, crown-shaped, yellow, gold and black jeweled; and carries a crozier.

Jewel of Office—Large gold form of book or scroll, with pyramid on one page in silver and crescent on the other, suspended about the neck, hanging on front of breast.

Illustrious Oriental Guide, fifth officer, right of East.

Costume—Orange robe or domino; trimmed with purple; broad purple sash, belt and sword; orange and purple turban; crescent in front; carries a long Arab staff or spear, trimmed at spear head with purple and orange ribbon.

Jewel of Office—Pyramid, with gold-surfaced panther-bodied, female-headed Sphynx, suspended from left breast.

Illustrious Treasurer, sixth officer, right of East.

Illustrious Recorder, seventh officer, left of East.

Illustrious First Ceremonial Master, eighth officer, right of West.

Illustrious Second Ceremonial Master, eighth officer, right of West.

Illustrious Captain of the Guard, tenth officer, inside the door.

Illustrious Outside Guard, eleventh officer, outside the door.

All the officers are elected annually.

Enthronment.

Previous to the enthronment of a Potentate-elect, the Imperial Council requires his assent to the following ordinances, viz.:

1. Do you solemnly vow, upon your honor, that you will exert your best endeavors to promote the true happiness of your brother Nobles of the Mystic Shrine?

2. That you will endeavor to promote the general good of the Order, and preserve the solemnity of our ceremonies with profound respect and reverence?

3. That you will not acknowledge or have intercourse with any Temple which does not work under constitutional authority, as recognized by the Imperial Grand Council?

4. That you will ever maintain and support the authority of the Imperial Grand Council of the United States, and enforce obedience to its statutes, edicts and regulations?

5. Do you submit to all these ordinances and promise to observe and practice them faithfully?

CHAPTER II.

The Mystic Shrine Conferred.

Opening Ceremonies.

Instructions.

When a Temple is to be opened or closed the Illustrious Grand Potentate will see that all the Nobles are standing on their due guard, and he will make the following declaration :

Take notice, Noble of the Mystic Shrine, by the exalted power and authority that is vested in me, as the Illustrious Grand Potentate of this Temple, holding its charter from the Imperial Grand Council of the Ancient Arabic Order of Nobles of the Mystic Shrine, I do now solemnly declare this Temple to be regularly opened (or closed, as the case may be), and each one of you will take due warning and act accordingly.

At the opening and closing of a Temple the High Priest and Prophet will go before the Altar and offer prayer, and then singing by all the Noble.

Before or at the time a Temple is opened the Holy Bible must be opened on the Altar and two swords in opposite directions crossed upon the Bible.

No Noble should be admitted within a Temple until his name has been reported to the Illustrious Grand Potentate, and each Noble should be covered with his

Fez and wear white gloves, and he shall give to the Outside Guard the Annual Secret Password and also the Secret Pass before he can gain admission in a Temple.

The Lodge Room is termed the Temple, and the furniture is similar to the Masonic, with some additions, the room being draped with black alpaca, or white, edged with purple and blue.

Five Nobles of the Mystic Shrine shall at all times constitute a quorum for opening a Temple and transacting business, provided always that the Illustrious Grand Potentate is present, and in his absence, either the Chief Rabban, Asst. Rabban or the High Priest and Prophet shall, according to seniority, preside on the Throne.

Grand Potentate—Will give one blow with his gavel or scepter, and then all the Nobles will take their seats and the officers take their respective stations. The Grand Potentate will then say: Noble Chief Rabban, you will see that no interlopers or spies may intrude upon the ceremonies of our sacred work of the Mystic Shrine, and it is now my orders that you summon your proper officers, who are the First and Second Ceremonial Masters, and receive from them our Mystic Shrine secret password. Disperse them with alacrity, in and about our Temple, to receive the same from all who are within our portals, and have them communicate to you the same, that you may give me the assurance that no ignoble spy may here intrude themselves upon us.

Chief Rabban—(Two raps). First and Second Ceremonial Masters, approach.

(They arise and approach the East.)

Have you your Mystic pass?

First and Second Ceremonial Masters—Chief Rabban, we have.

Chief Rabban—Approach and give it.

First and Second Ceremonial Masters approach, and each whispers, "N."

Chief Rabban—It is the command of our Grand Potentate that you forthwith receive the Mystic pass from each and every one in or about the body of the Temple, and return the same to me, that I may give assurance that no ignoble spy intrudes upon the ceremonies of our Mystic Shrine.

First and Second Ceremonial Masters, each one side of the Temple, receive the Mystic pass, "N. " in a whisper, and returning, communicate the same to the Chief Rabban: if one be present without the pass, the C. M. announces aloud: "An intruder!"

Member arises, is vouched for or expelled.

Chief Rabban—Grand Potentate, our Mystic Shrine is secure and free from jeopardy: there are none present save nobles of our rite.

Grand Potentate—(To Assistant Rabban). Assistant Rabban, inform the Captain of the Guard and he has comrade, the Outer Guard, that our Temple is now duly and regularly opened for the business and ceremonies, and both take heed who enters and see that none enters this Temple until they are in possession of the Mystic pass and properly clothed, and first reported to the Illustrious Grand Potentate on the Throne.

Captain of the Guard informs the Outer Guard as above, and reports (after closing the door):

Captain of the Guard—Noble Assistant Rabban, our Outer Guard stands instructed and under double guard,

picketed by a tried and trusted officer without, one who knows his duty, vigilantly assisted, by the Captain of the Guard within.

Assistant Rabban—Illustrious Grand Potentate, our sacred Temple is under a double and trusty guard.

Grand Potentate—'Tis well. Since all present are Nobles of the Mystic Shrine, and our Temple securely guarded, I proclaim this Temple regularly open for business and ceremony, and hereby forbid all confusion and discord that may mar our Mystic rites.

Order of Business.

Roll of Officers.

Reading of Minutes Last Meeting.

Report of Committee on Investigation.

Report of Committee on Unfinished Business.

Report of Special Committees.

Conferring of Degrees.

New Business.

CHAPTER III.

The Mystic Shrine Conferred. Initiation.

Temple darkened. Furniture: Altar of Obligation covered in black having on it the Bible and the Koran, the black stone, or Holy Stone of black marble, one foot square or more, and two crossed swords; right of East, Altar of Incense with burning incense of myrrh, etc.; left of East, bier and coffin, each half way between East and Altar of Obligation: laver of water in the South; gong in the southwest, organ, etc. Members about the body of the Temple, all clothed as prescribed. Officers in their respective stations, etc.

Grand Potentate—First Ceremonial Master, you will retire to the outer walls and ascertain if any novice awaits our pleasure.

First Ceremonial Master retires, ascertains, and returning before the Altar reports, after giving sign.

First Ceremonial Master—Illustrious Grand Potentate, there are without (one, two or three) Sons of the Desert, who seek admission to our Mystic Shrine.

Grand Potentate—Illustrious First and Second Ceremonial Masters, accompanied by our Grand Marshal, you will retire without the Temple and prepare those novices for reception in our Mystic Shrine.

They salute and retire and prepare candidates by tak-

ing off the shoes, coat, collar and vest and clothing them in white dominoes and slippers, handcuffed or tied at the wrists loosely.

When the candidate (one, two or three) is ready, the Ceremonial Master takes charge of him. Three loud knocks at the outer door of the Temple calls the Oriental Guide to admit them. The response is, inside, a horrible clatter, the rasping of iron rings over an iron bar, and the withdrawal of several large bolts; then the door opens. What is the cause of this clamorous alarm? Who dares intrude upon the ceremonies of our Mystic Shrine? asks the Oriental Guide.

First Ceremonial Master—(One, two or three) poor Sons of the Desert, who are weary of the hot sands and burning sun of the plains, humbly crave shelter under the protecting dome of the Temple.

Oriental Guide—How may we know them to be worthy, and not of treacherous or ignoble purpose?

First Ceremonial Master—Their characters having been canvassed and coming within the bounds of good report, they have passed the ordeal of the Secret Ballot of our Mystic Shrine unsoiled, and I espouse their cause and sanction their reception within the Secret Pass.

Oriental Guide—Give me the pass.

First Ceremonial Master advances and whispers, "M."

Oriental Guide—'Tis well; let them enter.

They enter, preceded by Marshal, Ceremonial Master, etc., conducting them, the Guide leading all.

Grand Potentate—(Three raps; all rise). Gong sounds once; organ music. They march twice around, organ or singing, or both; the gong sounds when they

pass the East and when they halt there the second time around. Grand Potentate strikes once; all are seated. Candidates halt.

Grand Potentate—What strange intruders have we here? Our pleasures were most perfect and should be sacred from this turmoil and display.

again about our Shrine and to our Most High Priest, that he may imprint upon the tablets of their memories a knowledge of the duties they do here assume.

Candidates are conducted around to the Prophet and Priest, who is robed and wearing a miter.

Priest—Strangers, are your motives for coming among us honorable, pure and free from hope of gain or pride of knowledge?

Candidates—They are.

Priest—Have you a belief in the existence of a Deity?

Candidates—I have.

Priest—Have you a desire to promote justice and suppress wrong?

Oriental Guide—Illustrious Grand Potentate, 'tis I who have ushered in (one, two or three) poor Sons of the Desert, who, being weary of the hot sands and burning sun of the plains, humbly crave that sacred boon to the weary and thirsty traveler, a cup of water and shelter under the protecting dome of our goodly Temple. I do commend them to your favor, having found them worthy, and not of treacherous or ignoble purpose, each having passed the ordeal of the Secret Ballot of our Mystic Shrine unsoiled and vouched for by a Noble with our Secret Pass.

Grand Potentate—Most Noble Guide, know you the penalty of broken faith, and do you stand forth as a ransom for them all?

Oriental Guide—Illustrious Grand Potentate, I do.

Grand Potentate—So be it then. Conduct them once

Candidates—I have.

Priest—Have you a due regard for female virtue?

Candidates—I have.

Priest—Are you willing to jeopardize your life if need be, to punish the guilty and protect the innocent, and labor in the cause of justice, truth and common humanity?

Candidates—I am.

Priest—Have you still a desire to unite with us in the inseparable bonds of the Mystic Shrine for the purposes to which you have assented?

Candidates—I have.

High Priest—If you have answered in sincerity and in truth in these replies I can assure you that no conflicting sentiment or requirement here will mar your principles nor your duties in the outer world, be they what they may. Our alliance or the Rite of our Mystic Shrine is ancient, honorable, benevolent and secret. It is devoted to the cause of justice, truth and mercy. It is as ancient as the corner stone of Mohammed's Temple of Mecca; as secret as the Moslem that bound the tribes of Arabia to Allah, or their God; as honorable as the Christian, and the tenets to which it is dedicated, when once assumed, cannot be aschewed or cast aloof. We know no retrogression; justice is our escutcheon; charity beyond reason we do not expect; virtue must be regarded for its peerless worth, and morality observed for the general good of all. We require absolute secrecy and desire all our disciples to hold an interest in our noble cause and a just observance of the tenets of our faith.

Let these preliminary teachings be deeply engraven upon your hearts. They are priceless when well observed, and attributes that cannot be bought with paltry sordid gold. By the existence of Allah and the creed of Mohammed; by the legendary sanctity of our Tabernacle at Mecca, we greet you, and in commemoration of the Arab's faith in purity and innocence, we accept your answers as sincere, and you will now be permitted to proceed in the rites and ceremonies of the Mystic Shrine. The Oriental Guide and escort will now conduct you onward, while you will reverently lend an attentive ear to our preparatory service.

Gong, music, verse. Candidates proceed.

Grand Potentate—Who is he who hath confessed to have conversed in person with the Supreme and maketh himself mightiest of His? Mohammed, the Prophet of the Arab's creed?

Gong, music and short verse.

Chief Rabban—Who but Mohammed mingled his religion with his Houris and said: "Are not these the true source of happiness?"

Gong, music and verse.

Assistant Rabban—What shall befall them who have reflected with abhorrence that which the Prophet hath revealed; wherefore their works shall not avail; do they not travel through the earth and see the end of those who were before them?

Gong, music and verse.

Priest—Why do unbelievers indulge themselves and eat as beasts; shall not their portion be torment? Appeal to the Prophets for the truth.

Gong, music and verse.

Grand Potentate—To whom shall be meted out the boiling waters to drink, that they shall burst their bowels and shall be cast into molten lava to be consumed? The infidels who wait until the last hour of justice.

Gong, music and verse.

Chief Rabban—Let us be of the number of those who bathe in the fountain of incorruptible waters and rivers of milk, the taste whereof changeth not, and rivers of wine, pleasant and purifying to those who drink, and enter into the vineyards where fruits are rare and plenty abound, and no evil exists.

Gong, music and verse.

Assistant Rabban—He who follows the plain declaration of his dictator will ever avoid those whose evil works have been dressed for them by the devil, and who follows up their own lusts.

Gong, music and verse.

Priest—There are Moslems among us; there are others who swerve from propriety; but who so seeketh Islam earnestly, seeks true direction; but those who swerve from truth and justice shall merit and reap abundance of chastisement.

Gong, music and verse.

Grand Potentate—Let us purify one another. There are two highways to good and evil; attempt not the city of destruction. Be ye all possessed of the faculty of distinguishing and the power of choosing wickedness or piety, for the punishment of each will be equal to the measure of his sin.

Gong and music until the candidates, arriving at the East, halt.

Grand Potentate—Sons of the Desert, you have advanced through the preliminary ceremonies of the Nobility of the Mystic Shrine, as far as it is possible, unobligated. Before advancing further in our course you will be required to assume a most powerful and binding oath, inseparably uniting yourselves with us, and when once taken it can never be retracted or departed from. But I assure you, therein is not contained a sentiment exceptionable to all that may become an honest, upright man, be his beliefs what they may. Are you willing to assume such an obligation?

Candidates—I am.

Candidates are conducted around to the West, and to the Altar of Obligation, amid sound of gong, drum and music. Kneel at Altar, with bound arms leaning upon the top, heads bowed. Grand Potentate strikes thrice to call all around the altar, and then to candidates. Repeat after me:

While the candidates are at the Altar to be obligated, prayer will be had by the High Priest and Prophet, and then singing all the brethren will repeat the prayer, and remain standing until the Grand Potentate . . . strikes one.

Obligation.

I of my voluntary desire, uninfluenced, and of my own free will and accord, do here assume, without reserve, the obligation of the Nobility of the Mystic Shrine, as did the elect of the Temple of Mecca, the Moslem and the Mohammedan. I do here, upon this Holy Bible and calling upon these Nobles of the Mystic Shrine as witnesses, upon this sacred book, most solemnly and sincerely swear that I will keep secret whatever may transpire during my initiation.

I further promise and vow, that I will never reveal any secret part or portion whatsoever of the ceremonies I have already received or that which is about to be communicated to me, or that I may hereafter be instructed in, to any person in the whole world, except he be a well-known member of the Order of Nobles of the Mystic Shrine, and I knowing to an absolute certainty that he or they may be truly and lawfully such, and of good standing with such Nobility, and that I will not be present at, aid or countenance the conferring of the Order of the Mystic Shrine upon any person who is not a Masonic Knights Templar or a 32d degree Ancient and Accepted Scottish Rite Mason, in good and regular standing.

I further promise and vow that I will, under every circumstance, remain loyal and true to the best interests of this noble fraternity of the A. A. O. of N. of the Mystic Shrine, and that I will, to the best of my ability, labor to advance and promote its noble work, and never betray the trust that has been reposed in me. Furthermore, I do here register a sacred vow, promising that should I live to become a member I will impartially cast a black ballot without fear or favor, against friend or foe, applying for membership in the Nobility of the Mystic Shrine, whom I believe to be disgraced, dishonored, a thief, a perjurer, a murderer, a lunatic, an idiot or a criminal.

I furthermore promise and swear that I will respect and obey the laws and submit to the decrees of the Imperial Grand Council of the Mystic Shrine of North and South America, and that I will not consult, counsel, aid or assist, or take part in any controversy, nor recognize or be present in any other body of the Nobles of the Mystic Shrine that is not holding their warrant of au-

thority from the Imperial Grand Council of North and South America.

I further promise and vow that I will not wilfully write, cut, speak, or portray any detail that might be construed into even a clue to the same, except for official Temple work.

I furthermore promise and vow that to the full measure of my ability I will never swerve from justice or duty; that I will respect virtue, protect the innocent, assist the distressed, promote the inculcation of honor and integrity, and dispense reasonable charity; that I will protect and defend the unsullied honor of any Noble of the Mystic Shrine, when absent, if assailed. And now upon this sacred book, by the sincerity of my oath as a Shriner, I here register this, my irrevocable vow, subscribing myself bound thereto as well as binding myself by the obligations of the prerequisite to this membership, that of a Knights Templar or that of a 32d Degree A. and A. Scottish Rite Mason. In wilful violation whereof may I incur the fearful penalty of having my eyeballs pierced to the center with a three-edged blade, and my feet flayed and I be forced to wade the sands upon the sterile shores of the Red Sea until the falming sun shall strike me with livid plague; if I ever violate, wilfully, this my obligation of a member of the Order of the Noble Shrine, may I be taken to the gallows and there hung by the neck until I am dead, dead, dead.

I do further promise that I will, in and out of this Temple, conduct myself in a manner as to add dignity and honor to this institution and reflect credit upon myself, and I will obey the usages and regulations of the order, and the constitution and by-laws of this or any other Temple of which I may hereafter become a mem-

ber. This, my solemn obligation, I do now most sincerely and heartily approve and adopt, and with a full understanding of the same, and promising to keep and observe the same during my natural life, truly, faithfully and honestly, with the help of God.

Grand Potentate—In token of your sincerity salute and kiss the Sacred Book, the Bible, three times.

Priest—Unbind the Sons of the Desert. They are now of noble birth. The rays of the hot, flaming sun upon the sterile shores of the Red Sea are strouger and more scatching than the heupen thong.

Nobles are seated by the Grand Potentate striking once. Candidates are ordered to arise and their wrists are unbound.

Priest—Our Oriental Guide will now conduct the Sons of the Desert to our purifying cavern, in the South. It is the fountain of Mecca. Let them there wash their hands in innocence, cleansing themselves of the snares of sin and vice that may have surrounded them, and let them be returned to us free from the stains of iniquity.

Conducted to fountain or urn, with music or verses, then conducted to the East.

Grand Potentate—My friends, it is with pleasure that I extend to you the greeting of the Nobles of the Mystic Shrine, and congratulate you upon having thus far passed the ceremonies of our Order; bear bravely up to the Moslem test and prove your fidelity to our cause. Although vague may appear the prospect in our ceremony and the aspect of our purpose, let me assure you that there is a deep and formidable meaning in it all, and when you shall have passed unflinchingly and undismayed our final test of your fidelity, nerve and courage, then will you, indeed, be worthy to espouse our

cause: but mark you well, should you ultimately decline to enlist in active part you are still bound by the strongest ties to remain neutral. Remember this and continue faithful to the death: but ere we impart to you our formidable purpose, you must prove your fidelity and courage. We do not expect all to join in active part, but those who do not unite in the task must applaud our deeds, or by silence favor not an adverse faction to gain sway.

With this admonition I yield you up to our Guide and his cohorts, who will conduct you to the ante-room and blindfold you, and one by one you will be subjected to the Moslem test of courage. And should an unforeseen disaster come we are in duty bound to honor and protect those who are near and dear to you. Ere you depart we bid you Godspeed and adieu.

Priest—(Approaching to East and raising both hands), and may Allah protect and support you, that you be not cast into "al hotama" (hell). Now, let our secret vaults open to their width, that the vapors of damp stagnation may pass away. Open the passage to the desert and disperse our trusty Arabs in full array for the Moslem test. Away!

Candidates conducted out under solemn music to be prepared for the second section.

Instructions for the Second and Third Sections.

During the preparation, etc., some member goes out and calls the most timid candidate aside, or, if there be but one, some delay takes place, and he is left alone with the member who should be his friend. The member then hastily endeavors to encourage him, and tells him confidentially that he will not be harmed, that "it is all

in the ceremony," etc. Then he gives him the password, signs, grip, etc., hastily, in confidence and in full, as follows:

Grips, Signs and Passwords.

The sign of salutation upon entering and retiring is given before the Altar: Bow low and extend the arms from the shoulders directly toward the East forming the "salaam," and nearly touching the open thumbs beyond the top of the head—the Turkish or Arabic bow of obedience.

Annual Secret Password:.....

Distress Word H.....P.....U.....

Grip of a Noble: Grasp right hands naturally, pressing thumb on middle of upper half of second finger.

The secret pass at the door, given through the wicket, or door to the Captain of the Guard, is M..... (given in a whisper). The Mystic password inside, on opening, or the inner secret pass, is N..... (given also in a whisper).

When fully confided, he is discovered by some officer or member who becomes enraged at the member so disclosing, and they have some sharp words and the discoverer declares that he will report him to the Grand Potentate for censure.

Member replies: Do as you please. (This is all outside). It is then whispered about so that the rest of the candidates can hear it (if more than one), and opinions are expressed that there will be trouble for such exposure before the candidate sees the end of the ceremonies, etc., or that it was unlawful information given before the candidate was through with the initiation.

(This candidate is then left until the last, if there is more than one.)

Meantime the friend (member) who has betrayed the sign departs to another room and divests himself of all but shirt, pants and shoes. Whitening his face and at the proper time bound at the wrists, blackened under the eyes and on the lips to give him a ghastly appearance, keeps out of sight and awaits the coming ceremony: or clothes himself with a domino and mask, and awaits until required. (All this should require but a short space of time). Furthermore another member, a slender, fragile, smoothfaced young man (preferable) is selected to be robed as a woman or Arab girl, in white or brown flowing robes, gathered tightly at the waist, bare arms and neck, female wig or striped silk handkerchief about the head, face painted pale (with zinc and bismuth), eyebrows blackened and arched, under eyelids penciled with Indian ink, to disguise as much as possible. He is covered with domino and masked: to enter the Temple and be seated with a member of light weight or spare arm—one not too prominent or well known.

This member has a domino on, beneath which he has his coat, vest, etc., and white shirt: under the shirt is buckled a wide, soft-padded belt, fastened around under the arm-pits, with two straps from front of shoulders, passing over the back, and two from the shoulder blades: behind, all four unite in a ring or swivel, at the back of the neck, ready for harmless execution, by hanging, at the proper time.

These disguised members, being all prepared, sit aside in dominos and masked, in some obscure corner, to await the ceremonies. Officers and members all robed and masked.

Arrangement of the Temple: Immediately after the candidates leave the Temple room a large banquet table is placed in the position of the Altar, provided with luncheon or banquet (as can best be done, in variety, according to ability of body); when all is properly set, a frame is placed upon the table, viz.: Four square sticks, forming a square frame the size of the table. All this is above the banquet and supports a black cloth or cover, elevated in the center, ostensibly forming a tomb. The cloth is ornamented with sphinx, urn, crescents, etc., etc., and should reach to the floor on all sides, and be fringed. This conceals all the table and banquet.

The Laver, Altar of Incense and all the furniture are placed about the Temple on each side. In the North a scaffold is erected of two upright and one horizontal joist, painted black, and strong enough to support the weight of a man when suspended; a hole is in the center of the horizontal bar, and a pulley on the right corner for a rope to slip over; also a strong peg on the center of the right perpendicular bar or post on which to fasten the rope after elevating the man, with a clasp on the end of the noose in the center to hook into the ring at the back of the culprit's neck.

The gibbet should be high enough to enable the executioners to raise the extremities about three feet from the floor, and leave a space of two or three feet above the head. (All these appointments need cost but a small sum; the whole equipment has been so arranged as not to be too expensive, unless extravagant properties are desired). A member, with white robe, skull and skeleton-faced mask, stands in front of scaffold to adjust noose at proper time. Two strong members at the side of the scaffold, robed in black, to elevate the culprit.

(Scaffold may have black curtains about it if desired, to conceal the executioners at the side.)

Furthermore, a headsman's block is placed in the South, covered with black. A headsman, with a curved blade battle-ax, clothed in a scarlet robe, gathered at the waist, with belt and sword, wearing a scarlet mask, presides at the block. Beside the block lies a false head on the floor with a black cloth covering it (with a beard to resemble a member, if desired). A small bowl or dish should also be in readiness on a stand for the ceremonies of bleeding.

The gong should be attended by some competent member and the organist at his post. All is now in readiness for the second section, the rough or artificial desert.

Second Section.

The rough or artificial desert, etc., is then prepared as follows: The candidates are hoodwinked, and in stocking feet enter after three loud alarms (violent blows from the mallet). At first they proceed, one by one, on carpet, then upon a spread of corn husks and then a strip of stair cover or sheeting strewn with pebbles, followed by a ladder with close rounds, camp stools folded and a roller or any other rough road most conveniently prepared, out through the hallways, etc., according to facilities. During this intercourse drum, fife, gong, organ, rattle, bugle, etc., or any hideous pandemonium instrument desired. Then persecute and test candidates as much as they will stand. Finally they are returned, one by one, to the Temple again, amid the din, overpowered, laid in a hammock or canvas and folded in and swung from side to side or thrown upward, carried hastily about and finally placed in some outer apartment

to await the other candidates. When all have passed this ordeal, collect them together in the ante-room, remove the relics of the desert, and at once place the Temple in order for the last ceremony or the third section.

All being in readiness, officers should be at their posts, executioners at scaffold, skeleton masked in front of same, headsman at block, etc. In front of East seven seats are prepared for seven men, called the "Council of the Inquisition."

Before the alarm the Potentate calls seven officers or members for inquisitors to the East. Potentate occupies the center; two Rabbans (one on each side); the Priest occupies the chair in the East, wielding the scepter; all masked except the Potentate and Priest; room quite dark. Ceremonial Masters are outside with the candidates, clothed in white robes or dominoes, with shoes on and not hoodwinked.

Third Section.

First Ceremonial Master—(Outside, strikes thrice loudly upon the door with a wooden mallet). Oriental Guide, inside, returns the alarm, opens the wicket and says: Why this clamorous alarm?

Ceremonial Master—(One, two or three) candidates pursuing the secrets of the Mystic Shrine.

Oriental Guide—Have they the Mystic Pass?

Ceremonial Master—(Whispers) Nemesis.

Oriental Guide—Let them enter.

Chains drawn; gong sounds low; organ music, and door is opened. Candidates conducted to front of West and seated.

Grand Potentate—My friends having passed through

the ordeal of traversing the hot sands of the desert undismayed, you are now returned for the final ceremonies. But we find ourselves compelled most unexpectedly to hold a secret inquisition to judge and execute upon a traitorous element within our Temple. I must, however, stay those proceedings to briefly invest you with the knowledge of our secrets.

If it be your desire to decline the active part you are sacredly bound to secrecy and knowledge.

Our mission is to succor the distressed, relieve the oppressed, protect the innocent and punish the guilty, equalize station, establish harmony in all creeds, crush fanaticism and intolerance and perpetuate the welfare of mankind.

I will now invest you with the salutations, signs, grips and passwords of our Order.

Work of Third Section.

Captain of the Guard—(Discovering a member with a female in the Temple in disguise, shouts)—Most Noble Prophet and High Priest, a spy, an intruder, a traitor is in the temple.

All arise: confusion. Officers of Ceremonies, Guide and Priest proceed to the scene.

Captain of the Guard—Most Noble Priest, I have but now discovered an intruder accompanied by a woman: both, without Secret Pass, have gained admission into the Temple.

Pointed out and masks removed.

Priest—By our faith, Nobles, we are betrayed!

Both are seized by the Oriental Guide and Marshal,

and surrounded by Inquisitors, exclaiming: To the executioner with them!

Potentate—Hold! Stand all apart; disrobe our mantle from the female form; bind and hold her fast.

Domino and hood taken off and the woman stands held fast, robed in white, and dismayed; bare arms and neck.

Potentate—(Pointing to male member), strip and hang that spy without delay.

Officers roughly strip member to shirt and pants (he is previously painted pale and haggard and is prepared for execution as before directed).

Potentate—Stranger, have you no defense? If not, you must meet the death of a spy.

Culprit shakes his head (no).

Potentate—Then let the culprit be executed.

He is hurried to the scaffold; the executioner, in skeleton mask, adjusts the noose. He has a loose rope placed about the neck (to appear real).

Priest—(Kneels before the gallows). Thus do we yield up thy life for our own security and may justice, peace and mercy abide with thee.

Executioner places on the black cap; Priest arises and holds up handkerchief and drops it; gong sounds, and the victim is suspended in the air. He struggles an instant and hangs silent and apparently lifeless.

Potentate—Thus perish all our enemies. Noble Guide, seat that miscreant woman by the block and cut a deep crescent upon her naked breast. We cannot take her life.

She swoons and falls in chair or arms.

Oriental Guide—Illustrious Grand Potentate, she has already swooned.

Potentate—The better still: she will not know her pains. Cut the crescent on her breast and drag her from our Temple. She'll not forget the Nobles of the Mystic Shrine.

She is dragged in a chair to the block, a bowl brought, her breast bared and a knife is seen in the officer's hand. The bowl is held in front and an officer from behind holds under the arm a rubber bulb, with stem, that holds a pint of red wine: a cut, a groan, and the blood (wine) flows into the bowl. The bowl is set on the blacks, a blood-stained towel is also thrown down, and she is borne from the Temple in the chair to an outer chamber.

Priest—(Taking the bowl) Most Noble Council of the Inquisition, now, in testimony of the justice of our cause, let us, in this maiden's blood, seal the alliance of our bond of secrecy and silence. And let this day's bloody work in the deepest recesses of the every Noble's heart be buried.

Priest and seven Inquisitors drink.

Curtain in front of scaffold may be drawn and the executed let down for rest. The officer who detected the member exposing the work now arises hastily (the member being all prepared without).

Priest—Illustrious Grand Potentate, I now demand censure or punishment upon a member (mentioning name) upon whose case this Inquisitor's Tribunal has deliberated, for the crime of treason in our midst, exposing our secrets to a friend and candidate within our Temple.

Potentate—Let him be brought before us.

Second culprit brought in, stripped (as described) to shirt and pants.

Potentate—Sir, you have been openly accused of treason and betrayal of our faith, not only here but without our Temple's walls. The Vigilance Inquisition have tried, judged and sentenced you; what is your defense?

Oriental Guide—Grand Potentate and Inquisitors of our Council, let me appeal to this tribunal to temper justice with mercy, and in slight extenuation of this crime let me offer this defense: Being loose of tongue when plied with wine and most earnestly importuned by his best beloved friend, he, in part, did yield, all in good nature, but intent on friendship and not meaning harm, frivolously related who and what we were and the object of our cause. And this, his friend and companion, now comes to beard us in our lair and exonerate himself by the assumption of our vows. Therefore, I do opine, their punishment should be equal and each to assume the wrong, or let the novice assume it all, for 'tis monstrous to leave his friend to perish for a crime prompted by himself.

Potentate—(To candidate) Stranger Knight, thus accused, arise. What say you to this grave charge?

(Candidate answers, no matter what.)

Culprit Member: By my Moslem Oath, Illustrious Grand Potentate, all that has been said by our Noble Guide is true. That I have erred I cannot deny, but all that I in confidence imparted to him I am informed that he has loosely brawled about, hence I must suffer for this crime.

Potentate—Hold, enough! Most High Prophet and Priest, to you do I appeal for judgment. Although our Council has before decided, still do I appeal to you.

Priest—(Advancing on the floor) Grand Potentate and Council of Inquisitors, our cause is sorely tried, our Temple and our Shrine in jeopardy, the Crescent turns perpendicular, point and point, and spills its mystic blood; the houri weep and Justice drops her scale, for by their fault spies have fallen in our midst. Our safety commands judgment on them both. Let the first in fault and his fellow go to the block together.

All the inquisitors arise and exclaim: To the block! To the headsman!

First and Second Ceremonial Masters seize culprit member and conduct him to the block; then seize candidate and conduct him to the West. Take off his robe, coat, collar, etc., except pants and shirt, same as culprit member, and bind his hands.

Potentate—Let the traitor suffer first.

Culprit is hurried to the block, blindfolded and made to kneel, head on block. (A false wax or carved head lies beside the block, with black cloth over it, out of sight).

Priest—(Holding up sceptre) And now may justice, peace and mercy abide with you. Strike! The ax falls, culprit tumbles on floor, executioner stoops, lifts black cloth from false head and covers head of culprit, seizes false head by hair, raises it to view, and exclaims: Nemesis!

Candidate is hoodwinked and made to approach the block, and lay his head upon it.

Priest—Hold! Executioner, mark this stranger's neck with the scimitar, but do not slay him.

The headsman slaps the candidate on the neck with a damp towel, and he is at once taken by force and placed in the hammock or canvas, carried and placed in

a coffin at the east end of the catafalque, while the culprit and the head are borne into an outer room. Officers all return.

Potentate—Thus doth the evil-doer and the malefactor meet with "Nemesis" at the Inquisition of the Mystic Shrine, and it now becomes our duty to deposit the result of our vigilance in the tomb, isolated from the eyes of the meddling world, a fit abiding place for the remains of the unfaithful. Most Noble Oriental Guide, lest the secret clasp of our Mystic Catafalque be prematurely known to our novice, let them be again hoodwinked that their hearts may be taught secrecy and their tongues silence ere they are entrusted with the secrets of the Mystic Shrine.

Candidates are blindfolded. The coffin is then stood on end or placed at an angle with head on chair at end of table or tomb, toward the East; the block and executioner placed at the West side, the culprit again elevated by the noose, skeleton executioner by his side; the woman seated at the North; officers and members gathered around the table and frame removed from banquet table and everything is in readiness for the finale.

Grand Potentate—Now let us rejoice that iniquity has lain her proud idol in the dust and that justice has triumphed over sin. And ever thus let our light so shine before men that they may behold our good works.

Candidates kneel before an open coffin containing a skeleton representing a dead traitor to their order, their right hands resting on the coffin and their left hands on their breasts.

Candidates are conducted to the center of the room again; their hoodwinks are removed and they behold the corpse representing a traitor lying on the floor rest-

ing on his side, his face masked, and surrounded by other members, two armed with axes, the rest with pikes.

Just as the Grand Potentate uses these words: And now receives his just deserts! they strike and thrust at the victim, who raises his hand as if to guard off the attack and falls back on the floor.

Gong: hoodwinks removed; music and general jubilee at banquet. Candidate is provided and eats and drinks from coffin the culprit also from the gallows, as also the female, still in costume in the North, etc., etc.

The Temples of the Mystic Shrine are conducted by the well-established rules of Masonic Law and Customs.

The dress and regalia of a Noble of the Mystic Shrine shall consist of a red fez, with the name of the Temple upon it in front, and a full dress dark suit of clothes and white gloves, and a red badge, with the name of his Temple upon it, worn on the left side on the lapel on his coat.

The Illustrious Grand Potentate gives one rap with his gavel: all the Nobles rise. After charging them to keep secret the business transacted, he states to them that it is time for this Temple to rest.

After prayer by the High Priest and singing by the Nobles, the Temple is declared closed.

LECTURE.**To be Given to Candidates.**

The salutation of distinction among the faithful is: "Es Salmu Aleikum!"—Peace be with you!—to which is returned the gracious wish: "Aleikum es salaam!"—With you be Peace!"

The Jewel of the order is a Crescent formed of any substance. The most valued materials are the claws of the Royal Bengal Tiger, united at their bases in a gold setting which includes their tips, and bears on one side of the center the head of a sphynx, and on the other a pyramid, urn and star; with the date of the wearer's reception into the order, and the motto:

Arabic, "Kuwat wa Ghadab."

Latin, "Robur et Furor."

English, "Strength and Fury."

The Crescent has been a favorite religious emblem in all ages in the Orient, and also a political ensign in some countries, such as in modern Turkey and Persia. The ancient Greeks used the crescent as an emblem of the universal Mother of all living things, the Virgin Mother of all Souls, who was known as Diana, Artemis, Phoebe, Cynthia, and other names, varying with the character of her attributes in different localities. The chief seat of the Diana cult and worship was at Ephesus.

and the great temple built in her honor at that city was the pride and glory of the Greeks.

The secret knowledge symbolized by the crescent has always had its devotees in every age, in all civilized countries, and it is yet the master-key to all wisdom. The Greek philosopher, Plato, when asked the source of his knowledge, referred to Pythagoras. If we consult the writings of Pythagoras, we shall find that he points to the far East, whence he derived his instruction. In imitation of the humility of the wisest of mankind, we look to the East for light, and find placed there the beautiful emblem of new-born light, the Crescent.

This is yet only a symbol, and refers to a higher and purer source, the great fountain of light, the Sun, which is also an emblem of the Great First Cause, of Light and Intelligence. Thus do we lead the mind of the initiate, step by step, from the sterile and shifting sands of the desert into the halls of science, the chambers of culture, until he stands in the presence of the emblem of Light and Intelligence, in possession of the key that will open to the diligent inquirer every truth in nature's wide domain.

Significance of the Fez.

The nobles wear rich costume of Eastern character, made of silk and brocaded velvet of Oriental intensity of color.

When pilgrimages to Mecca were interrupted by the Crusades, about A. D. 980, the Mohammedans west of the Nile journeyed to Fez (or Fas), in Morocco, as to a holy city. Among the flourishing manufactures of the

city was a head covering called tarboosh, now known as a fez, which was dyed scarlet for students in a great school in that city. In that way it became a mark of learning, and gradually displaced other forms and colors of hats. It was carried in all directions by Caravans and thus became the distinguished head-dress of Moslems in every part of the empire.

DIAGRAM OF TEMPLE

Ill. Treas.

Ill. High Priest
and Prophet
Ill. Oriental Guide

Ill. Grand Potentate
THRONE

Ill. Rec.
Ill. Organist



Ill. Asst. Rabban.

Ill. 2d Cer. Master.

Ill. Chief Rabban.

Ill. 1st Cer. Master.
Ill. Captain of Guard.

Door

Ill. Outside Guard.

Entree Room.

