

Script Only

Eighteenth Degree

Knight Rose Croix

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1 THE INDISPENSABLE QUESTIONS
2

3 *The following ceremony shall be presented to the Candidates before the
4 commencement of the ritual.*

5
6 MASTER OF CEREMONIES—[Addressing the Tentative Exemplar:] My Brother, I
7 place before you certain questions, which you must answer in writing before you can be
8 allowed to proceed further with the Degree. Your answers may be placed in our archives,
9 there to remain in perpetual memory, for or against you, as the case may be. I shall read
10 the questions to you. Listen first. It is important that you knowingly, deliberately, and
11 sincerely answer them; for they are not a mere formality, but require of you reflection
12 and utmost good faith. You, and only you, are responsible for the content of your answers.

13
14 **[The Master of Ceremonies picks up the Indispensable Questions and reads:]**

- 15
16 • Are you willing to accept as Masonic Brethren all good men of whatever creed?
17
18 • Do you understand that Freemasonry may teach great truths that do not exclusively
19 belong to any one religion; and that if you interpret any of these symbols as having a
20 special reference to your own particular faith, you have no right to insist that others
21 shall accept your interpretations?
22
23 • Will you always respect and maintain freedom of speech, thought, and conscience
24 in matters political and religious?

25
26 **[The Master of Ceremonies replaces the Indispensable Questions upon the table.]**

27
28 MASTER OF CEREMONIES—You will write your answers to these questions and
29 then sign your name and write the date.

30
31 **[The Master of Ceremonies leaves the Candidate alone until the answers are completed.
32 He then returns and examines the answers. If the answers are all in the affirmative, the
33 exemplar is selected to represent the class during the performance of the ritual.]**

34
35 MASTER OF CEREMONIES—My Brother, answers such as yours are expected from
36 one who desires to become a Knight Rose Croix. Since these are your views, you may,
37 without offense to your conscience, unite with us in a Degree in which the Christian
38 Knight sees allusions to a divine redeemer, who died to atone for the sins of mankind.
39 In this Degree a follower of Moses may see the career of a messiah yet to come; while
40 others, may see symbolized the general belief in a savior of the world whose coming
41 is yet to be.

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RECEPTION

FIRST APARTMENT

[The lights rise dimly. The curtain is closed. Strewn about the apron of the stage are large pieces of columns. The Brethren are meeting in the rubble of a destroyed temple. Their mood is somber and gloomy.]

TILER—Wise Master, I am pleased to inform you that this Chapter is duly tiled.

11 WISE MASTER—Thank you, Brother Tiler. Brother Senior Warden, what is the hour?

13 SENIOR WARDEN—Wise Master, it is the hour when the veil of the Temple was
14 rent in twain, when darkness reigned and consternation oppressed all the earth. The
15 flaming star is eclipsed, and darkness has overcome the light. The columns and Working
16 Tools of the old Masonry are shattered, and the Cubical Stone has sweated water and
17 blood. At that instant the True Word was lost.

19 WISE MASTER—Since Masonry is in so great distress, let us with all our energies engage
20 in new labors to recover the True Word. To that end, I hereby [*Raises right arm to a square*
21 *position*] call this Chapter from refreshment to labor for the purpose of increasing our
22 numbers in the struggle to achieve the great work [*Lowers arm and raps once*].

23 Knights and Brethren, several Knights of the East and West, who were elected by
24 this Chapter are in waiting and desire to receive the Degree. Does any Knight have an
25 objection to the reception of these Candidates? [After a short pause, the Wise Master
26 continues:] Brother Master of Ceremonies, the Knights consent to receive these
27 Candidates for the Degree of Knight Rose Croix. Since they have given satisfactory
28 answers to the Indispensable Questions, present the Candidate selected to represent
29 his Brother Knights of the East and West.

31 [The Candidate is presented before the Chapter West of the altar; the Wise Master
32 continues:]

34 WISE MASTER—My Brother, all our temples are demolished, our Working Tools
35 are broken, and our columns cast down and shattered. In spite of our efforts, the True
36 Word is obscured. [*The curtain parts or a slide/overlay is presented to reveal a*
37 *crucifixion scene.*] Here you see a sad example of how an ungrateful world often
38 rewards those who devote their lives to the Truth. Yet we will endeavor to discover the
39 True Word; then light may shine once more, and Masonry will revive. We have no
40 hope, but in Him, for whom the universe is but one thought. Are you willing to assist
41 us in discovering the True Word?

1 CANDIDATE—"I am."

2

3 ORATOR—Everywhere upon the earth one creature lives by taking the lives of others.
4 The innocent and harmless are the prey of the cruel and the rapacious. To inflict pain
5 and shed blood is the destiny of almost every living thing that God has made.

6

7 JUNIOR WARDEN—War seems the normal state of man. To kill is his pleasure and
8 to persecute, his luxury. Over the bodies of the dead, ambition always marches towards
9 power. The gods that love human sacrifices are his most appropriate deities. Men prey
10 upon each other, as beasts prey upon beasts.

11

12 SENIOR WARDEN—God can deal with man in the same manner in which He
13 exterminated the dinosaurs. The world is littered with the lifeless corpses of His
14 creations. Pestilence and plague may destroy even the mightiest of civilizations. Is it
15 vanity to imagine that He has any particular care for us?

16

17 ORATOR—It is the destiny of the vast majority of the human race to be nothing more
18 than mere beasts of burden whose impoverished children endure a brutal life. They have
19 no light of reason, no intellectual pleasures, nothing more than a mere animal life.

20

21 JUNIOR WARDEN—Only here and there does civilization break through the darkness
22 of human barbarism. Wickedness thrives and prospers while honesty and virtue toil in
23 rags. The world builds monuments to its scoundrels, and the heel of brutality stamps
24 on the face of downtrodden excellence.

25

26 SENIOR WARDEN—No matter how wonderful a civilization may be, the supply of human
27 labor far exceeds the demand. The willingness to work no longer entitles men to bread.
28 Thus individually or in groups, they howl like animals and starve. Famine depopulates the
29 richest of kingdoms, vice curdles in our greatest cities. Poverty, whether intellectual or
30 material, can consume the resources of any nation, as locusts devour the fields.

31

32 ORATOR—Man struggles in vain to comprehend and understand these mysteries,
33 and empty systems of philosophy come and go, like shadows upon the water.

34

35 JUNIOR WARDEN—Despair and doubt, stupid fatalism and blind faith settle like a
36 darkened cloud upon all the earth.

37

38 SENIOR WARDEN—The old philosophies are seen off in the distance like a shadow
39 or a mirage. The religions of the world collide in continual conflict, resulting in hatred
40 and persecution.

41

42

43

44

1 ORATOR—Where can we find the firm foundation of the law of justice when man
2 everywhere hates his brother and injustice seems to be the universal law enacted as if
3 by the Deity Himself?

4

5 JUNIOR WARDEN—Where can we look for the eternal base of the law of mercy and
6 love when the poisonous snake kills the harmless bird that only sings its prayers to the
7 very God who made the serpent.

8

9 SENIOR WARDEN—How can the just, loving and merciful God, who is omnipotent,
10 allow these wrongs to become the law of the universe? Does He share His reign with
11 a demon?

12

13 WISE MASTER—My Brother, you have declared your readiness to aid us in the search
14 for the True Word. Darkness is all around and presses close upon us. Yet you must set
15 forth upon your search. Heavenly constellations may appear, and you may see the path
16 out of this wilderness of doubt, dismay, and despair. If the constellations do appear,
17 speak aloud their names that we may also rejoice at your success.

18

19 [The Master of Ceremonies takes the Candidate by the arm to assist him on his
20 journey. There is a circumambulation of three circuits. The curtain of the stage
21 opens to show a starry canopy of heaven. Here the constellations are revealed
22 individually as the Candidate discovers each.]

23

FIRST CIRCUIT

29

26 MASTER OF CEREMONIES—My Brother, the clouds part and a constellation shines
27 upon us. In its letters of light, what word do you read?

28

29 [A transparency of the word "Faith" is shown.]

30

31 CANDIDATE—Faith.

32

33 EXPERT—Faith, in ourselves and in our power to do good; faith in our fellowmen and in
34 God who is infinitely wise, good, merciful, and loving. He is not a tyrant, but a parent
35 under Whose direction all the Universe is one harmonious whole, governed by one great
36 law of harmony.

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SECOND CIRCUIT

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2
3 MASTER OF CEREMONIES—My Brother, the clouds part again and another
4 constellation shines upon us. In its letters of light, what word do you read?

5
6 [A transparency of the word “Hope” is shown.]

7
8 CANDIDATE—Hope.

9
10 ASSISTANT EXPERT—Hope, in the ultimate triumph of Masonry. Hope, that shall
11 help make all men one family. Hope, in the cessation of war and bloodshed. Hope, that
12 the downfall of all tyranny—temporal or spiritual—will bring peace and liberty
13 everywhere.

THIRD CIRCUIT

16
17 MASTER OF CEREMONIES—The clouds part yet again, and a third constellation
18 shines upon us. In its letters of light, what word do you read?

19
20 [A transparency of the word “Charity” is shown.]

21
22 CANDIDATE—Charity.

23
24 STANDARD BEARER—Charity, taught us by faith and hope. Charity, for the faults
25 and injustices of our Brethren. It teaches us to do to other men only that which we
26 should feel is right and merciful for them to do to us.

27
28 [Now all three constellations (Faith, Hope, and Charity) are lighted. There is
29 another circumambulation whereby the Candidate is returned to the East. No
30 music is played during this circumambulation.]

31
32 MASTER OF CEREMONIES—Wise Master, the Candidate has returned from his
33 journey in search of the True Word.

34
35 WISE MASTER—My Brother, have you discovered that for which you searched?

36
37 CANDIDATE—[Prompted] Wise Master, I have not.

38
39 WISE MASTER—Brother Master of Ceremonies, have any stars appeared to dispel
40 the darkness?

41
42 MASTER OF CEREMONIES—Wise Master, he has seen in luminous letters the three
43 constellations of Faith, Hope, and Charity.

44

1 WISE MASTER—Rejoice with me, my Brethren, the three great constellations have
2 appeared in the darkness to show us how to discover the True Word.

3
4 MASTER OF CEREMONIES (*To the Candidate:*) Charity, my Brother, shone upon
5 you last, and we name it last because it is the noblest of the three. Charity is indeed the
6 other two in action, for one may have faith and hope and yet do nothing to make faith
7 complete and hope result in fruition. Charity is action and the chief virtue and first
8 law of a Mason. We seek to discover the True Word; by the aid of these great lights,
9 we shall endeavor to do so. Charity will confirm our faith in the ultimate success of
10 the principles of Masonry and our hope in the regeneration of humanity.

11 Enough, my Brother, for the present! In spite of the consternation that reigns here, and the
12 shattered Working Tools of Masonry, do you have faith and hope in that Masonic sense?

13
14 CANDIDATE—I have.

15
16 WISE MASTER—Since it is your determination to follow the new law—the law
17 which is the same in every country and consistent with every religion—approach the
18 altar and solemnly bind yourself by the vow of the Order.

19
20 [The Master of Ceremonies conducts the Candidate to the altar and causes him
21 to kneel on both knees and places his hands, crossed, on the sword. The Wise
22 Master raps three times to raise all Brethren present and then approaches the
23 East side of the altar to give the:]

24
25
26

OBLIGATION

27
28 WISE MASTER—[Addressing the class] Brethren, place your right hands over your
29 hearts, repeat your full names after me, and listen silently throughout, giving your
30 assent when directed.

31 I, [*Candidate states his full name*], in the presence of the Great Architect of the
32 Universe, and of the Brethren now here assembled, do most solemnly and sincerely
33 covenant with them that I will never reveal any of the secrets of a Chapter of Knights
34 Rose Croix to any person in the world who shall not be entitled to them.

35 That I will be tolerant and of charitable opinion toward all Brethren.
36 That I will hold Scottish Rite Masonry to be above all controversies of churches,
37 parties, states, or nations; and will never countenance persecutions, or the reviling of
38 others on account of their political, philosophical, or religious opinions.

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1 That I will labor to extend and propagate the Ancient and Accepted Scottish Rite
2 and extend its principles among men. I will countenance no changes of its ancient
3 usages, traditions, or landmarks.

4 That I will obey and respect the statutes and regulations of any Chapter Rose Croix
5 of which I may be a member and do my duty as a good Knight should.

6 All of this I do most solemnly and sincerely vow, binding myself under no less a
7 penalty than feeling a genuine remorse for having shamed the honor of all true
8 Freemasons should I willfully violate this, my solemn obligation.

9
10 WISE MASTER—[*Facing and motioning to all the Candidates*] Each of you will
11 now say, “As it has been repeated unto me, I do so promise and vow.”

12 ALL—As it has been repeated unto me, I do so promise and vow.
13

14
15 WISE MASTER —[*Holding sword horizontally before Candidate*] It is well. My
16 Brother, lay your forehead upon the sword, and say further: the sword shall always
17 be to me / the symbol of Knightly honor, / and of the protection which I owe / to
18 those persecuted for opinion’s sake, / especially of my duty / to the Order of Heredom
19 and its chiefs. [*The Wise Master now raises the Candidate.*] My Brethren, be seated.
20

21 MASTER OF CEREMONIES—As your eyes were anointed in the Fourth Degree
22 and your lips in the Fourteenth, so do we now anoint your breast that it might be the
23 receptacle of pure and virtuous principles. As the Psalmist says, “For our heart shall
24 rejoice in Him, because we have trusted in His holy name.”

25
26 [The Master of Ceremonies divests the Candidate of the insignia of a Knight of the
27 East and West, and invests him with the chasuble and the black cordon and apron.]
28

29 This new dress is symbolic of the mingling of good and evil in the world and in human
30 nature. The white reminds us that good largely predominates in the world. The black
31 binding is symbolic of that darkness which represents evil. It also indicates our lack of
32 the True Word and the continued presence in the world of darkness and death.

33
34 [The constellations now disappear.]
35

36 WISE MASTER—The constellations have disappeared, and once again darkness settles
37 around us. Thus, faith gives way to distrust and hope to doubt. The ancient Persians
38 believed there was no single omnipotent God of goodness and love, but two: one the
39 principle of good and the other of evil—each in eternal alternation. First one conquers
40 and then is overcome, back and forth until good finally triumphs. We will not believe
41 so, and we will not despair; but together will search for the True Word. Return to the
42 West, my Brother, and prepare to set forth with us in fulfillment of your obligation.
43

44

1 [The Junior Warden, then Senior Warden, then the Wise Master, each in
2 succession, raps six times, then once.]

3
4 WISE MASTER—Brother Senior Warden, what do the Brethren now desire?

5
6 SENIOR WARDEN—Wise Master, they desire to set forth in search of the True Word,
7 and, with the assistance of our newly obligated Brother, they hope to recover it.

8
9 WISE MASTER—How do they propose to search for it?

10
11 SENIOR WARDEN—By following the direction indicated by the three great
12 constellations—Faith, Hope, and Charity—which lately shone upon us and by making
13 them the law of our Order and the immutable principles of our conduct.

14
15 WISE MASTER—My Brother, how long shall we travel in this thick darkness before
16 we again assemble?

17
18 SENIOR WARDEN—Three days, Wise Master; then the sun at the winter solstice
19 begins to ascend.

20
21 WISE MASTER—[Rising] Arise, then, my Brethren, and let us all travel in silence,
22 from the East to the South, and thence to the West and North!

23
24 [All rise and travel in silence three times around the room, the Officers leading the
25 Master of Ceremonies and the Candidate. When the first circuit ends, the Wise Master
26 goes off-stage. At the end of the second circuit, the remaining Officers go off-stage.
27 Only the Master of Ceremonies and the Candidate make the third circuit. At the end
28 of it, they halt at the door leading off-stage, which is partly open (however, no light
29 should be shining through the door).]

30
31 MASTER OF CEREMONIES—You cannot yet enter here. [*The door is immediately*
32 *closed with violence and a loud noise, and the Knights in the third apartment proceed*
33 *to change their clothing, investing themselves with the crimson regalia.*] Many have
34 mistaken the presumptions of vanity for the modest confidence of truth. These have
35 fallen. Perhaps you are conceited and overly confident. Perhaps you suppose you already
36 know all that Masonry can teach. If you would learn how little you know, you must be
37 divested of your insignia, which is too often the trapping of vanity and ignorance. To
38 be clothed in sackcloth and ashes is a token of your modesty, humility, and penitence.
39 Only by these qualities can we deserve the compassion and favor of our Father in
40 Heaven. Do you consent?

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I CANDIDATE—["I do."]

2

3 [The Master of Ceremonies takes off the chasuble, cordon, and apron of the
4 Candidate. He then places a sackcloth over the Candidate's shoulders and throws
5 over his head a veil of sheer black material, lined so that he can see nothing.]

6

MASTER OF CEREMONIES—I must now lead you to a place of darkness and horror.
Only by dark and intricate ways can we arrive there, but only through it can we attain
the path that will lead us to the True Word.

10

SECOND APARTMENT

12

[The Master of Ceremonies then leads the Candidate by roundabout ways and in perfect silence to the Second Apartment where he raises the black veil.]

14

16 MASTER OF CEREMONIES—Behold, my Brother, the fate and punishment many
17 believe is reserved for those who offend God's laws. Those who mock divine power
18 and justice wrong their fellowmen. Whatever your creed, this representation teaches
19 you a solemn lesson. The justice of God is certain; and the consequences of crime,
20 which men call its punishment, are inevitable. To all of us, these flames symbolize the
21 passions that infest the hearts of men—ambition, avarice, lust, anger, envy, hatred,
22 malevolence, intolerance, revenge—against which Masonry has always warred. It is a
23 mighty conflict in which we must first gain mastery over ourselves. We must also be
24 vigilant, lest our own unruly passions and many frailties overcome us. Do you agree
25 that we need aid and support from on high?

2

27 CANDIDATE—"I do."

2

MASTER OF CEREMONIES—Then let us again set forth in search of the True Word, the key that shall unlock for you the gates of the temple of true philosophy and explain the mighty enigma of existence.

3

33 [The Master of Ceremonies lowers the veil, conducts the Candidate to the door of
34 the Third Apartment, and gives the Rose Croix alarm of six and one.]

13

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1 THIRD APARTMENT
2

3 GUARDIAN OF THE TEMPLE—Wise Master, there is an alarm at the door.
4

5 WISE MASTER—Brother Guardian of the Temple, ascertain who makes the alarm.
6

7 GUARDIAN OF THE TEMPLE—[*Opening the door wide, but blocking entrance
with his body*] Who is it that makes the alarm?
8

9
10 MASTER OF CEREMONIES—[*To the entire chamber*] It is a Brother, who has taken
11 his obligation in the dark chamber. He has journeyed three days in darkness, traveling
12 by intricate and difficult ways in search of the True Word. As well, he has, in the
13 proper place, been taught humility and penitence. He now hopes to win that ample
14 reward of his faith and toil.
15

16 WISE MASTER—Permit him to enter.
17

18 [The Guardian of the Temple stands aside to allow the Master of Ceremonies and
19 the Candidate to enter into the Third Apartment where he is placed between the
20 Senior and Junior Wardens.]
21

22 SENIOR WARDEN—Wise Master, here stands a good Knight who desires to assist
23 us in recovering the True Word.
24

25 WISE MASTER—As the long night wanes, the watcher in the desert looks
26 anxiously toward the east to see the first gleams of the coming dawn. Look to the
27 East, my Brother!
28

29 [A transparency or a trestleboard (illuminated, backlit, or projected) so the Candidate
30 may see slide #6, INFINITY. Whenever the Candidate is required to read a word,
31 his veil is lifted and then replaced as he continues his journey. Particular conditions
32 may dictate these words be in directions other than those given in the ritual.]
33

34 WISE MASTER—What word, My Brother, is luminous in the East?
35

36 CANDIDATE—Infinity.
37

38 WISE MASTER—When the shadows of the evening fall heavy on the heart of nature,
39 the farmer's soul is gladdened if in the West the crescent moon sits smiling with promise
40 of fair skies and seasonable weather. Look to the West, my Brother!
41

42

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1 [The Candidate turns to the West and slide #7, NATURE, is illuminated so he
2 can see it.]

3

4 WISE MASTER—What word is luminous in the West?

5

6 CANDIDATE—Nature.

7

8 WISE MASTER—Look to the East again, my Brother!

9

10 [Slide #8, REASON, is illuminated so the Candidate can see it.]

11

12 WISE MASTER—What other word is luminous in the East?

13

14 CANDIDATE—Reason.

15

16 WISE MASTER—Look yet again to the West!

17

18 [Slide #9, IMMORTALITY, is illuminated in the West so the Candidate can see it.]

19

20 WISE MASTER—What other word is luminous in the West?

21

22 CANDIDATE—Immortality.

23

24 WISE MASTER—Take the initials of the four words you have read in the same order,
25 and pronounce the Word which they form.

26

27 [Show slide #10, I.N.R.I.]

28

29 CANDIDATE—I. N. R. I. INRI.

30

31 WISE MASTER—INRI: Nature and reason unite demonstrating the infinity of God
32 and the immortality of the divine essence in man.

33

34 [The Wise Master rises, uncovers, and gavels three times. All the Brethren rise
35 and stand under the Sign of the Good Shepherd. The Wise Master continues:]

36

37 Remove from his eyes the veil, the symbol of those prejudices and superstitions, those
38 mists of error and illusion, of self-conceit and pride of opinion that blind the mental
39 vision. Remove also the sackcloth, symbol of sorrow and humiliation.

40

41 [The sheer black veil and sackcloth are removed by the Master of Ceremonies.]

42

43

44

1 WISE MASTER—My Brethren, join me in the appropriate expression of our gratitude
2 and joy.

3
4 [The Wise Master and all of the Officers, except the Master of Ceremonies and the Candidate,
5 give the battery 6 and 1 with their hands and then the Sign of the Good Shepherd.]

6
7 We congratulate you, my Brother, on the possession of the True Word. This completes
8 your title to this Degree. Behold, the Cubical Stone is changed into the Mystic Rose. [*The*
9 *Cubical Stone opens.*] The Blazing Star reappears in all its original splendor. The columns
10 of the Temple are restored, and the Working Tools of Masonry renewed. The stars shine
11 again. The True Light that lights everyone who comes into the world and knows how to
12 seek it, has dispelled the darkness; and the New Law of Love begins to reign on earth.

13
14 [While the Wise Master is saying this, the Thirty-three lights are lighted at once,
15 the words still left shining. Then the Wise Master says:]

16
17 WISE MASTER—Let us rejoice, My Brethren, with the aid of this good Knight the
18 True Word has now been found.

19
20 [When he concludes, a portion of the *Hallelujah Chorus* will be played.]

21
22 ORATOR—The journeys you have made in the different Degrees of Masonry have all
23 been emblematical. Your search here has never been for the truth of any one particular
24 creed or religion. That search, within the bounds of Freemasonry, would be in vain. In
25 matters of doctrine, what is truth to one man is not truth to another. To seek, therefore, to
26 inculcate the truth of any particular creed, would be to make Masonry a realm of strife.

27 The great enigma, which has in all ages tortured the human intellect, is the existence
28 of evil, wrong, pain, and sorrow in the world. Since philosophy commenced, man has
29 been asking himself these questions: Is evil ultimately to prevail? Is the regeneration
30 of the human race possible? Must wrong, vice, and crimes always prosper? Must right
31 and virtue always be depressed?

32 The old philosophies and the old religions chiefly grew out of these questions. Men
33 could not believe that evil was ultimately to conquer, for then it would be God. The will of
34 God, they said, is the only foundation of the moral law. If evil were triumphant, then vice
35 would become a duty, and virtues would become crimes. Thus, the antagonism of the good
36 and evil principles and the necessity and certainty of the coming of a warrior, a hero, a
37 messiah, savior, or a redeemer has been in many creeds from the earliest ages of the world.

38 You have seen in this Degree certain symbols and pictorial representations that, to
39 our Christian Brethren, recall and represent the sufferings and death of the great and
40 good Teacher who appeared among the children of Israel near two thousand years ago.

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1 These symbols and representations have caused this Degree to be regarded as
2 exclusively Christian in some jurisdictions. But in the Mother Council of the World, it
3 is not so. Here in the Southern Jurisdiction, good men of every race and every religious
4 faith can receive all the Degrees of Scottish Rite Masonry. All our Degrees illuminate
5 the mind and inculcate the virtues with but one object in view: the fraternal union of
6 all good men working together for the benefit of the human race. Each Degree erects
7 a platform on which the Muslim, the Hebrew, the Hindu, the Buddhist, and the Christian
8 may stand side by side and hand in hand as true Brethren, each respecting the private
9 beliefs of the other and doing him no harm. Even if these symbols are taken as referring
10 exclusively to Jesus of Nazareth, all will admit He was at least a great, wise, and good
11 person who had done nothing to deserves so cruel a death.

12 Every reformer is a legislator and enacts for the people such laws as they are capable of
13 receiving. The moral laws enacted by Moses for the Jews were suited to that people. So
14 too, with the moral codes of Confucius for the Chinese, Zoroaster for the ancient Persians,
15 and Mohammed for the Muslims. To each, the human race is deeply indebted. Their influence
16 still lives and is mighty in the hearts of men and in the destinies of nations.

17 Masonry has much in common with the best of their codes, but it has still more: the
18 new Law of Love, preached by Jesus of Nazareth, which He sealed with His blood.
19 Whatever higher attributes He may, in our private belief, have had or not have had, it
20 cannot be denied He taught a pure and elevated morality. If we speak of Him in terms
21 which are appropriate when applied to a mere man, let no one who thinks Him more,
22 imagine that we are irreverent. We use such terms only as none can dissent from, to
23 prove with how much propriety we so regard Him. He was not only the benefactor of
24 a disinherited people, but a model for humankind.

25 Be assured, my Brother, that whatever your faith may be, you will find nothing in
26 what we shall say, respecting Him, from which you or any other good man can dissent.

27 The True Word is an abbreviation of the Latin inscription said by John in his Gospel
28 to have been placed above Jesus when He was crucified—to wit: *Jesus Nazarenus,*
29 *Rex Iudeorum* [Yay-zoos Naz-ah-ray-noos, Rex, You-day-or-um], meaning, “Jesus
30 of Nazareth, King of the Jews.”

31 Others interpret these initials by the phrase *Igne Natura Renovatur Integra* [Ig-nay
32 Nay-toor-ah Ray-no-wah-toor In-teg-rah], meaning, “All of Nature is Renovated
33 by Fire,” by which the sages of antiquity connected it with the greatest secret of nature,
34 that of universal regeneration.

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1 EXPERT—The first word that you read in the East was INFINITY. We mean by that the
2 infinity of God. If the Deity is infinite, nothing finite or limited can be said of Him.

3 NATURE teaches us that God's love is equally infinite by showing how everything
4 is arranged for the enjoyment of His creatures, how they are adapted and designed for
5 enjoyment.

6 REASON comes to our assistance, both in expounding the mysterious meanings of
7 nature and in showing that love is one of the attributes of God. By it, we interpret
8 God's hieroglyphs, written in the great book of Nature. God writes down His thoughts
9 and communicates them to us in all the varied beauty of nature. They are the language
10 in which He makes known to us what He thinks and is.

11 These are not empty speculations. No subject is as important to a man as this, for it
12 contains in part the solution of this question: is man, after all, but an animal, of no
13 more real importance in the universe than the insect?

14 God lays a man's life in the loom of time to a pattern we cannot see. Your heart is
15 the shuttle. On one side of the loom is sorrow and on the other joy. Struck alternately
16 by each, the shuttle flies back and forth carrying the thread, which is white or black, as
17 the pattern needs. When the garment of your life is finished and God lifts it up, all its
18 changing hues will glance out; it will then be known that the dark colors were as
19 needful to beauty as the bright.

20 ASSISTANT EXPERT—Learn, my Brother, that reason and nature demonstrate that
21 God's attributes are each infinite in perfection.

22 INFINITY, the essence of God;

23 NATURE, the written thoughts of God;

24 REASON, the revelations of the Supreme Intelligence;

25 IMMORTALITY, that part of man which shall never, never, never die!

26 Behold the True Word!

27

28 [Display the True Word (INRI) again.]

29

30 We apply reason to the book of nature and find a great truth written in letters of
31 light—there is a living God. The great law that governs the universe is harmony; the
32 will of the Almighty God, always acting as the expression of His infinite love. Arriving
33 at this result by applying reason to the decipherment of the characters on the great
34 pages of the book of nature, we read the sacred initials thus:

35 *Insignia, Naturae, Ratio, Illustrat*, meaning, "reason makes legible the characters
36 of nature" or "reason deciphers nature's hieroglyphics." This sentence you will be
37 exceedingly careful never to repeat except when you know the person who hears it to
38 be a genuine and lawful Knight Rose Croix.

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1 You have attained the True Masonic Light and are entitled to know the other secrets
2 of this Degree. Brother Master of Ceremonies, please conduct the Candidate to the
3 East, there to be constituted, and to receive a name, the Words, Signs, Token, and
4 Insignia of this eminent Degree. To order, Knights!

5
6 [The Officers all rise, under the Sign of the Good Shepherd, as the Master of
7 Ceremonies conducts the Candidate to the East.]

8
9 WISE MASTER—My Brother, on entering this Order, each Knight selects a name,
10 one of the attributes of a Knight and Mason—for example, prudence, fidelity, patience,
11 or the like—by which he is ever afterward to be known. As representative of this class,
12 we bestow upon you the characteristic *Eques ab Honore* [ek-quis ubb on-or-ay],
13 meaning “Knight of Honor.” Each member of this class will silently select his own
14 characteristic.

15
16 [The Wise Master descends from the throne with his sword in his left hand and a
17 gavel in his right. The Candidate kneels on both knees, and the Wise Master
18 places the flat of the sword’s blade on his head, saying:]

19
20 Brother *Eques ab Honore*, Knight of Honor! To the glory of the Great Author
21 of the Universe, in the name and under the auspices of the Supreme Council of
22 the Thirty-third Degree of the Inspectors General for the Southern Jurisdiction
23 of the United States of America and by virtue of the powers vested in me by
24 the Statutes and Regulations of the Order, as [acting] Wise Master of this
25 Chapter Rose Croix, I do receive and constitute you a Knight of the Eagle and
26 Pelican or Rose Croix of Heredom and an active member of this Chapter to
27 enjoy all the titles and prerogatives of Knight and Perfect Mason wherever in
28 the world there are Masons. By the mystic numbers, I devote you to these
29 principal Knightly attributes.

30
31 [The Wise Master then strikes the blade of the sword with the gavel over the
32 head of the Candidate six plus one times. The Wise Master then sheathes his
33 sword, raises the Candidate, and grasps him cordially by the hand. He then returns
34 to his seat, sits down and says:]

35
36 Be seated, My Brethren.

37
38 [All sit except the Candidate and the Master of Ceremonies.]

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1 MASTER OF CEREMONIES—My Brother, in this Degree, we have Words, Signs,
2 and a Token; all of which we will now proceed to invest you.

3 The First Sign is called the Sign of Order or the Sign of the Good Shepherd. It is
4 made by crossing the arms on the breast, the left over the right, hands open, eyes
5 raised to heaven and has its origin in the position adopted by a shepherd carrying a
6 lamb on his shoulders, crossing his arms to hold its feet.

7 The Second Sign is called the Sign of Recognition. It is to raise the right hand, the
8 forefinger pointing upward.

9 The Answer to this is to point to the ground with the forefinger of the right hand.
10 This alludes to the Hermetic saying: "As above, so below."

11 The Token is to face each other under the Sign of the Good Shepherd and bow; then
12 one gives the Sign of Recognition and the other the Answer. Then each places his right
13 hand on the other's right shoulder with the left hand on the other's left shoulder. In this
14 position pronounce, by syllables alternating with each other, the password.

15 Password:—*Immanuel*. The token means: "God with us."

16 The Answer given is, *Pax Vobiscum* [Pax Woh-bis-koom], meaning "Peace be
17 with you."

18
19 [The Master of Ceremonies now displays to the Candidate the collar and then
20 the apron of this Degree.]

21
22 MASTER OF CEREMONIES—Observe, my Brother, the insignia of this Degree.
23 The jewel of the order is suspended from the collar. It has a pelican tearing its breast to
24 nourish its young on one side and on the other is an eagle. The former symbolizes
25 every reformer who has offered up his life for the benefit of humanity, especially
26 toward the needy and defenseless. Among the ancient Egyptians, the latter was the
27 emblem of a wise man because an eagle's wings bear him above the clouds into the
28 purer atmosphere and nearer to the source of light. Thus, the two are symbols to us of
29 devotion and wisdom.

30 The Compasses, surmounted by a crown, signifies that the Mason highest in rank
31 or Degree is still but the highest or chief among his equals; it also signifies the
32 sovereignty of the people and their right to govern themselves.

33 The colors of your collar and apron, white and crimson, are symbols of light and
34 represent faith, hope, and charity. The rose was anciently sacred to Aurora, goddess of
35 the dawn, who represented the resurrection of light and the renewal of life and, therefore,
36 of immortality. The cross also was a symbol of life, and together the two symbols
37 mean immortality won by suffering and sorrow. The cross, whose extended arms never
38 meet, represents infinity.

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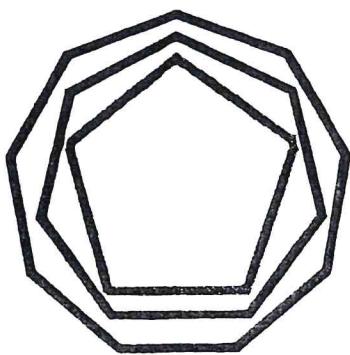
1 Do not, my Brother, fall into the common error that the cross is necessarily a Christian symbol.
2 It is far older than Christianity. The ancient Egyptians called it the Ankh and used it as both a word
3 and a symbol to signify life. The cross also forms part of the ancient symbols used to represent the
4 planets Mars, Venus, Mercury, Saturn, and Jupiter. You are, therefore, not asked on this occasion
5 to venerate it as a Christian emblem or to regard it as possessed of any peculiar sanctity
6 unless you are a Christian. To all of us, however, it is an emblem of nature and of eternal life.

7
8 GUARDIAN OF THE TEMPLE—You have noticed the different colors of the
9 traditional British regimental caps worn by the Scottish Rite Brethren. Regimental
10 because we, as Scottish Rite Masons, combat against vice and oppression for the good
11 of humanity. But they also have a higher signification. As with the head covering used
12 by medieval Knights, they are not removed during prayers. The caps thus recall the
13 piety of the ancient Israelites whose history is the traditional foundation of Masonry.
14 The colors of these caps suggest a progression, not only of honors, but also of personal
15 growth. The colors originate, as do those of the hangings of the three chambers of this
16 Degree, in the symbolism of alchemy. Just as there is operative and speculative Masonry,
17 there is operative and speculative alchemy. The former resulted in the sciences of
18 metallurgy, chemistry, and pharmacology; the latter evolved into psychology and
19 contributed profound symbols to Scottish Rite Masonry.

20 In the Christian mysteries the colors black, red, and white represented the three
21 stages of death, resurrection, and ascension. You will remember that the Third Degree
22 closes upon the solemn thought of death. This is a reference to the first, or black, stage
23 of alchemy, which completes the instruction of the Craft Lodges. In this Degree, that
24 stage is represented by the black chamber. The second chamber, being red, is symbolic
25 of the next stage of alchemical transformation called perfection, and finally, the third
26 chamber, being white, represents the completion of the spiritual man from the material.

27 The white, or spiritual, stage of alchemy is referred to in the literature as the
28 Quintessence, a Latin word meaning the fifth essence and referring directly to man.
29 The pentagon symbolizes that man should subject his elemental or lower nature to the
30 influences of the Divine Spirit. We now draw your attention to the representation of
31 this Quintessence in the symbol of the Great Masonic Camp where the pentagon is
32 nested inside the heptagon that you were shown in the Fourteenth Degree.

33
34 [Transparency #3 is shown with the nested nonagon and heptagon in black, and
35 the pentagon in red.]



1 WISE MASTER—I draw your attention once more to the pelican. Flowing from the
2 breast of the pelican are seven streams of blood, feeding her seven young and connecting
3 this with the battery of this Degree, which is six and one. The question is posed: what
4 is the peculiar significance of the number seven? The Hebrews assigned seven angels
5 to the seven planets: the sun in the center, with Mars, Jupiter, and Saturn on one side;
6 and Venus, Mercury, and the moon on the other. The mystic candelabrum represented
7 these with seven lamps in the Tabernacle of Moses and the Temple of Solomon. With
8 this hint, investigate for yourself the other applications of the sacred number seven.

9 Remember, in this life the thorns of difficulty surround the mystic rose of knowledge.
10 Our ancient masters, to exercise the intellects of their initiates, displayed to them the
11 symbols, but left it to them to discover their meaning. Thus, the symbol conceals.
12 [Rises and gavels once] To order, my Brethren!

13
14 **[All rise and stand under the Sign of the Order while the Wise Master congratulates
15 the new Knight.]**

16
17 WISE MASTER—My Brother, in the name of this Chapter Rose Croix, I sincerely
18 congratulate you on your admission among us, which is the more to be valued because
19 it has been obtained by your merit alone. Virtue and humility are the foundations of
20 this Degree. With me, my Brethren!

21
22 **[The Wise Master gives the Sign of Recognition and all the Knights answer it in
23 the usual manner. The Wise Master seats himself and says:]**

24
25 Be seated, my Brethren. Brother Master of Ceremonies, let our Brother be seated
26 among us.

27
28 **[The Candidate takes a seat in the East. The Wise Master picks up the gavel and
29 raps six and one. The Senior Warden raps six and one, and then the Junior Warden
30 raps six and one.]**

31
32 WISE MASTER—Brethren, let us prepare to call this Chapter from labor to
33 refreshment. Brother Senior Warden, what is the earliest and most general revelation
34 of God to man; by what light are we to read that revelation and what great truths are
35 so revealed?

36
37 SENIOR WARDEN—That revelation is the book of nature which we read by the light
38 of reason. It reveals to us that God is infinite, that His attributes are infinite in perfection,
39 and that chief among them is His immeasurable and exhaustless love for all His creatures.

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1 WISE MASTER— Brother Junior Warden, what virtues do the Knights of the Rose
2 Croix chiefly practice and what are our symbols?

3
4 JUNIOR WARDEN—The Knights Rose Croix practice charity, in all its senses, and we
5 derive the strength to labor in the cause of humanity from faith and hope. Our symbols
6 are the pelican and the eagle, the crowned Compasses, and the cross and the rose.

7 The pelican is a symbol of the devotedness of a true Mason. The eagle, of liberty
8 and free thought. The crowned Compasses, of equality, self-government and impartial
9 justice, and the cross and the rose are symbols of fraternity, each sharing the other's
10 sorrows and rejoicing at his joys.

11
12 WISE MASTER—What is the hour?

13
14 SENIOR WARDEN—The moment when the True Word is discovered, and the blazing
15 star reappears in all its glory, when the True Light dispels the darkness, and the New
16 Law of Love begins its reign upon the earth.

17
18 WISE MASTER—Let us follow that New Law, my Brethren, since through it alone
19 can man attain happiness. May peace remain with you always. Remember that it is
20 better to love than to hate. Your duty is not to be better than your Brethren, but better
21 than yourselves. The more you have, the more you owe to those who need your
22 assistance. The peace of the Master be with you always! Let us pray!

23
24 PRAYER

25
26 WISE MASTER—Infinite and Eternal Creator, make us Your instruments to do good.
27 Make known to all mankind that Your love suffices for all nations and that all Your
28 children are loved by You and shall cherish each other in love. Impart unto us the
29 power of persuasion, that our words always be kind and gentle. May they convince
30 misled men of the excellence of the Truth. Let Your peace abide on earth! Let the holy
31 kingdom truly come! Let Your True Word be recovered in all things and no more
32 hidden from humanity! Amen!

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1 WISE MASTER—[*Raises right arm to a square position*] To the greater glory of the
2 Source of all that is and in the name and under the auspices of the Supreme Council of
3 the Thirty-third Degree, Mother Council of the World, of the Inspectors General for
4 the Southern Jurisdiction of the United States of America, and by virtue of the powers
5 vested in me as [acting] Master of _____ Chapter of Rose Croix, I declare
6 this Chapter called from labor to refreshment [*drops arm*]. The Chapter is called off;
7 but before we part, each must give the vow of secrecy.

[Each officer passes before the Wise Master who holds out the hilt of his sword, and each, laying his right hand on the hilt, says: "I vow," or all officers salute the East with their swords from their stations and say, "I vow." Then all retire.]

FINIS

