

Ritual
of
Shriners International
2010

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AUTHORITY FOR THE USE OF THE RITUAL

The original Ritual was compiled by Dr. Walter M. Fleming, one of the founders of the Order; revised by the Imperial Council in 1894; again revised in 1919; again revised at the Fifty-Third Annual Session of the Imperial Council in 1927; again at the Seventy-First Annual Session of the Imperial Council, A. A.O.N.M.S., held in Chicago, Illinois, July 10 and 11, 1945. This revision was adopted at the One Hundred-Twentieth Annual Session of the Imperial Council, held in Denver Colorado, July 4th through July 9th, 1994. This revision was adopted at the 135th Annual Session of the Imperial Council, held in San Antonio, Texas, July 5th through 9th 2009.

THE RITUAL

212.1 **Promulgation.** The ritual of the Order shall be promulgated by Shriners International.

212.2 **Alterations or Additions.** No alterations or additions shall be made to the ritual except by Shriners International.

(Shriners International Bylaws, Article 12)

OPENING OF TEMPLE

(Perfect dignity and decorum should characterize these ceremonies.)

Officers, when addressed, should reply by repeating the title of the officer addressing them.

The Potentate, with one blow of the Gavel, or Scepter, calls the Temple to order, and speaks as follows:)

POTENTATE:

(Rap for attention.) The officers and Nobles will assume their respective stations, and the Temple will come to order. Noble Assistant Rabban, **(pause, allow the A.R. to rise and Salaam)** inform the Captain of the Guard, and he his Brother, the Outer Guard, that our Temple is about to be opened for business and ceremony, and direct them to take heed whom they permit to enter.

ASSISTANT RABBAN:

Noble Captain of the Guard, **(pause, allow him to rise and give the Sign of the Order)** inform your Brother, the Outer Guard, that our Temple is about to be opened for business and ceremony, and let each of you take heed who enters.

(Captain of the Guard informs the Outer Guard and he closes the door.)

CAPTAIN OF THE GUARD:

Noble Assistant Rabban, (pause, allow him to rise and give the Sign of the Order) the Outer Guard is instructed. We are under a double guard--a trusty officer without, vigilantly assisted by the Captain of the Guard within.

ASSISTANT RABBAN: Illustrious Potentate, **(pause, allow the A.R. to Salaam)** our Temple is under a double and trusty guard.

POTENTATE: Noble Chief Rabban, **(pause, allow the C.R. to rise and Salaam)** satisfy yourself that all present are Nobles of Shriners International.

(To conserve time in opening the ceremonies, the Passwords may be taken up and the current Card shown at the door as members pass in, the Outer Guard being at his post as soon as the hall is opened; or the Chief Rabban, if not satisfied that all present are Nobles, must summon the Ceremonial Masters to his assistance and direct them to challenge such Nobles as may be strangers to them.

They then report to the Chief Rabban. Whatever method is pursued, it is the imperative duty of the Chief Rabban to satisfy him that every person present has exhibited his current Shrine Card and given the Passwords.)

CHIEF RABBAN: Illustrious Potentate, **(Pause, C.R. gives Salaam)** our Temple is secure and free from jeopardy. There are none present save Nobles of our Order.

(Potentate gives three raps. All Rise.)

POTENTATE: 'Tis well. Since all present are Nobles of Shriners International and our Oasis is securely guarded, I proclaim _____ Shriners regularly opened for business and ceremony.

(Here, if altar is not used, then skip to the prayer.)

Noble Oriental Guide, **(Pause, O.G. gives Salaam)** prepare the Altar of our Shrine.

Noble High Priest and Prophet,(or Chaplain) **(Pause, let H.P.& P. give Salaam)** you will lead us in prayer.

HIGH PRIEST AND PROPHET: **(Gives appropriate prayer)** Amen.

POTENTATE: (OR DESIGNEE) **(Shrine Pledge of Allegiance to the Flag.)**

I pledge allegiance to my Flag and to the Country for which it stands; One Nation under God, indivisible, with liberty and justice for all.

Noble Captain of the Guard, **(pause, let the C. of G. give Salaam)** inform the Outer Guard the Temple is open for Business and Ceremony. **(C.of G. informs the Outer Guard)**

(1 rap) Be seated.

(Patriotic anthem or other appropriate music.)

(Potentates may use a flag service in this connection. Salutes should be given in accordance with the regulations of Shriners International.

Regular business is then in order, as usual in all such bodies conducted under Roberts Rules of Order, followed by reports of committees on candidates and balloting for the same.)

CEREMONIAL INSTALLATION OF OFFICERS

(The installing officer should be selected by the Potentate-Elect well in advance of the installation. He might be an Imperial Officer, a Past Potentate of the Temple, or other well-respected Noble, who is a gifted ritualist and who can adequately communicate the solemnity of installation. The Acting Marshal should likewise be selected in advance, by either the Potentate-Elect or the Installing Officer. Before commencement of a public installation, the Installing Officer will explain the use of the gavel.)

INSTALLING OFFICER: Noble Marshal, arrange the Officers-Elect (**option: Officers Elected, appointed and heads of units or clubs**) for installation.

(The Officers Elect are formed into a crescent, with the Potentate-Elect at the right hand point of the crescent, end nearer the Installing Officer and the others in order of their rank to the left of the Potentate-Elect.)

ACTING MARSHAL: Illustrious Sir, the Officers-Elect (**Option: Officers Elected, appointed and heads of Units or Clubs**) are prepared for their installation.

INSTALLING OFFICER: *(To the Officers Elect)* Having offered your time and talents for service to this Temple, you have been chosen by the Nobility to be its officers.

Harken to these lessons!

Election makes one eligible for installation; but installation is required before one can exercise the duties and prerogatives of the office to which he has been elected. Installation is not just a matter of form. It is the solemn engagement, under oath, that one elected to office will serve selflessly, honorably, and in accord with the principles of this Order; so that he will thereby earn the honor and respect to which he aspires.

Our Temple will prosper only to the extent that you look to its interests, instead of your own. You will earn honor only to the extent that you serve honorably, because honorable service is the measure of leadership. You will merit respect only to the extent that you observe your duties, because duty is the criteria for leadership.

Noble Marshal, remind us again of our Creed as Shriners.

ACTING MARSHAL: **“THE SHRINERS CREED”**

Shriners believe in God and that He created man to serve His purposes, among which is service to others in His name. We believe that care for the less fortunate, especially children who suffer from burns and crippling disease, is our institutional calling.

We are patriots, each willing to serve his country with fidelity and courage. We cherish independence under law and freedom with responsibility.

We honor family. We respect our parents, wives and children. We should instill in our children the tenets of this creed, and the heritage from which it emanates.

As individuals we pledge ourselves to integrity, virtue and nobility of character. Our intentions will be honorable, our relationships will be trustworthy and our spirits forgiving of each other.

As brothers we offer each other fraternal affection and respect. Together we will support each other in adherence to this creed, so that we and our communities will be the better because of our fraternity and its principles.

As Shriners we look beyond ourselves to serve the needs of others, especially children who cannot help themselves. We believe Shriners Hospitals to be the world's greatest philanthropy, and we covenant with each other to support its "temples of mercy" with spirit, time, talent and means.

(Shriners International Bylaws, Article 10 Section 210.2)

INSTALLING OFFICER:

(To the Officers Elect) We will follow you in all things consistent with Shrine Law and the Shriners Creed. If you depart from the principles of either, you would lead us astray. To these ends and purposes you must now be obligated. Raise your right hands, state your names in full, and repeat after me:

"I **(name in full)** do solemnly promise and vow that I will faithfully, and to the best of my ability, discharge the duties of the office to which I have been elected, and that I will strictly conform to the requirements of Shrine Law and the Bylaws of my Temple."

(Shriners International Bylaws, Article 26, Section 326.1)

Except for the Potentate-Elect, you may now lower your hands.

Illustrious Potentate-Elect, he who would be greatest among us must be the servant of all. Thus saith Holy

Writ. And the Bylaws of our Order require that you give your assent to the following:

DO YOU SOLEMNLY VOW, UPON YOUR HONOR:

That you will exert your best endeavors to promote the true happiness of your brother Nobles of Shriners International?

That you will endeavor to promote the general good of the Order and observe the solemnity of its ceremonies with profound respect and reverence?

That you will not acknowledge or have communication with any temple which does not work under constitutional authority as recognized by Shriners International?

That you will ever maintain and support the authority of Shriners International and enforce obedience to Shrine Law?

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

POTENTATE-ELECT

(Answer) I do, so help me God.

INSTALLING OFFICER:

I declare the Officers to have been duly installed.

Nobles, behold your Officers! Support them so that there will be harmony in our Temple; harmony being the chief strength and support of all well-governed institutions, more especially this of ours.

(Presentations of jewels of office and the Potentate's fez by those who have been invited to do so by the Potentate-Elect and who have been identified beforehand to the Installing Officer. The Installing Officer calls on each in turn, and continues to preside during the presentations.)

INSTALLING OFFICER:

(To the Potentate) Illustrious Sir, I present to you now the gavel of your office, by the use of which you command order among us in all our deliberations. It symbolizes your authority. Use it wisely and well.

(The gavel is handed to the Potentate.)

INSTALLING OFFICER:

(To the Officers) Now may the God of Peace make you perfect in every good work, working in you that which is well pleasing in His sight; and to Him be glory, forever. Amen.

Noble Marshal, make the proclamation.

ACTING MARSHAL:

I proclaim the Officers of _____ Shriners duly installed.

INITIATION CEREMONY

FIRST SECTION

Temple darkened. If the hall has a stage, it should be set to represent a tent scene. A drop Curtain may be painted to represent the tent scene. On Altar of Obligation, some or all the following volumes of Sacred law may be displayed: the Bible, the Koran, the Veda, or the Book of the candidate's Faith. The Holy Stone of black marble, and two crossed Scimitars, an Altar of Incense, with burning incense of myrrh, and a Laver of water, in the South, each halfway between the East and Altar of Obligation may also be displayed.

This section is intended to represent preparations for joining a caravan, and the Rabbans should be with the Potentate in the East, as if forming his council, the High Priest and Prophet in the East, a little to the right, as if distinct from the Council.

The development of Oriental scenes with a view to making this Section more impressive is permitted, but care should be exercised to preserve the spirit and theme of the Ritual.

When the initiation ceremony is about to begin, if the officers have not worn their robes during the business session, a pleasing effect is produced by having them informally retire to the robing room, from whence they may march, when attired into the hall by twos. The following order is suggested:

Ceremonial Masters, with Staves.

Guards, by Twos

Oriental Guide, with Scimitar, and Marshal, with Baton.

High Priest and Prophet, and Captain of the Guard with Scimitar.

Chief Rabban and Assistant Rabban, with Scimitars.

Potentate with Scepter.

Following the Guards may be any other officers the By-Laws of a Temple may specify.

When the officers thus formed are ready to enter, a Noble designated to take charge of the Temple temporarily gives 3 raps and all rise.

The procession makes one complete circuit of the hall with organ march or other music, and on reaching the West, marches down the center towards the East, the lines gradually open without orders, until the East is reached, when the two files halt, the Nobles facing inward, and the Potentate advances with stately tread between the lines to his station, where he turns and faces the assemblage. The other officers then advance two at a time between the lines, the two Rabbans first, then the High Priest and Prophet and the Captain of the Guard, and so on, until the last pair go forward. Each two salute the Potentate by giving the Salaam and retire by countermarching to their respective stations outside of the lines, one on either side. Each pair should wait, before advancing, until the preceding pair have saluted and retired. When all have gone through the ceremony and assumed their respective stations, the Temple is seated and the ceremonies begin.

*To facilitate the grand entree, the **Altar of Obligation** should, if movable, be temporarily placed out of the way.*

Any other ceremony deemed appropriate by Temples may be substituted for the above.

POTENTATE: Nobles First and Second Ceremonial Masters, (**Pause, both Salaam**) you will retire to the outer gates and ascertain if any Brethren await our pleasure.

(They approach the Altar and give the Salaam, retire, ascertain, and, returning before the Altar, report, after giving the salutation sign.)

FIRST CEREMONIAL MASTER: Illustrious Potentate, (**Pause, F.C.M. gives Salaam**) there are without (**giving number**) Sons of the Desert, who seek admission to Shriners International.

POTENTATE: Nobles First and Second Ceremonial Masters, accompanied by the Marshal, (**Pause, they all Salaam**) retire to the outer gates of the Temple, perform your respective duties, and prepare these Brethren for reception into Shriners International.

(They salaam and retire)

Nobles: To promote the dignity and impressiveness of these ceremonies, each and every Noble is admonished to refrain from smoking and to preserve strict silence and decorum during the First Section.

(The First and Second Ceremonial Masters and Marshal, assisted by other Nobles (if class is large), may prepare the candidates by taking off their shoes and substituting slippers, clothing them in white Dominos, and loosely binding the wrists. Masks should be provided so that at the proper time all candidates may be hoodwinked.

When preparations are completed, candidates are conducted to the door of the Temple and addressed as follows: (Emphasis is very important for this part.)

FIRST CEREMONIAL MASTER: My friends, you are about to make a pilgrimage, each of you, over the sands of the desert. Your duty it is, to journey with us over an old route traveled by many before you.

It has come to me that within the Temple, whose walls are here before us, a caravan is now forming. Let us, therefore, seek permission to join them, for strange is the road, and difficult indeed for those who have never gone that way.

(Alarm of 3 raps is given in a loud manner by the Marshal. Oriental Guide goes to the door, draws an endless chain over the door knob, noisily works bolts and locks, opens the door and says:)

ORIENTAL GUIDE: What is the cause of this clamorous alarm? Who dares intrude upon the ceremonies of Shriners International?

FIRST CEREMONIAL MASTER: **(The number of brethren)** poor Sons of the Desert, weary of the hot sands and the 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: The character of each has been weighed in the balance and not found wanting. I espouse their cause and sanction their reception with the pass.

ORIENTAL GUIDE: Give me the pass.

FIRST CEREMONIAL MASTER: Advances and whispers "M****."

ORIENTAL GUIDE: 'Tis well; let them enter.

(After entering the Temple, the candidates are positioned at an appropriate location west of the altar and addressed.)

PROLOGUE

The selection of the Orator to deliver the Prologue to the candidates should be given careful consideration. A man of acknowledged moral standing in the community, of gifted oratorical ability, and one whose example and words are accepted and followed should, preferably, be assigned to this task. Where a regularly appointed Orator is one of the Divan Officers of a Temple, the Prologue, as well as the Inspired Charge, may be assigned to him.

ORATOR:

Brethren: The purpose of Shriners International is the teaching of the broad principles of Toleration, Charity, Benevolence and unselfish Friendship.

Within our Temple will be found the common ground upon which upright men may meet in harmony and good fellowship without fear of discussion of sectarian, political or personal differences.

In harmony with our rites, we designate the Deity as the Supreme Architect of the Universe, in Whom we live and move and have our being. —

With us you need apprehend no actions or words of such a character as to violate your accepted standards

We shall ask of you only that which you may confidently expect to have freely extended to you by each and every Noble of Shriners International.

Here the cares, anxieties, vexations and struggles of our daily life are laid aside and temporarily forgotten, while we enjoy the beneficial relaxation of fraternal friendship and harmless amusement, in which, for the time being, you may be called upon to take an active and prominent part; but with the full assurance that you will not be subjected to anything even bordering upon vulgarity or indecency.

The underlying principles of our Order are: "Pleasure without intemperance, Hospitality without rudeness, Jollity without coarseness."

Now that you have been elected to be numbered with the Nobility, I must admonish you that your future actions must be such as will cast no stigma or stain upon the Order with which you seek to become associated. You will be expected to assist in upholding the reputation and character of Shriners International in the world without, as well as within the portals of our Temple.

The Fez, the insignia of a Noble of Shriners International (**display it**), you are particularly admonished never to wear in any company or place

in which you would decline to introduce your mother, wife, sister or daughter. Never forget this. And remember always that when you place upon your head the Red Fez of a Shriner, you are symbolically tying about your waist the white Lambskin Apron of a Master Mason. Your first duty has always been, is now, and will forever be, to your Masonic Lodge, for you received there the highest degree you will ever receive - the degree of Master Mason. The light that has shone upon you from the beautiful ceremonies of Freemasonry and the warm and gracious glow that will bathe your soul today in the Shrine, impose on you a sacred **obligation** – to carry back to your Masonic Lodge your new illumination and inspiration. Thus you will be at once a better Master Mason and a better Shriner.

Shriners International has in its membership hundreds of thousands of the best citizens from around the world. Its reputation and character will now, in a measure, be entrusted to your keeping.

We hope, therefore, that by the example of a clean, wholesome, honorable and manly life you will keep this trust unsullied and prove yourself worthy of the confidence we repose in you by permitting you to be enrolled as a Noble of Shriners International.

(Note: An entertainment of Oriental character may now start before the Divan. Candidates advance, preceded by the Guides and Marshal, in a column of twos, the Ceremonial Masters bringing up the rear. Gong sounds. Altar fires burn. Potentate give 3 raps, calling up the Temple, and chanters sing appropriate march. After making one complete circuit of the hall very slowly, candidates are presented in the East.

Oriental Guide gives a vigorous alarm.)

POTENTATE:

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

ORIENTAL GUIDE:

Illustrious Potentate, ***(Pause, O.G. gives Salaam)*** 'tis I who have ushered in these ***(gives number)*** poor Sons of the Desert, who being weary of the hot sands and the burning sun of the plains, humbly crave that sacred boon to the weary traveler—shelter under the protecting dome of our goodly Temple. I 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 Shrine and being vouched for by a Noble with our Pass.

POTENTATE:

Noble Oriental Guide, ***(Pause, O.G. gives Salaam)*** know you the penalty of broken faith, and do you stand forth as hostage for them all?

ORIENTAL GUIDE:

Illustrious Potentate, *(Pause, O.G. gives Salaam)* I do.

POTENTATE:

So be it, then. The caravan is now being formed for the pilgrimage across the hot sands of the desert. If they would go with us, let them be as servants unto us.

(To the Brethren)

We require that our members confess their allegiance to the Creator, but beyond that confession, we leave to each his own faith. We recognize that the Creator has given us the ability to make choices, along with the responsibility for them; so we cannot force our own choices upon you, even in His Name.

It is in that spirit that "To the Glory of God, and all humankind, regardless of race, color, or creed,

Noble Oriental Guide, *(Pause, O.G. gives Salaam)* conduct them once again about our Shrine, and to our Noble High Priest and Prophet, that he may imprint upon the tablets of their memories a knowledge of the duties they do here assume.

(Candidate(s) conducted around to the High Priest and Prophet; music or chanting of the Chanters as they march. Fire burns on Altar of Incense. When they face the High Priest and Prophet, the following prayer is either recited by him or chanted by the Chanters.)

PRAYER

**HIGH PRIEST AND PROPHET
OR DESIGNEE:**

Creator of the Universe, the Lord of all creatures, the Most Merciful, the King of the Day of Judgment! Thee do we worship and of Thee do we beg assistance. Direct us in the right way, in the way of those to whom Thou hast been gracious; not of those against whom Thou art incensed, nor of those who go astray. Invest us of the Temple with justice and mercy, and our coming disciples with strength and fortitude. Thus do we appeal.

HIGH PRIEST AND PROPHET:

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

CANDIDATES:

They are.

HIGH PRIEST AND PROPHET:

Have you a belief in the existence of Deity?

CANDIDATES:

I have.

HIGH PRIEST AND PROPHET:

Have you a desire to promote justice and suppress wrong?

CANDIDATES:

I have.

HIGH PRIEST AND PROPHET:

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

CANDIDATES:

I am.

HIGH PRIEST AND PROPHET:

Have you a desire to unite with us, in the inseparable bonds of Shriners International, for the purposes to which you have assented?

CANDIDATES:

I have.

HIGH PRIEST AND PROPHET:

If you have answered in sincerity and truth, I can assure you that no conflicting sentiment or requirement here will compromise your principles or your duties in the outer world, be they what they may. Our alliance, or Shriners International, is ancient and honorable. It is devoted to the cause of justice, truth and mercy and is as honorable as the faith of our fathers; and from its vows, when once recorded, there can be no retraction nor departure. Justice is on our shield. Charity beyond reason we do not expect; virtue must be regarded for its priceless worth, and morality observed for the general good of all. We expect all our disciples to hold an interest in our noble cause, and a just observance of the Creed of our Fraternity. Let these preliminary teachings be deeply engraved upon your hearts, that you may not forget them. They are priceless, when well observed, and attributes that cannot be bought with paltry, sordid gold. We accept your answers as sincere. You will now be permitted to proceed in the rites and ceremonies of Shriners International. The Oriental Guide and escort will conduct you onward, while you reverently lend an attentive ear to our preparatory service.

(Gong, music. Candidates proceed slowly around. Colored fires between recitations.)

CHIEF RABBAN:

Let us be of the number of those who drink at 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 who enter into the vineyards, where fruits rare and plenty ever abound, and no evil exists.

(Gong, music.)

ASSISTANT RABBAN:

He who follows the plain declaration of his spiritual guide will ever avoid those whose works have been prompted by the devil and who are led into evil.

(Gong, music.)

HIGH PRIEST AND PROPHET: Those who swerve from truth and justice shall merit and reap abundance of chastisement.

(Gong, music.)

CHIEF RABBAN: Be ye all possessed of the faculty of distinguishing and the power of choosing that which is for good, for the punishment of each shall be equal to the measure of his sin.

(Gong, music. Music continues until candidate(s) are halted in the East.)

POTENTATE: Sons of the Desert, you have advanced through the preliminary ceremonies of Shriners International as far as it is possible unobligated. Before proceeding further in our course, you will be required to assume a solemn and binding vow, inseparably uniting yourselves with us, from which, when taken, there can be no retraction nor departure; but, I assure you, therein is not contained a sentiment exceptionable to an honest, upright man, be his beliefs what they may. Are you willing to assume this vow?

CANDIDATES: I am.

POTENTATE: Noble Oriental Guide, *(Pause, O.G. gives Salaam)* conduct these Sons of the Desert toward the setting Sun, advance them to the Altar of our Shrine, and there, in the form of a Crescent, let them kneel and assume the vow.

ORIENTAL GUIDE: You may approach the Altar only after purification. See, the High Priest and Prophet comes *(High Priest and Prophet advances)* to witness your performance of this rite.

HIGH PRIEST AND PROPHET: Each of you dip your fingers in the water and touch your forehead.

(Movable laver or cup used. When all candidates have purified themselves, Oriental Guide says:)

ORIENTAL GUIDE: In purity and innocence you may now approach the Altar.

(Candidate(s) conducted around to the West and to the Altar of Obligation, amid sound of gong and music.

Once the candidate(s) are arranged in front of him, the Potentate gives 3 raps, calling up the Temple, and advances to the Altar, the other officers forming a crescent behind him facing toward the Altar, the High Priest and Prophet on the right of the Potentate.)

POTENTATE: Noble High Priest and Prophet, *(Pause, H.P.& P., Assistant Rabban, Chief Rabban gives Salaam)* lift the Holy Scriptures into view of the Brethren that each may

vow by that which he holds most sacred, for his vows will be recorded.

(After officers are addressed, they advance to the Altar, raise the Holy Scriptures and holds them in view of the Brethren during the vow. The Potentate makes slight pauses to allow each one addressed to perform the duty assigned him before addressing the next. Note: Inform the candidates that the Book of their Faith may be placed upon this Altar.)

POTENTATE:

If you are still willing to assume the vow, each of you will say "I," pronounce your name in full, and repeat after me:

Do now call upon The Supreme Architect of the Universe and these Nobles to witness that I willingly and sincerely assume the vow of a Noble of Shriners International.

OFFICERS IN THE CRESCENT: ***(Solemnly)*** Then keep it quiet as the grave.

(Responses to be repeated separately in succession by the Chief Rabban, Assistant Rabban, and High Priest and Prophet.)

POTENTATE:

(To candidates, who repeat) I do now consent to the conditions of this vow.

THE OFFICERS IN THE CRESCENT:

They are written in our ancient archives.

Responses to be repeated separately in succession by the Chief Rabban, Assistant Rabban, and High Priest and Prophet.

As the officers make response in concert, an excellent effect is produced by having a strobe light accompaniment.

POTENTATE:

Now Sons of the Desert, repeat further:

I will keep in my heart all the obligations of Shriners International.

I will follow its lead in all good works.

I will abide by its rules and regulations.

I will not oppose its purposes.

The Supreme Architect of the Universe is my witness; I take refuge in Him.

And now, upon this Sacred Book, I register my solemn vow, binding myself thereto, and also to the obligations to the prerequisite to this membership, as long as my life shall last.

In willful violation whereof, may I suffer Admonition, Suspension or incur the penalty of Expulsion from this Fellowship and forfeiture of its rights and privileges. And may the God of our Fathers, support me in the entire fulfillment of the same.

HIGH PRIEST AND PROPHET: Release these Sons of the Desert. They are now of noble birth. Their vows are recorded.

(Candidates are unbound by Ceremonial Masters.)

POTENTATE: Sons of the Desert, you are now each a Noble of Shriners International.

(Potentate gives 1 rap. Temple seated.)

(Note: The combination of First and Third Sections is optional. At this point, the newly created Nobles may be invested with the words, tokens and other necessary information pertaining to the Order.

This Optional arrangement immediately follows this note. If it is desired to use the Third Section, these explanations should be omitted here, and the work resumed at the response of the Chief Rabban immediately preceding the Inspired Charge.)

HIGH PRIEST AND PROPHET: **Illustrious Potentate, (Pause, H.P.& P. gives Salaam)** this night is sacred and I trust you will invest these newly created Nobles with our passwords, token and signs.

POTENTATE: So be it. It is a law of Shriners International, which has come down to us from the remote past, that every Noble becomes familiar with our passwords, token and signs.

Therefore, I counsel you to pay strict attention to my words. Noble Oriental Guide, **(Pause, O.G. gives Salaam)** salute your Potentate. **(Oriental Guide salutes, giving the Salaam.)** This salutation is made when you address the Illustrious Potentate, and at the Altar when entering or retiring from the Temple. It is termed the Salaam. Noble Chief Rabban, **(Pause, C.R. gives Salaam)** give me the sign of our Order. **(Chief Rabban makes the sign over heart.)** You will observe that he makes the Crescent, with the points up. This sign, as well as the Salaam, should be given at the Altar when a Noble enters or retires from the Temple. Nobles Chief and Assistant Rabbans, **(pause, C.R. & A.R. give Salaam)** exemplify to the Nobles the Mystic Grip. **(Rabbans impart the Grip.)** This Grip is recorded in the ancient history of the Hellenes among their accounts of the Mysteries. Noble High Priest and Prophet, **(Pause, H.P. & P. gives Salaam)** give me the first password of Shriners International.

- HIGH PRIEST AND PROPHET:** "M * * * *." Pronounce, spell, and pronounce again, and candidates repeat.
- POTENTATE:** This will insure your passage through the outer gate of any Temple of our Order. Noble High Priest and Prophet, **(Pause, H.P.& P. gives Salaam)** give the second password of Shriners International.
- HIGH PRIEST AND PROPHET:** "**N * * * * ***." Pronounce, spell, and pronounce again, and candidates repeat.
- POTENTATE:** This will enable you to pass through the inner gate of any Temple of our Order. Noble Chief Rabban, **(Pause, C.R. gives Salaam)** pronounce the greeting of Shriners International.
- CHIEF RABBAN:** "Es Selamu Aleikum."¹
- POTENTATE:** What is the answer?
- CHIEF RABBAN:** "Aleikum Es Selam."²
- POTENTATE:** These words mean "Peace be on you," and "On you be the Peace."

The emblems and jewels of the Shrine are the characteristic insignia of the Oriental nation from which our Order emanates. They are the Crescent, Pyramid, Sphinx head, panther-bodied female Sphinx, the Urn, Sun, Moon, Stars, etc., and are used to decorate our Tombs, Banners, Draperies, Costumes, and Regalia. The original and universal emblematic jewel is the Crescent, formed of two nails from a tiger's paw, united at their bases with a band of gold, and with a ring at the base to suspend it as a charm or jewel, the points hung downward. The gold band should be decorated with a Sphinx head on one side, a Pyramid with an Urn upon the other.

The motto of the Order, is "Robur et Furor," signifying "Strength and Fury." Every Noble of the Shrine is entitled to wear this Jewel. Each member is also entitled to receive a Diploma, or Certificate of Membership, made out in his name. This Diploma is issued by Shriners International, and is procured from the Recorder of our Temple.

¹ *Pronounced Es Sel'ahmu Ala'yikum.*

² *Pronounced Al'ayikum Es Sel'ahm.*

(The following paragraph may be part of the ceremonial or may be printed and presented with the dues card to each member.)

Each member of the Shrine is also provided with an annual card, upon the payment of his yearly dues to his Temple. No Noble can be admitted to his own or any other Temple of the Order except he exhibit to the Temple to which he desires admittance a Shrine Card certifying that he is in good and regular standing. Such Card shall be in effect only for the period indicated thereon. Immediately upon receipt of this Card, it must be properly signed by the Noble entitled to it, and care should be exercised to prevent its falling into the hands of an impostor.

We hope that you will become an active participant in all we do here at _____ Shriners. Join a unit or club...Join the fun.

(At this point, the Potentate may inform the candidates of our great philanthropy, Shriners Hospitals for Children, and emphasize any other opportunities for unselfish practical service in the Shrine.)

POTENTATE:

“THE SHRINERS CREED”

Shriners believe in God and that He created man to serve His purposes, among which is service to others in His name.

We believe that care for the less fortunate, especially children who suffer from burns and crippling disease, is our institutional calling.

We are patriots, each willing to serve his country with fidelity and courage. We cherish independence under law and freedom with responsibility.

We honor family. We respect our parents, wives and children. We should instill in our children the tenets of this creed, and the heritage from which it emanates.

As individuals we pledge ourselves to integrity, virtue and nobility of character. Our intentions will be honorable, our relationships will be trustworthy and our spirits forgiving of each other.

As brothers we offer each other fraternal affection and respect. Together we will support each other in adherence to this creed, so that we and our communities will be the better because of our fraternity and its principles.

As Shriners we look beyond ourselves to serve the needs of others, especially children who cannot help themselves. We believe Shriners Hospitals to be the world's greatest philanthropy, and we covenant with each other to support its "temples of mercy" with spirit, time, talent and means.

(Shriners International Bylaws, Article 10 Section 210.1)

POTENTATE:

And now, Nobles of Shriners International, you have safely passed our test. Your proud title has been rightly earned and the tents of the Faithful are forever open to you. You are permitted to eat salt with us and to share our hospitality. We offer you our fervent wishes for your future welfare. Let our portals again be opened wide and our sterile sands covered with vegetation and bloom.

(The Candidates should be directed to rise and be conducted to the East by the First Ceremonial Master.)

CHIEF RABBAN:

Sons of the Desert, your prayer is granted; your vows are recorded; you shall enter the great caravan now about to traverse the hot sands of the Desert, and be as servants unto us. Valor and constancy shall be rewarded. If you prove your fidelity to our cause, you shall receive the rewards that await the faithful. We do not expect all to join in active part, but those who may not unite in the task must applaud our deeds, and not in silence suffer an adverse faction to gain sway. With this admonition, I yield you up to your Oriental Guide and his cohorts, who will conduct you to the outer gates.

Ere you depart, hearken to the inspired charge which teaches tolerance, and encourages a wholesome respect for the sincere religious beliefs of others.

INSPIRED CHARGE

(Potentate may assign the recitation of the Charge. To be effective, it should be given by some Noble who possesses oratorical or dramatic ability.)

Powers supreme, they shift and fix thy lot,
Then bring release--and death remembers not.
They either wound, or kill, sustain, create,
They rule thy destiny--command thy fate.
With us, thou mayest no sacrilege suspect,
But all mankind's religions should respect
As good and worthy--e'en believing none.
And he who adores the Sun,
And bows before that flaming eye in fear,
Should not be scoffed at, if his voice sincere
In simple wordings swelleth forth in prayer,
To one who warms and feeds him by his glare.
The Parsees, kneeling to their God of Fire,
Ascend with cheerful steps a blazing pyre,
To perish faithful--girt with strong belief;
Do they not merit for their martyred grief
An envied life of joys in other spheres,
As consolation for their earthly fears?
Cannot a noble heart in Turk or Greek
Beat strong and true, and the Creator's blessing seek?
The splendors of the Oriental Rites,
The pageants, jeweled costumes, countless lights,
The wailing Dervishes with sandaled feet,
The censers swinging with their perfume sweet,
The sumptuous Mosques, marvels of Eastern art,
The domed Tekke's, chiseled in every part
With crafty hand, till stone resembles lace,
A glorious tribute time cannot efface;
The sensuous music, velvet to the ear,
Monotonous of rhythm, deep, sad, austere,
Yet soul-vibrating, mystic, gravely sung,
By throat melodious and fervent tongue;
The great Imam, robed in white and blue,
The Zaims, defenders, eunuchs, retinue,
Steel, Gold, and Glory, royal Pomp immense---
Does this not speak to Eye, to Soul, to Sense,
Persuading all, as loud the muezzin drones,
"God's Love atones"?
Bestir thyself; our path begin!
Arise! Go forth, and expiate thy sin!

(Pause)

And may The Creator protect you and support you.-Now let our vaults yawn to their width, that the vapors of damp stagnation may pass away! Open the passage to the desert and disperse our trusty Nobles in full array! Away!

(Candidates are rushed out with all the noise and racket possible.)

SECOND SECTION

This section is intended to typify the journey across the Desert and should embrace any features which will serve this idea. Any speech or dialogue introduced, however, should be made to explain or illustrate scenes and incidents likely to occur in a desert journey. A drop curtain may be painted for the stage to represent a desert scene.

If the First and Third Sections are combined, some explanatory remarks may be desirable.

PROHIBITED PRACTICES SHRINERS INTERNATIONAL BYLAWS, ARTICLE 35.

SECTION 335.1 UNLAWFUL ACTIVITIES. IT IS UNLAWFUL FOR ANY TEMPLE, OR ANY UNIT OR CLUB UNDER ITS CONTROL, OR ANY GROUP OF ITS MEMBERS, OR ANY MEMBER ACTING FOR OR ON BEHALF OF THE TEMPLE, TO PROMOTE OR TAKE PART IN ANY ENGAGEMENT OR ENTERPRISE PROHIBITED BY THE LAW OF THE LAND.

Nothing savoring of vulgarity or brutality shall be used.

The SHRINE is a playground for Masons. It is devoted to pure, clean fun—the funnier the better. We never forget, however, that we are Masons. Each Potentate is held responsible for the decorum of his own Temple, and he must impress on the mind of every officer and worker under his administration that nothing of an obscene, vulgar, profane, irreligious, or objectionable character will be permitted in any part of the rites of Shriners International. Any Noble who violates this warning must be disciplined at once, and thereafter excluded from taking part in Shrine work.

Potentates who fail to observe these instructions, without deviation, will be held strictly to account by the Imperial Potentate, or his representative, and upon being found guilty of permitting any violation of this admonition may be removed from office, pending action by Shriners International.

Should the choice be made to have this section informational rather than traditional, then the candidates and guests are invited to observe a presentation of the units and shrine clubs of the temple, or films on our hospitals and its achievements.

THIRD SECTION

Note—The use of the Third Section is optional. As has been stated in a previous note, if explanations carried in this Section are made in that portion of the First Section just following the Obligation, they may be omitted here.

As this Section is intended to exemplify the reception of the caravan, the stage should be set or a drop curtain painted to represent the vicinity of the gate of a desert city. The gate or entrance to an oriental city was the scene of most of its festivities.

When all is in readiness, the candidates should be conducted to the door.

The First Ceremonial Master gives 3 raps in a loud manner. The Oriental Guide responds.

ORIENTAL GUIDE:

(Opens the door). What is the cause of this clamorous alarm?

FIRST CEREMONIAL MASTER: (Number of candidates) Sons of the Desert seeking knowledge of Shriners International. They have traversed the hot sands of the desert undismayed.

ORIENTAL GUIDE: Give me the 2nd password!

*First Ceremonial Master advances and whispers, "N*****."*

ORIENTAL GUIDE: Let them enter.

Candidates conducted to the East and there halted, facing the Illustrious Potentate.

POTENTATE: Noble Oriental Guide, (Pause, O.G. gives Salaam) whom bring you hither?

ORIENTAL GUIDE: Illustrious Potentate, (Pause, O.G. gives Salaam) they are the newly created Nobles who became as servants unto us when we set forth on the pilgrimage. They have passed through the ordeal of traversing the hot sands of the desert undismayed. They have been faithful, and now await their reward.

POTENTATE: Children of the Prophet, I welcome you. You have endured the trials which fall to the lot of every Noble of Shriners International.

Heed well these lessons.

HIGH PRIEST AND PROPHET: Illustrious Potentate, I trust you will invest these newly created Nobles with our passwords, tokens, and signs, so that they may be able to attend the feast.

POTENTATE: So be it. It is the law of Shriners International, which has come down to us from the remote past, that every Noble who becomes familiar with our passwords, token and signs shall be exempt from the tortures that are inflicted upon the ignorant. Therefore, I counsel you to pay strict attention to my words. Noble Oriental Guide, (Pause, O.G. gives Salaam) salute your Potentate. (Oriental Guide salutes, giving the Salaam.) This salutation is made when you address the Illustrious Potentate, and at the Altar when entering or retiring from the Temple. It is termed the Salaam. Noble Chief Rabban, (Pause, C.R. gives Salaam) give me the sign of our Order. (Chief Rabban makes the sign over heart.) You will observe that he makes the Crescent, with the points up. This sign, as well as the Salaam, should be given at the Altar when a Noble enters or retires from the Temple. Nobles Chief and Assistant Rabbans, (Pause, C.R. & A.R. give Salaam) exemplify to the Nobles the Mystic Grip. (Rabbans impart the Grip.) This Grip is recorded in the ancient history of the Hellenes among their accounts of the Mysteries. Noble High Priest and Prophet, (Pause, H.P.& P. gives

Salaam) give me the first password of Shriners International.

HIGH PRIEST AND PROPHET: "M * * * * ." Pronounce, spell, and pronounce again, and candidates repeat.

POTENTATE: This will insure your passage through the outer gate of any Temple of our Order. Noble High Priest and Prophet, **(Pause, H.P.& P. gives Salaam)** give the second password.

HIGH PRIEST AND PROPHET: "N * * * * * ." Pronounce, spell, and pronounce again, and candidates repeat.

POTENTATE: This will enable you to pass through the inner gate of any Temple of our Order. Noble Chief Rabban, **(Pause, C.R. gives Salaam)** pronounce the greeting of Shriners International.

CHIEF RABBAN: "Es Selamu Aleikum."

POTENTATE: What is the answer?

CHIEF RABBAN: "Aleikum Es Selam."

POTENTATE: These words mean "Peace be on you," and "On you be the Peace."

The emblems and jewels of the Shrine are the characteristic insignia of the Oriental nation from which our Order emanates. They are the Crescent, Pyramid, Sphinx head, panther-bodied female Sphinx, the Urn, Sun, Moon, Stars, etc., and are used to decorate our Tombs, Banners, Draperies, Costumes, and Regalia. The original and universal emblematic jewel is the Crescent, formed of two nails from a tiger's paw, united at their bases with a band of gold, and with a ring at the base to suspend it as a charm or jewel, the points hung downward. The gold band should be decorated with a Sphinx head on one side, a Pyramid with an Urn upon the other.

The motto of the Order, is "Robur et Furor," signifying "Strength and Fury." Every Noble of the Shrine is entitled to wear this Jewel. Each member is also entitled to receive a Diploma, or Certificate of Membership, made out in his name. This Diploma is issued by Shriners International, and is procured from the Recorder of our Temple.

Each member of the Shrine is also provided with an annual card, upon the payment of his yearly dues to his Temple. No Noble can be admitted to his own or any other Temple of the Order except he exhibit to the

Temple to which he desires admittance a Shrine Card, certifying that he is in good and regular standing. Such Card shall be in effect only for the period indicated thereon. Immediately upon receipt of this Card, it must be properly signed by the Noble entitled to it, and care should be exercised to prevent its falling into the hands of an impostor.

At this point, the Potentate may inform the candidates of our great Philanthropy, Shriners Hospitals for Children, and emphasize any other opportunities for unselfish practical service in the Shrine.

POTENTATE:

“THE SHRINERS CREED”

Shriners believe in God and that He created man to serve His purposes, among which is service to others in His name. We believe that care for the less fortunate, especially children who suffer from burns and crippling disease, is our institutional calling.

We are patriots, each willing to serve his country with fidelity and courage. We cherish independence under law and freedom with responsibility.

We honor family. We respect our parents, wives and children. We should instill in our children the tenets of this creed, and the heritage from which it emanates.

As individuals we pledge ourselves to integrity, virtue and nobility of character. Our intentions will be honorable, our relationships will be trustworthy and our spirits forgiving of each other.

As brothers we offer each other fraternal affection and respect. Together we will support each other in adherence to this creed, so that we and our communities will be the better because of our fraternity and its principles.

As Shriners we look beyond ourselves to serve the needs of others, especially children who cannot help themselves. We believe Shriners Hospitals to be the world's greatest philanthropy, and we covenant with each other to support its “temples of mercy” with spirit, time, talent and means.

(Shriners International Bylaws, Article 10 Section 210.1)

POTENTATE:

And now, Nobles of Shriners International, your proud title is rightly earned and the tents of the faithful are forever open to you. You may now eat salt with us and share our hospitality, while we offer you our fervent wishes for your future welfare. Let our portals again be opened wide and our sterile sands covered with vegetation and bloom.

THE QUARREL INCIDENT

The quarrel incident, if used, should take place in the candidates' room, previous to the First Section.

The quarrel incident, made a prominent feature of the ceremonial in some Temples of Shriners International, is not an obligatory part of the Ritual, and so it may be used or omitted at the discretion of the Illustrious Potentate, or as circumstances suggest its use or omission. The scenes, when properly enacted, teach an invaluable lesson of toleration and should impress upon the candidate the evil results of too hastily forming conclusions based upon partial understanding of actions and words, without full and impartial investigation of all circumstances and evidence bearing upon the case and of the reputation of the Nobles involved.

The first part or incident of the pretended quarrel and assault should take place in the candidates' room, between two Nobles rehearsed to depict the scene angrily and forcibly, yet avoiding vulgarity, profanity or possibility of injury to the combatants, or to candidates, who might interfere to stop the play. Particular care should be exercised to use no language that would prove objectionable or offensive to any candidate present. The details of the quarrel and assault may be arranged and carried through by the Nobles taking part in the contest, subject to the approval of the Illustrious Potentate.

The second part, or charges and trial scene, should take place in the presence of the Divan, at such appropriate time as the Potentate may direct. The charges and sentencing of the contestants should conform to Shrine practice sufficiently to satisfy the candidates that quick and formal justice follows any flagrant violation of decorum or of the laws of Shriners International. Dialogue and details of charges and trial should be arranged by the Illustrious Potentate, and only those appointed by him should be permitted to take part in the scene, in order that unseemly clamor or interruption of the proceedings in the presence of the candidates may be avoided.

POTENTATE:

Prior to beginning the First Section.

Not the least in importance is the lesson taught you a few moments ago, when you beheld what some of you may have thought to be real and brutal strife. Be not too ready to condemn a Noble. Take time to consider whether he has forfeited his title as a citizen, as an honorable man, and especially as a Noble, before you condemn his acts, no matter what they may be, or what they at first glance may seem to be. Remember also, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Heed well this lesson.

CLOSING OF THE TEMPLE

After the banquet, the closing ceremonies may be omitted, unless there is some business requiring attention, in which case the Temple is called to order with one blow of the Gavel, or Scepter, by the Potentate.

POTENTATE: Have the Officers about the body of the Temple any further business to bring up at this time?

Have any Nobles present anything to offer?

If there is no further business, I shall proceed to close.

Noble Assistant Rabban, **(Pause, A.R. gives Salaam)** inform the Captain of the Guard, and he his Brother, the Outer Guard, that I am about to close _____ Shriners, and direct them to observe their duties.

ASSISTANT RABBAN: Noble Captain of the Guard, **(C. of G. gives the sign of the Order)** inform your Brother, the Outer Guard, that the Illustrious Potentate is about to close _____ Shriners. You will both observe your duties.

Captain of the Guard informs the Outer Guard.

CAPTAIN OF THE GUARD: Noble Assistant Rabban, **(C. of G. gives the sign of the Order)** the Outer Guard is informed.

ASSISTANT RABBAN: Illustrious Potentate, **(Pause, A.R. gives Salaam)** the Guards are informed.

Gives 3 raps, calling up the Temple.

POTENTATE: Nobles of Shriners International, our labors are ended, and I now declare _____ Shriners of this Order duly closed until its next regular Session, unless otherwise specially convened, in which case of emergency, due and timely notice will be given.

Noble Oriental Guide, **(Pause, O.G. gives Salaam)** secure the treasures of our Altar.

Noble Captain of the Guard, **(Pause, C. of G. gives Salaam)** inform the Outer Guard.

(Gives rap) Nobles, you may now disperse.

When Temples do not follow ceremonials with a banquet, the Temple may be closed at the conclusion of the work, under the Short Form, as follows:

POTENTATE: Waiving all form and ceremony, I declare _____ Shriners closed.

FLAG PROTOCOL

The Imperial Council, at its Seventy-First Session, in Chicago, Illinois, July 10 and 11, 1945, also authorized the following:

1. The Shrine Pledge of Allegiance:

I pledge allegiance to my Flag and to the Country for which it stands; One Nation under God, indivisible, with liberty and justice for all.

2. The Salute to the Flag.

The Fez being considered part of the uniform of a Shriner, a Noble who is wearing his Fez will execute a right-hand salute when the Colors are within six paces of him. He will not remove his Fez. After the Colors have passed, he should drop his right hand. In case the same Colors pass the same point again, as frequently happens in a Ceremonial Session or in display drills, the Colors need not be saluted a second time. Nobles who are or have served in the military for their respective countries and who are not wearing a Fez will observe the rules of their country concerning the salute to the flag.

During the offering of a prayer, the Fez should be removed and held in the right hand over the heart.

MEMORIAL SERVICE

Every Temple is urged to hold, once each year, a memorial service in honor of its departed Nobles. This service can best be held in connection with a regular meeting of the Temple. No set form is prescribed, but it is suggested that appropriate scenery and music will add greatly to the impressiveness of the occasion. Temples may find the following brief outline useful in building their programs:

1. Entrance of Chanters and other participants in the service
2. Hymn
3. Reading of the names of deceased Nobles
4. Memorial Address
5. Hymn
6. Taps
7. Slow Curtain

APPENDIX

SHRINERS INTERNATIONAL

OFFICIAL DIVAN

1. Illustrious Potentate
2. Chief Rabban
3. Assistant Rabban
4. High Priest and Prophet
5. Oriental Guide
6. Treasurer
7. Recorder
8. First Ceremonial Master
9. Second Ceremonial Master
10. Director
11. Marshal
12. Captain of the Guard
13. Outer Guard

(Shriners International Bylaws Article 25, Section 325.1)

The first seven officers are elected annually, and the remaining six are appointed by the Illustrious Potentate. The Illustrious Potentate may also appoint Officers for which provisions are made in the Temple Bylaws.

COSTUMES AND JEWELS OF OFFICERS

(May be made plain or expensive, as desired.)

Illustrious Potentate.-Purple (velvet) Robe, or Domino, flowing sleeves, trimmed with yellow or gold braid; yellow or gold-cloth Sash; high purple and yellow silk or satin Turban, with Crescent, gold and jeweled. Jeweled Scepter, with Crescent at top.

Jewel of Office.-Pyramid, with large gold-surfaced Sun with Rays and a frowning face or visage, suspended from the left breast.

Chief Rabban.-Bright green (velvet) 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, suspended from left breast.

Assistant Rabban.-Robe made of woven metal cloth, gilt, silver and colored like damask; flowing sleeves, and fringed broad gold and yellow woven metal-cloth Sash; tall, white Turban, crown-shaped, yellow gold and black, jeweled.

Jewel of Office.-Gold-faced Pyramid, covered with silver stars, suspended from the left breast.

High Priest and Prophet.-Blue (velvet) Robe, or Domino, large flowing sleeves, trimmed with white, and broad orange Sash; blue and white Turban, with Crescent at front. He carries a Crosier.

Jewel of Office.-Large, gold form of Book or Scroll, with Pyramid in silver on one page and Crescent on the other, suspended about the neck, hanging in front on the breast.

Oriental Guide.-Orange (velvet) Robe, or Domino, trimmed with purple; broad purple Sash, Belt and Sword, orange and purple turban, Crescent in front; he carries a long Arab Staff or Spear, trimmed at spear head with orange and purple ribbons.

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

Treasurer.-Brown or snuff-colored Robe, or Domino, trimmed with purple; Turban, same material.

Jewel of Office.-Gold-surfaced Pyramid, with two silver keys on face, suspended from the left breast.

Recorder.-Light brown Robe, or Domino, trimmed with green; Turban, same material.

Jewel of Office.-Gold-surfaced Pyramid, with two silver quill pens on face, suspended from the left breast.

First Ceremonial Master.-Light gray Robe, or Domino, flowing sleeves, trimmed with black; Turban, same material; Sash, Belt, Sword and Spear.

Jewel of Office.-Pyramid, with a pair of crossed silver Spears, suspended from the left breast.

Second Ceremonial Master, or Standard Bearer.-Dark gray Robe, or Domino, flowing sleeves, all trimmed with blue; Turban, same material Sash, Belt, Sword and Spear.

Jewel of Office.-Pyramid, with two silver Guidons, on staff, suspended from left breast.

Marshal.-White Robe, or Domino, trimmed with orange, flowing sleeves orange Sash; Turban white, orange, and gold-bound; he carries a Baton, or Rod of Direction.

Jewel of Office.-Pyramid, with a gold Sphinx head with large Crescent, with base on top of head, and points up, suspended from the left breast.

Captain of the Guard.-Dark green Robe, or Domino, flowing sleeves, trimmed with yellow; Turban, same material; yellow Sash; Belt and Sword.

Jewel of Office.-Pyramid, with two silver crossed Scimitars, suspended from the left breast.

Outer Guard.-Dark blue robe, or Domino, trimmed with purple; Turban, same material; purple Sash; Belt and Sword.

Jewel of Office.-Pyramid, with one silver Scimitar, suspended from left breast.

Costumes for additional inside officers and members for the work will be found in Instructions for Costumes.

INSTRUCTIONS FOR COSTUMES AND PROPERTIES

COSTUMES

The Robes, as prescribed for the first five Working Officers (**whose titles are given on page 39**), should reach to the floor. The High Priest and Prophet should wear a full white Beard, Turban or Miter, and Sacerdotal Robes.

The Fez and Jewel of the Order should be worn at all meetings of the Temple. White Robes, Hoodwinks and Cables for the Candidates.

PROPERTIES

The usual Masonic Furniture may be used. The properties may include: The Altar of Obligation; The Altar of Incense; The movable Ablution Laver or Urn; A pair of Swords; A Scimitar; "The Black Stone" (**black marble or stone a cubic foot in size or of reduced proportions**); The Potentate's Scepter; The two Spear Staves for Ceremonial Masters; The Baton for the Marshal; The Mallet, Chains, red and blue Fires, two Flash Torches or fire boxes to burn lycopodium; The Altars covered or trimmed in black, with silver or white fringe about the edges, and decorated with appropriate insignia-Sphinx, Pyramid, Crescent, Urn, Sun, Moon, Stars, etc.; A Banner of green silk, fringed with Gold, and bearing the insignia of the Crescent and the Star; Three drop curtains for the stage: One representing tent scene; The second a desert scene; The third a scene within the gates of a desert.

HOLY BOOKS

The Bible, The Koran, The Veda, or the Book of the candidate's Faith, lies on the Altar of Obligation whenever a Temple is in session, either for business or for ceremony.