
Copiale cipher. Translation from German (August 2011).

The logograms have not been translated but they can be interpreted as follows: *o* society, *star* secret, *nee* master, *tri* lodge, *bigx* freemason, *gate* table shaped, *lip* oculist (eye), *bigl* position of feet, *tribig* lodge, *sci* "God", *toe* power

PAGE 1

: of
the book of law of the venerable *lip* *o* secret part.

First paragraph

Secret lessons for the apprentices. First title.
Ceremonies of initiation.

If the security of the *tri* is ensured by a doorkeeper and the *tri* is opened by the conducting *nee* by putting his hat on, the candidate is taken from another room by a younger doorkeeper and lead by hand to the table of the conducting *nee*, he asks him:

first of all if he desires to be *lip*, secondly to subject himself to those regulations of *o*

PAGE 2

and without any recalcitrance to endure the period of apprenticeship.

Thirdly, to conceal the *star* of the *o* and to pledge himself, to obligatory keep the secrecy.

The candidate answers yes. Fourthly: if he is already part of another secret *o*, for example amongst those *bigx* thieves or similar to this, in comparison to confessing to honor and reputation, he must answer: yes, so the conducting *nee* asks him:

Fifth: if he has not promised his previous brothers to disclose the *lip* to them.

He may answer here whatever he pleases, so he must repeat the following which the conducting *nee* is saying
"however big the obedience and loyalty

PAGE 3

" is, which I promised to them ... " so then shall this honorable *lip* cross " I promise not to come to any disadvantage " except the one *lip* I pledge commitment to " I will not excess during the oath which I " ... took for them, so that I will be equally faithful to the *lip* *o* " as faithful, and it is possible, even more faithful than the ... is " and to happen in such a way as all punishment according to ... " the oath to be carried out " if I will reveal in any way even the smallest part of the *lip* rey " to the

The conducting *nee* speaks thereupon to the ceremony *nee*: " Hereby I pass to the brother the can

PAGE 4

" didate in body and soul, so that he sees if " one cannot help his weak face with an operation. He carries him thereafter to a secondary table where, next to a lot of candles, several instruments and eye glasses, microscopic perspective, a cloth and a glass of water must be present. He has to lower himself on to a tabouret and to look upon an unwritten piece of paper for a while. If, after a while, he answers that he cannot see anything written on there, than the master of ceremonies puts him a pair of eye glasses and asks him again if he is not able to read the writing. Answer no. During this time the master of ceremonies comforts him as good as he can, raises his hopes for improvement washes his eyes with a cloth and if nothing helps, he will announce that they have to proceed with the operation

PAGE 5

then all those present members reach for the candles place themselves around the candidate and the master of ceremonies *nee* plucks a hair from the eyebrow with a pair of small tweezers under constant urging, comfort and encouragement and concludes herewith the operation thereupon calls the conducting *nee* the can didate to him and says to him: " he is perhaps in thought that some " what serious matters are to be found at the *o* " but he should be assured of the opposite " and during the ceremony he should not think further about the shells but the core even at the end " those symbolic actions out of which none
" are without meaning. hereafter the conducting *nee* asks him again the three questions mentioned at the beginning and if he answers them conveniently also the

PAGE 6

conducting *nee* must call all present as witnesses he must place his right hand over the eye so the conducting *nee* carries it around his neck and must repeat that which the secretary reads to him the commitment formulation is this: " I n ... n ... promise as confidently as I care about my honor that I will never divulge any secret " of this *o* and of all what I have seen, heard and felt, to anybody, whomever it may be, and " in any way it may happen; tell something " other than I am permitted to. Moreover, I promise that I will never be part of any other secret *o* " fraternity conceivable, without special permission of the venerable great *nee*, this I promise to the entire *o*

PAGE 7

" the *lip* of which nations they may " be, both to the present as well as to the " future members. " If I will act against my " pledge, I will indulge this in such a way " as to be a disgrace to the {male female} " sex and of the entire honorable world " even for the most unworthy member of these " venerable and respectable *o*, in whichever " way will be decided for me. I declare myself willing and will hold to this without complaining about it. After this, the conducting *nee* adorns the guard with he apprentice decoration around the right arm and leads him again to the secondary table, where, instead of the secretarius's unwritten piece of paper, the entire teaching for the apprentices is placed,

PAGE 8

which everything was translated by the secretarig even before the closure of the *tri*, so that by taking off of the hat, everybody has to tear it up, all present would congratulate the brother, and the guard explains to him in so far about the emblem above, that it symbolizes the blindness and subtleness, he instructs the apprentice - based on the essay - about what he has to know as an apprentice, and teaches him about what is to be used against strangers and false brothers. The most important of them are: not to dispute the *lip* rey not to advocate it, and not to brag about it to anybody without any important cause v *tri* r, to recognize a brother in the company of strangers, not to give a sign to anybody and so on.

Second title.

Indicator of an apprentice.

PAGE 9

First of all one needs to rotate the head first to the left side, then to the right side, as one does when one looks after something. Use the handkerchief and look to the next inquirer.

Secondly, if one does not touch one hand but if one makes an arbitrary movement with the other one, and one looks to the other one.

I also make an arbitrary movement, however with the other hand.

Thirdly, one takes tobacco with the thumb and the middle finger of the left hand.

Touch with the left hand your left eye.

Accordingly, each question has its own answer, and is not subject to any other order, but the questions are arbitrary. However, one shall never

PAGE 10

ask more than one question, as long as the answerer is not asking another question. Also, a brother, which lets himself be recognized, has to tell the entire ceremony of his acceptance, and has to know the names of the persons which were present.

If there are strange people present, and if one speaks or acts careless, then the answer is that I know already.

Second Paragraph

Secret lesson for the apprentices.

First title.

Acceptance of an apprentice.

When the apprentices *tri* are together, have taken care of safety and they have opened accordingly, the younger doorkeeper brings the apprentice inside and he will be asked by the conducting *nee*: what is it that he wishes, he answers

PAGE 11

that his masterly clarity shall acquit him and make him an apprentice. The conducting *nee* asks further: if he, the *o*, was loyal until now, if he has kept his promise not to befall in any other secret *o*, kept it private and if he, in front of the publicly gathered *tri* with honor and conscience can freely confess no, or he will otherwise be convinced, that he has acted contrary to it, thus will he be rejected with a strong reprehension due to his disobedience and will be forever excluded from the function as an apprentice. If, on the other hand, he can prove his obedience, then the conducting *nee* asks further if he subjects himself freely to something which should be done to him, answer yes if he can recall correctly the above mentioned first pledge and if he wants to reiterate the same, yes, the conducting *nee* calls therefore all those present as

PAGE 12

witnesses, which place themselves around them, whereupon he places again his right hand around the neck hanging eye of the conducting *nee* and the secretario has to repeat after him.

" I recall now to what I have pledged already as an " apprentice and oblige myself once " again to those previous punishments, most " solemnly I don't want - not even once - to discover a novice, that I learned as an apprentice. the conducting *nee* stands then up and swings the scepter onto the left armpit and says to him:

" this swing is the symbol and the beginning " towards that privacy which the brother " starting now, as an apprentice, has to expect from us and, according to his skills and " other important work, to follow, according to the degree of

PAGE 13

" aptitudes and obedience like this : in order for him to be " allowed. thereupon the ceremony *nee* places the apprentice decoration, namely a similar band as the previous one, so that he keeps it on his left arm, to which he accepts the good wishes from all those present and the conductor teaches him about the following apprentice indicator.

Second title.

Indicator of an apprentice.

First, somebody touches with the right hand his right eye.

With my right hand I brush over the right side of the neck, but if the asking person touches the left eye with their right hand, then I also brush over with the right hand the left side of the neck.

PAGE 14

Secondly, somebody asks me how many hours, days or months I would need so that I could learn the science, thus I take those signs, which he already gave me, in this case it would include the five apprentice signs.

Thirdly, one asks about some already given signs about how much the clock was.

I take the number of those signs, which we have already given together, and add also this one last number, in this particular case would it mean including the apprentice number twelve.

Note, that none of the fellows are to be asked before they did not answer the apprentice questions accordingly, and none of the fellows may be recognized until he was not sent to all imagined apprentice's signs, and until he has not described the entire ceremony of acceptance.

PAGE 15

Third section

Secret lesson for the *nee*.

First title.

Acceptance of the *nee*

The insurance and opening of the *tri* is done in the same manner as described in the previous ones, and the first one is of utmost necessity.

The candidate is further on introduced by the youngest doorkeeper and taken in front of the conducting *nee*, he asks him what it is that he wishes, he answers the hat of *nee*, if he was so far loyal to the the *o* and if he promises that he has kept his promise sacred as not to go into another secret *o* and if he wants to confess this to a certain honor and reputation, the conducting *nee* asks all present if they consider this *nee* to be worthy of the hat, if the candidate has not proven his loyalty and obedience sufficiently

PAGE 16

then, all present answer no and the candidate is forever rejected from the order, but if the contrary is the case, then they answer yes, and thereupon the *nee* places the *nee* piece on the candidate in order to show his skill in reading and writing of our cipher, afterwards places the candidate his right hand again on the *nee* ornament and speaks " on this eye I want now " and in eternal times, at distinct moments " to swear to recall the *lip* duty. Thereupon the conducting *nee* detaches the apprentice ornaments and after the ceremony *nee* passes upon order the new *nee* ornament and the *nee* hat to him, the conducting *nee* decorates the candidate with them together with the words: " The venerable brother shall never use this sign in any other way than to honor the worthy *lip* *o* and in

PAGE 17

" a genuinely *lip* *tri* and to be assured, " that starting with this hour, he must be recognizable" to any righteous brother of a true *nee* from a worthy *lip* *o*.

The conductor teaches him thereupon about the signs of the *nee* and *toe* *nee*, gives him the true *star* and instructs him in the history of the origin of the *lip* *o*, explains him about the most noble structures as well as the true reason of the seal and gives him the permission of deciphering one or another to him, wishes him luck next to all those present, and the conducting *nee* concludes then the *tri*.

Second title.

Signs of a *nee*.

A *nee* will not be recognized through the fact that he can read and write our cipher until the end, but

PAGE 18

primarily through the fact that the *nee* knows signs, which consist of the following: during a conversation a brother is mentioned by name, for example how is brother Hans, the other chooses again a name which starts with the second letter of the first name, for example he was to Master Anton, the first follows in the same manner and speaks was Master Nicolaus also there, the answer is for instance no, he is visiting his cousin Sebastian now. A *toe* *nee* will be entirely recognized if he can present the *toe*, namely a diploma issued and sealed in the way of the big *tri*, knows about the word of the *toe* that is not being thought of herein, he is to be permitted as a *toe* *nee*, to straighten up a *tri*, to decide, to take fellows and to confer the title as fellow, and to wear the *nee* hat.

PAGE 19

Third title.

The true *star*, namely the story about the origin of the *lip* *o*.

Curiosity is inherited with mankind. Frequently we want to know something only because it needs to be kept secret. Once a few good friends came to talk about this subject in England. Each of them gave special examples from the *o* of a curiosity driven too far. Finally they came to think about creating a fraternity, about which only those who would be accepted should know about its purpose, in order to see how many of the impertinences he would apply to enter a *o* without knowing beforehand to what they would be bound to. They would agree immediately as they would like to pretend that

PAGE 20

a great *star* would be behind their unification and decided to come up with certain arbitrary signs, by which a brother should recognize another. But due to the fact that the time did not allow it to arrange everything with accuracy, another appointment was set and it was then when the guild of the *bigx* was set up, and when its strange name was ascribed. Only one did not appear at this appointment and after he arrived a while later, he found the *bigx* already all set, so that a great part of these masons couldn't even know, and the others could not remember that the newly come would understand something about their engineering, and if he was present when the first plans were made. Therefore, he did not want to uncover himself to them and

PAGE 21

since he particularly did not like that the female sex was completely excluded and that the in selection of brothers so little caution was practiced, he was prompted to found our present flourishing *lip* *o*. To entrust the arrangement of *bigx* rey an entire *o* in form of a real *star* and to commit every member of the secret intentions stated in the fifth title, but so that nobody should know anything about the secret institution of the *o*,

so that our *o* would benefit that the *bigX* *star* by our brothers respect, but ours to be and remain a true and still undiscovered *star*.

Forth title

Special duties of a *nee*.

First, a *nee* must proceed cautiously

PAGE 22

with accepting new brothers and with the elevation of apprentices and fellows, but by which it must be seen in a sufficiently public part, but if somebody does not posses this characteristic in a sufficient amount, he is consequently found as being not suitable for our *o*, this means he has no easy hand, and one chose this expression so that one shall not have to give explanations. Secondly, *bigx* can elevate apprentices and fellows, and as soon as that happens, this shall be announced to all known *tri*, they must still make them *nee*, without the minimum loss of *tri* and *toe* *nee* forbidden, but this interdiction should be unknown forever, this is in turn a sign of a heavy hand.

PAGE 23

Thirdly, the instruction of the fellows in the art that is to be found in our cipher shall not happen before it is not decided for them to become *nee*, then a *nee* must not be allowed to have a regular alphabet.

Fourthly, no member shall know only the minimum of the third section of our secret part or only what could be engraved could be sooner learned before he could be actually made a *nee* and after he took the *nee* piece.

Fifth, no *nee* should be in the slightest against whomever he wants, therefore not even against the fellows that complain that our e?

o of the *bigx* have raised attention or have come through their *lip* rey behind their *star*.

PAGE 24

Sixth, the fellows must be instructed that they need to closely analyze the eyes of those persons with whom they interact, to conclude thereupon about the character of temper, and to proceed in such a way, so that they are able to compile a right portrait of each person, be it of masculine or feminine sex, on request of the *tri*, it should be known especially because one could know with higher certainty if such people are sent in our *o* or not.

Seventh, no *nee*, not even once, may a single *tri* change even the slightest part of the actual current secret part of our laws, as it is not permitted to any single *toe* *nee* to have or to administer a complete copy of our secret structure, a secret *nee* is allowed to extract only what is necessary, also

PAGE 25

to no *tree* shall be more than one copy present, except the public part may a *tri* multiply and correct, however with the approval of all corresponding *nee*.

Fifth Title.

Secret intentions of the *o*.

After the *bigx* rey has uncovered the mass as the appendix shows us and according to the English protocol sub b of the present book of law to prove how it came into existence, then the following peculiarity must have been made known to all *nee*. First of all we want to keep the snobbish *bigx* within bounds, so that they will not be presumptuous regarding their claimed science and not to boast so much regarding the importance of their *star*, perhaps to give their own curiosity something to do and with that measurement, with which they

PAGE 26

measure others we show on our part that they are not capable to mislead us neither to curiosity nor impertinence, have the *bigx* walked behind us modestly, they should remain dear and valued.

Secondly, by the propagation of our *o* shall the *star* of the *bigx* be known secretly, so that there should not be so may false judgment and nonsensical gossip in those communities.

Thirdly we want thus to hinder the afflux of the curious into the *bigx* and therefore to turn away the power from the idle oath but: fourthly to have the pleasure to practice this workmanship to all people, even to those unknowing *bigx*.

Fifth, to enjoy beforehand that calmness as we

PAGE 27

stand in consideration of the *bigx* *star* in front of so many thousand people, to delight ourselves in complete silence

amongst ourselves. *krussedull* letter a.

Trusted old news but increased with new observations of the *bigx* rey.

The first chapter.

About the age of this *o*.

Some societies have risen in England already under Queen Elizabeth and subsequently under Charles, whose members called themselves *bigx* and maintained even rigorous *star*. But because they practiced more evil than good, they have been destroyed. A treaty published in the year one

PAGE 28

thousand seven hundred and ten sheds more light on it, since the year one thousand seven hundred twenty three since the Duke of Montaigu had gotten this idea, the third title sheds more light upon it, the *bigx* rey has spread further, that means in many *tri*s and under the leadership of various big *nee*. About the organization at that time there is however at the present more information on site a.

Second title.

About the form of *tri*.

A good *tri* should indeed have four rooms, namely one for the assembly of the candidates, which are outside of the *tri* and where nobody has allowed access, one for preparation, therefore locked and guarded, and which is kept dark

PAGE 29

when the candidate is ready prepared and is left alone, unless there is a special one for the leisureliness of the stomehrer, one for the actual admission and one for deliberation, protocol and drinking for health. The first one has therefore nothing to do with bricklaying, the second as is the one that follows is guarded and has cabinets inside for safe-keeping the instruments tables and blades as well as sewing needles, yarn, scissors, knives and early light which is all indispensable for the preparation, the third must have its door towards north, only three windows towards east, south and west, a table which should be decorated as magnificently as possible according to the wealth of the *tri*, towards east no mirror and otherwise it should have no chair, and outside of that door two servant brothers are standing with

PAGE 30

drawn epees, perhaps even big grenadier caps decorated with bear fur. This is where the main work is carried out, namely the acceptance of the new brothers. That is why for once and for all the conducting *nee* stands there, which *nee* is named is named from the the chair, solely a goniometer is there when the apprentice and fellow are *tri* in the neck and carries his mallet above on the apron, on the table lies the book of constitution an open bible, where the seventh chapter from the Book of Kings is opened, then a goniometer and a compass, two candles are burning. On both ends there are so many women's and men's gloves and aprons as they are needed for the reception. A long wax cloth is placed on the floor from this table until the west end of the room on its both sides if

PAGE 31

the *tri* should be entirely complete, two apprentices and two fellows need to stand next to another, so that the older apprentice stands towards the south and the younger one towards the north side, where the entrance is in front of the wax carpet in the west side, and opposite to the from the chair of the *nee* stand the two supervisors or surveillant brothers, their small Odins, namely the older the lead balance and the younger one the ruler or even a cord around his neck and carries the sledgehammer or hammer above in the apron. The conducting *nee*s and the master-supervisor stitch also the band of their small Odin on their aprons, on which all small Odins are placed - even the keys of the possible treasurer, together with the crosswise mounted silver feather of the secretaries, carried in rings, this is in every *tri* especially in the so called *tri* but

PAGE 32

always blue and below at the end it is sewn through the ring in a triangle. All *nee*s have their hats on, but the rest stand uncovered when the big *tri* appears the big *nee* with an entirely blue watered band, which is worn as a ribbon, a compass hangs on it, which needle is enclosed below together with the fourth part of an conveyor. Next to him there is a sword-bearer, which has during the ceremony the drawn sword in his hands.

The fourth room has a table setup according to the number of attenders, and according to a mathematical figure, often as a goniometer, but set occasionally as a Greek *gate* on these stand bottles and white wineglasses and always they stand in a triangle as also lights are placed next to ink and fea

PAGE 33

there, next to the top seat of the secretary is placed the conducting *nee*, he sits above on a armchair near an triangle table at the end of an angle on a *gate*, but in the middle of the same table there sit the secretarius next to him the two master supervisors on both sides, in the west also on armchairs sit the remaining brothers but according to their seniority on regular chairs.

Third chapter.

About the initiation.

Who wants to come to the *tri* as a stranger or as a so called visiting brother, he has to notify himself with knocking three times after he is an apprentice, a fellow or *nee*, announces himself when one reaches the third room, through three knocks on the table with a hammer. However, one is allowed to enter

PAGE 34

after a short exam. One is not allowed to enter before one was not examined as severe as possible by a brother who was being sent out, unless one was recognized as being a venerator and true brother.

But who now wants to be admitted, he has to be proposed by a member who guarantees for him and who is named his godparent, it will be voted upon him, and if this does not happen through balls or notes, then only the affirmative votes will be shown by raising their hands. This happens in the fourth room after the *tri* to the body, so that the conducting *nee* asks the older supervisor several questions from the Catechism of Masonry, thereupon he commends to ensure the security of the *tri*, thereupon he performs three strokes on the table in front of him and

PAGE 35

declares that the *tree* is opened namely that the work should start, the closure of the same takes place in the same manner but only in the mentioned fourth room. The main work consists now of in the acceptance of new brothers and has the following changes to the apprentice.

da iout st suppliers needed, which next to the conducting *nee* two principals or supervisors (surveillants), which need to be *nee* and out of which only the younger one as initiator has to have a drawn epee, two fellows and two apprentices therefore seven people so that they can belong to a complete *tri*. Furthermore, from the west to the east and until the table of the conducting *nee* there is a long quadrilateral black wax cloth

PAGE 36

as a carpet put on the floor. Hereon, drawn only with chalk, so that everything can be erased after the reception, various drawings are drawn, namely a circular staircase of seven steps, immediately above them a square with a mosaic mathematical table. The entire perimeter of the carpet is a narrow jagged edge, after the four plagis mundi the four letters e ... s ... w ... n ... are written. On the north side a column according to the holy order with columns of pomegranates, knobs and networks. The column stands towards east and the pedestal towards west, with the mosaic square horizontally. Written towards the middle of the column there is a big i and on the southern side there is the same column where a b ... stands. In the middle of the carpet there is a round star surrounded by beams or the so called comet

PAGE 37

in which center a g ... is written. Therefore it stands for god as the highest master-builder and also geometry. Above this comet there is an equilateral triangle. Inside it there is the first letter of the *tri*'s name written with three points set in a triangle. Next and above those two columns there is a support stem, a crowbar, a plumb balance, a scabbing pick and a mallet, or a so called *nee* hammer. Further above there is an incomplete outline

of a started house, a square millstone, which has a hole. There is another square stone of irregular shape in both upper corners. Towards east the sun and the moon are in the upper middle part but close to the table there is a goniometer, where there lies an apron rolled drawn together, two big wax candles on high candlesticks stand on this carpet in both ends towards the east and a

PAGE 38

third in the lower part towards the north, so that these form a rectangular triangle. Only two candles stand on the conducting *nee*'s table because he himself places the third one forward.

Whenever it is that the conducting *nee* commends that the work or the acceptance should commence, he orders the younger apprentice that he shall prepare the candidate. This happens in the second room so that one takes all metal off of him, even money, cans, buckles, buttons and fixing pins, the left part of the chest and the right knee get uncovered, the eyes are being tied and all sorts of words of comfort are spoken, which raise even more fear, preaches beforehand about obedience and serenity according to the profession, free will according to the past life and religion change and according to the intention of its current condition of the temper he asks and what

PAGE 39

is further the skillfulness of such a prepared person.

Upon this he takes his candle away. If a camera obscura is not existent there, he is left alone for a good period of time. In the meantime he reports to the *tri* hat all preparations are carried out properly, whereupon the conducting *nee* orders that the candidate should be brought in. This is done by the prepared person having the epee drawn at the door of the third room he announces himself based on three knocks. The conducting *nee* answers with three knocks on the table and the door is opened. The questions about who is there, what is his name, place of birth, religion, social status and office, what it is that he wants, if he has a profession, if he possesses a free will, if he wants to obey all laws and finally

PAGE 40

if he is properly prepared, are asked three, four and several times. After all these questions are answered in a convenient manner, and during each answer the door is closed again, and the report is taken each time from the prepared person to the youngest doorkeeper, then from him, while the three knocks on the shoulder are repeated every time, to the older doorkeeper and finally to the conducting *nee* and that also the questions were forwarded back, therefore the candidate must wait for quite a while in front of the door. The door is finally opened and upon his entrance all those present strike themselves hard on the left side of their chest. At the same moment he is met in the door by the younger provost, he places the epee on the left side of the candidate's chest while uttering the words: prepare yourself to die. The candidate takes the tip of the epee with his right hand, he holds the left hand on his bare left chest as well, the left hand is placed however in the left hand of the provost in such a position as for

PAGE 41

the assembly to walk around to the left, namely starting from the door in the north and proceeding to the east, and then they have to stop in front of the older provost to the west as all present have to strike themselves again over the left part of the chest. The younger provost claps the older provost three times on the shoulder and announces that a good friend, who desires to become a mason, is here. The older provost tells the conducting *nee*, the latter asks a few more questions regarding the profession, free will and such and orders then that he shall be taken to him. The older provost leads him in front of the table of the conducting *nee*, for which an apron lies on the carpet, to the right of the drawn goniometer stands the candidate, knees on the apron with his bare right knee and places the other leg in such a way so that the leg is perpendicular to the floor, however, the thigh is

PAGE 42

parallel to the floor and the body has to be straight. Upon the order of the conducting *nee* he places the right hand on the opened bible, with his left hand he places the two tips of the compass, which is handed to him by the *nee*, on his bare left chest and pledges the *nee* that responsibility, which is told to him and he repeats word by word as it is stated in the broken down Freemason. Whenever God's name is mentioned or something terrible is mentioned there, the *nee* strikes as strong as possible with the hammer on the table, and all present strike themselves on the chest. When this is finished and after the candidate has kissed the bible, the *nee* orders that

the new brother should be allowed to see the light, because it was long enough that ## beraubeNt ##. The older provost unties him the cloth and at the same speed one makes by means of two clothes,

PAGE 43

brushes and hair powder, hard resin or starch so that with those hands sprayed in the candles they turn bright and burn fast and the tip of the epee of all those present are in the same speed around the new brother. Thereupon calls him the *nee* again to his place, namely to the west, also upon his order the older provosts teach Wiener as a fellow to go back and forth to the conducting *nee*. As soon as he does this, then the conducting *nee* hands him the apron over, where the fall cloth is buttoned in the head hole, a pair of women's gloves for that person for which he fosters the most respect, with the admonition for him not to solely despise her or not to give them to a loose person, then a pair of men's gloves is given to him for working with them and he says to him: you enter now in an order which is far older than the waistband

PAGE 44

and the golden effort which does not argue with the religion, with the authority, and not with the respectability and explains the drawing on the carpet to him, lets him get next to the conducting *nee* and kisses and greets him according to those characteristics, particularities and words of a mason and apprentice and lets him repeat these one after the other on the left hand of the *nee*, so that he - at the end of the ceremony - stands first of all to the right of the conducting *nee*, then the conducting *nee* completes this work and they all go into the forth room where they name the soundness of the sovereign, the English great *nee*, the deputy great *nee* of that place or district where the *tri* is, of the *nee* from the chair where the admission took place, of the provosts, then of the new brother and finally of all absent brothers and their belonging ladies, which one calls sisters, to drink if everything is formally logged

PAGE 45

and the *tri* finished completely, perhaps a meal will be offered.

The fellow.

The named establishment of the *tri* is kept here, except the fact that there are no fellows attending and the candidate will have the same carpet and also his desired clothing with apron and the white gloves, he will be introduced with his eyes open, also twice around the carpet at the tip of the epee. The acceptance occurs as it occurred for the apprentice, only he doesn't have to repeat the words of responsibility, but he needs to be referred to by an conducting *nee* to a previous one, and such once and for all he must remember, kneeling he promises this by giving a clear yes.

The *nee*.

Although a *nee* *tri* is allowed to actually consist of only

PAGE 46

three, still it is gladly seen that more honor it and at least five are gathered.

Thereupon, the carpet is changed completely, and as the conducting *nee* is not the only one who has to wear a compass around his neck, on the carpet there must be a compass drawn on it diagonally to this the goniometer at the end of the western side namely the future *nee* comes to stand first, his carpet is laid down, it shows the tomb of Hiram, which is surrounded by flames. The plagis mundi next to the sun and moon, wherein one can find the three lights as well as a comet and the triangle together with the name of the *tri*, and ashlars, hammers, scale and two irons are there, as is the case with the apprentice carpet hence only the mentioned compass to the east, then a started ground plan on a drawing board which surely

PAGE 47

the *nee* has laing on his table. A chisel, a skull with bones and above on the top a cassia bush, and next to this on both sides the two letters m ... b ... below however the letter h. So, Hiram means that the number of the carpet is placed inverted, namely towards the west there are several symbols, also nothing except the casket, skull, bush and those three letters as

instruments with which Hiram was killed

The introduction and the rest of the acceptance ceremony is carried out similarly to the one for the fellows, except the fact that the candidate has to be taken three times through the room and when he walks in the end as

nee to the conducting *nee*, during the first step as a brother with the leaning cane, reproduced out of cardboard

PAGE 48

on the left shoulder of the second step with the pointed hammer on the right and during the last with the mallet or *nee* hammer, hit just before the forehead. During the last stroke the candidate is thrown backwards and thrown stretched on the ground, placed on Hiram's tomb, and his eyes covered with his apron. He is left for a while like that, and so that some small noise is made, the words of Iackin an Boas should be said each special running around, then, the *nee* orders that he should be lifted up as an apprentice. The older provost seizes him at the forefinger of his right hand, which slips by, and having the meaning of Hiram, who has laid for fifteen days, the skin came off from his finger and that he could not have been lifted up in another way as with the five items of the *tri*

PAGE 49

namely hand to hand, foot to foot, knee to knee, cheek to cheek and hand on his back, hence he reports that it does not come on even if he wanted to lift him in the apprentice way by the first finger of the right hand, it would be in vain. In turn, this is marked with the words that the skin abandons the bones and the bones the skin. The *nee* orders that he should be lifted as a *nee*, since the *nee* grips, namely those five points of the *tri*, that is the symbols of the *nee* will be described to him in detail. He will be picked up as quickly and rude as possible. Thereupon the *nee* lets him step next to him, explains to him about the meaning of the *nee* carpet, describes the story of the construction of the temple and Hiram's death, kisses and greets him as *nee*. Finally, the conducting *nee* orders

PAGE 50

the new *nee* he shall search what was lost, whereupon he gives sings, grasps and word and such to the *nee* about what it is that he has to bring. Thereupon he cries out and rejoices with me, we have found what we were looking for, amen, to which those present answer with husey and three times hand tapping, when after this the ones present drink to good health in the fourth room and everything is recorded this *tri* is also officially closed.

The fourth chapter.

About those symbols.

General symbols of a *bigx* are all positions, gestures and drawings, where one can show a square, triangle, circle or perpendicular line, for example one swipes

PAGE 51

with one finger over his nose, against his forehead straight up or with the entire hand down over his face, he makes therefore perpendicular lines, one places his hand to the side, so he makes a triangle. Here belongs also the fact that in public *tri*, where one drinks to the health of the absent brothers, one gives the sign

that during drinking one has to make three times the speed and during the lowering of the glass to the *lip* one makes a circular stroke, moreover, each step has a sign, a token or a grasp and a word.

The apprentice swipes his four fingers of his right hand over the throat, during this he holds the elbow a bit high and lowers the hand on the right folds of the clothing, so that it moves a bit back and forth as a pendulum of a clock

PAGE 52

and this is called the sign. The grasp consists in placing together with another the right leg perfectly parallel and very close, but inverse, and gives him the right hand properly with the thumb, and presses tightly the big joint of the other with the thumb or the forefinger. The word which is spoken immediately at times is iackin, after the first column of the apprentice's carpet, the seventh chapter of the first Book of Kings tells about this. During the knocking in the *tri* an apprentice announces himself with three knocks done by finger on the door, out of these, the first two happen swiftly and the last after a break.

The fellow sign consists of one striking himself in the chest, which is used

PAGE 53

every time when entering in the *tri* or when they speak to the conducting *nee* or when they greet anybody else and one wants to show obeisance. The grasp resembles the apprentice one, except the fact that the big joint of the second or the middle finger gets squeezed. The word is boas, can be spelled out as the latter and is taken from the second column. During knocking at the *tri*, an apprentice makes a break after the first stroke, and performs the two last ones swiftly one after the other, as a quail knocks, or as one wants to say "dic cur hic".

The *nee* sign is not slightly different as in the *nee* *tri* or at the most done for already recognized *nee*s, but it consists of showing the fellow sign on the chest and in

PAGE 54

that pace. The thumb is left on the chest, solely the palm of the hand and the four fingers are lifted up in such a manner as they get to be parallel to the floor, at the same time the eyes and head are lifted towards the sky. The *nee* sign or the five items of the *tri* consist therein, that one joins his right leg to the other's right leg, in such a way so that the legs are parallel, although inverted, and come closely together, next, the left cheeks are close together. The enclosed left hands are placed still closed, on the back of the other, but the right hand is given in such a way as one closes with the thumb and the baby finger the index finger and the middle finger of the other's hand. Solely the middle finger, placed tightly in the wrist of the other, is used when performing

PAGE 55

this grasp, during which time one whispers silently in the master word Macbenah or simply m. in the ear of the other. . b. So, some explain the *nee* was stroked down, others that the slip was in vain and it would mean the raising of the new *nee*, during the knocking a *nee* knocks three times with the finger in the same rhythm, slow and solemn.

One has to examine cautiously and sure what is essentially needed when a stranger, which is called a visiting brother or visitor, wishes to be allowed in the *tri*, so there are many and various questions to be asked, out of which many are answered in the Catechism, for example what did the brother see, when he came the first time in the *tri*, answer is nothing (because the eyes were bound); what kind of a

PAGE 56

weather was there, answer good, because there were nothing but brothers present; where is the *tri* located - on a high mountain or in a sacred valley, where no dog barks, no bird sings, no woman talks; what recommendations do you bring while the brothers are greeting you, through three times three you are a mason, all righteous brothers recognize me for it, what did this cost you, i have untied my apron; what kind of work did the *nee* give you; where were the *nee* in the east; how old is the brother - above seven or under seven after one is a *nee* or fellow, thereafter one spells as well namely for the apprentice's word says the one, after he has places the responsibility back to the other, i. .

the other a. . the first again k. . and so on, finally the one yes and the last kin, likewise it is held also on the fellow word

PAGE 57

However, in the case of the *nee* word it does not occur anymore.

The most secure signs however, are that a stranger tells one about the entire ceremony, and shows him also how he has to go as an apprentice, fellow and *nee* to the conducting *nee*, and with which purpose is it necessary for him to know this.

An apprentice needs to hold his feet closely together, both the tips and the heels, namely on the so called drawn spiral staircase on the carpet, then to push the feet a bit forward, one after the other, in a steady parallel way, on the drawn steps. Thereupon he has to take three proper steps with the right foot in such a way, that during each step the feet come again together in the same position.

PAGE 58

A fellow needs to keep his feet also closely together, only not parallel but so that they form a right angle, as a reversed roman *bigl*, so that the right foot is straight before him, but the left comes to a stand towards north, which at the end forms a right angle, as it does at the acceptance of fellows, with the table, at the last step, and when he steps with his feet straight, he is enclosed and a square is formed. Compared to this, at the acceptance of *nee*s, a wooden goniometer is placed at the beginning. He adjust himself based on this, and to the question how

he was made a *nee*, he can give the common answer that he has proceeded from goniometer to circle or compass, from which the latter just lies in natura in front of the table during the *nee* acceptance.

PAGE 59

A *nee* is just coming into position and he takes also as many steps, however he only has to change the right leg, because with the left, when I step up with the right one again, I am not standing in a straight line, but zig-zag so to speak stating to the *nee* that Hiram was beaten to death during the stepping out.

In the public *o*'s one gives multiple general *bigx* signs and awaits for at least one safe opportunity to get signs from the apprentices, fellows or *nee*, grasps and words will never be given otherwise than in silence. If it is necessary to get recognized from a distance as an apprentice, fellow or *nee*, then one has to proceed with subtlety. As an apprentice one has to strike his neck cloth or chin, as a fellow one has to go over the chest from time to time with his right hand

PAGE 60

and as a *nee* to look roughly at a ring, which they have on their finger, or even to blink with a sigh towards the sky.

In writing, one reveals their identity, by means of adding a triangle or square within the text or next to the signature, one seeks as well that the date is included, which is made to look like an arithmetic fraction, i.e. the number of the month is placed above and the number of the day below, and in the number of the year, instead of one thousand five thousand is taken, and at the end, it is recommended to write the common "Right honorable brother

through three times three" and also reports that one will want to drink to their health with the next opportunity "with all compliments of the "

PAGE 61

noble free masonry".

Fifth chapter.

About the so called arrangements or new constitutions.

After the fact that a lot of fake brothers could sneak in, and especially in the year one thousand seven hundred and forty five there was more opportunity for this based on the treaty with the name the discovered *star* of the *bigx* and swipe *o*, it was put into practice, that in every *tri* a special sign and word should be introduced, which will be given to no one else than the one accepted, but which is communicated secretly to all *tri*, so that one could recognize if the answer on the visiting brothers are correct or not. Now, if a visiting brother desires to be let in a *tri*

PAGE 62

he will be asked right at the beginning in which city or *tri* he was accepted, and after he has stated that, he needs to give the sign and the word of the named *tri*, without which he will not be allowed inside, however, this will be asked nowhere else than while entering in a *tri*.

The Berlin *tri* stands as an example, as a sign that one places his forefinger on his mouth, to signal that he has promised eternal silence. The word @ is taken from Greek and means tecton @. The *tri* of Frankfurt places as symbol the middle finger on the right eye and at the same time the thumb@ at the ear, the word is Archimedes, the *tri* of Marburg as a sign support the chin with the @ forefinger of the right hand, the word is Solon.

PAGE 63

Sixth chapter.

The discipline, honorary title, certain denominations, invitations, preparation of the table, expenses, blazon, medals and suchlike.

The conducting *nee* permits to speak and orders everything when uncertain things occur, or if the deliberation is made for one or another acceptance, this will be decided per plurima vota. The conducting *nee* names all the remaining *nee* as being venerable and very respectable the supervisor. When they drink to health within the ceremony orders the *nee*: load your rifle, grab the rifle, prepare the fire (feu et bon feu), the wine is the powder, white and red water is asked for, or beer, which is called yellow or white sand

PAGE 64

the glasses are called cannons and the barrels are commonly made out of double or entirely out of one strong leg. When the *nee* starts a toast, he announces it with three strokes of the hammer and the two supervisors repeat them both in naming them and in the strokes. After all those need to drink to good health have to stand up each time and then, calls each of them the good health whilst they drink three times consecutively in three paces. They hold the glass straight in front of them, then swiftly and three times consecutively place the glass first next to the right part of the chest and then to the left part and again in front of them. But finally, on a three pace, they place the glass perpendicularly on the table. In the first *nee* *tri*, the glass is pushed three times consecutively on the table and makes

PAGE 65

the stroke by wiggling it back and forth three times, then everybody claps their hands three times and shout three times Hurra, that means "vivat" for the one who is honored with the toast, he remains seated and must thank the others on his own.

In the *tri* it is not permitted to have religious controversies, neither political disputes, neither litigations nor personal trading, no one can call anybody else anything but brother, least of all it is not permitted to swear, to blaspheme, or to talk dishonorable. The contravener is punished with a monetary penalty to be put in the poor box. The *tri* is not allowed to stay together longer than twelve o'clock at night.

When, in a public *o* one want to silence somebody who speaks carelessly,

PAGE 66

it is said that it is raining. Therefore, as a caution, if one is in an *o*, and one doesn't know if everyone is a mason or not, one asks what kind of a weather is outside. The answer is good or bad, according to the circumstances.

The invitation to *tri* happens either by means of an express invitation, engraved on half of copper sheet upon which many mason decorations can be found, as well as the blazon of the *tri*, or also on a triangular map sheet where, for example, the following is written: "extraordinary master mason's lodge". Thereby, also in one triangle, the first letter of the *tri*'s name is written, also the tavern and the hour of the assembly can be indicated.

PAGE 67

If there will be a meal, this will never take place in the *nee* *tri* (because otherwise, there are seldom brotherly servants to be found in the *nee*) but generally after these are closed and the fellows opened the *tri*, as it is the case during regular meals, i.e. held most suitable in the reception room, so that during the protocol, deliberating, drinking to health and suchlike this happens in the fourth room, and everything can be cleared without obstruction, so that everything can be prepared, but the high candles one takes gladly and places them on the table, the remaining candles are placed in a triangle as three and three and places knife and fork in the triangle, or even in the right angle, the *nee* stands above to the visiting brothers, next to him and the remaining ones according to seniority.

PAGE 68

In doing so, all kinds of songs are sung in honor of the *bigx* rey. Especially for one song which starts with freres et compagnons (brothers and companions), namely in the last verse it says "ioignons nous mains a mains", they give themselves all around the hands, so that the neighbor to the left gets the right hand and the entire structure forms a closed chain.

The expenses, blazon, medals and such, as well as the color of the ribbons, which is often used for the aprons, perhaps even with the same taffeta color out of which the lining is done, are different for all *tri*.

/Copiales

PAGE 69

Seventh chapter about the maitre eccossois. The rank of a Scottish *nee* is an entirely new invention and due to the fact that more than one *tri* has worked on it, the acceptance ceremony is different, for example:

a ... the French *tri* consists of the following: in the middle of the carpet there is a sparkling stone, inside of which a big i ... is written, the coffin and skull are at the side of the sun and moon, the holiest of all, Noah's Ark, the Ark of the Covenant's bush of accacia, the nearest see on the twelve cattle, the Tower of Babel and suchlike, furthermore, the *tri* is opened with three times twenty seven strokes and Dönmeh accomplishments, which

happen by three times three, or equally three times three candles lying on the carpet. After the candidate is taken around nine times,

PAGE 70

he is asked what it is that he wants. He answers to reach the adytum. The *nee* believes thereupon that it is necessary for the candidate to be washed in the way of the Levites, which happens in such a way that a few drops of water are pored on his head. The decoration consists of a white apron with red lining, which on one half is bound in blue and the other half in yellow. On top of this, a large, ponceau, watered band is bound above the armpits, carried over from the left to the right, on it there is a golden triangle. Buttoned in there is the gait of a Scottish *nee* together with the gait of a regular *nee* regardless which it is, except that for every one of the three steps, a leg must float and

PAGE 71

kept in a triangle. The word needed for the entrance or the password (le mot de passe) is iaquinet or gabanon, the sign of a Scottish *nee* resembles at the beginning with that of the common *nee*, in the same pace, but one has to lift his hand to his forehead, so that the thumb is placed on the forehead and the four fingers are stretched up. The grip consists therein, that one grasps the other one below the elbows and holds on tight. The *nee* word is iehova, the catechism consists of the following questions and answers: Are you an older brother? I will make an honor out of this and will be one. Where were you accepted? Below the accacia in the adytum. What did you see @ @ upon entering

PAGE 72

the temple? A big container with ore, which rested on twelve barks. Three towards morning, three towards evening, three towards midday and three towards midnight. What does this serve as? To clean the Levite before they go into the temple. Whereby shall I recognize that you are an older brother? I know the letter i ... and the letter g ... How much is the clock at twelve or at midnight? Why do you make the sign on the forehead? Because the high priest has done this when he went in the most sacred, when god came down in the cloud. Why do you wear the blue and the yellow in the order? Because the cloud was white and yellow, and in the cloud was god, has appeared to Moses, as he gave him the Ten Commandments. Why is the

PAGE 73

sparkling star so venerated in the order? Because through its glow the venerable *nee* was found again, as the freshness looked upon earth, which means that the *nee* word, which is the gabanon, this is the password of the *nee*'s when he enters the *tri*. Why do you have a goniometer and what does it mean? That the most sacred was built, where King Salomon stayed, above, at the temple, at the entrance, in the right angle as a visiting brother. What does one see in the most sacred? The Ark of the Covenant. And after the Ark of the Covenant, the Tower of Babel. Where stayed the apprentices in the temple? Where stood the *nee*? In the lodge of the monastery. Where were the fervent or oldest brothers? Above in the adytum. Why

PAGE 74

do you especially worship the accacia? Because the Grave of Hiram, the venerable priest, was marked with a branch of accacia. What dose the *sci* mean? God, which has neither beginning, nor end. What does the triangle mean? The Holy Trinity or the unity of the brothers. What does the grip at the elbows mean? That the brothers should support one another. How far did you come? Until the elbows. Where does the word gabanon come from? On the Gabano river the army of the House of Judas has occupied one riverside and the House of Israel has occupied the other riverside. The first ones obtained the password by fraud, which was gabano. A general of the Israelites had learned about this through his spies and modified it

PAGE 75

into the word gabanon and ordered those guards to allow free passage only to those, which could deliver the word gabanon, but if somebody would say gabano, they were to be killed.
b ... The Scottish *tri* common in Germany mostly don't have perfect establishment and ceremonies, as follow. Commonly, they consist of twelve to sixteen people and Scottish *nee*, where nobody would reach, until a *nee* and a member of the Scottish *tri* either through death or he takes his domicile to another territory, about

which, the travelers and the foreign candidates, which would be examined, a Scottish *nee* has to be taken for a while in those levels as apprentice, fellow

PAGE 76

and *nee*, even if he was accepted for a longer period of time, and he has conducted himself as an honest true mason and therefore as a civil servant. When a candidate declares himself Scottish *tri* within a Scottish *nee*, and hence takes its life, modification, qualities and remaining, and if he reflects about the hour when he will come forward, if the candidate wants to see, ask and explore, he passes forth, then, he will receive a time in which he has to come to terms with a common *nee* *tri*, therefore he has to appear in front of his own, all and each of his Scottish members, he will be examined out of those three levels and thereupon he will be dismissed from the *tri* until further notice, whereupon

PAGE 77

the Scottish *tri* arranged and due to the candidate it is appointed to deliberate again. If he is found to be proper and his acceptance is decided unanimously then the appointment is recorded in the log. The constitution of the internal Scottish *tri* consists of the preparation of a table, which is like a square, according to the proportions of the table in the reception room and cosiant with green cloth or quickly hanged until it reaches the ground, and if possible it stands towards the east. On this table there is bible, on both sides of the table there are four wax candles in form of a square, a battle sword, a container with oil with all kinds of herbs, a bowl with well water. The carpet is as follows:

PAGE 78

Above, on both corner sides, clouds are drawn, out of each one a hand with a flag presents itself. On the right appears the letter i. . on the left . . on those paths in the middle, there stands the most sacred, next to the curtain. On the right hand the Mount Sinai, in the middle there are four circles and four squares, which are drawn alternately to each other, on which, four broken columns are drawn crosswise in the shape of a St. Andrew's cross, which should represent the rudera templi. In the center or on each of the four columns there is a big i. . in the last case though, there stands the letter g. . on the left hand of the comet there is the Ark of the Covenant, on the right hand Noah's Ark, on the one side the Grave of Hiram with the flames and the acacia and the Red Sea with

PAGE 79

the twelve cattle below the comet and the Tables of Moses, big candles on the tapis nota of the tablecloth is a well-proportioned square, when the Scottish *tri* was established in the described way, the tablecloth produced and when the Scottish *tri* has gathered itself, then the qualities, resources and good conduct of the candidate is thoroughly pondered upon. If there is nothing to mention, he is proposed once again to the *nee* of the Scottish *tri* and voted immediately for the same. If the number of all votes is maintained, he is led in a secondary room and thereupon left alone for a half of hour. His undershirt is taken off and a rope is tied around his neck, which has four knots tied in a certain way.

PAGE 80

The *tri* is covered in the mean time by the two *nee* on the inside and outside namely in the following way: Each of the two hands holds a epee, out of which the left one is pointed towards the sky but the one in the right hand is held upward. Hereupon the candidate is led to the door of the *tri* with the right hand on his left elbow, the left hand holds the rope. With the regular *nee* knock it is signalized that the candidate to the Scottish *tri* is in front of the door, whereupon, the youngest supervisor asks who is there outside the *tri*, what is it that he wants, which is his name, for how long did he work as an apprentice, fellow and *nee*, if he

PAGE 81

has already served well from the chair or as an official, what it is that he requests, if he wants to get acquainted to his future duties as a Scottish *nee* to maintain the *star* and if he wants to help his future brothers in word and deed. If the candidate answers appropriately to this, he is permitted to enter the *tri* and is passed down to the older supervisor, which accepts him in a unangemeldete way at the rope and elbow, and after he is asked several other questions by the Scottish big *nee*, he has to take four tours around the assembly, during which time the four words of silence circulate. Also during each tour there are hammer strokes carried out. Further, after being asked what it is that he desires and he answers to go in the all sacred, a few

PAGE 82

drops of water are dripped down on his bare head according to the Leviathan way, he is purified. Thereupon he steps with those common *nee* steps to the *nee*, he is explicitly referred to the previous duties, declares this on his knees with placing his hand on the bible there the. . . chapter of the . . . Book of Moses is opened, he steps back as in the previous way, but only to the middle of the carpet, kneels on the rudera templi and on his back he gets conferred with fore strokes of the sword the St. Andrew's cross gets drawn first of all in the name of the most sacred construction of the *nee*, secondly in the name of St. Andrew (which day is celebrated instead of the day of John), thirdly in the name of the Scottish great *nee*, fourthly in that of the entire

PAGE 83

Scottish brotherhood the knight's title, and afterwards anointed. Thereupon, the new Scottish *nee* has to step back to the end of the carpet, and according to the previous instructions of the supervisor, which were to raise the left leg and to strike against the calf, and then equally stretched out and the same with the right, but striking with the left and then stretched again for two more times, so that this is repeated altogether for four times. He has to come closer to the *nee*, to instruct him in grasp and word, this he does completely, explains about the carpet, the laws and the catechism and in the end he pays four gifts to the Scottish master *nee*, four pieces to the *tri* and four pieces to the attending brotherhood.

The ornament consists of a n

PAGE 84

apron edged in white and green, cut in a square, equipped with a square clap, whereupon, with green band, two columns are sown in form of a St. Andrew's cross and the capitals of the columns, in those four corners roses are indicated by a green band, made up in small white cross-shaped symbols of the order. These are worn on a green band around the neck, which on the one side there is the crucified Andrew, and on the other side the rudera templi is shown, as it can be seen on the carpet, with the signature dulcia post amara, as a sign one places the right hand over the left part of the chest and tilts its head very slowly and as strong as possible above and the eyes towards the sky as well as the hand, which has its fingers stretched out in the same height as the head.

PAGE 85

The grasp is done at the elbow, where one can sense the difference, that this sign is done by some with the right hand and by others with the left hand. The word is adonai, the word of the *tri* iehova, the questions and answers are: Are you a Scottish *nee*? Nobody hinders me to go in the most holy place, if I wanted to. Where were you accepted? In the holiest place under the accacia. What did you see in the Temple of Solomon? The Ark of the Covenant and the sea on the twelve cattle? What else is the sea used for? To cleanse the Levities. By which means did you become a Scottish *nee*? With the help of God, the quadrant and my own diligence. How can one tell that you are a Scottish *nee*? I know the meaning of the letters i . . and a . . I implore that you give me the *nee* word.

PAGE 86

This is much to sacred, to give you such a thing. Then just give me the first letter, and then I shall give you the next i . . How did you come to the Scottish *tri*? Through diligence, love and querulous work. What do you actually wish to obtain in this Scottish *nee*? Actually, it is to state that all actions which are to be made in this Scottish *tri* to be done in four passes.

c. . the *tribig* of Berlin and Braunschweig have number one and also share their establishments with the next neighbors and they consist of the following.

The carpet has the most drawings compared to the regular *nee* *tri* and no other supplements than the so called rudera templi and the groundplan

PAGE 87

of the most sacred, the coffin is next to the skull, the accacia and the knot rope at the margin of the carpet is drawn towards midday. The *tri* is organized as a required general German one, the same is the decoration, the gait, the grasp and the word adonai. Compared to this, the sign with the hand is taken from the French *tribig*, since the hand is held on the forehead over the eyes. The entire reception is taken out of the catechism. Therefore, it needs to be established where you come from? From the most sacred *tri* of St. Andreas. Which good

newspapers do you bring with yourself? With salvation and welfare of the most sublime (tres sublime) *nee*, of the honorable (tres venerables) officials and the eminently respectable (tres respectables) member of this

PAGE 88

proper and complete *tri*, by the highest number which will come in the end, I come together with my brothers, those knights of St. Andrew, to revitalize myself, and to take advantage of the knowledge of the Scottish masonry. Are you a Scottish *nee*? Yes, I have this honor, all righteous brothers know me for it and honor me with their favorableness. How do I recognize that you are a Scottish *nee*? By proper and thorough answer to the questions, which you will ask me according to this order. If this is so, tell me where did you attain in becoming a Scottish *nee*? In a regular assembled *nee* of Scottish *nee*. What does such a *tri* do? From the *nee* of the two supervisors and the secretarius, which has lead you to the

PAGE 89

door of the most sacred? A Scottish *nee*? Why did he ask you for the sign characteristics and words of a common *nee*? After you have carried out, what is it that he does further? He then relates his report about what he did further. He tied my eyes, and placed a rope around my neck. How were you introduced? By four strong strokes. What did they do with you after the entrance? The younger supervisor took me over, he had me do three circles around the firmament and one around the center and then handed me over to the older supervisor via four strong strokes. What did he requested from you? He asked me who I was and what it is that I desire. The younger supervisor answered that I am a *nee* mason and I ardently wanted to be included into the Scottish

PAGE 90

nee. The oldest supervisor, since he reported about this as well, ordered him that the most elevated to teach me on how I need to conduct myself, and according to this, I need to come closer to the most elevated by taking four strong steps. After this was done, what did the most elevated do? He placed the drawn epee on my chest and ordered me to place my hand on the bible. What did you do in this position? I swore to the duty of a Scottish *nee*. Do you want to repeat the same? Gladly, from the bottom of my heart. I make myself an honor out of this, then say I ask the the nota of you. The following complete pledge is now more in the Berlin *nee*, in the majority of the others it is not usual, whereupon the candidates are referred to only the already pledged duties. Where the pledge is really carried out and

PAGE 91

where the brothers are accustomed to sit down during reception, they need to bear the accomplishment or the census of the pledge. I vow and promise in the presence of the master architect *nee* and of the entire world and of the entire assembly, under the same obligations as during my first acceptance, that I will conceal and preserve everything what I already know and will learn about that *star* of the Scottish *nee*. I promise not to reveal anything, whatever this may be, so little to a stranger as a common mason, which does not have the honor to be a Scottish *nee*. I promise never to judge this righteous and complete *tri* without special permission, where I will have the honor to be accepted, in which ever part of the world is may be.

PAGE 92

I promise never to perform a secret acceptance nor to attend one, if this should not happen for others as well, but to rather despise such unbecoming assemblies an acceptances, all this I pledge and promise so help me God. Thereafter I kissed the bible. After pledging this, what did the *nee* do? He ordered the older supervisor to untie me and to remove the cloth from my face. Thereupon he dressed me as a Scottish *nee*. Were you clothed with the cross of St. Andrew, our patron? Yes, most illustrious, I have this honor and consider myself endlessly lucky. Who has clothed you with it? The most illustrious *nee* from the chair, right after my acceptance to the Scottish *nee*. How did he clothed you and what kind of a ceremony did he use thereby?

PAGE 93

He had me kneel in the center of the most sacred and ordered me to set my face towards the east. What did he do after you have carried out his orders? He clothed me with the honorable cross after he had made four crosses with the drawn epee, over both shoulders and both ears, thereby he spoke the words: Beloved brother, to give you an explicit and unmistakable token of esteem, which this most illustrious *tri* nurtures according to your merits, I

herewith confer you the knighthood in our Scottish St. Andrew's order, by these four strokes, out of which the first one is for the master architect *nee* of the entire world, the second for the patron, the third for the master *nee* and the fourth for the order. What did he do afterwards?

PAGE 94

After I stood up, he embraced me and wished me luck for this honor that I had received. The brothers followed. He held thereafter a magnificent speech about the excellence of the Scottish *nee* and about the bliss of such brothers, which have preference to be accepted herein. What were you taught afterwards? The signs, tokens and words of a Scottish *nee*. Give me the sign! Thereupon, two working *nee* stood up and gave the sign. Can you show me the sign as well? Yes, illustrious. Upon this they stand up again and give the sign with the main points of the Scottish *nee*. How many main points are there in the Scottish *nee*? Five. Which are they? Foot to foot, knee to knee

PAGE 95

the grasp to the elbow, the left hand on the back and an ardent kiss. Tell me the word of a Scottish *nee*! The answering person stands up and whispers the word in the ear. I am very well satisfied with your knowledge of our eminent science and of your right answers, very well satisfied. Only, dear brother, yet tell me the origin of the Scottish *nee* word and tell me the accident, by which this *nee* has turned to be so happy to discover this. After Hiram of Tyre, master supervisor of the construction site of the Temple of Jerusalem, as he once examined the work, according to his custom (as we learn this in the *nee* of the regular *tri*) and through his death the *nee* word was lost, one was compelled instead of that word to take on the word m . . b ... n ... The three times

PAGE 96

fifteen fellows were sent out to visit the *nee*, they said it out loud when they met him, and this word which even now is the actual word in the regular *tri*, was maintained for many centuries, until finally, in the times of the crusades in the promised land, when our order was settled with the one of St. John's of Jerusalem. What happened then, in the time when they worked on the reconstruction of the temple of those Christians in Jerusalem and they cleared away the foundation of the old temple, it was then when they discovered the place, which starting from then they called the most sacred, in which center they found four cubic stones and four round stones, which were regular foundation stones and which were placed one above the other. The Chevaliers Macons were astonished with amazement as they say on the last of these

PAGE 97

stones the word Yehova (this word is not pronounced like this, but out of veneration for the divinity, Adonai), which was actually the word of the *nee* of Hiram. What did they do with these stones? They kept them safe and when they returned from the promised land, they carried them to Scotland. After a while, they had the opportunity to establish the Scottish St. Andrew *tri*, which saint we still celebrate yearly on the thirtieth of November as a special celebration. Why do we celebrate the celebration of this saint? In remembrance of the fact that the Scots chose him as their patron. Did the knights of the Scottish masons make no other discovery? Yes, Most Sublime. They tied at the

PAGE 98

place of the most sacred four keys made out of the finest gold, one placed over the other and on the one right at the bottom a big silver g . engraved. What does this g . mean . Geometry or the fifth science. What more did they find? Four pieces of columns of ore. How long were they? Each one was one cubit long, from where one took the name of the elbow. Why? Because this grip is established on the removal of the *nee* of Hiram, where according to the laws of mechanics, you can lift the body easier by the elbow than by the hand. What is the difference between the sign of the Scottish *nee* and the sign of the regular *nee*? A very big difference, because it is more firm and it

denotes a far deeper respect. And what does the ceremony of the rope mean? It reminds us of the murderer of *nee* Hiram's, who has

PAGE 99

placed it around the neck, and with which they dragged the dead body out of the door of the temple. Finally, what does the coffin, the grave and the hole in which the murderers have thrown the ne and covered it with rubble.

What was the condition of this ambrosial dead body? On command of King Solomon he was buried in the most sacred. After the completed work orders the venerable *nee* the supervisors to search for the *nee* word and after the brothers stand up the supervisors tell each other the word quietly. They pass it through to the left and to the right, until it reaches the *nee* from the chair again. The latter calls out: Rejoice with me dear brothers, we have recovered which has been lost for so many years. Amen.

PAGE 100

d. The so called key *tri* has in its turn something very special, it seems to be thought of beginning from agitation, is commendable by means, and it perished to a great part, as follows:

on the green cloth there is first of all an olive branch, this is the sign of peace and tranquility, secondly, the drum is there, so that its acoustic noise bum bum bum gives the sign for a general revolt. Thirdly, the fama, which signals the alarm with the trumpet, calls the *bigx* together again to regain their natural freedom and therefore to build a corps, fourthly, the three-headed monster means the rule and governance, which, by means of power and perfidy, deprive man of his natural freedom

PAGE 101

and enjoyment of the timely things and of what we, human beings, need. Fifth, the sublime heap means tyranny, with which scaven we are printed, sixth, the three snakes, which are placed in a hieroglyphic and mystical way, stand for nature, justice and bravery. Seventh, the lance, pistols and flag are weapons of the *bigx*, to regain their lost freedom and to rejoice themselves in peace and calmness of all timely goods.

Inquiring question about the key, which a *nee* needs to answer and to legitimize himself.

Is the venerable brother a *nee*, by the key I go in the most sacred if I want to and if this is my liking. Where does the honorable brother come from

PAGE 102

through freedom. On which step tread do we find the love of a brother, the strength, the justice and the nature, so that in the end he kills the monster with all his three heads. Where can one find this monster? On a heap. Which of the most respectable know about the strength, tyranny, arrogance, injustice and ignorance? What does the dear brother wish from this death? The crowning with a laurel-wreath or a crown to live calmly and to rejoice of those human goods. What does the arrogance of the monster mean? Why does the dear brother want to do these kind of projects? For god almighty, which is the beginning of all things. Has the dear brother learned

PAGE 103

this $i\frac{1}{2}$ project secret $i\frac{1}{2}$ by means of a secret disclosure? When and at which time has the dear brother received such disclosure? On a Sunday. In which place did the dear brother receive such disclosure? In the house of the god almighty. What did the loving brother see on a high and sublime heap? A terrifying monster with three heads, three animals which held themselves together and climbed the heap. A drum, the fama, a branch, this was already answered in the previous questions. How was the dear brother accepted in the key *tri*? With faith, true eagerness and bravery. What did the dear brother promise himself? To let myself get killed by my

PAGE 104

natural freedom or it to regain again. In which way were you accepted in the key *tri*? As I was born from my mother's womb, that is free, not a servant and subjected to no human law, but obedient only to that of god. What is the sign of this *tri*? The hip according to the example of Jacob, to print on a mahl stick. What is the sign of kissing out of true fervor? What is the word Adonai? What is the word of the *tri* Yehova, the consolidation *tri* is a society of alchemists, which have their own carpet ceremonies and signs. Their work consists primarily of fixing the mercury

PAGE 105

to foresee and it is kept at the moment in Halle. Sundry is known, but not all of it. This new association is not thought to be continuous and is not regarded to be worthy of further examination. Amen.

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