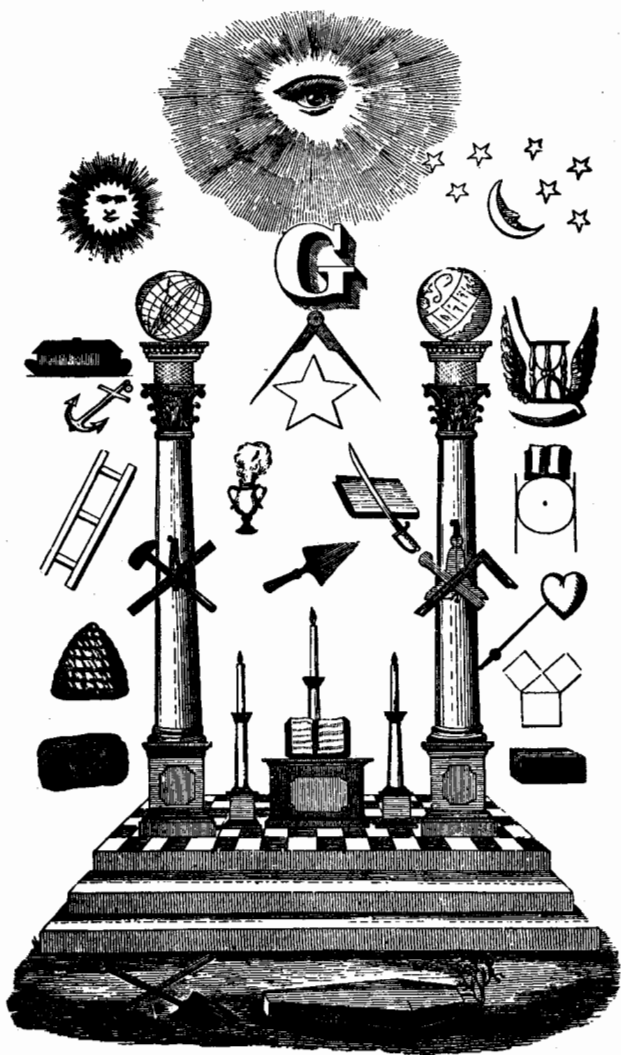


Emblematical Chart.



THE
FREEMASON'S MONITOR:

CONTAINING A

DELINEATION OF THE FUNDAMENTAL PRINCIPLES

OF

Freemasonry,

OPERATIVE AND SPECULATIVE, AS WELL IN A RELIGIOUS AS A
MORAL VIEW.

WITH EXPLANATIONS AND PLATES

OF ALL THE

EMBLEMS OF THE DEGREES OF ENTERED APPRENTICE, FELLOW CRAFT, MASTER MASON,
MARK MASTER, PAST MASTER, MOST EXCELLENT MASTER, ROYAL ARCH MASON,
ROYAL MASTER, SELECT MASTER, HIGH PRIESTHOOD, KNIGHTS OF THE
RED CROSS, KNIGHTS TEMPLARS, AND KNIGHTS OF MALTA;

ALSO,

CONSTITUTIONS, REGULATIONS, ETC.,

COMPILED AND ARRANGED FROM THE MOST APPROVED WRITERS,

WITH

ADDITIONS, NOTES, AND REMARKS; ALSO, CHARGES AND SONGS;

BY Z. A. DAVIS.

A New Edition Revised and Enlarged.

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THE FREE MASON'S MONITOR.

ORIGIN OF MASONRY

To proclaim and encourage virtue, in whatever form it may appear, is truly laudable, and will always meet with the approbation of the good in this, and every other country. Such has been the endeavour of *Free Masonry* from the earliest period to the present day.

When the wild savage leaped from his den, in all the horrors of barbarian ferocity, and men knew no rights but those of the strongest, *Free Masonry*, shackled, but not destroyed, exerted itself in filial tenderness, paternal regard, an adoration of the deity, and gratitude for benevolent actions.

In the dark times of primeval history, when mad ambition rashly overrun the bounds of property, trod uncontrolled the barren wilds of savage freedom, it was then that the originals of our present order framed the rude but glorious superstructure of the moral world: and we plainly perceive that *Masonry* has in all ages been instrumental in ameliorating the condition of the human race.

The disciples of Religion and Reason, have in all ages gone hand in hand: and we see the moral and divine precepts of the Scriptures have, from time immemorial, been introduced under the symbolic expressions of masonic art.

Free Masonry (or *Virtue*, its true name) ventured to correct the ferocious manners of men, to tame their savage cruelty, convoke their synod, frame their laws, and, with a sort of magic power, convert the lawless robber into the peaceful citizen: it was the order of Philanthropy, or, to speak in more explicit language, of *Free Masonry*.

The structures of humanity were often erased by the inroads of barbarian fury, mutilated by the ignorants in ancient times often prostituted to the service of an ecclesiastic council; where debate, rancour, and animosity, with daring projects were too often seen through the gilded veil of clerical dignity. The religious, it is well known, engrossed in the early ages of Christianity the whole stock of general knowledge, together with Christian learning; and whatever mankind might be possessed of, flowed through the channels of intolerant zeal and religious prejudice. The ignorance of some of the ancient transcribers has been already very judiciously detected in a former masonic treatise,* and I fear they have been less merciful, respecting the cardinal expression Philanthropy, erasing the first four letters, and substituting *Mis*, exposed to the world that horrid collection of letters *Misanthropy*.

From this mistake alone religious persecution raged, carnage strewed the plains with the mangled bodies of our noble ancestors, laid waste the ripening fields of golden harvest, and devastation raged, until the masonic spirit enlightened the reason.

From that period the clouds of darkness began to disappear. Virtue travelled westerly, and meeting with patrons, has now fixed her seat with imperial greatness in the Grand and Subordinate Lodges of the United States of America.

It is a public misfortune, that the purity of manners of

* See annotations of Mr. Locke, under the name of Peter Gower, in *Preston's Illustrations of Masonry*, page 136.

a society, which exceeds every other, should not be more generally known among all ranks. The people have too long been ignorant of our masonic principles. Virtue, when hunted from her abode on the continent of Europe, seems to have formed her only phalanx in this Society, to wipe the tear from the eye of distress, to cheer the heart of the unfortunate, clothe the naked, feed the hungry, and prevent, by anticipation, the wants of the unfortunate, has always been the practice of masons.

We may equal, but cannot surpass such actions: it is not here they can be excelled; and it is our fervent wish that people may no longer be ignorant of the true principles of our institution. Such a confession, indeed, reflects on themselves as men: nor should they perplex the mind in the minute investigation of the secret signs, when they reflect that the *base* of this order is *Charity*, the figurative and typical emblems are illustrations of a nobler subject. Buildings, however strong or noble, will decay; but Virtue, immortal Virtue! takes its flight from these to the celestial abodes, and is at last received into the bosom of its God.

Far different from the designs of many meetings of the day, whose features are excess, the Free Masons are a standing exception, they revel in *Charity* and riot in *nobleness of heart*.

Free Masons are a public benefit to the world, uniting in the strongest ties people of all countries, and all religious creeds; their language is as general as that of the eyes, and in all parts of the globe it is understood. By communicative signs it has become peculiarly valuable, and Free Masons possess, what the learned have sought in vain, an invariable cypher for universal communication; theirs is a sort of personal short hand.

We now come to the *operative* part, called *Masonry*, which is distinct from the social aim of the institution, although the original cause of it.

This consists in rearing stately fabrics to the honour of God, the glory of our country, and the welfare of the public: and as we in that must observe the strictest order and regularity in the course of the work, so we must in the other act upon the square, and frame our behaviour to the good of society, the honour of our order, and the credit of every individual; as the more a building is ornamented with ingenious devices, the more it redounds to the honour of the workman, so here, the more accomplishments men possess, the higher they will rise in the estimation of their brethren. Among them every art and science is alternately treated; it forms within itself a living encyclopædia, where every one adorns his subject with the most instructive lessons. It is to be hoped that the Masonic will in time thoroughly agree with the social part. We already behold the living graves of society (convents) in a great degree abolished; and may they ever continue so! I am sure, no Free Mason wishes the craft to erect another, under the mask of religious retirement, for ever to exclude a human being from the social intercourse of civilized life. In recounting the many stately edifices raised by architectural skill, we admire, we stand astonished at the art, but when reflection weighs in the scales of reason the various ends for which they were founded, we admire the work, but detest the purposes of it. The temples, which locked up the vestal virgins, have now few votaries, and we indulge the pleasing hope that in future ages there will be no such an order as the inquisition ever re-established.

These sentiments, we presume, are not hostile to Free Masons, who glow with the love as well as the peace of mankind. Their influence by the aid of an honourable brother,* has already wrested the fetters from the ancles of the galled African, after the toils of a tedious but weak oppo-

* Wilberforce, M. P.

of m. We feel the most glowing pleasure at thus addressing these sentiments to our brethren, as we daily feel the truth of the observation: "That in every nation a Mason may find a friend, in every climate he may find a home."

It is proper here to premise, that Masonry, in its ancient history, is used in a sense equivalent to the liberal sciences, but particularly geometry; upon this assumption the early Masonic history dates the commencement of the Masonic institution with the beginning of time, and begins its history with the work of creation.

All things necessary for man's felicity were perfected by the *Grand Architect* of the universe according to geometry.*

That Adam, our great progenitor, was ignorant of the principles of geometry can hardly be supposed, for after his expulsion from the garden of Eden, he built an habitation for himself and family, and no doubt instructed his descendants in that noble science, and its application to whatsoever crafts were convenient for those early times.

Cain with his family and adherents being pre-instructed in the principles of geometry and architecture, built a strong city and called it, Dedicate or Consecrate, after the name of his eldest son Enoch, whose race following his example improved themselves, not only in geometry and masonry, but made discoveries of several other useful arts.

The descendants of Seth came nothing behind those of Cain, in the cultivation of geometry and masonry. This patriarch greatly profited in those noble sciences, under the tuition of Adam, with whom he lived till the year of the world 930, and succeeded him in the direction of the craft; who, as a monument of his superior abilities, and love to posterity, foreseeing the universal desolation which would happen by fire or water, and deprive mankind of those arts

* See John Entick's work, published under the sanction of the *Grand Lodge* in London, England, in 1756, and Anderson, 1723.

and sciences at that time existing, raised two pillars of stone, and inscribed thereon an abridgment of the arts and sciences, particularly geometry or masonry, in order to withstand the overthrow of the flood, which Josephus the historian informs us was to be seen in his time, in the land of *Siriad*, by the name of Seth's or Enoch's pillars.

Methuselah, with his son Lamech and grandson Noah, retired from the corrupt world, and in their own peculiar family preserved the religion of the promised Messiah pure, and also the art of masonry till the flood.

The ark was built on principles of geometry. Noah and his family, besides a number of all created beings, were saved from the general deluge; he and his four sons are, therefore, the progenitors of the present race of mankind.

From the Sacred Writings we learn, that Noah and his sons, being all of one language and speech, it came to pass as they journeyed from the *East* to the *West*, they found a plain in the land of Shinar, and dwelt there together as *Noachidae* or sons of Noah, the first name of Masons, and under which name many brethren are known in France up to the present day.

In following that great luminary of the craft, the Holy Bible, we find the tower of Babel is built, and before its entire completion, by the will of the Divine Architect, the language of the builders is confounded and the people dispersed, all which shows that, after the dispersion, they still carried with them the knowledge of masonry, and improved it to a great degree of perfection.

Nimrod or Belus, the son of Cush, the eldest son of Ham, and founder of the Babylonian Monarchy, kept possession of the plain, and founded the first great empire at Babylon.

From Shinar the science and the art were carried to distant parts of the world, notwithstanding the confusion of the dialects, and which is presumed to having given rise to

the universal practice of conversing without speaking, and communications between Masons by tokens or signs.

Mizraim, the second son of Ham, carried to, and preserved in Egypt the original skill, and cultivated the arts, monuments of which are still extant in that country under the name of Pyramids, which are, and have been, the universal admiration of succeeding ages. The successors of Mizraim, who were styled the sons of ancient kings, encouraged the art, down to the last of their race, the learned King *Amasis*.

It is presumed that the offspring of Shem propagated the science as far as China and Japan.

Abraham, born two years after the death of Noah, had learned the science, before the Grand Architect of the universe called him to travel from Ur of the Chaldees. He communicated it to the Canaanites, for which they honoured him as a prince.

Isaac, Ishmael, and Jacob no doubt were taught the science by their progenitor. Joseph was also well instructed by his father, for Scripture informs us he excelled the Egyptians in knowledge, and was installed by Pharaoh himself as a ruler over the people.

It is well known, and needs no comment here, that Melchizedek is recognised amongst us as one of the most venerable patrons of the order.

That the Israelites practised masonry in Egypt is a well-authenticated fact from the Bible. We read "they were trained up" to the building of two cities with stone and brick for the Egyptians, and undoubtedly was the design of the Most High, to make them expert masons before they should possess the promised land.

In their peregrinations through the wilderness after their singular delivery of Egyptian bondage, on their voyage to the land which was promised they should possess for an inheritance for ever, God was pleased to inspire Moses, and gave him the decalogue which can be summed up in those

two doctrines, Honour God and love thy neighbour, (and in what society are those two precepts better exemplified than among Masons.) When Moses, after a sojourn of forty days on Mount Sinai, came down with the laws, he entered into his tent. Aaron his brother, who afterwards became high priest, came to visit him, and Moses acquainted him with the laws he had received from God with the explanation of them. After this Aaron placed himself at the right hand of Moses, and Eleazar and Ithamar (sons of Aaron) were admitted, to whom Moses repeated what he had said to Aaron. Moses afterwards declared the same over to the Elders of the Sanhedrim composed of seventy members, after which instruction he reduced the law to writing, except the explanations; these he thought sufficient to commit and entrust to their memories, with instructions to teach them to their children and their offspring. He also ordered the more skilful to meet him as in a lodge or tabernacle, and gave them wise charges and regulations, from which they should not deviate.

Joshua, the faithful follower of Moses, succeeded him, with Caleb and Eleazer the high priest, and Phineas his deputy.

After the conquest and settlement of the promised land, the Israelites made further progress in the study of geometry and architecture, having many expert artists.

The city of Tyre or Tsor was built by a great body of Sidonian masons from *Gabala*, under a grand master and a number of princes.

In after times, Ahibal, king of Tyre, repaired and beautified that city, and so did his son Hiram, being also a mason. He became one of the principal architects of that stupendous edifice which has been and always will remain the admiration of the world, viz. Solomon's temple.

Having traced Masonry thus far, I will reserve to its proper place the commencement, building, and completion of that edifice, from which, with more accuracy, we trace our origin.

OPINION OF MODERN WRITERS.

FREE MASONRY denotes a system of mysteries and secrets peculiar to free and accepted Masons. The origin of its history is no doubt ancient, as I have attempted, and I trust successfully, to show in the foregoing pages, although I have no authentic source from which to date its commencement, or what could have been the reason for the formation of a society under the title of Masons, in preference to any other mechanical profession; from the foregoing pages, and also from Dr. Henry's history, we find the origin of the order attributed to the difficulty in ancient times of procuring a sufficient number of expert workmen to build the multitude of churches, abbeys and other religious edifices. Hence, the Masons were greatly favoured by the Popes, who granted them many privileges, in order to encourage the arts and augment their numbers. In those times it is needless to say, that such encouragement from the heads of the church must have been of great benefit to the fraternity. In confirmation of which, Dr. Henry quotes the following: "The Italians, with some Greek refugees, also some French, Germans, and Flemish, joined into a fraternity of architects; they styled themselves Free Masons, and travelled from one nation to another, as they found edifices to be built. They had regular rules and regulations among themselves, fixing their residence in a camp near the place where they were employed. A Surveyor governed in chief; every tenth man was called a Warden, whose duty was to overlook the other nine. The gentlemen in the neighbourhood, out of regard for their excellent conduct and skill, and the laudable object they had in

view in building such edifices, or, perhaps, out of charity or penance, gave the materials. Those who have seen the accounts in records of the charge of the fabrics of some of the cathedrals many centuries old, cannot but have a great esteem for their economy, and admire how soon they erected such lofty structures.

By other accounts, the antiquity of the order is carried farther, even as far back as the building of Solomon's temple. In Great Britain, the introduction of the order has been fixed by some at the year 674, A. C., when glass-making was invented, as old records prove that many Gothic buildings were erected by men in companies, who styled themselves free, and who were governed by their own laws and regulations. While others are of opinion that the institution of the order is derived from a combination of people who agreed not to work without an advance of their wages. This is presumed to have been the case in the reign of Edward the Third, who directed the sheriffs to assist in rebuilding and enlarging the castles, as also the church and chapel of St. George, at Windsor. At this time, it is said, Masons agreed on certain tokens to know each other by, and to prevent being impressed, nor to work unless free, and on such terms as they agreed on between themselves.

As already premised, the origin of Masonry is traced from the creation. Brother Preston, in his treatise on the order, published in 1792, says, "Ever since symmetry began, and harmony displayed its charms, our order has had a being." He also supposes its introduction in England prior to the Roman invasion. This presumption is strengthened by the existence of the remains of some stupendous works executed by the Britons, much earlier even than the time of the Romans, which display considerable ingenuity. So that there remains not a shadow of doubt of the existence of the order at that early period. The

Druids, at that time, also, had many customs similar to those of the Masons, and, it is said, derived their government of Pythagoras. Although, at the present day, we cannot exactly trace any resemblance either to the rules or usages of Masonry.

Cæsar and many other Roman generals encouraged the order, and were appointed Governors of Britain; and although we know that at this period the members of the order were employed in building many magnificent buildings, nothing can be found on record concerning their lodges and assemblies.

Carausius, a Roman general, patronized the fraternity, and encouraged learning. He also collected the best artificers from many countries, particularly Masons. He appointed Albanus, his steward, the principal superintendent of their meetings. Under his government, lodges began to be introduced, and the business of Masonry regularly carried on. They obtained, through the influence of Albanus, a charter from Carausius to hold a general council, at which Albanus presided and made many new members. This Albanus was the celebrated St. Albans, the first martyr in Britain for the Christian faith.

The progress of Masonry was unfortunately interrupted by the departure of the Romans from Britain, owing to the furious irruptions of the Scots and Picts, which left no time for the cultivation of the arts, and afterwards through the ignorance of the Saxons, whom the Britons had called in as allies, but who soon became their masters. After the introduction of Christianity, the arts received encouragement, and Masonry, as a natural consequence, began to flourish.

In the year 557, A. C., St. Austin with a number of monks, among whom the arts had been preserved, came to England. By these the principles of Christianity were propagated with such zeal, that a number of Kings w

converted. St. Austin then became the patron of the order and by the aid of foreigners introduced the Gothic style of building. He appeared at the head of the fraternity in founding the old Cathedral of Canterbury, in the year 600; that of Rochester in 602; St. Paul's, in London, in 604; St. Peter's, in Westminster, in 605; as well as many others.

In 640, a few expert brethren arrived from France, and formed themselves into a lodge under the direction of Bennet, Abbot of Wirral; whom Kenred, King of Mercia, appointed Inspector of Lodges and Superintendent of Masons. Under the patronage of St. Swithin, in 856, whom Ethelwolf employed to repair some churches, the order improved; when in the year 872 they found a great protector in Alfred the Great, who patronized the arts; appropriating one seventh part of his revenue for maintaining a number of workmen whom he employed in repairing the ruins caused by the Danes. He was succeeded by Edward. Masons then held their lodges under the sanction of Ethred, husband to the king's sister, and Ethelward, his brother, to whom the care of the fraternity was entrusted. The latter founded the university of Cambridge.

The positive establishment of the order in England, can be traced to King Athelstane, in the year 926. There is still extant a lodge of Masons in York, who trace their existence from this period, and which is the most ancient lodge in England. This lodge was founded by Edwin, the king's brother, who obtained a charter from Athelstane, and became Grand Master himself. By virtue of that charter all Masons in the kingdom were assembled, and for the first time a Grand Lodge was established for their future government. Under its patronage the fraternity increased. Kings, Princes, and nobles, who had been initiated into its mysteries, paid due allegiance to the assembly. Hence originated the appellation of Ancient York Masons,

although the general tradition is that the first Grand Lodge was held at Auldby, near York; and as Auldby was a seat of Edwin, this tradition gives confirmation of the above account.

After the death of Athelstane, the Masons were dispersed, and remained in an unsettled state till 960, A. C., in the reign of Edgar. St. Dunstan then encouraged them, which partially revived their lodges. However, in 1041, A. C., under Edward the Confessor, it flourished, who, with the assistance of Leofrick, Earl of Coventry, rebuilt Westminster Abbey, the earl being appointed Superintendent of Masons, by whom many other superb structures were erected.

In 1066, Gundulph, Bishop of Rochester, and Roger de Montgomery, Earl of Shrewsbury, who were both architects and patrons of the Masons. Under their auspices the famous Tower of London was begun, although only finished during the reign of William Rufus, who likewise rebuilt London Bridge with wood, and in 1087 first constructed the palace and hall of Westminster.

Masonry flourished under the auspices of Henry the first, and during Stephen's reign the society were employed in building a chapel at Westminster, (now the House of Commons,) Gilbert de Clare, the Marquis of Pembroke, being the President of the lodges. In Henry the II.'s time, the lodges were under the superintendance of the Grand Lodge of the Knight Templars, who in the year 1155 employed them in the erection of their temple in Fleet street, London. They continued under the patronage of the order until 1199, when John, succeeding Richard the first in the throne of England, Peter de Colechurch was then appointed Grand Master. Peter de Rupibus succeeded Colechurch, and Geoffrey Fitz Peter acted as his deputy. On the accession of Edward the first, in 1272, the superintendance of the craft was entrusted to several noblemen, amongst

others to Walter Giffard, Archbishop of York. By these architects, Westminster Abbey, which had been begun in 1220, was finished. During the reign of Edward the II. the craft were employed under the auspices of Walter Stapleton, Bishop of Exeter, who had been appointed their Grand Master in 1307, in building Exeter College, in Oxford, and Clare Hall, in Cambridge.

Edward the III. patronized the fraternity. He revised the ancient charges, added several useful regulations to the original code then in existence. He appointed several deputies under him to inspect the proceedings. William Wykeham was the Grand Master, on the accession of Richard the II., who founded, at his own expense, the new college at Oxford, and Winchester College. After the accession of Henry IV., Thomas Fitz Allan, Earl of Surrey, became Grand Master, by whom Battle Abbey was founded, and the Guildhall, in London, built. During the reign of Henry the V., Henry Chicheley, Archbishop of Canterbury, was appointed Grand Master, under whom the lodges and communications of the fraternity were very frequent.

In 1425, however, during the reign of Henry the VI., an act was made to prevent the meetings of lodges and chapters. It was pretended that by such meetings the good course and effect of the labourers were violated in subversion of the law. This act, however, through the influence of Archbishop Chicheley, was never put in force, and who continued still to preside over them. Dr. Anderson, in the first edition of the book of constitutions, makes the following comment upon this act: "It was made in ignorant times, when true learning was a crime, and geometry condemned for conjuration. The king, it is presumed, was then too much influenced by the illiterate clergy, who were not Masons nor understood architecture, (as the clergy of some former years.)"

In 1442, Henry the VI. was initiated in masonry. He

spared no pains to perfect himself. He perused the ancient charges, revised the constitution, and honoured them with his sanction. The example of the sovereign was followed by many of the nobility. The King presided over the lodges, nominating William Wanefleet, Bishop of Winchester, Grand Master. During his reign, the following colleges were built and founded: Magdalen College, Oxford; King's College at Cambridge, as also Christ College. Margaret of Anjou, his queen, founded Queen's College, of the same place.

About this time James I. of Scotland protected the Masons; who, after his return from captivity, became a zealous patron of the art. He presided in the lodges. His office entitled him to regulate every thing in the fraternity, which could not come under the jurisdiction of the courts, and to prevent litigations* amongst brethren, both master and mason, builder and founder, appealed to him, or in his absence to his Deputy, or Grand Warden, whose residence was nearest to the parties.

The following state of the order was considerably interrupted by the civil war then raging between the houses of York and Lancaster, which brought it almost entirely into neglect. Under the auspices of Robert Beauchamp, Bishop of Sarum, in 1471, who had been appointed G. M. by Edward IV., it revived. He repaired the castle and chapel at Windsor, for which he was honoured with the title of Chancellor of the Garter. During the reigns of Edward V. and Richard III. it again declined, but came again in repute on the accession of Henry VII., in 1485. It was then patronised by the master and fellows of the order of St. John of Rhodes, (now Malta,) who, at a Grand Lodge meeting in 1500, chose Henry for their protector. On the

* How desirable would it be, if Masons had recourse to the Grand Master, instead of petty litigations amongst brethren.

24th of June, 1502, a lodge of masters was formed in the palace, at which the King presided as G. M.; and after appointing his wardens, proceeded in great state to Westminster Abbey, where the foundation stone was laid of that excellent piece of Gothic architecture, called *Henry the VII.'s Chapel*. The capstone of this building was celebrated in 1507. The following noble structures were all finished in this reign: The Palace of Richmond, the College of Brazen-nose in Oxford, as also Jesus and St. John's College in Cambridge.

Cardinal Wolsey was appointed G. M. by Henry VIII., who built Hampton Court, White Hall, Christ Church College, Oxford, and several other noble edifices, all of which upon the disgrace of that prelate in 1530, were forfeited to the crown. Wolsey was succeeded in 1534 by Thomas Cromwell, Earl of Essex, who employed the fraternity in building St. James' Palace, Christ Hospital, and Greenwich Castle. Cromwell, who was beheaded in 1540, was succeeded by John Touchet, who built Magdalen College in Cambridge. In 1547, the Duke of Somerset became Superintendent of Masons, who built Somerset House, in the Strand, London, which stands the admiration of the present generation.

The Duke of Somerset was succeeded by John Poynt, Bishop of Winchester, who presided over the Lodges until the death of the King in 1553. The Craft then remained some time without a patron, until the reign of Elizabeth, when Sir Thomas Sackville became G. M. A curious circumstance happened during her reign, which certainly merits a passing notice.

Hearing that the Masons usually held their lodges at York and that they were in possession of many secrets, which under no circumstances they ever revealed, and besides being jealous of all secret assemblies, she sent an armed force to break up their assemblies. The design was pre-

vented by the interposition of Sackville, the G. M., who took care to initiate some of the officers whom she sent on this duty, in the secrets of the order. They made such favourable reports to the queen, that her orders were countermanded, and she never attempted afterwards to disturb their meetings. In 1567, Sir Thomas Sackville resigned the grand mastership in favour of Francis Russell, Earl of Bedford, and Sir Thomas Gresham. The former took charge of the brethren in the north, while the latter superintended the meetings at the south, where the society augmented considerably, owing to the favourable reports made to the queen. All records were kept at York, where all appeals were made before the general assembly.

On the 7th of June, 1566, Sir Thomas Gresham appeared publicly in his capacity as G. M., and laid the foundation stone, with great solemnities, of the Royal Exchange, London. This edifice was completed in November, 1567. Queen Elizabeth opened the same in person, on which occasion the queen dined with the G. M. She was now more than ever satisfied that the fraternity of Masons did not interfere in state affairs; she became reconciled to their meetings, and from this time Masonry made great progress.

Several great works were carried on, under the supervision of Sir Thomas Gresham, who was succeeded as G. M. by Charles Howard, Earl of Effingham, who continued to preside until the year 1558, when George Hastings was chosen G. M., and remained in office till the decease of the queen in 1603.

During the reign of James the First, Masonry flourished in the kingdom. About this time, the celebrated Inigo Jones was appointed General Surveyor to the king. He was named G. M. of England, and was deputed by the king to preside over all the Lodges. Several learned men became members of the fraternity, which caused the society to increase in numbers as well as in reputation. Under the

direction of the present G. M. many magnificent structures were raised ; he was employed by command of the king to plan a new palace at White Hall. He continued in office until 1618, when he was succeeded by the Earl of Pembroke under whose auspices the order flourished.

During the reign of Charles the First, Henry Danvers, Earl of Danby, became G. M. in 1630. He was succeeded in 1633 by Thomas Howard, Earl of Arundel, the ancestor of the Norfolk family. In 1635, Francis Russell, Earl of Bedford, succeeded him, and continued in his office until 1646. In Charles the Second's reign, who became Patron of the order, Masonry revived, having previously been obstructed by the civil wars ; during his reign, on the 27th December, 1663, a general assembly was held, when Henry Jernyn, Earl of St. Albans, was elected G. M., who appointed John Denham his deputy, Mr. Christopher Wren (afterwards the celebrated Sir Christopher Wren) and John Webb, his wardens. At this assembly, many useful regulations for the better government of the Lodges were made, and the greatest harmony prevailed among the craft. In 1666, the Earl of St. Albans was succeeded by Earl Rivers, who appointed Sir Christopher Wren his deputy, and distinguished himself more than any of his predecessors in promoting, not alone the prosperity of the Lodges, but the general welfare and reputation of the craft, but more especially St. Paul's Lodge, now the Lodge of Antiquity : he presented them with three magnificent candlesticks, which are still preserved, as also the mallet used by Charles the First, in 1673, at the laying of the foundation stone of St. Paul's church, which had been destroyed during the great fire which destroyed London.

In 1674, Earl Rivers resigned his Grand Mastership in favour of George Villiers, Duke of Buckingham, who left the care of the fraternity to his wardens and Sir Christopher Wren, who continued to act as his deputy. In 1679, Rivers resigned in favour of Henry Bennett, Duke of Ar-

ington, during whose term of office many nobleinen joined the order.

In 1685, Sir Christopher Wren became G. M., and notwithstanding the célebrity of this architect, Masonry declined until the year 1695, when King William was initiated into its mysteries, who honoured the Lodges with his presence, and presided in the one held in Hampton Court. Many of the nobility were present, in particular at a general assembly, in 1697, when Charles, Duke of Richmond and Lenox, was elected G. M. for that year; the next year he resigned his office in favour of Sir Christopher Wren, who continued in office till the death of King William, in 1702.

During the reign of Queen Anne, Masonry declined, owing to Sir Christopher's age and infirmities; the festivals were neglected, and the number of Masons diminished, when it was determined that the privileges of Masonry should not alone be confined to operatives, but that people of all professions should be admitted to participate in them, provided they were approved previous to their initiation.

The society during the reign of George the First rose in esteem; the lodges then in existence met at the Apple Tree Tavern in Charles street, Covent Garden, London, constituting themselves into a Grand Lodge pro tempore, where they agreed to renew the quarterly communications, and at the annual meeting Mr. Anthony Sayer was elected G. M. He was invested by the oldest Master Mason of the oldest lodge present, who had due homage paid him by the fraternity. In 1718 Mr. Sayer was succeeded by Mr. George Payne, who collected many valuable manuscripts on the subject of Masonry, and requested the brethren to bring to the Grand Lodge any old writings or records concerning the fraternity, to show the ancient usages, and see that none of the landmarks had been infringed, which throughout many generations had never been deviated from. At this assembly

several Gothic records were produced. On the 24th of June, 1719, at the annual communication, Dr. Desaguliers was unanimously elected G. M. At this festival the regular toasts were introduced; and from this time we may date the progress of Masonry on its present plan in England. In 1720 the fraternity met with an irreparable loss by the burning of many valuable manuscripts. This was done by some scrupulous brethren, who became unnecessarily alarmed at the publication of the Masonic Constitution.

The fraternity was, as before stated, divided into two different governments; the one in the north, the other in the south of England. The greatest harmony, however, prevailed, and many persons were initiated into the mysteries of the order. The only distinction between the two grand lodges was, that those of the north bore the title of Grand Lodge of all England, while the other was only called the Grand Lodge of England.

In the year 1723, under the Grand Mastership of the Duke of Buccleugh, who succeeded the Duke of Wharton, the noble project originated, the scheme of raising a general fund for distressed Masons. A committee was appointed to mature a plan to carry the scheme into execution.

The disposal of the funds was vested in twelve masters of contributing lodges, who in rotation, with some of the grand officers, should form a committee of charity, who were to meet four times a year, or whenever a case of exigency should require, at the discretion and command of the G. M. The petitions of distressed brethren were then considered, and if found worthy, a sum of five guineas was immediately granted. Should the necessities of a distressed worthy brother require further relief, at a subsequent meeting twenty guineas were granted. Thus the distresses of a brother found always ready relief from this general charity fund, which is supported by the voluntary contributions of

the different lodges, out of their private funds, without being burthensome to any member in particular.

Thus was the charity fund of the Grand Lodge established, which has its existence up to this day in every country. And so liberal have its contributions at all times been, that although the sums yearly expended have been great, the excellent management of these funds always left plenty in its coffers to alleviate the distresses of the worthy distressed brother, his widow or orphans.

The two Grand Lodges of England remained under separate governments until the 27th of December, 1813, when a happy union took place, and all differences healed, under the auspices of his Royal Highness, Prince Augustus Frederick, Duke of Sussex, who was elected and proclaimed Grand Master of the United Grand Lodge of Ancient Free Masons of England, and who continues in his office up to the present day.

GENERAL REGULATIONS.

*Extract from a work written in 1772, by the R. W. D.
G. M., Laurence Dermott.*

In the first place, when you intend to be made a Free Mason, go with your friend to the lodge and desire him to show you the warrant or dispensation by which the lodge is held, which you will find to be an instrument printed or written on parchment, and signed by the Right Worshipful Grand Master, his Deputy, Wardens, Grand Secretary and Treasurer, and sealed with the Grand Lodge Seal, constituting and appointing certain persons therein named, and their successors, as Master and Wardens with power to congregate and hold a lodge at a certain place, and therein

make and admit Free Masons, according to the ancient custom of the craft, well known in all ages and nations throughout the whole world, with power to nominate and choose their successors; without such an authority no regular lodge can be in operation. After satisfying yourself as to the genuineness of this document, you have a right to call for and peruse the by-laws, to consider whether your natural disposition will incline you to be conformable to them. Next you may look at the list of the members, where you may find the names of your intimate and most esteemed friends, or perhaps the names of such (other of your acquaintances) as you would not choose to associate with; when at the perusal of the list of members of another lodge you may find a greater number of your acquaintances. You will very naturally ask, when you see an objectionable name on the list of the members of some of the lodges, by what means such an individual got admittance into a society which boasts of so much honor and virtue as to rank themselves with kings and princes? To this I answer, that often a sufficient scrutiny had not been taken by the committees who have in charge the application of every candidate as regards his standing and moral character; while others, who have stood the test of strict investigations, behaved well for years, and afterwards fell into all manner of vices, which serves to show the instability and weakness of human beings, and that all the doctrine of laws upon earth, without the grace of God, is not sufficient to make men wise, or deter them from evil. Nevertheless, in the system of Free Masonry, there are many ways to mend the manners, polish the disposition, correct the judgment, and refine the taste of a soul virtuously inclined. And as the number of wise and good Free Masons have always, and I trust shall ever, exceed that of the foolish and wicked, it would be as absurd to condemn the whole for parts, as it would be in the Israelites to

condemn Shem and Japhet for the curse brought upon Ham, or the Christians to condemn the eleven apostles because Judas turned traitor. But this is not altogether the business of a guide, and I resume my proper character, and earnestly desire you to shun Mason clubs; that is to say, lodges formed without such an authority as described, for you may rest fully assured that such clubs are generally composed of excluded members, or persons clandestinely made by them, and consequently incapable of giving proper instructions to their pupils. Or, admit them capable of giving proper instructions, even then the new brethren will be led in the dark, because it is the interest of the rebel party to conceal the essentials of the craft, which if revealed must of course prove themselves to be villains. Therefore, in order to avoid falling into such hands, I entreat you to have no communication with any lodge or set of men under the denomination of a Free Masons Lodge, until they produce the Grand Master's authority, signed and sealed as before described. But having produced such authority to the satisfaction of your friend, who it is presumed to be well versed in such matters, you may then *enter in the name of God*, where you will be made acquainted with mysteries which are not permitted to be revealed here. And if, after such entrance or admission you find that I have misled you, I give you full liberty to expose me as a blind guide; but if experience teach you that my instructions (as well as my intentions) were just, then I hope you will do me the honor of calling me a faithful brother. And that the God of all light and truth, (who is the giver of all good gifts and graces) may bless, prosper, and direct you, in all your public and private (lawful) undertakings, is my hearty and sincere prayer.

GENERAL REGULATIONS OF ANCIENT YORK MASONS.

SECTION I.

ARTICLE 1.—The Grand Master, or his Deputy, hath authority and right, not only to be present in any true lodge, but also to preside wherever he is, with the Master of the Lodge on his left hand, and to order his Grand Wardens to attend him, who are not to act in particular lodges as Wardens, but in his presence, and at his command; because there the Grand Master may command the Wardens of that Lodge, or any other brethren he pleaseth, to attend and act as his Wardens; *pro tempore*.

ARTICLE 2.—The Master of a particular lodge has the right and authority of congregating the members of his lodge into a chapter at pleasure, upon any emergency or occurrence, as well as to appoint the time and place of their usual forming. And in case of sickness, death, or necessary absence of the Master, the Senior Warden shall act as Master *pro tempore*, if no brother is present who has been Master of that lodge before; for in that case, the absent Master's authority, reverts to the last Master then present; though he cannot act until the said Senior Warden has once congregated the lodge, or in his absence, the Junior Warden.

ARTICLE 3.—The Master of each particular lodge, or one of the Wardens, or some other brother by his order, shall keep a book containing their by-laws, the names of their members, with a list of all the lodges in town, and the usual times and places of their forming, and all their transactions that are proper to be written.

ARTICLE 4.—No lodge shall make more than five new brethren at one time, nor any man under the age of twenty one years, who must be also his own master; unless by a dispensation from the Grand Master or his Deputy.

ARTICLE 5.—No man can be made, or admitted a member of a particular lodge, without previous notice one month before given to the said lodge, in order to make due inquiry into the reputation and capacity of the candidate; unless by the dispensation aforesaid.

ARTICLE 6.—But no man can be entered a brother in any particular lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that lodge, then present, when the candidate is proposed, and their consent is formally asked by the master; and they are to signify their consent, or dissent, in their own prudent way, either virtually, or in form, but with unanimity. Nor is this inherent privilege subject to a dispensation; because the members of a particular lodge, are the best judges of it; and if a fractious member should be imposed on them, it might spoil their harmony, or hinder their freedom; or even break and disperse the lodge; which ought to be avoided by all good and true brethren.

ARTICLE 7.—Every new brother at his making, is decently to clothe the lodge, that is, all the brethren present, and to deposite something for the relief of indigent and decayed brethren, as the candidate shall think fit to bestow, over and above the small allowance stated by the by-laws of that particular lodge, which charity shall be lodged with the Master or Wardens, or the Cashier, if the members think fit to choose one. (This part of Article 7 is generally commuted.)

And the candidate shall also solemnly promise to submit to the constitution, the charges, and regulations, and to such other good usages as shall be intimated to them in time and place convenient.

ARTICLE 8.—No set or number of brethren shall withdraw or separate themselves from the lodge in which they were made brethren, or were afterwards admitted members, unless the lodge becomes too numerous; nor even then, without a dispensation from the Grand Master or his Deputy: and when they are thus separated, they must either immediately join themselves to such other lodge as they shall like best, with the unanimous consent of that other lodge to which they go (as above regulated) or else they must obtain the Grand Master's warrant, to join in forming a new lodge.

If any set or number of Masons, shall take upon themselves to form a lodge, without the Grand Master's warrant, the regular lodges are not to countenance them, nor own them as fair brethren, and duly formed, nor approve, of their acts and deeds; but must treat them as rebels until they humble themselves, as the Grand Master shall in his prudence direct, and until he approve of them by his warrant, which must be signified to the other lodges, as the custom is when a new lodge is to be registered in the list of lodges.

ARTICLE 9.—But if any brother so far misbehave himself, as to render his lodge uneasy, he shall be twice duly admonished by the Master and Wardens in a formed lodge; and if he will not refrain his imprudence, and obediently submit to the advice of the brethren, and reform what gives them offence, he shall be dealt with according to the by-laws of that particular lodge, or else in such a manner as the quarterly communication shall in their great prudence think fit; for which a new regulation may be afterwards made.

ARTICLE 10.—The majority of every particular lodge, when congregated, shall have the privilege of giving instructions to their Master and Wardens, before the assembling of the Grand Chapter, or Lodge at the three quarterly communications hereafter mentioned, and of the Annual Grand Lodge too ; because their Master and Wardens, are their representatives, and are supposed to speak their minds.

ARTICLE 11.—All particular lodges are to observe the same usages as much as possible ; in order to which, and for cultivating a good understanding among Free Masons, some members out of every lodge shall be deputed to visit the other lodges, as often as shall be thought convenient.

ARTICLE 12.—The Grand Lodge consists of, and is formed by the Masters and Wardens of all the regular particular lodges upon record, with the Grand Master at their head, and his Deputy on his left hand, and the Grand Wardens in their proper places.

These must have their Quarterly Communications or monthly meetings and adjournments, as often as occasion requires, in some convenient place, as the Grand Master shall appoint, where no brother shall be present, who is not a member thereof, without permission, and while he stays, he shall not be allowed to vote, nor even give his opinion, without leave of the Grand Lodge, asked and given, or unless it be duly asked by the said Lodge.

All matters are to be determined in the Grand Lodge by a majority of votes, each member having one vote, and the Grand Master having two votes, unless the said Lodge leave any particular thing to the determination of the Grand Master, for the sake of expedition.

ARTICLE 13.—At the said quarterly communication, all

matters that concern the fraternity in general, or particular lodges, or single brethren, are quietly, sedately, and maturely to be discoursed of and transacted. Apprentices must be admitted Masters, and Fellow Craft, only here, unless by a dispensation.

Here also all differences, that cannot be made up and accommodated privately, nor by a particular lodge, are to be seriously considered and decided. And if any brother thinks himself aggrieved by the decision of this board, he may appeal to the annual Grand Lodge next ensuing, and leave his appeal in writing, with the Grand Master, or his Deputy, or the Grand Wardens.

Here also the Master or the Wardens of each particular lodge shall bring and produce a list of such members as have been made, or even admitted in their particular lodges, since the last communication of the Grand Lodge; and there shall be a book kept by the Grand Master, or his Deputy, or rather by some brother whom the Grand Lodge shall appoint for Secretary, wherein shall be recorded all the lodges, with their usual times and places of forming, and the names of all the members of each lodge; and all the affairs of the Grand Lodge that are proper to be written.

They shall also consider of the most prudent and effectual methods of collecting and disposing of what money shall be given to, or lodged with them in charity, towards the relief only of any true brother fallen into poverty or decay, but of none else. But every particular lodge shall dispose of their own charity for poor brethren, according to their own by-laws, until it be agreed by all the lodges (in a new Regulation) to carry in the charity collected by them to the Grand Lodge, at the quarterly or annual communication, in order to make a common stock of it, for the more handsome relief of poor brethren.

They shall also appoint a Treasurer, a brother of good worldly substance, who shall be a member of the Grand

Lodge by virtue of his office, and shall be always present, and have power to move to the Grand Lodge anything, especially what concerns his office.

To him shall be committed all money raised for charity, or for any other use of the Grand Lodge, which he shall write down in a book, with the respective ends and uses for which the several sums are intended; and shall expend or disburse the same by such a certain order signed, as the Grand Lodge shall afterwards agree to in a new regulation. But by virtue of his office, as Treasurer, without any other qualification he shall not vote in choosing a Grand Master and Wardens though in every other transaction.

In like manner the Secretary shall be a member of the Grand Lodge by virtue of his office, and vote in everything except in choosing Grand Officers.

The Treasurer and Secretary shall have each a clerk, who must be a brother and a Master Mason, but never must be a member of the Grand Lodge, nor speak without being allowed or desired.

The Grand Master or his Deputy shall always command the Treasurer and Secretary with their clerks and books, in order to see how matters go on, and to know what is expedient to be done upon any emergent occasion.

Another brother, who must be a Master Mason, should be appointed to look after the door of the Grand Lodge, but shall not be a member of it.

But these offices may be farther explained by a new regulation, when the necessity and expediency of them may more appear than at present to the fraternity.

ARTICLE 14.—If at any Grand Lodge, stated or occasional, monthly, quarterly, or annual, the Grand Master and his Deputy should be both absent, then the present Master of a Lodge, that has been the longest a Free Mason, shall take the chair, and preside as Grand Master

pro tempore; and shall be vested with all his power and honour for the time; provided there is no brother present that has been Grand Master formerly, or Deputy Grand Master; for the last Grand Master present, or else the last Deputy present, shall always of right take place in the absence of the present Grand Master and his Deputy.

ARTICLE 15.—In the Grand Lodge none can act as Wardens, but the Grand Wardens themselves, if present; and if absent, the Grand Master, or the person who presides in his place, shall order private Wardens to act as Grand Wardens *pro tempore*, whose places are to be supplied by two Master Masons of the same lodge, called forth to act, or sent thither by the particular Master thereof; or if by him omitted, then they shall be called by the Grand Master, that so the Grand Lodge may be always complete.

ARTICLE 16.—The Grand Wardens, or any others, are first to advise with the Deputy about the affairs of the Lodge, or of the brethren, and not to apply to the Grand Master without the knowledge of the Deputy, unless he refuse his concurrence in any certain necessary affair; in which case, or in case of any difference between the Deputy, and the Grand Wardens, or other brethren, both parties are to go by concert to the Grand Master, who can easily decide the controversy and make up the difference by virtue of his great authority.

The Grand Master should receive no intimation of business concerning Masonry, but from his Deputy first, except in such cases as his worship can well judge of; for if the application to the Grand Master be irregular, he can easily order the Grand Wardens, or any other brethren thus applying, to wait upon his Deputy, who is to prepare the business speedily, and lay it orderly before his Worship.

ARTICLE 17.—No Grand Master, Deputy Grand Master, Grand Wardens, Treasurer, Secretary, or whoever acts for them, or in their stead, *pro tempore*, can at the same time be the Master, or Warden of a particular lodge; but as soon as any of them has honourably discharged his Grand office, he returns to that post or station in his particular lodge, from which he was called to officiate above.

ARTICLE 18.—If the Deputy Grand Master be sick, or necessarily absent, the Grand Master may choose any brother he pleases to be his Deputy *pro tempore*: but he that is chosen Deputy at the Grand Lodge, and the Grand Wardens too, cannot be discharged without the cause fairly appear to the majority of the Grand Lodge; and the Grand Master, if he is uneasy, may call a Grand Lodge, on purpose to lay the cause before them, and to have their advice and concurrence: in which case, the majority of the Grand Lodge, if they cannot reconcile the Master and his Deputy, or his Wardens, are to concur in allowing the Master to discharge his Deputy, or his said Wardens, and to choose another Deputy immediately; and the said Grand Lodge shall choose other Wardens in that case, that harmony and peace may be preserved.

ARTICLE 19.—If the Grand Master should abuse his power, and render himself unworthy of the obedience and subjection of the lodges, he shall be treated in a way and manner, to be agreed upon in a new regulation; because hitherto the ancient fraternity have had no occasion for it, their former Grand Masters having all behaved themselves worthy of that honourable office.

ARTICLE 20.—The Grand Master, with his Deputy and Wardens, shall (at least once) go round and visit all the lodges about town, during his Mastership.

ARTICLE 21.—If the Grand Master die during his Mastership, or by sickness, or by being beyond sea, or any other way should be rendered incapable of discharging his office, the Deputy, or in his absence, the Senior Grand Warden, or in his absence the Junior, or in his absence, any three present Masters of lodges, shall join to congregate the Grand Lodge immediately, to advise together upon that emergency, and to send two of their number, to invite the last Grand Master to resume his office, which now in course reverts to him; or if he refuse, then the next last, and so backward: but if no former Grand Master can be found, then the Deputy shall act as principal, until another is chosen, or if there be no Deputy, then the oldest Master.

ARTICLE 22.—The Grand Lodge must meet in some convenient place on St. John the Evangelist's day, in every year, in order to proclaim the new or recognise the old Grand Master, Deputy, and Grand Wardens. When St. John's day happens to be on a Sunday, then meetings of the lodges shall be on the next Monday.

ARTICLE 23.—If the present Grand Master shall consent to continue a second year; then one of the Grand Lodge, deputed for that purpose, shall represent to all the brethren his Worship's good government, &c., and turning to him, shall, in the name of the Grand Lodge, humbly request him to do the fraternity the great honour of continuing to be their Grand Master for the year ensuing; and his Worship declaring his consent thereto, in manner he thinks proper, the Grand Secretary shall thrice proclaim him aloud—Grand Master of Masons. And all the members of the lodge shall salute him in due form.

ARTICLE 24.—But if the Master and Wardens shall not consent to serve another year, then the present Grand

Master shall nominate his successor for the ensuing year, who, if unanimously approved of by the Grand Lodge, and if then present, he shall be proclaimed, saluted, and congratulated the new Grand Master as above hinted, and immediately installed by the last Grand Master according to usage.

ARTICLE 25.—But, if that nomination is not unanimously approved, the new Grand Master shall be chosen immediately by ballot, and if present, shall be proclaimed, saluted, and congratulated, as before hinted, and forthwith installed by the last Grand Master, according to usage.

ARTICLE 26.—The last Grand Master, thus continued, or the new Grand Master thus installed, shall next nominate, and appoint his Deputy Grand Master, either the last or a new one, who shall be also declared, saluted, and congratulated in due form.

The new Grand Master shall also nominate the new Grand Wardens, and if unanimously approved by the Grand Lodge, shall be declared, saluted, and congratulated, as above, but if not, they shall be chosen by ballot, in the same manner as the Grand Master; as the Wardens of private lodges are also to be chosen by ballot, in each lodge if the members thereof do not agree to their Masters nomination.

ARTICLE 27.—But if the brother whom the present Grand Master shall nominate for his successor, or whom the majority of the Grand Lodge shall choose by ballot, is by sickness, or other necessary occasion, absent from the Grand Lodge, he cannot be proclaimed the new Grand Master, unless the old Grand Master, or some of the Masters, and Wardens of the Grand Lodge can vouch, upon the honour of a brother, that the said person, so

nominated or chosen, will readily accept of the said office, in which case the old Grand Master shall act as proxy, and shall nominate the Deputy and Wardens in his name, and in his name also, receive the usual honours, homage, and congratulations.

ARTICLE 28.—Every Grand Lodge has an inherent power and authority to make new regulations, or to alter these for the real benefit of the ancient fraternity; provided, always, that the old landmarks be carefully preserved, and that such alterations, and new regulations, be proposed and agreed to by the Grand Lodge, and that they be submitted to the perusal of all the brethren in writing, whose approbation and consent, or the majority thereof, is absolutely necessary to make the same **binding and obligatory**.

CONSTITUTIONS.

CHAPTER I.

OF THOSE WHO WOULD BE FREE AND ACCEPTED MASONS

BEFORE we enter upon the duties of the operative Mason, in the various stations to which he may be called in a Lodge, it is necessary that some account should be given of what is absolutely requisite in all who aspire to partake of the honours of those who are duly initiated into the mysteries, and instructed in the art of ancient Masonry.

SECTION I.

OF GOD AND RELIGION.

Whoever, from the love of knowledge, and a desire to advance the interest of his fellow creatures (but not through curiosity or self-interest) desires to be a Mason, is to know that, as his foundation and corner-stone, he is firmly to believe in the existence of a Supreme Being, who will be the judge of our actions, and reward us according to merit, to pay him that worship and veneration which is due to him, as the Great Architect of the Universe.

A Mason must, therefore, observe the moral law; and if he properly understands the fundamental rules of our order, he will never be an atheist or an irreligious libertine, and will never act against that great inward monitor, his own conscience.

He will likewise shun the gross errors of bigotry and superstition; making a due use of his own reason, according to that liberty wherewith a Mason is made free; for although in ancient times, Masons were charged to comply with the religious opinions and usages of the country or nation where they sojourned or worked, yet it is now most expedient that the brethren in general should only be charged to adhere to the essentials of religion, in which all men agree; leaving each brother to his own judgment as to particular forms, or as his own conscience might dictate. Whence it follows, that all Masons are, or ought to be, good men and true, men of honour and honesty, by whatever religious names or persuasions distinguished; always following that golden rule, of "doing unto all men (as upon a change of condition) they would that others should do unto them;" then the order cannot fail in becoming the centre of union, and the only means of conciliating true friendship, and cementing into one body, those who might otherwise have remained at a perpetual distance; thereby strengthening and not weakening the divine obligations of *Religion* and *Love*.

SECTION II.

OF GOVERNMENT AND THE CIVIL AUTHORITY.

Whoever would be a true Mason, is also to be made acquainted that, by the rules of the order, his obligations as a subject and citizen will not be relaxed, but enforced. He is to be a lover of quiet, peaceable and obedient to the civil powers, which yield him protection, and are set over him where he resides or works, never to be concerned in plots against the state or government to whom he owes allegiance. or be disrespectful to the magistrate in the execution of his duties, because the welfare of his country ought to be his only object.

But if any brother, by forgetting for a time the rules of the order, and listening to evil counsels, should unhappily fall into a contrary conduct, he is not to be countenanced in his crimes or rebellion; but by such conduct forfeits all claims and benefits of the society, and his fellows will refuse to associate or converse with him in private, while he continues in his guilt; that no offence may be given to lawful government. But such a person is still considered as a Mason, his character as such being indefeasible; and hopes are to be entertained, that the rules of the craft may again prevail with him, over every evil counsel and device that may have led him astray.

From this quiet and meek temper of true Masons, and their constant desire to adorn the countries where they reside with all useful arts, sciences, and improvements, they have been, from the earliest ages, encouraged and protected by the wisest rulers of states and commonwealths, who have likewise thought it an honour to have their names enrolled among the fraternity. And thus Masonry, having flourished most in the peaceable times of every country, and having often suffered in a particular manner through the calamities of war, bloodshed and devastation, the Masons are therefore the more strongly engaged to act agreeable to the fundamental principles of their art, in following *peace* and *love*, as far as practicable with all men.

Religious and political discussions have often occasioned discord amongst the nearest relations, and an animosity been fostered, from a difference in such belief, which time could hardly obliterate; Masons are therefore enjoined to permit every brother to enjoy his own particular religious and political belief, and to banish such topics either in conversation or discussion from within the walls of the Lodge.

SECTION III.

OF PRIVATE DUTIES.

In regard to yourself, whoever would be a Mason, should know how to practise all the private virtues. He should avoid all manner of intemperance or excess, which might obstruct his performance of the laudable duties of the order, or lead him into crimes which would reflect dishonour upon the fraternity. He is to be industrious in his profession, and true to the lord and master he serves. He is to labour justly, and not to eat any man's bread for nought; but to pay truly for his meat and drink. What leisure his labour allows, he is to employ in studying the arts and sciences with a diligent mind, that he may the better perform all his duties as aforesaid, to his creditor, his neighbour and himself. For in a few words "To walk humbly in the sight of God, to do justice and love mercy," are the true and indispensable characteristics of a real free and accepted Mason.

For the better attainment of these qualities, he is to seek and acquire, as far as possible, the virtues of patience, meekness, self-denial, forbearance, and the like, which give him the command over himself, and enable him to govern his own family with affection, dignity and prudence, at the same time checking every disposition injurious to the world, and promoting that love and harmony which brethren of the same household owe to each other. Therefore, to afford relief to the unfortunate, to divide our bread with the distressed poor, and to put the misguided traveller into the right path, are qualities inherent to the craft, and suitable to its dignity. But, though a Mason is never to shut his ear unkindly to the complaints of any of the human species, yet when a brother is oppressed or suffers, he is in a more peculiar manner called to open his whole soul in

love and compassion to him, and to relieve without prejudice, according to his capacity.

It is further necessary, that all who would be true **Masons**, should learn to abstain from all malice, slander and evil speaking, from all unmannerly, scornful, provoking, reproachful or ungodly language, keeping always a tongue of good report; and that he should know how to obey those who are set over him on account of their superior qualifications as **Masons**, however inferior they may be in worldly rank or station. For although **Masonry** divests no man of his temporal honors, or titles, but on the contrary highly respects them, yet, in the lodge, pre-eminence of virtue and knowledge in the art is considered as the true fountain of all nobility, rule and government.

The last quality and virtue which it is necessary here to mention, and absolutely requisite to those who would be **Masons**, is that of *secrecy*, which, indeed, from its importance, ought to have held the first place in this chapter, had I not intended to treat of it more fully as a conclusion to this section.

So great a stress is laid upon this particular quality or virtue, that it is enforced among **Masons** under the strongest penalties and obligations; nor, in their esteem, is any man to be accounted wise, who is void of intellectual strength and ability sufficient to cover and conceal such honest secrets which are committed to his trust, as well as his own more serious affairs. Both sacred and profane history teaches us, that numerous virtuous attempts have failed of their intended scope and end through defect of secret concealment.

The ancient philosophers were so fully persuaded of the great virtue of *secrecy*, that it was the first lesson which they taught their pupils and followers. Thus in the school of *Pythagoras*, we find it was a rule that every novice was to be silent for a time, and refrain from speaking, unless a question was asked, to the end that the valuable secrets

which he had to communicate might be the better preserved and valued. *Lycurgus* made a perpetual law obliging every man to keep secret whatever was committed to him, unless it were to the injury of the state. And *Cato*, the Roman Censor, told his friends, that of three things (if ever he happened to be guilty) he always repented, viz. 1st, if he divulged a secret; 2dly, if he went on water when he might stay on dry land; and 3dly, if he suffered a day to pass without doing (or endeavouring to do) some good. We are also informed, that the betraying of a secret (by the Persian law) was more grievously punished than any other crime.

The virtue of secrecy is also recommended by the heathen philosophers and law givers, and the primitive fathers of the church.

King Solomon deems the man unworthy to reign, or have any rule over others, who cannot command himself, and keep his own secrets. A discoverer of secrets he deems infamous and a traitor; but him that conceals them, he accounts a faithful brother. "A tale bearer, says he, revealeth secrets; but he that is of a faithful spirit concealeth them. Discover not a secret to another, lest he that heareth it put thee to shame, and thine infamy turn not away." He that keepeth his tongue, keepeth his own soul.

The following beautiful passage, from *Ecclesiasticus*, chap. 27, I have thought should come very appropriate here, and ought to be recorded in the heart of every true brother.

"Whosoever discovereth secrets loseth his credit, and shall never find a friend to his mind. Love thy friend, and be faithful to him, but if thou betrayest his secrets, follow no more after him; for as man hath destroyed his enemy, so hast thou lost the love of thy neighbour: as one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shall not get him again. Follow after him no more, for he is too far off; he is as a roe escaped out of

the snare. As for a wound, it may be bound up, and after reviling there may be no reconciliation, *but he that betrayeth secrets, is without hope.*

Thus far I have attempted to explain the internal qualities and virtues required in all who aspire to the honour and advantage of becoming a free and accepted Mason. In addition to the external qualities here described, a strict attention to the following remarks are necessary.

SECTION IV.

PREREQUISITES.

No person is capable of becoming a member of a Lodge unless (in addition to the above-mentioned qualities, or at least a disposition and capacity to seek and acquire them) he is also free born, of mature and discreet age, of good report, of sufficient natural endowments and the senses of a man, with an estate, office, trade, occupation, or some visible means of acquiring an honest livelihood, and of working in his craft, as becomes members of this ancient and honourable fraternity, who ought not only to earn what is sufficient for themselves and family, but likewise something to spare for acts of charity, and for supporting the ancient grandeur of the order. Every person desiring admission must also be upright in person, not deformed or dismembered at the time of making, but of hale and entire limbs, as a man ought to be.

No person ought to propose, in this ancient society, any person, through friendship or partiality, who does not possess the moral and social virtues, a sound head and a good heart, and who has not an entire exemption from all those ill qualities and vices, which would bring dishonor on the order.

SECTION V.

INSTRUCTIONS FOR THE CANDIDATE.

A strict, though private and impartial inquiry will be made into your character and ability, before you can be admitted into any lodge; and by the established rules of the order, (from which there is never any deviation) no friend who may wish to propose you can show you any favor in this respect. But if you have a friend who is a Mason, and is in every way satisfied in these various points and particulars, his next step is described in

SECTION VI.

OF PROPOSING CANDIDATES.

Any individual desirous of being made a Free Mason, shall be proposed by a member of the lodge he intends to join, who shall present a petition signed by the candidate, stating his age, profession, and residence, and any other requisitions which may be enjoined by the rules of the Grand Lodges under whose jurisdiction the lodge is held. It is required that such petition be recommended by two Master Masons, also members of said lodge, who ought to be personally acquainted with the candidate, or at least know enough about him to give a fair statement to any questions which any member of the lodge may propound to them. Such proposal shall always take place at a stated lodge night, and during lodge hours,* at least one month prior to initiation, in order that all present may have sufficient time and opportunity to make a strict inquiry into the

* From 25th March to 25th Sept., between the hours of 7 and 10.

“ 25th Sept. to 25th March, do do 6 and 9.

morals, character, and circumstances of the candidate; for which purpose a special committee is usually appointed; although standing committees in some lodges have charge of all such petitions. It is to be regretted that in some lodges this custom prevails: it ought universally to be abolished, strict justice and impartiality require it. The recommending brethren are always excluded from such committees, in order that the investigation shall be just and impartial.

The brother who proposes a candidate, shall at the same time deposit such a sum of money as the by-laws of the particular lodge may require, which is forfeited to the lodge if the candidate should not attend, according to his proposal, within a certain time, as stipulated by the by-laws, but is invariably to be returned to him, if he should not be approved or elected. In case of his approval or election, he is to pay, in addition to the deposit money, such further sum as the by-laws of the lodge require.

Having shown that a strict scrutiny will be made into your character, justice requires that you should also be advised to be alike circumspect on your side, and to make inquiry into the character of the lodge and its members, for there is no excellence without its opposite.

SECTION VII.

THE CANDIDATE.

Although I have partially explained the tenor of this section, in the General Regulations, page 33, justice to the candidate requires that he should be put in full possession of his rights and privileges.

In the first place, he has a right before admission, to desire his friend who proposed him to show him the warrant by whose authority the lodge is held, as also the list of the members, and perusal of the by-laws, by which he

is to judge for himself whether he thinks proper to associate with them, and submit to be conformable to the by-laws. Being thus free to judge for himself, he may either withdraw, or if he thinks proper to continue the primary steps taken for his admission, he will find that he has no cause of regret for having been admitted into a society where he will meet with men of honor, be exercised in all the offices of brotherly love, and be made acquainted with mysteries which it is not my province here to describe, but which can be obtained by any brother who has the prescribed requisitions, and will pay due attention to the lectures which are explained in the lodge. He also ought to reflect in his own mind whether he could conscientiously subscribe the following queries, which in some lodges is required to be given before admission, signed by the candidate in presence of two witnesses.

“I, A. B., do seriously declare, upon my honour, that unbiassed by friends, and uninfluenced by unworthy motives, I freely and voluntarily offer myself a candidate for the mysteries of Free Masonry ; that I am solely prompted by a favourable opinion preconceived of the institution, a desire of knowledge, and a sincere wish to render myself serviceable to my fellow creatures ; and that I will cheerfully conform to the established rules and customs of the order.

Witness my hand, this — day of ——— 18—,

A. B.

C. D. }
E. F. } Witnesses.

Having in the foregoing chapter treated as briefly as possible of the temper and qualifications of those who wish to become free and accepted Masons, I shall now proceed to collect and digest the regulations of a Lodge and its government.

CHAPTER II.

OF A LODGE AND ITS GOVERNMENT.

SECTION I.

OF A LODGE.

A **LODGE** is a place where Masons congregate and work; the assembly of such a body of Masons is called a **Lodge**, just as the word church or chapel is expressive both of the congregation of people, and of the place in which they meet for worship, and every brother ought to belong to one, and to be subject to its particular by-laws, and the rules of the **G. L.** under whose jurisdiction it is situated. In ancient times, no brother could absent himself, especially when summoned to attend, without incurring a censure, until he could satisfy the **Lodge** that pure necessity, and not neglect, had been the cause of his absence.

SECTION II.

OF OFFICERS AND MEMBERS IN GENERAL.

A **Lodge** ought to assemble for work at least once in every calendar month, or as often as the by-laws of each particular **Lodge** require; and must consist of one **Master**, two **Wardens**, **Secretary**, **Treasurer**, two **Deacons**, two **Stewards**, a **Tyler**, and as many members as the majority of the **Lodge** from time to time think proper; although more than forty or fifty, when they can attend regularly, are generally found inconvenient for working to advantage - and therefore, when a lodge comes to be thus numerous, some of the ablest master workmen, and others under their

direction, will obtain leave to separate, and apply to the Grand Lodge for a warrant to work by themselves, in order to the further advancement of the order. But such warrant cannot be granted to any number of Masons, nor can a new Lodge be formed, unless there be among them three Master Masons, to be nominated and installed officers, for governing and instructing the brethren of such Lodge, and promoting them in due time according to merit.

SECTION III.

OF THE MASTER, HIS ELECTION, OFFICE AND DUTY.

Preferment among Masons depends on real worth and personal merit only, in order that the society may be well served, and the ancient order maintained.

No brother should be elected to serve as master or presiding officer, until he has first served a Lodge in the capacity of Warden; unless in extraordinary cases, or when a new Lodge is formed, and no Pastmaster or former Wardens can be found among them. But three Master Masons, although they have not served in any offices, may, if well skilled in the art, be constituted Master and Wardens of such new Lodge, or of any old Lodge, in such cases as laid down by the rules and regulations of the Grand Lodge, under whose jurisdiction they are; it is a duty incumbent on the presiding officer, and in fact of every subordinate officer and member, to qualify themselves thoroughly for the offices they are called upon to fill, or to the work entrusted to them.

The Master of the Lodge shall be annually chosen by ballot,* on a stated meeting, of which each member ought

* In some Countries the election takes place semi-annually, the rules of the G. L. and by-laws of the Lodge generally regulate this matter

to receive special notice ; a majority of the votes is necessary for an election. In like manner, at the same time, the Lodge proceeds in the choice of all the other officers. Care ought to be taken that none be put in nomination for favour or affection, birth or fortune, except the consideration of real merit, and ability to fill the office. The Master of every regular Lodge duly elected and installed, has it in especial charge, as appertaining to his office, duty and dignity, to see that the by-laws of his Lodge, as well as the general regulations of the Grand Lodge, be duly observed ; that his Wardens discharge their duty, and be examples of diligence to the fraternity ; that true and exact minutes of the proceedings be made and kept by the Secretary ; that the Treasurer keep and render just accounts, at such times as the by-laws require it, and that all the property of the Lodge be taken proper care of, and no money expended unless by a legal vote of the Lodge.

It is the special duty of the master, that no advancement be given in any degree, unless the brother has duly qualified himself in his former studies, always having a due regard to reward true merit. The master of every particular Lodge has the right and authority of calling his Lodge, upon any emergency, which, in his judgment, may require their meeting ; it is likewise his duty to attend the Grand Lodge at their communications or special meetings, whenever the welfare of the craft requires it, and when duly summoned by the Grand Secretary, and within reasonable distance of the place of holding the Grand Lodge. When in the Grand Lodge, the Master has full authority and power to represent his Lodge, and to transact all matters, as well and truly as if the whole body was present.

It is the Master's duty to see that all laws, enacted by the lodge and sanctioned by the Grand Lodge, be entered in a proper book, as also to have a correct list kept of all

the members of the lodge. Other duties equally important can only be acquired by a constant attendance at the meetings of the lodges.

SECTION IV.

OF THE WARDENS OF A LODGE.

None but Master Masons are eligible to the office of Wardens. The Senior Warden succeeds to all the duties of the Master, and fills the chair when he is absent. If the Master goes abroad on business, resigns, or is deposed, the Senior shall fill his place until the next stated election. Although formerly it was customary in the absence of the Master, his authority reverted to the last Pastmaster, it is now however uniformly settled, that the authority devolves on the Senior Warden, and in his absence upon the Junior Warden. Generally, out of respect, the Wardens will honour a Pastmaster to preside, in which case, however, he still holds his authority under the Wardens.

The business of the Wardens of the lodge is generally to assist the Master in conducting the business, and managing the craft in due form and order.

SECTION V.

OF THE SECRETARY OF A LODGE.

The Secretary is an elective officer and chosen by ballot. He shall keep a proper register or record of all transactions and proceedings of the meetings, which may be committed to writing: and which shall be faithfully entered on the minutes, in open lodge, and after being read, amended, if necessary, and ought to be approved of before the close of every meeting, in order that nothing might be put down

that is not strictly correct, as well as to see that nothing has been omitted, in order that the same may be presented to the Grand Lodge whenever required. He shall keep exact lists of the christian and surnames of all the members of the lodge, as also their residences, with the date of their admission and advancements; and shall send to the Grand Secretary a copy of such lists whenever required, with all the expulsions, rejections, deaths and resignations, which have taken place since the last time reported, in order that the Grand Lodge may be at all times enabled to know the names of the members of each lodge under its jurisdiction; as also he is to furnish the Grand Secretary with the names of all the officers who are elected, so that he may pay due respect to the brethren recommended by them. In some lodges he receives all monies due, paying them over to the Treasurer, from whom he is to take a receipt for the same. All warrants drawn by the Master for the payment of any sum of money voted for by the lodge are attested with his signature.

SECTION VI.

OF THE TREASURER OF A LODGE.

The Treasurer is also an elective officer, chosen by ballot, having a majority of the votes. He is to receive all monies due to the lodge, keeping correct entries of the same, and on no occasion to pay out any monies from the Treasury without the sanction of the lodge, on warrants drawn by the Master, and countersigned by the Secretary. His receipts and expenditures are to be regularly entered, and the vouchers always prepared, ready for examination, at such times as the Master of the lodge may call for the same, or the by-laws require.

The Treasurer has likewise charge of all the furniture, jewels, and other property of the lodge, unless special

committees or trustees have been appointed for that purpose. The warrant or charter alone is in the proper custody of the Master.

SECTION VII.

OF THE DEACONS OF A LODGE.

The Deacons are appointed officers at the pleasure of the Master. They are to assist the Master and Wardens in the execution of their duty, prepare candidates, and perform such other services as are assigned to them.

SECTION VIII.

OF THE STEWARDS OR MASTERS OF CEREMONIES.

The Stewards are to provide refreshments, whenever required by a vote of the lodge, and make report of the expenses to the Treasurer. As the custom of having refreshments is nearly obsolete, the office of Stewards is abolished in most of the lodges, and superseded by the Masters of Ceremonies.

SECTION IX.

OF THE TYLER OF A LODGE.

In order that due decorum be observed while the lodge is engaged in what is serious and solemn, and for the preservation of order, a brother, who has at least the degree of a Master Mason, is appointed and paid for tiling the outer door.

His appointment he receives from the Master, although the emolument is either fixed by the by-laws or custom.

A brother is usually preferred to whom the fees of the office are an object. As his station always brings him in contact with visitors, many of whom must of course be strangers, it is recommended that the person so appointed should be of pleasing manners, and give every information (consistent with his duty) to the visiting brethren.

SECTION X.

OF THE NUMBER TO BE INITIATED.

No more than five new members can at any time be made, nor can any person be made or admitted in a lodge, without being proposed at least one lodge night previous to his introduction, unless in case of emergency, or by a dispensation obtained in due form from the Grand Master, or the proper authority. Due notice must be given to all the members for the necessary inquiries to be made into the candidate's character.

SECTION XI.

PRIVILEGES OF LODGES.

The majority of every lodge when duly met, have the privilege of instructing their representatives respecting any particular object or vote in the Grand Lodge. It is customary for lodges who are at a great distance from the place where the meetings of a Grand Lodge is held, to appoint a brother who is to be a Past-Master, as their proxy to the Grand Lodge, to vote in their behalf. He is to be furnished with a certificate of such an appointment, under the seal of the lodge, and the signature of the Master and Wardens: which, if approved of by the Grand Lodge, he

is permitted to take his seat as proxy for such a lodge which he represents.

All lodges which cease to meet regularly for twelve successive months, without a dispensation from the proper authority, its charter shall be void.

CHAPTER III.

OF THE BEHAVIOUR OF MASONS, AS MEMBERS OF A LODGE.

SECTION I.

OF ATTENDANCE.

EVERY brother ought to belong to some regular lodge, and should always appear therein at the time of opening, (of which he always receives notice,) properly clothed, and in clean decent apparel, subjecting himself always to the by-laws and the general regulations. He ought to attend all meetings, whether regular or special, (when duly summoned) unless he can offer such a plea of necessity as the laws and regulations require.

All members of a lodge, who are not in arrears or under censure, have a right to vote ; but no brother can be a member of more than one lodge under the same jurisdiction.

SECTION II.

OF WORKING.

All Masons should work faithfully, at such hours appointed by the rules of the lodge, and approved by the Grand Lodge. The usual hours are from "seven o'clock

in the evening, until ten, between the 25th of March and the 25th of September; and from six until nine, between the 25th of September and the 25th of March.

The Master and Wardens shall faithfully finish all the regular work of the lodge, nor shall any brother envy another's prosperity, nor supplant him out of his work, if capable of finishing it.

All brethren shall weekly receive their wages, without murmuring; avoiding all unbecoming modes of expression, calling each other brother, or by such title as the lodge has honoured him with, and with that courtesy which should characterize Masons. It is also a duty incumbent on every brother who has the capacity, and whose leisure time will permit, to instruct the younger brethren, in order that in the course of time they may become expert workmen, that the lodge may have honour and profit thereby.

SECTION III.

OF BEHAVIOUR IN THE LODGE WHILE OPEN.

While the Lodge is open for work, Masons must hold no private conversations or be assembled in committees, without leave from the master, nor converse of any thing foreign or impertinent to the work in hand, nor interrupt the Master or Wardens, or any brother addressing himself to the chair; nor act ludicrously while the Lodge is engaged in what is serious and solemn; every brother shall pay due reverence to the Master and Wardens, and all the brethren.

Every brother found guilty of a fault, after due and impartial trial, shall stand to the award of the Lodge; from which he has a right to an appeal to the Grand Lodge, whose decision shall be final and compulsory.

No private piques, or quarrels about nations, families,

religions or politics, must be brought within the doors of the Lodge, as being directly contrary to the rules laid down. Masons ought to reflect, that all men being created by the Great Architect of the Universe, are members of the great human family ; a firm belief in the existence of one Supreme Being, before whom we shall all, at some future day, have to account for our actions in this sublunary world, and receive the just rewards and punishments of our actions ; this being the universally acknowledged religion, we ought to know no distinctions of particular religious sects, but to reflect that we are bound to live upon the square with each other, following the footsteps of our predecessors in cultivating peace, harmony, and good fellowship, without distinction of sect or political party.

SECTION IV.

OF BEHAVIOUR AFTER THE LODGE IS CLOSED.

When the Lodge is closed, and the labours are finished, the brethren, before they depart to their respective homes to rest, may enjoy themselves with innocent mirth, enlivened and exalted with their own peculiar ceremonies and songs, but avoiding all excess or compulsion, either in eating or drinking ; considering each other, in the hours of labour as well as festivity, as always free ; and, therefore, no brother is to be hindered from going home when he pleases, for although after Lodge hours Masons are as other men, yet, if they should fall into excess, the blame (though unjustly) *may be cast upon the fraternity, by the ignorant and those who seek opportunities to vent their hatred and malice against the existence of the society.*

CHAPTER IV.

CONCERNING THE BEHAVIOUR OF MASONS IN THEIR
PRIVATE CHARACTER.

SECTION I.

WHEN A NUMBER OF BRETHERN HAPPEN TO MEET, WITHOUT
ANY STRANGERS AMONG THEM, AND NOT IN A FORMAL LODGE.

IN such a case, you are to salute each other in a courteous manner, as you are or may be instructed in the Lodge; calling each other brother, and freely communicating hints of knowledge, but without disclosing secrets, unless to those who have long given proof of their taciturnity and honour; taking care, in all your actions and conversations, that you are neither overseen nor overheard by strangers. In such friendly intercourse, no brother shall derogate from the respect due to another were he not a Mason. For though all Masons, as brothers, are upon the level, yet Masonry (as I have remarked in a former section) divests no man of the honours due to him before, or that may become due after, he was made a Mason. On the contrary, it increases his respect, teaching us to add to all his honours those which, as Masons, we cheerfully pay to an eminent brother; distinguishing him above all his rank and station, and serving him readily according to our ability.

SECTION II.

WHEN IN THE PRESENCE OF STRANGERS, WHO ARE NOT MASONS.

Before those who are not Masons, you cannot be too cautious of your words, carriage and motions; so that the most penetrating stranger shall not be able to discover what is

not proper to be intimated. The impertinent and ensnaring questions, or ignorant and idle discourse, of those who seek to pry into the secrets and mysteries committed to your charge, must be prudently answered and managed, or the discourse widely diverted to another subject, as discretion or duty shall direct.

SECTION III.

WHEN AT HOME AND IN YOUR NEIGHBOURHOOD.

Masons ought to be moral men, and fully qualified, as is required in the foregoing sections. Consequently, they should be good husbands, good parents, good sons, and good neighbours; not staying too long from home, avoiding all excess injurious to themselves or families, and wise as to all affairs, both of their own household and of the Lodge, for reasons best known to themselves.

SECTION IV.

OF BEHAVIOUR TOWARDS A FOREIGN BROTHER OR STRANGER

You are cautiously to examine a stranger, or foreign brother, as prudence and the rules of the craft direct, in order not to be imposed upon by a pretender; and if you discover any one to be such, you are to reject him with scorn and shame,* taking care to give him no hints. But such as are found to be true and faithful, you are to respect as brethren, relieving them, if in want, to your utmost

* This injunction may seem uncharitable, but when it is considered that the secrets of Masonry are open to all men of probity and honour, well recommended, an illegal intruder, who could wish to obtain that to which he has no claim, and to deprive the public charity of a small pittance at his admission, deserves no better treatment.

power, without injuring the wants of those who have a prior claim on your beneficence, directing them where to find relief, and employing them if you can, or else recommending them to obtain employment, in preference to those who are not Masons.*

SECTION V.

OF BEHAVIOUR TOWARDS A BROTHER, WHETHER PRESENT OR ABSENT.

Free and accepted Masons have ever been charged to avoid all manner of slandering and backbiting of all true and faithful brethren, with all malice and unjust resentment, or talking disrespectfully of a brother's person or performance. Nor must they suffer any others to spread unjust reproaches or calumnies against a brother in his absence. nor to injure him in his fortune, occupation or character; but they shall defend such a brother, and give him notice of any danger or injury wherewith he may be threatened, to enable him to escape the same, as far as is consistent with honour, prudence, the safety of religion, morality and the laws of the country; but no farther.

SECTION VI.

CONCERNING DIFFERENCES AND LAWSUITS, IF ANY SUCH SHOULD UNHAPPILY ARISE AMONG BRETHREN.

If a brother do you injury, or if you have any difference with him about any worldly or temporal business or interest,

* On this principle, unfortunate captives in war, and sojourners accidentally cast on a distant shore, are particular objects of attention, and seldom fail to experience indulgence from Masons; and, what is very remarkable, there has not been one instance of a breach of fidelity or ingratitude where that indulgence has been extended.

apply first to your own or his Lodge, to have the matter in dispute adjusted by the brethren. And if either party is not satisfied with the decision of the Lodge, an appeal may be carried to the Grand Lodge; and it is recommended never to enter into a lawsuit, unless the matter has been previously submitted to your Masonic brethren. In case it is a matter which wholly concerns Masonry, lawsuits are to be entirely avoided, and the good advice of prudent brethren is to be followed, as they are the best referees of such differences.

But where references are either impracticable or unsuccessful, and courts of law or equity must at last decide, the general rules of the order must still be followed; avoiding all wrath, malice, rancour, and personal ill will in carrying on the suit with a brother; neither saying nor doing any thing to hinder the continuance of that *brotherly love* and *friendship* which are the glory and cement of our ancient and honourable fraternity.

Thus shall we show to all the world the benign influence of Masonry, as wise, true, and faithful brethren before us, have done from the beginning of time.

These regulations, and many others which shall be given to you (in a way that cannot be written,) you are strictly and conscientiously to follow; and that they may be the better observed, they should often be perused by every intelligent brother; and at the discretion of the Master, (whenever time will permit,) be read, for the information and instruction of every brother in a Lodge.

CHAPTER V.

OF GRAND LODGES IN GENERAL.

A Grand Lodge consists of the Masters and Wardens, and all Pastmasters* of the regular lodges within its jurisdiction, with the following officers: The Grand Master, Deputy Grand Master, Grand Wardens, Deacons, Treasurer, Secretary, Grand Pursuivant, Marshal, Sword Bearer, Chaplain, and other necessary officers, as will be explained in its proper place, all of whom must be Master Masons.

No officers of any new lodge are acknowledged as members of the Grand Lodge, until such new lodge is first regularly constituted, and registered in accordance with the established rules.

All Past Grand Masters, are considered as members of, and admitted to vote in, the Grand Lodge.

It is customary for all members attending the Grand Lodge, to wear the jewels they are entitled to in their subordinate lodges, and take such seats as custom has established.

All brethren, of the degree of a Master Mason, are permitted to be present at the meetings of the Grand Lodge, upon motion, or leave asked and given; but such brother, thus admitted, shall have no vote, nor be allowed to speak to any question, without leave, or unless desired to give his opinion.

The Grand Lodge meets usually four times a year, at stated periods, or at such other times as the Grand Master thinks it necessary.

All matters in the Grand Lodge are determined by a majority of votes, each member having one vote; the

* So long only as they continue members of a subordinate lodge.

Grand Master, on an equality of votes, has the right of the casting vote.

The business of the Grand Lodge, whether at quarterly communications or other meetings, is to receive the reports of the various committees, and seriously to consider the same; all expenditures must originate in that body by appropriations; transact and settle all matters that concern the prosperity of the fraternity in general; also, at stated periods, reports from all the lodges under its jurisdiction, with the number of admissions, rejections, deaths, resignations, and expulsions, which have taken place since the last yearly meetings. It also takes cognizance of all appeals, from brethren of subordinate lodges, who have been unable to heal their differences, and which are here referred to a proper committee, to be by them mutually heard, considered, and reported upon at the next ensuing meeting, or sooner, if necessity require despatch.

The Grand Master, by virtue of his office, has full power and authority to confer the degrees of Masonry on any one in his presence, in the Grand Lodge, or in whatever other place he thinks proper: provided he is accompanied by the Grand Secretary, who in such case must make a minute of the proceedings in the minute book of the Grand Lodge;* but no individual can be made a Mason without first being proposed and submitted to the established rules of the subordinate lodges, unless by a dispensation from the proper authorities.

The Grand Lodge, at their meetings, shall consider the most prudent and effectual means of collecting and managing the funds, which cannot be disbursed except on vouchers, signed by the Grand Master, and countersigned by the Secretary.

* This, however, does not admit him as a member of any particular lodge, unless he has been regularly balloted for

SECTION II.

OF THE ELECTION OF THE GRAND MASTER.

The Grand Lodge must meet in some convenient place in order to elect new or re-appoint old officers, and such election or re-appointment shall be made in such season that the Grand Lodge may be completely organised, and duly prepared for the celebration of the Annual Feast in June, and other important business of the season.

The election shall be made either by holding up of hands or by ballot, as may be agreed by the majority, on motion made and seconded for that purpose; provided always, that the brother recommended by the Grand Master in office, as his successor, be the first voted for, either by holding up of hands or by ballot, and if he is not chosen, the other candidates in the order they were proposed, until one has the majority of voices or ballots. When the election is thus made, he is to be proclaimed, installed, and saluted, if present; but if not present, a day is to be appointed for this ceremony.

The ceremony of installing the new Grand Master, is to be conducted by the last Grand Master; but he may, nevertheless, order any brother well skilled in the ceremony to assist him, or to act as his Deputy on the occasion. In case the new Grand Master, when nominated or chosen, cannot attend at the time appointed for his installation, he may be installed by proxy, on signifying his acceptance of the office; but such proxy must be either the last, or a former Grand Master, or else a very reputable Past Master.

SECTION III.

OF THE ELECTION OR APPOINTMENT OF THE DEPUTY G. M.

The last Grand Master thus continued or a new Grand Master thus appointed and installed, hath an inherent

right to nominate and appoint the Deputy Grand Master ; because, as the Grand Master cannot be supposed to be able to give his attendance on every emergency, it hath been always judged necessary, not only to allow him a Deputy, but that such Deputy should be a person in whom he can perfectly confide, and with whom he can have full harmony.

SECTION IV.

OF THE GRAND WARDENS.

The Grand Lodge has the right of electing the Grand Wardens, and any member has the right to propose one or both the candidates, either the old Wardens, or new ones ; and the two persons who have the majority of votes or ballots, are declared duly elected.

SECTION V.

OF THE GRAND SECRETARY.

The office of Grand Secretary hath become of great importance in the Grand Lodge. All the transactions of the lodge are to be drawn into form, and duly recorded by him. All petitions, applications, and appeals, are to pass through his hands. No warrant, certificate or instrument of writing from the Grand Lodge, is authentic without his attestation and signature, and his affixing the Grand Seal as the laws require. The general correspondence with lodges and brethren over the whole world, is to be managed by him, agreeably to the voice of the Grand Lodge, and directions of the Grand Master or his Deputy, whom he must, therefore, be always ready to attend, with the books of the lodge, in order to give all necessary information concerning the general state of

matters, and what is proper to be done upon any emergency.

For these reasons, at every annual election or appointment of Grand officers, the nomination or appointment of the Grand Secretary has been considered as the right of the Grand Master, being properly his amanuensis, and an officer as necessary to him as his Deputy. But in America, Grand Masters not being tenacious of prerogative, have relinquished this privilege, and the Grand Secretary is chosen by nomination and vote of the Grand Lodge.

The Grand Secretary by virtue of his office, is a member of the Grand Lodge, and may sit and vote accordingly.

The Grand Secretary may have an assistant with the consent of the Grand Lodge: but he will not be considered as a member, nor admitted to vote.

SECTION VI.

OF THE ELECTION AND OFFICE OF THE GRAND TREASURER.

The Grand Treasurer is elected by the body of the Grand Lodge, in the same manner as the Grand Wardens; he being considered as an officer peculiarly responsible to all the members in due form assembled, as having the charge of their common stock and property. To him is committed the care of all the money raised for the general charity, and other uses of the Grand Lodge; an account of which he is regularly to enter in a book, with the respective uses for which the several sums are intended. He is likewise to pay out, or expend the same upon such orders, signed as the rules of the Grand Lodge in this respect shall allow to be valid.

The Grand Treasurer, by virtue of his office, is a member of the Grand Lodge. He shall always be present in

the Lodge, and ready to attend the Grand Master, and other Grand officers, with his books for inspection when required and likewise any committee that may be appointed for adjusting and examining his accounts.

SECTION VII.

OF THE GRAND TYLER, AND GRAND PURSUIVANT.

These officers of the Grand Lodge must be Master Masons, but none of them are members of the Grand Lodge.

The Tyler's duty is to attend at the door, to see that none but members enter into the Lodge.

The business of the Pursuivant is to stand at the inward door of the Grand Lodge, and to report the names and titles of all that want admittance, as given to him by the Tyler. He is also to go upon messages and perform other services known in the Lodge.

The Grand Deacons, whose duty is well known in the Grand Lodge, as particular assistants of the Grand Master, and Senior Warden, in conducting the business of the Lodge, are always members of the same; and may be either nominated occasionally on every Lodge-night, or appointed annually.

SECTION VIII.

GENERAL RULES FOR CONDUCTING THE BUSINESS OF THE GRAND LODGE, IN CASE OF THE ABSENCE OF ANY OF THE GRAND OFFICERS.

If the Grand Master is absent, at any meeting of the Grand Lodge, stated or occasional, the Deputy is to supply his place.

If the Deputy be likewise absent, the Senior Grand Warden takes the chair, and in his absence the Junior Grand-Warden. All Grand officers, present and past,

take place of every Master of a Lodge, and the present Grand officers take place of all Past Grand officers. Nevertheless, any of them may resign their privilege, to do honour to an eminent brother and Past Master, whom the lodge may be willing to place in the chair on any particular occasion.

If the Grand officers are not present at any Grand Lodge duly summoned, the Master of the Senior Private Lodge who may be present, is to take the chair, although there may be Masters of Lodges present, who are older Masons.

But to prevent disputes, the Grand Master, when he finds he must be necessarily absent from any Grand Lodge, usually gives a special commission, under his hand and seal of office, countersigned by the Grand Secretary, to the Senior Grand Warden, or in his absence to the Junior, or in case of absence of both, to any other Grand officer, or particular Master of a Lodge, past or present, to supply his place, if the Deputy Grand Master be necessarily absent.

But if there be no special commission, the general rule is, that the Junior Grand Warden supplies the place of the Senior in his absence; and if both are absent, the oldest former Grand Wardens take place immediately, and act as Grand Wardens, *pro tempore*, unless they resign their privilege.

When neither the Grand Wardens of the present, nor of any former year are in company, the Grand Master or he that legally presides in his stead, calls forth whom he pleases to act as Deputy Grand Master and Grand Wardens, although the preference is generally given to the Master or Past Master of the oldest lodge present. The presiding Grand officer has the further privilege of appointing a Secretary or any other Grand officer, if neither the stated officers, nor the Deputies of such of them as have a right to nominate a Deputy, be present.

In case of the death of a Grand Master, the same order of succession and precedence takes place, as is above set forth, until a new Grand Master is duly chosen and installed.

Old Grand officers may be again chosen officers of private Lodges, and this does not deprive them of any of the privileges to which, as old Grand officers, they are entitled in the Grand Lodge; only, an old Grand officer, being the officer of a Private Lodge, must depute a Past officer of his particular Lodge to act for him in the Grand Lodge, when he ascends to his former rank in the same.

SECTION IX.

OF GRAND VISITATIONS, COMMUNICATIONS, ANNUAL FEASTS, &c

The Grand Master with his Deputy, the Grand Wardens, and Grand Secretary, shall if possible annually, go at least once round, and visit all the lodges under his jurisdiction: or, when this laudable duty becomes impracticable, from the extent of his jurisdiction and large number of lodges, he shall, as often as necessary, and if possible annually, appoint visitors, of different districts, composed of his Grand officers, and such other assistants as he may think proper, who shall make faithful report of their proceedings to the Grand Lodge, according to the instructions given them.

When both the Grand Masters are absent, the Senior or Junior Grand Warden may preside as Deputy in visiting lodges, or in constituting any new lodge.

The brethren of all the regular lodges, in the same general jurisdiction and Grand communication, shall meet in some convenient place on St. John's day to celebrate their festival; either in their own or any other regular

lodge, as they shall judge most convenient. And any brethren who are found true and faithful members of the ancient craft, may be admitted, but only those who are members of the Grand Lodge must be present during the installation of the Grand officers.

ENTERED APPRENTICE.

THE first lecture in Masonry is divided into three Sections, and each Section in several clauses. Virtue is painted in the most beautiful colours, and the duties of morality properly inculcated. In it we are taught various useful lessons, to prepare the mind for a regular advancement in the principles of Philanthropy. They are imprinted on the memory by lively and sensible hieroglyphical figures, which are here explained and which have a moral tendency, and inculcate the practice of virtue.

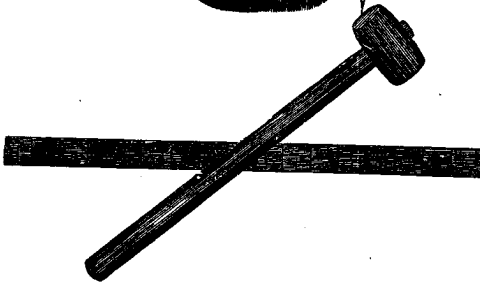
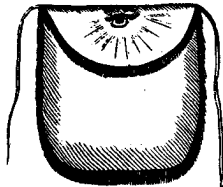
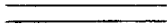
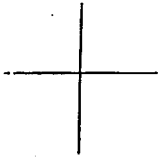
SECTION I.

The first Section consists of general heads, and is suited to all capacities. It ought to be studied by all who desire to rank as a Mason. It consists of useful rules, which, though short and simple, carry weight with them. Independent of communicating valuable knowledge, they qualify us to try and examine the rights of others to our privileges, while they prove ourselves. It also properly explains the mode of initiation in our noble order.

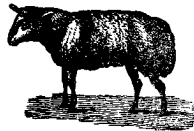
Towards the close of the section is explained that peculiar ensign of Masonry, the *lamb-skin*, or *white leather apron*, which is an emblem of innocence, and the badge of a Mason; more ancient than the golden fleece or Roman Eagle; more honourable than the star and garter, or any other order that could be conferred upon the candidate at that or any future period, by king, prince, potentate, or any other person, except he be a Mason; and which every one

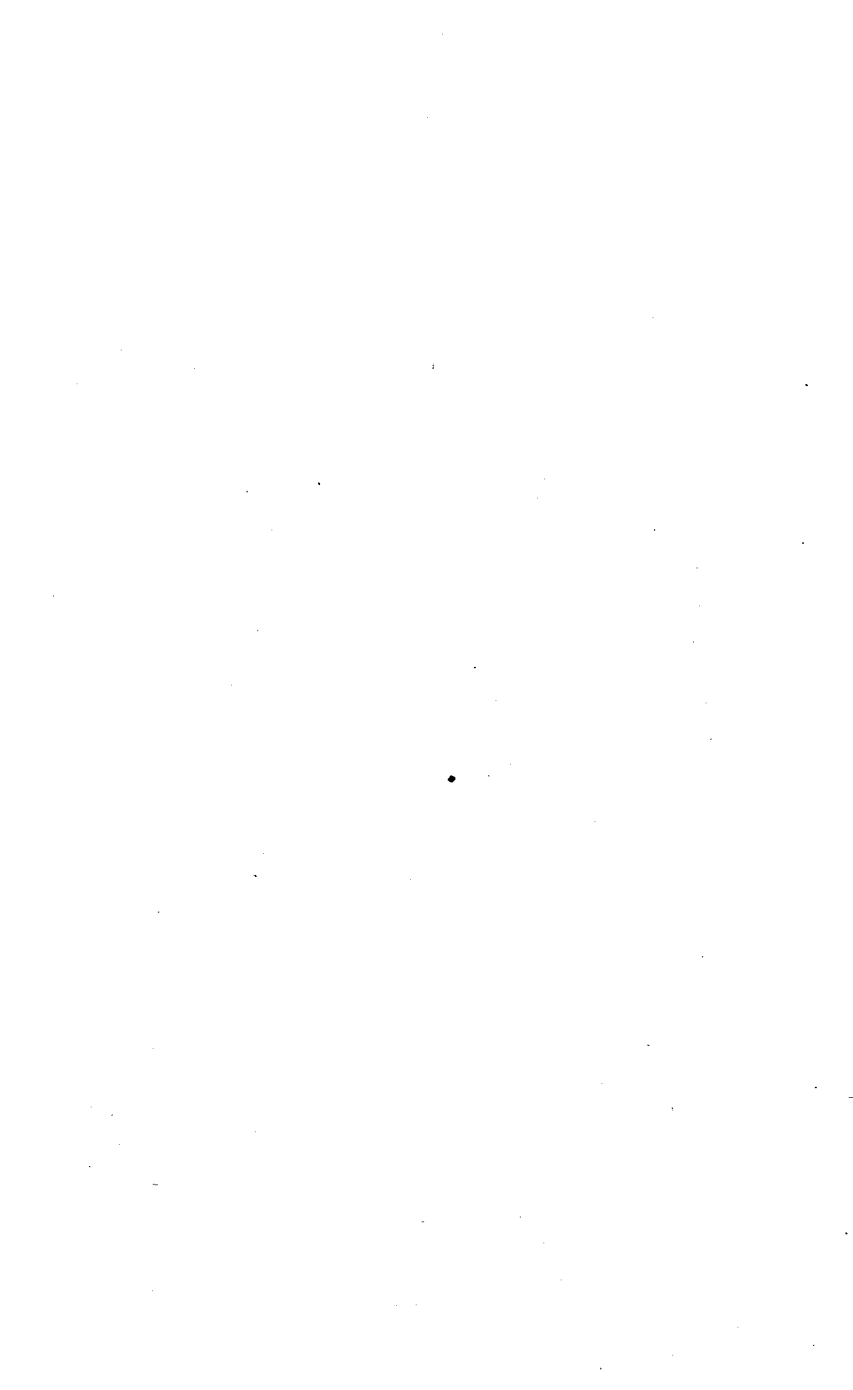
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Section First.



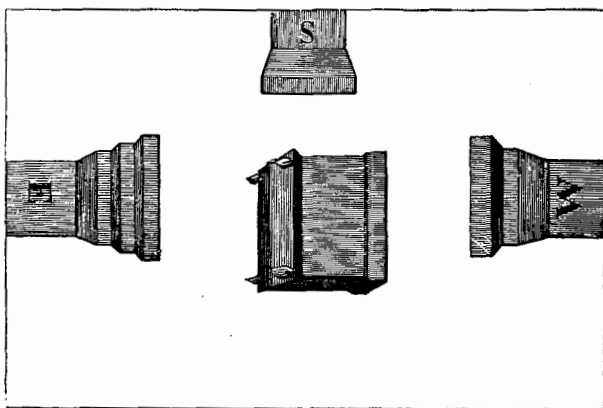
Section Second.





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Section Third.



ought to wear with pleasure to himself, and honour to the fraternity.

This section closes with an explanation of the working tools, which are, the *twenty-four inch guage*, and the *common gavel*.

The *twenty-four inch guage* is an instrument used by operative masons to measure and lay out their work; but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God, and a distressed worthy brother; eight for our usual vocations; and eight for refreshment and sleep.

The *common gavel* is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

SECTION II.

The second section rationally accounts for the ceremony of initiating a candidate into our ancient institution.

THE BADGE OF A MASON.

Every candidate, at his initiation, is presented with a *lamb-skin* or *white* leather apron*.

* Masons, as one of their first principles, profess innocence; they put on white apparel, as an emblem of that character, which bespeaks purity

The *lamb* has, in all ages, been deemed an emblem of *innocence*; the lamb-skin is therefore to remind him of that purity of life and conduct, which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the universe presides.

SECTION III.

The third section explains the nature and principles of our Constitution. Here also we receive instructions relative to the *form, supports, covering, furniture, ornaments, lights, and jewels* of the lodge; how it should be *situated*, and to whom *dedicated*.

From east to west, and between north and south, Free Masonry extends; and in every clime are Masons to be found.

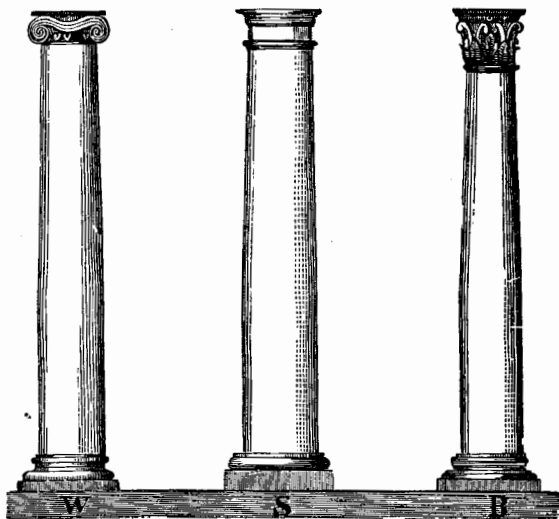
Our institution is said to be supported by *Wisdom, Strength, and Beauty*; because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn, all great and important undertakings.

Its *covering* is no less than a clouded canopy, or a starry-decked Heaven, where all good Masons hope at last to arrive, by the aid of the theological ladder, which Jacob, in his vision, saw ascending from earth to heaven; the three *principal rounds* of which are denominated *Faith, Hope, and Charity*; and which admonish us to have faith in God, hope in mortality, and charity to all mankind.

of soul, guiltlessness, and being harmless. The apron with which we are clothed, indicates a disposition of innocence, and belies not the wearer's heart. Let the ignorant deride and scoff on; superior to the ridicule and malice of the wicked, we will enfold ourselves in the garb of our own virtue, and safe in self-approving conscience, stand unmoved amidst the persecutions of adversity.

To be a true Mason, is to possess this principle: or the apparel which he wears is an infamy to the apostate, and only shows him forth to shame and contempt.

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The greatest of these is *Charity*; for our Faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave, through the boundless realms of eternity.

Every well-governed lodge is furnished with the *Holy Bible*, the *Square*, and the *Compasses*.

The Holy Bible is dedicated to God; the Square, to the Master; and the Compasses, to the Craft.

As more immediate guides for a Free Mason, the lodge is furnished with unerring rules, whereby he shall form his conduct. The book of the law is laid before him, that he may not say, through ignorance he erred; whatever the great Architect of the world hath dictated to mankind, as the mode in which he would be served, and the path in which to tread is to obtain his approbation; whatever precepts he hath administered, and with whatever laws he hath inspired the sages of old, the same are faithfully comprised in the book of the law of Masonry. That book reveals the duties which the great master of all exacts from us; open to every eye, comprehensible to every mind; then who shall say among us that he knoweth not the acceptable service?

The Bible is dedicated to God, because it is the inestimable gift of God to man; the square to the master, because it is the proper Masonic emblem of his office; and the compasses to the craft, because, by a due attention to their use, they are taught to circumscribe their desires, and keep their passions within due bounds.

The *Ornaments* of a Lodge are the *Mosaic pavement*, the *indented tessel*, and the *blazing star*. The *Mosaic pavement* is a representation of the ground floor of King Solomon's temple; the *indented tessel*, that beautiful tessellated border, or skirting, which surrounded it; and the *blazing star* in the centre, is commemorative of that Providence which continually surveys our actions.

The *Mosaic pavement* is emblematic of human life. A

the steps of man are trod in the various and uncertain incidents of life; as our days are chequered with a strange contrariety of events, and our passage through this existence, though sometimes attended with prosperous circumstances, is often beset by a multitude of evils; hence is the lodge furnished with Mosaic work, to remind us of the precariousness of our state on earth; to-day, our feet tread in prosperity; to-morrow, we totter on the uneven paths of weakness, temptation, and adversity. Whilst this emblem is before us, we are instructed to boast of nothing; to have compassion, and give aid to those who are in adversity; to walk uprightly, and with humility; for such is this existence, that there is no station in which pride can be stably founded—all men in birth and in the grave are on a level. Whilst we tread on this Mosaic work, let our ideas return to the original which it copies; and let every Mason act as the dictates of reason prompt him, to live in brotherly love. The *beautiful border* which surrounds this pavement, is emblematic of those manifold blessings and comforts which surround us, and which we hope to enjoy by a faithful reliance on Divine Providence, which is hieroglyphically represented by the *blazing star* in the centre.

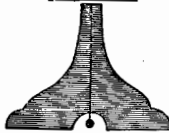
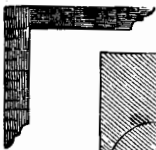
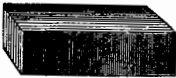
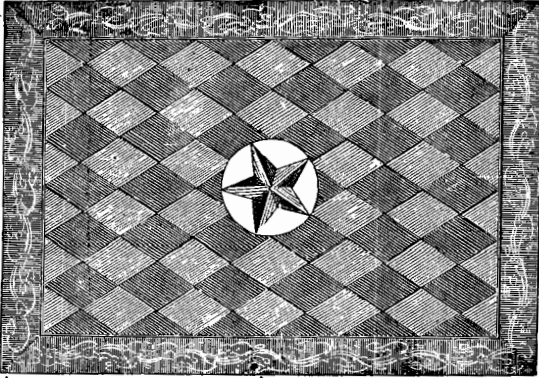
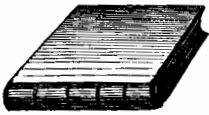
The *moveable* and *immoveable* Jewels also claim our attention in this section.

The *rough ashler* is a stone as taken from the quarry in its rude and natural state.

The *perfect ashler* is a stone made ready by the hands of the workmen, to be adjusted by the working tools of the fellow craft. The *trestle board* is for the master workman to draw his designs upon.

By the *rough ashler*, we are reminded of our rude and imperfect state by nature; by the *perfect ashler*, that state of perfection at which we hope to arrive by a virtuous education, our own endeavours, and the blessing of God; and by the *trestle board*, we are also reminded, that as the ope

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rative workman erects his temporal building agreeably to the rules and designs laid down by the master on his trestle board, so should we, both operative and speculative, endeavour to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the universe. in the great Book of nature and revelation, which is our spiritual, moral, and Masonic trestle-board.

Lodges were anciently dedicated to King Solomon, as it is said he was the first Most Excellent Grand Master: Yet Masons professing Christianity dedicate theirs to Saint John the Baptist, and Saint John the Evangelist, who were two eminent Christian patrons of Masonry; and since their time, there is represented, in every regular and well-governed lodge, a certain *point within a circle*,* embordered by two perpendicular parallel *lines*, representing St. John the Baptist and St. John the Evangelist; and upon the top rests the Holy Scriptures. In going round this circle, we necessarily touch upon these two lines, as well as the Holy Scriptures; and while a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err.

OF BROTHERLY LOVE.

By the exercise of brotherly love, we are taught to regard the whole human species as one family; the high and low, the rich and poor; who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle, masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

* This point represents an individual brother, the circle is the boundary line, beyond which he is never to suffer his prejudices or passions to betray him

OF RELIEF.

To relieve the distressed, is a duty incumbent on all men ; but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathise with their misfortunes ; to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships and establish our connexions.

OF TRUTH.

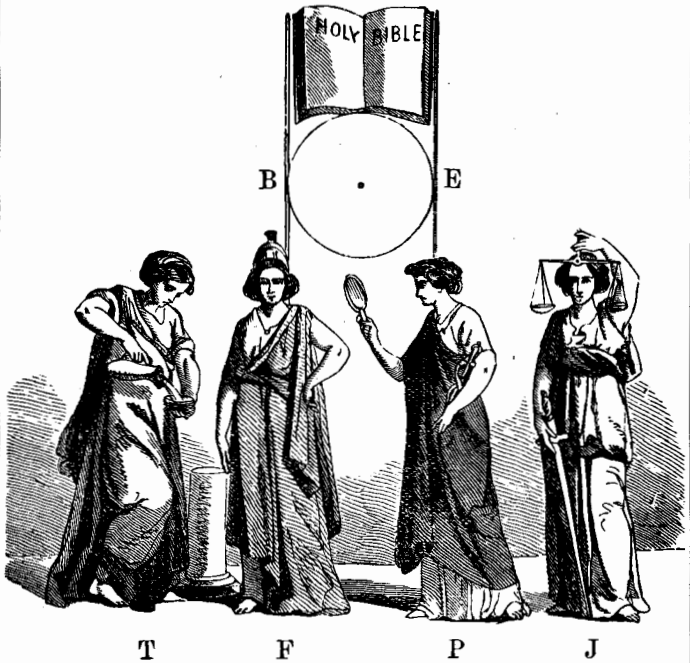
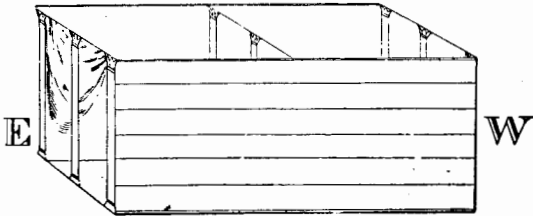
Truth is a divine attribute, and the fountain of every virtue. To be good and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavour to regulate our conduct : hence, while influenced by this principle, hypocrisy and deceit are unknown among us ; sincerity and plain dealing distinguish us ; and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

An Explanation of the four Cardinal Virtues : which are Temperance, Fortitude, Prudence, and Justice.

OF TEMPERANCE.

Temperance is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason ; as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets, which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons. * * * *

Entered Apprentice Degree.



ENTERED APPRENTICE.

OF FORTITUDE.

Fortitude is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice; and, like the former, should be deeply impressed upon the mind of every Mason, as a safe-guard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets, with which he has been so solemnly intrusted, and which were emblematically represented upon his first admission into the lodge. * * * *

OF PRUDENCE.

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine, on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the lodge, but also when abroad in the world. It should be particularly attended to, in all strange and mixed companies, never to let fall the least sign, token, or word, whereby the secrets of Masonry might be unlawfully obtained. * * * *

OF JUSTICE.

Justice is that standard or boundary of right, which enables us to render to every man his just due without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and as justice in a great measure constitutes the real good man, so should it be the invariable practice of

every Mason, never to deviate from the minutest principles thereof. * * * *

The illustration of these virtues is accompanied with some general observations peculiar to Masons. Due veneration is also paid to our ancient patrons.

Such is the arrangement of the different sections in the first lecture ; and comprehends the whole of the first degree. The whole is a regular system of morality, conceived in a strain of interesting allegory, which must unfold its beauties to the candid and industrious inquirer.

CHARGE AT INITIATION INTO THE FIRST DEGREE

BROTHER,

As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honourable order ; ancient, as having subsisted from time immemorial ; and honourable, as tending, in every particular, so to render all men, who will be conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation ; nor were ever more excellent rules and useful maxims laid down, than are inculcated in the several Masonic lectures. The greatest and best of men, in all ages, have been encouragers and promoters of the art ; and have never deemed it derogatory to their dignity, to level themselves with the fraternity, extend their privileges, and patronize their assemblies. There are three great duties, which, as a Mason, you are charged to inculcate—to God, your neighbour, and yourself. To God, in never mentioning his name, but with that reverential awe which is due from a creature to his Creator ; to implore his aid in all your laudable undertakings, and to esteem him as the chief good :—to your neighbour, in acting upon the square, and doing unto him as you wish he should do unto you :—and to yourself, in avoiding all irre-

gularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties, will insure public and private esteem.

In the state, you are to be a quiet and peaceable subject, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanour, be particularly careful to avoid censure or reproach.

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations; for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it. At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give, as you will be ready to receive, instruction.

Finally, keep sacred and inviolable the mysteries of the order; as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him, unless you are convinced he will conform to our rules; that the honour, glory, and reputation of the institution may be finally established, and the world at large convinced of its good effects.

The following beautiful explanations of the working tools will no doubt be duly appreciated by every Mason. They are from the pen of the R. W. Brother *Dalcho*:

As the various tools and instruments, which we use in

the lodge, are all emblematical of the conduct which Free Masons should pursue in their intercourse with society, I shall, therefore, endeavour to explain to you such of them as we most frequently use.

In a lodge of Masonry, the first object which deserves attention, is the Mosaic floor upon which we tread. It is intended to convey to our minds, the vicissitudes of human affairs, checkered with a strange contrariety of events. To-day, elevated with the smiles of prosperity: to-morrow, depressed by the frowns of misfortune. The precariousness of our situation, in this world, should teach us humility, to walk uprightly and firmly upon the broad basis of virtue and religion, and to give assistance to our unfortunate fellow creatures who are in distress; lest on some capricious turn of fortune's wheel, we may become dependants on those who before looked up to us as their benefactors.

The two emblematical pillars, erected in front of the porch of the temple, independent of the beauty which they added to the building, conveyed to the minds of those who entered, a knowledge of the attributes of that Being to whom it was dedicated. The literal translation of the name of the left pillar is, "in thee is strength;" and that of the right, "it shall be established," which, as a learned author observes, may very naturally be transposed in this manner—"O Lord, thou art mighty, and thy power is established from everlasting to everlasting." The name of one of the pillars, as relating to a person, may give a different translation, which may be pointed out on some other occasion.

The next object which demands attention, is the holy bible, with the square and compasses. As these instruments remind us to keep our actions within the bounds of propriety, and to square them with all mankind, the sacred volume on which they lie, contains the unerring guide for our conduct through life, as it relates to our worship of the

Supreme Master of the world, and our conduct to each other. For these reasons, the book of the divine law is never closed: "it is open to every eye, and comprehensible to every mind."

The blazing star is the emblem of prudence, which is one of the emanations of the Deity, agreeably to the system of Basilides. It points out to Free Masons the path which leads to happiness, and is the sure source of self-approbation. It enlightens us through the dark and rugged paths of life, and enables us to shun the many obstacles which would impede our progress and embitter our journey with pain.

The three great luminaries allude to the three Masonic degrees, and at the same time are emblematical of that effulgence which should illuminate the mind of a Free Mason, and which he can alone receive from a perfect understanding of the principles of the order. The white apron and gloves are also emblematical. They are not worn merely as insignia of the order, but as badges of that innate innocence, and purity of soul, which Free Masons should always possess; and, in this point of view, they are more honorable distinctions than any order of knighthood which can be conferred. On being invested with these badges of innocence and humility, a Free Mason should firmly resolve to support that purity and integrity of heart, of which he outwardly wears the emblems.

The rule, the square, and the compasses, are emblematical of the conduct we should pursue in society. To observe punctuality in all our engagements, faithfully and religiously to discharge those important obligations, which we owe to God, and our neighbour; to be upright in all our dealings; to hold the scale of justice in equal poise; to square our actions by the unerring rule of God's sacred word; to keep within compass and bounds with all mankind, particularly with a brother; to govern our expenses by our incomes; to

curb our sensual appetites; to keep within bounds those unruly passions which oftentimes interfere with the enjoyments of society, and degrade both the man and the Free Mason; to recal to our minds, that in the great scale of existence, the whole family of mankind are upon a level with each other, and that the only question of preference among Free Masons should be, who is most wise, who is most good? For the time will come, and none of us know how soon, when death, the great leveller of all human greatness, will rob us of our distinctions and bring us to a level with the dust.

ENTERED APPRENTICE'S SONG.

Come let us prepare,
 We brothers that are,
 Assembled on every occasion;
 Let's drink, laugh, and sing,
 Our wine has a spring,
 Here's a health to an accepted Mason.

The world is in pain,
 Our secrets to gain,
 And still let them wonder and gaze on;
 Till they're brought to the light,
 They'll ne'er know the right
 Word or sign of an accepted Mason.

'Tis this and 'tis that,
 They cannot tell what,
 Why so many great men of the nation
 Should aprons put on,
 To make themselves one,
 With a free and accepted Mason.

Great Kings, Dukes, and Lords,
 Have laid by their swords,
 Our mystery to put a good grace on;

And thought themselves fam'd,
To hear themselves named,
With a free and accepted Mason.

Antiquity's pride,
We have on our side,
Which makes men just in their station ;
There is naught but what 's good
To be understood,
By a free and accepted Mason.

We 're true and sincere,
And just to the fair,
They 'll trust us on any occasion ;
No mortal can more,
The ladies adore
Than a free and accepted Mason.

Then join hand in hand,
By each brother firm stand,
Let 's be merry and put a bright face on ;
What mortal can boast,
So noble a toast,
As a free and accepted Mason.

(Thrice repeated in due form.)

FELLOW CRAFT DEGREE.

REMARKS ON THE SECOND DEGREE.

MASONRY is a progressive science, and is divided into different classes, or degrees, for the more regular advancement in the knowledge of its mysteries. According to the progress we make, we limit or extend our inquiries; and, in proportion to our capacity, we attain to a less or greater degree of perfection.

Masonry includes within its circle almost every branch of polite learning. Under the veil of its mysteries is comprehended a regular system of science. Many of its illustrations, to the confined genius, may appear unimportant; but the man of more enlarged faculties will perceive them to be, in the highest degree, useful and interesting. To please the accomplished scholar, and ingenious artist, Masonry is wisely planned; and, in the investigation of its latent doctrines, the philosopher and mathematician may experience equal delight and satisfaction.

To exhaust the various subjects of which it treats, would transcend the powers of the brightest genius; still, however, nearer approaches to perfection may be made; and the man of wisdom will not check the progress of his abilities, though the task he attempts may at first seem insurmountable. Perseverance and application remove each difficulty as it occurs; every step he advances, new pleasures open to his view, and instruction of the noblest kind attends his researches. In the diligent pursuit of knowledge, the intellectual faculties are employed in promoting the glory of God, and the good of man.

The first degree is well calculated to enforce the duties of morality, and imprint on the memory the noblest principles which can adorn the human mind. It is therefore the best introduction to the second degree, which not only extends the same plan, but comprehends a more diffusive system of knowledge. Here, practice and theory join, in qualifying the industrious Mason to share the pleasures which an advancement in the art must necessarily afford. Listening with attention to the wise opinions of experienced craftsmen, on important subjects, he gradually familiarizes his mind to useful instruction, and is soon enabled to investigate truths of the utmost concern in the general transactions of life.

From this system proceeds a rational amusement ; while the mental powers are fully employed, the judgment is properly exercised. A spirit of emulation prevails ; and all are induced to vie, who shall most excel in promoting the valuable rules of the institution.

SECTION I.

The first section of the second degree accurately elucidates the mode of introduction* into that particular class ; and instructs the diligent craftsman how to proceed in the proper arrangement of the ceremonies used on the occasion. It qualifies him to judge of their importance, and convinces him of the necessity of strictly adhering to every established usage of the order. Here he is entrusted with particular tests, to enable him to prove his title to the privileges of this degree, while satisfactory reasons are given for their origin. Many duties, which cement in the firmest union well-informed brethren, are illustrated in this section ; and an opportunity is given to make such advances in Masonry

* Judges : ch. 12, v. 4,5,6.

as will always distinguish the abilities of those who have arrived at preferment.

The knowledge of this section is absolutely necessary for all craftsmen ; and as it recapitulates the ceremony of initiation, and contains many other important particulars, no officer or member of a lodge should be unacquainted with it.

AMOS : vii. 7, 8.

“Thus he shewed me ; and behold the Lord stood upon a wall made by a plumb line, with a plumb line in his hand. And the Lord said unto me, Amos, what seest thou ? And I said, A plumb line. Thus saith the Lord, Behold, I will set a plumb line in the midst of my people Israel : I will not again pass by them any more.”

The *plumb*, *square* and *level*, those noble and useful implements of a Fellow Craft, are here introduced and moralized, and serve as a constant admonition to the practice of virtue and morality.

The *Plumb*, is an instrument made use of by *operative* masons, to raise perpendiculars, the *square*, to square their work, and the *level*, to lay horizontals ; but we, as free and accepted Masons, are taught to make use of them for more noble and glorious purposes : the *Plumb* admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the *Square* of Virtue, and remembering that we are travelling upon the *Level* of Time, to “that undiscovered country, from whose bourne no traveller returns”

SECTION II.

The second section of this degree has recourse to the origin of the institution, and views Masonry under two denominations, operative and speculative. These are separately considered, and the principles on which both are

founded, particularly explained. Their affinity is pointed out, by allegorical figures, and typical representations. The period stipulated for rewarding merit is fixed, and the inimitable moral to which that circumstance alludes is explained; the creation of the world is described, and many particulars recited, all of which have been carefully preserved among Masons, and transmitted from one age to another, by oral tradition.

Circumstances of great importance to the fraternity are here particularized, and many traditional tenets and customs confirmed by sacred and profane record. The celestial and terrestrial globes are considered with a minute accuracy; and here the accomplished gentleman may display his talents to advantage, in the elucidation of the *Orders of Architecture*, the *Senses* of human nature, and the liberal *Arts* and *Sciences*, which are severally classed in a regular arrangement. In short, this section contains a store of valuable knowledge, founded on reason and sacred record, both entertaining and instructive.

Masonry is understood under two denominations; it is *operative*, and *speculative*.

OPERATIVE MASONRY.

By operative masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and whence will result a due proportion, and a just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from the vicissitudes and inclemencies of seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary, and beneficent purposes.

SPECULATIVE MASONRY.

By speculative masonry, we learn to subdue the **passions** act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires him with the most exalted ideas of the perfection of his divine Creator.

In six days God created the heavens and the earth, and rested upon the seventh day; the seventh, therefore our ancient brethren dedicated as a day of rest from their labours, thereby enjoying an opportunity to contemplate the glorious works of the creation, and to adore their great Creator.

The doctrine of the spheres is included in the science of astronomy, and particularly considered in this section.

The *Globes* are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other particulars.

The sphere, with the parts of the earth delineated on its surface, is called the terrestrial globe; and that with the constellations, and other heavenly bodies, the celestial globe.

Their principal use, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution, and the diurnal rotation, of the earth round its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and his

works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited.

The *Orders of Architecture* come under consideration in this section ; a brief description of them may therefore not be improper.

OF ORDER IN ARCHITECTURE.

By order in architecture, is meant a system of all the members, proportions, and ornaments of columns and pilasters ; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole.

OF ITS ANTIQUITY.

From the first formation of society, order in architecture may be traced. When the rigour of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom, is said to have given rise to the idea of the base and capital of pillars ; and, from this simple hint, originally proceed the more improved art of architecture.

The five orders are thus classed : the Tuscan, Doric, Ionic, Corinthian, and Composite.

THE TUSCAN

Is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column is seven diameters high ; and its capital, base and entablature have but few mouldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

THE DORIC,

Which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings: though the frieze is distinguished by triglyphs and metopes, and the triglyphs compose the ornaments of the frieze. The solid composition of this order, gives it a preference, in structures where strength, and a noble simplicity, are chiefly required.

The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after-times when it began to be adorned, it gained the name of Doric; for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state

THE IONIC

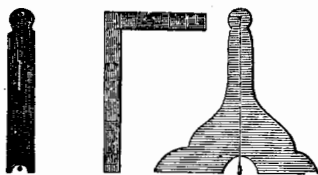
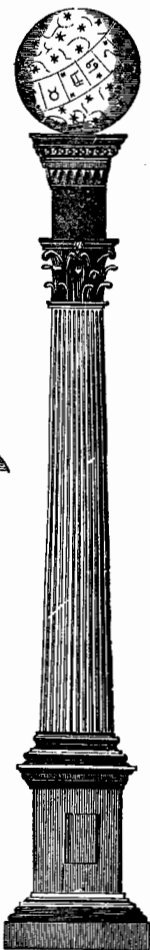
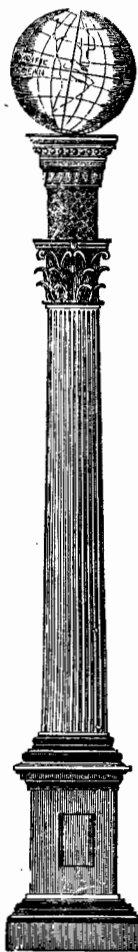
Bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornice has denticles. There is both delicacy and ingenuity displayed in this pillar; the invention of which is attributed to the Ionians, as the famous temple of Diana at Ephesus was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair; as a contrast to the Doric order, which was formed after that of a strong robust man.

THE CORINTHIAN,

The richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is

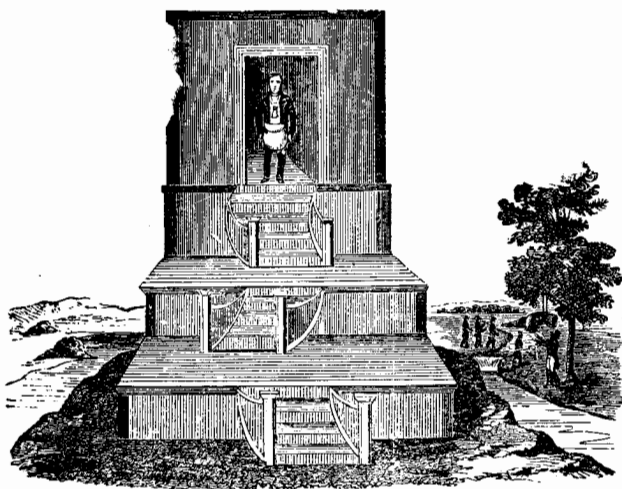
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Section First & Second.

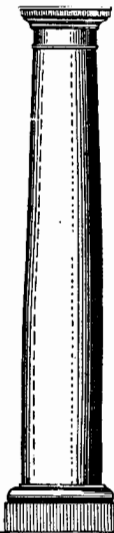


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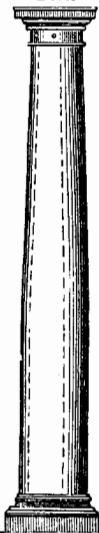
Section Second.



Tuscan



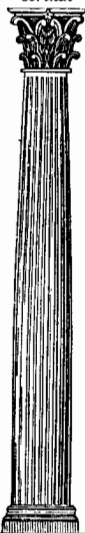
Doric



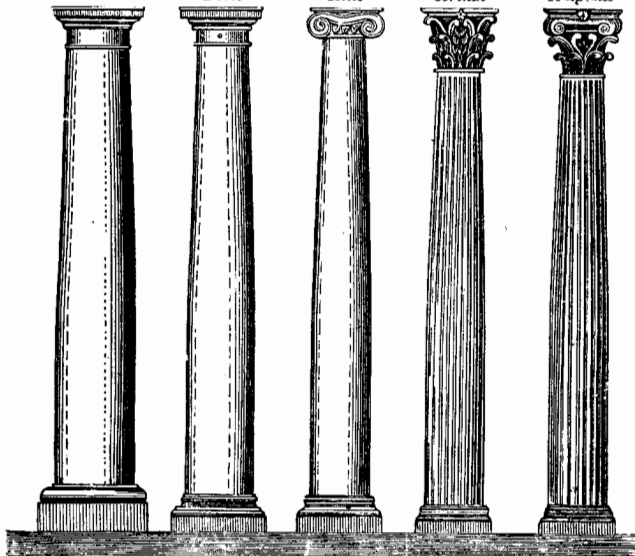
Ionic



Corinth



Composite



adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with denticles and modillions. This order is used in stately and superb structures.

It was invented at Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance. Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile placed over an acanthus root, having been left there by her nurse. As the branches grew up, they encompassed the basket, till, arriving at the tile, they met with an obstruction, and bent downwards. Callimachus, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket; the abacus, the tile; and the volute, the bending leaves.

THE COMPOSITE

Is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has the quarter-round as the Tuscan and Doric order, is ten diameters high, and its cornice has denticles, or simple modillions. This pillar is generally found in buildings where strength, elegance and beauty are displayed.

The ancient and original orders of architecture, revered by Masons, are no more than three, the *Doric*, *Ionic*, and *Corinthian*. To these, the Romans have added two, the Tuscan, which they made plainer than the Doric, and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally; the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian enriched with the Ionic. To the

Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious and distinct in architecture.

An analysis of the human faculties is next given in this section, in which the five external senses particularly claim attention.

The senses we are to consider as the gifts of nature, and though not the acquisition of our reasoning faculty, yet, in the use of them, are still subject to reason. Reason, properly employed, confirms the documents of nature, which are always true and wholesome; she distinguishes the good from the bad; rejects the last with modesty, adheres to the first with reverence. The objects of human knowledge are innumerable; the channels by which this knowledge is conveyed are few. Among these, the perception of external things by the senses, and the information we receive from human testimony, are not the least considerable; the analogy between them is obvious. In the testimony of nature given by the senses, as well as in human testimony given by information, things are signified by signs. In one as well as the other, the mind, either by original principles or by custom, passes from the sign to the conception and belief of the thing signified. The signs in the natural language, as well as the signs in our original perceptions, have the same signification in all climates and nations, and the skill of interpreting them is not acquired, but innate.

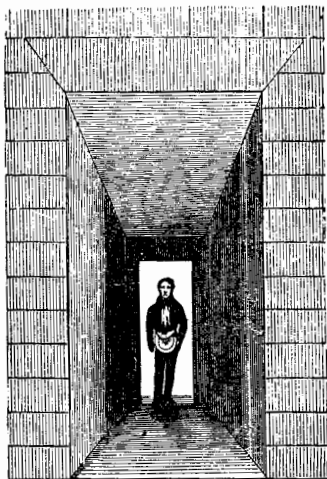
Having made these observations, we shall proceed to give a brief description of the five senses.

HEARING

Is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; while thus our reason is capable of exerting its utmost power and energy

Fellow Crafts Degree.

Section Two.



The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge by the information of others. For these purposes we are endowed with hearing, that, by a proper exertion of our rational powers, our happiness may be complete.

SEEING

Is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of nature. By this sense we find our way in the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay more; by it we perceive the tempers and dispositions, the passions and affections, of our fellow creatures, when they wish most to conceal them, so that though the tongue may be taught to lie and dissemble, the countenance will display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense, are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, sight is the noblest. The structure of the eye, and its appurtenances, evince the admirable contrivance of nature for performing all its various external and internal motions, while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of nature's work.

FEELING

Is that sense by which we distinguish the different qualities of bodies; such as heat and cold, hardness and softness,

roughness and smoothness, figure, solidity, motion, and extension.

These three senses, *hearing*, *seeing*, and *feeling*, are deemed peculiarly essential among Masons.

SMELLING

Is that sense by which we distinguish odours, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other bodies while exposed to the air, continually send forth effluvia of vast subtlety, as well in the state of life and growth, as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are smelled. Hence it is evident, that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal, through which the air continually passes in respiration.

TASTING

Enables us to make a proper distinction in the choice of our food. The organ of the sense guards the entrance of the alimentary canal, as that of smell guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they are intended by nature to distinguish wholesome food from that which is nauseous. Every thing that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, &c.

Smelling and tasting are inseparably connected, and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

The proper use of these five senses enables us to form just and accurate notions of the operations of nature; and when we reflect on the objects with which our senses are gratified, we become conscious of them, and are enabled to attend to them, till they become familiar objects of thought.

The senses, and indeed all the operations of the mind, are so difficult to understand and to analyse, that the most judicious may fail in the attempt to explain them. The mind is ultimately affected by the senses; when that is diseased, every sense loses its virtue. The fabric of the mind as well as that of the body, is curious and wonderful; the faculties of the one are adapted to their several ends with equal wisdom and no less propriety, than the organs of the other. The inconceivable wisdom of an Almighty Being is displayed in the structure of the mind, which extends its power over every branch of science; and is, therefore, a theme peculiarly worthy of attention. In the arts and sciences which have the least connexion with the mind, its faculties are still the engines which we must employ; the better we understand their nature and use, their defects and disorders, we shall apply them with the greater success. In the noblest arts, the mind is the subject upon which we operate.

Wise men agree, that there is but one way to the knowledge of nature's works—the way of observation and experiment. By our constitution we have a strong propensity to trace particular facts and observations to general rules, and to apply those rules to account for other effects, or to direct us in the production of them. This procedure of the understanding is familiar to every human creature in the common affairs of life, and is the only means by which any real discovery in philosophy can be made.

On the mind all our knowledge must depend; what, therefore, can be a more proper subject for the investigation of Masons? By anatomical dissection and observation, we

become acquainted with the body ; but it is by the anatomy of the mind alone we discover its powers and principles.

To sum up the whole of this transcendent measure of God's bounty to man, we shall add, that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present a vast and boundless field for philosophical disquisition, which far exceeds human inquiry, and are peculiar mysteries known only to nature, and to nature's God, to whom we and all are indebted for creation, preservation, and every blessing we enjoy.

The seven liberal arts and sciences are next illustrated in this section, it may not therefore be improper to insert here a short explanation of them.

GRAMMAR.

Grammar teaches the proper arrangement of words according to the idiom or dialect of any particular people, and that excellency of pronunciation, which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.

RHETORIC.

Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force and elegance ; wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat and exhort, to admonish or applaud.

LOGIC.

Logic teaches us to guide our reason discretionally in the general knowledge of things, and direct our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain pre-

mises laid down, admitted, or granted; and in it are employed, the faculties of conceiving, judging, reasoning, and disposing; all of which are naturally led on from one graduation to another, till the point in question is finally determined.

ARITHMETIC.

Arithmetic teaches the powers and properties of numbers, which is variously affected, by letters, tables, figures, and instruments. By this art, reasons and demonstrations are given for finding out any certain number, whose relation or affinity to another is already known or discovered.

GEOMETRY.

Geometry treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered, from a *point* to a *line*, from a line to a *superficies*, and from a superficies to a *solid*.*

By this science, the architect is enabled to construct his plans and execute his designs; the general to arrange his soldiers; the engineer to mark out ground for encampments; the geographer to give us the dimensions of the world; and all things therein contained, to delineate the extent of seas, and specify the divisions of empires, kingdoms and provinces; by it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, geometry is the foundation of architecture, and the root of the mathematics.

* A *point* is a dimensionless figure, or an indivisible part of space. A *line* is a point continued, and a figure of one capacity, namely, length. A *superficies* is a figure of two dimensions, namely, length and breadth. A *solid* is a figure of three dimensions, namely, length, breadth, and thickness.

MUSIC.

Music teaches the art of forming concords, so as to compose delightful harmony, by a mathematical and proportional arrangement of acute, grave, and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones, and the intervals of sound. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

ASTRONOMY.

Astronomy is that divine art, by which we are taught to read the wisdom, strength, and beauty of the Almighty Creator, in those sacred pages the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses, of the heavenly bodies. By it, we learn the use of the globes, the system of the world, and the preliminary law of nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and through the whole creation, trace the Glorious Author by his works.

Here the emblem of plenty is introduced and explained.

From this theme we proceed to illustrate the moral advantages of Geometry; a subject on which the following observations may not be unacceptable:

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By geometry, we may curiously trace Nature, through her various windings, to her most concealed recesses. By it, we discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it

we discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring laws of nature.

A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the temple of SOLOMON, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Free Masonry, notwithstanding, has still survived. The *attentive ear* receives the sound from the *instructive tongue*, and the sacred mysteries are safely lodged in the repository of *faithful breasts*. Tools and implements of architecture, symbols the most expressive! are selected by the fraternity, to imprint on the memory wise and serious truths; and thus, through a succession of ages, are transmitted, unimpaired, the excellent tenets of our institution.

Thus end the two sections of the second lecture, which, with the ceremony used at opening and closing the lodge, comprehend the whole of the second degree of Masonry. This lecture contains a regular system of science, demonstrated on the clearest principles, and founded on the most stable foundation.

CHARGE.

AT INITIATION INTO THE SECOND DEGREE.

BROTHER :

Being advanced to the second degree of Masonry, we congratulate you on your preferment. The internal, and not the external qualifications of a man, are what Masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is unnecessary to recapitulate the duties, which, as a Mason, you are bound to discharge; or enlarge on the necessity of a strict adherence to them, as your own experience must have established their value.

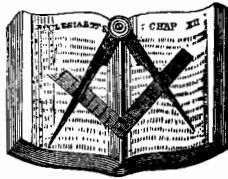
Our laws and regulations you are strenuously to support; and be always ready to assist in seeing them duly executed. You are not to palliate, or aggravate the offences of your brethren; but, in the decision of every trespass against your rules, you are to judge with candour, admonish with friendship, and reprehend with justice.

The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

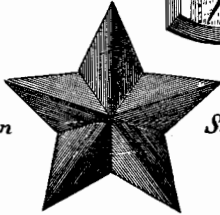
Your past behaviour and regular deportment have merited the honour which we have now conferred; and in your new character, it is expected that you will conform to the principles of the order, by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagements as a Fellow Craft, and to these duties you are bound by the most sacred ties.

Master Masons Degree.

Section First.



Section



Second



MASTER MASON.

SECTION I.

THE ceremonies attending this stage of our profession are solemn, during which a sacred awe is diffused over the mind, the soul struck with reverence to the Deity, testifying our faith concerning the resurrection of the body and immortality of the soul.

The following passage of scripture is introduced during the ceremonies :

“ Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them ; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain : in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened ; and the doors shall be shut in the streets, when the sound of the grinding is low ; and he shall rise up at the voice of the bird ; and all the daughters of music shall be brought low : also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail ; because man goeth to his long home, and the mourners go about the streets : or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern : then shall the dust return to the earth as it was ; and the

spirit shall return unto God who gave it."—*Ecclesiastes*, xii. 1—7.

Also, the following appropriate prayer :

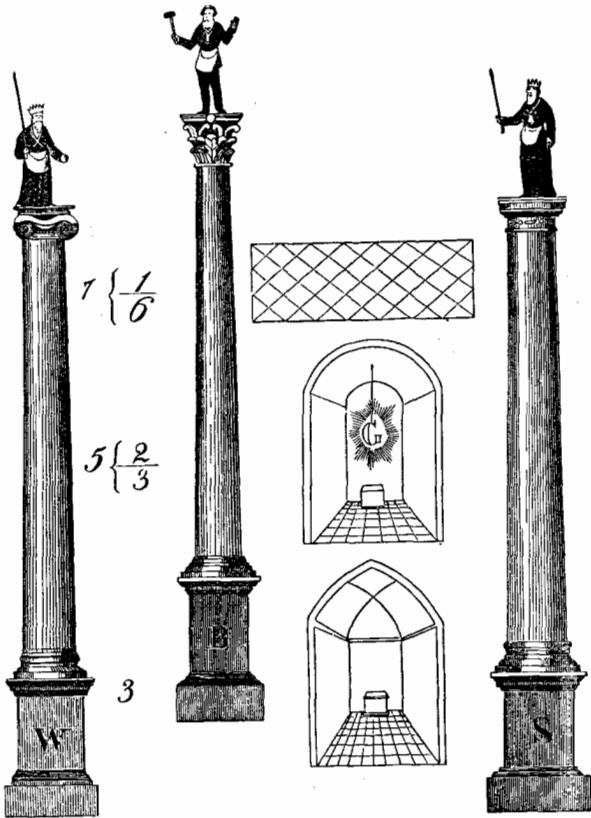
THOU, O God! knowest our down-sitting and our up-rising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while travelling through this vale of tears. Man that is born of a woman, is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation; and minister them comfort in time of trouble, and save them with an everlasting salvation.—*Amen*. So mote it be.

The *working tools* of a Master Mason are all the implements of Masonry, indiscriminately, but more especially *the trowel*.

The *trowel* is an instrument made use of by operative masons, to spread the cement which unites a building into one common mass: but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of (brotherly love) and affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who can best work, or best agree.

Master Masons Degree.

Section Third.



1,453 Columns,
2,906 Pilasters,
3 Grand Masters,

3,300 Overseers,
80,000 Fellow Crafts,
70,000 Entered Apprentices.

SECTION II.

This section recites the historical traditions of the order, and presents to view a finished picture, of the utmost consequence to the fraternity. It exemplifies an instance of virtue, fortitude, and integrity, unparalleled in the history of man.

SECTION III.

The third section illustrates certain hieroglyphical emblems, and inculcates many useful lessons, to extend knowledge, and promote virtue.

In this branch of the lecture, many particulars relative to king Solomon's temple are considered.

The construction of this grand edifice was attended with two remarkable circumstances. From Josephus we learn, that although seven years were occupied in building it, yet during the whole term it rained not in the day time, that the workmen might not be obstructed in their labour: and from sacred history it appears, that there was neither the sound of the hammer, nor axe, nor any tool of iron, heard in the house, while it was building.

This famous fabric was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilastres; all hewn from the finest Parian marble. There were employed in its building three Grand Masters; three thousand and three hundred Masters, or overseers of the work; eighty thousand Fellow Crafts; and seventy thousand Entered Apprentices, or bearers of burthens. All these were classed and arranged in such a manner by the wisdom of Solomon, that neither envy, discord, nor confusion, were suffered to interrupt that universal peace and tranquillity, which pervaded the world at this important period.

THE POT OF INCENSE

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and, as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy

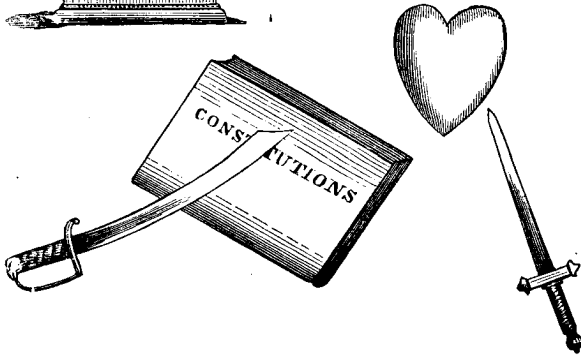
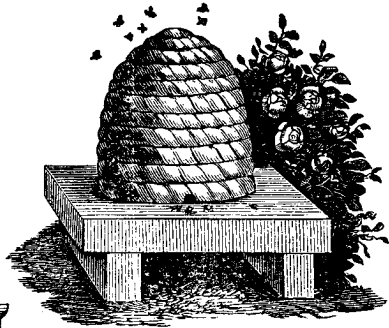
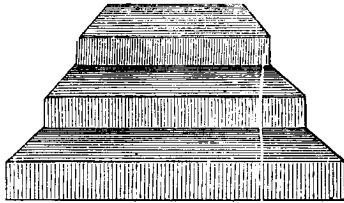
THE BEE-HIVE

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven, to the lowest reptile of the dust. It teaches us, that, as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented, while our fellow-creatures around us are in want, when it is in our power to relieve them, without inconvenience to ourselves.

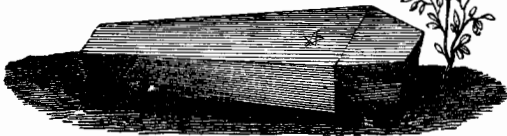
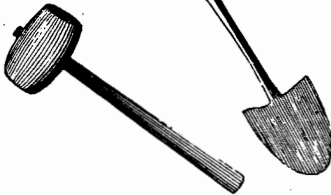
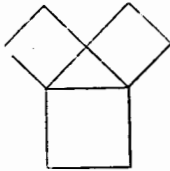
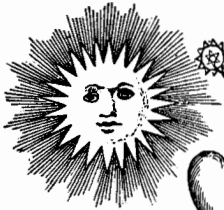
When we take a survey of nature, we view man, in his infancy, more helpless and indigent than the brutal creation: he lies languishing for days, months and years, totally incapable of providing sustenance for himself, or guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather.

It might have pleased the great Creator of heaven and earth to have made man independent of all other beings; but, as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavouring to add to the common stock of knowledge and understanding, may be deemed a *drone* in the *hive* of nature, a useless member of society, and unworthy of our protection as Masons.

Master Masons Degree.
Section Third.



Master Masons Degree.
Section Third.



THE BOOK OF CONSTITUTIONS, GUARDED BY THE TYLERS' SWORD,

Reminds us that we should be ever watchful and guarded, in our thoughts, words, and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly masonic virtues, *silence* and *circumspection*.

THE SWORD POINTING TO A NAKED HEART,

Demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden from the eyes of man, yet that

ALL-SEEING EYE,

Whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

THE ANCHOR AND ARK

Are emblems of a well-grounded *hope*, and a well-spent life. They are emblematical of that divine *ark* which safely wafts us over this tempestuous *sea* of troubles, and that *anchor* which shall safely moor us in a peaceful harbour, where the wicked cease from troubling, and the weary shall find rest.

THE FORTY-SEVENTH PROBLEM OF EUCLID.*

This was an invention of our ancient friend and brother,

* THEOREM. J.—In any right-angled triangle, the square which is described upon the side subtending the right angle, is equal to the square described upon the sides which contain the right angle.—*Euclid, lib: i, prop. 47.*

the great Pythagoras, who, in his travels through Asia Africa and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of a Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in geometry or Masonry; on this subject he drew out many problems and theorems, and among the most distinguished, he erected this, which, in the joy of his heart, he called *Eureka*, in the Grecian language, signifying, *I have found it*; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

THE HOUR-GLASS

Is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close. We cannot without astonishment behold the little particles which are contained in this machine; how they pass away almost imperceptibly; and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! to-day, he puts forth the tender leaves of hope; to-morrow, blossoms, "and bears his blushing honours thick upon him;" the next day comes a frost, which nips the shoot, and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

THE SCYTHE

Is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold! what havoc the scythe of time makes among the human race; if by chance we should escape the numerous evils incident to childhood and youth, and with health and vigour arrive to the years of manhood, yet withal we must soon be cut down

by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us.

THE THREE STEPS,

Usually delineated upon the master's carpet, are emblematical of the three principal stages of human life, viz : youth, manhood and age. In youth, as entered apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge: in manhood, as fellow crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbours, and ourselves; that so in age, as Master Masons, we may enjoy the happy reflection consequent on a well spent life, and die in the hope of a blessed immortality.

CHARGE,

AT RAISING TO THE SUBLIME DEGREE OF MASTER MASON.

BROTHER :

Your zeal for the institution of Masonry; the progress you have made in the mystery; and your conformity to our regulations, have pointed you out as a proper object of our favour and esteem. You are now bound by duty, honour and gratitude, to be faithful to your trust; to support the dignity of your character on every occasion; and to enforce by precept and example, obedience to the tenets of the order.

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the fraternity unsullied, must be your constant care; and for this purpose, it is your pro-

vince to recommend to your inferiors, obedience and submission ; to your equals, courtesy, and affability ; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate ; and, by the regularity of your own behaviour, afford the best example for the conduct of others less informed. The ancient land-marks of the order entrusted to your care, you are carefully to preserve ; and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

Your virtue, honour and reputation, are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust ; but be true and faithful, and imitate the example of that celebrated artist, whom you this evening represent. Thus you will render yourself deserving of the honour which we have conferred, and merit the confidence that we have reposed.

ILLUSTRATION OF THE MASTER'S DEGREE.

The Master Mason imposes a duty on himself, full of moral virtue and christian charity, by enforcing that brotherly love which every man should extend to his neighbour.

First :—That when the calamities of our brother call for our aid, we should not withdraw the hand that might sustain him from sinking ; but that we should render him those services, which, not incumbering or injuring our families or fortunes, charity and religion may dictate, for the saving of our fellow creature.

Second :—From which purpose, indolence should not persuade the foot to halt, or wrath turn our steps out of the way : but forgetting injuries and selfish feelings, and remembering that man was born for the aid of his genera-

tion, and not for his own enjoyments only, but to do that which is good ; we should be swift to have mercy, to save, to strengthen, and execute benevolence.

Third :—As the good things of this life are partially dispensed, and some are opulent, whilst others are in distress : such principles also enjoin a Mason, be he ever so poor, to testify his good will towards his brother. Riches alone do not allow the means of doing good ; virtue and benevolence are not confined to the walks of opulence : the rich man, from his many talents, is required to make extensive works under the principles of virtue ; and yet poverty is no excuse for an omission of that exercise ; for as the cry of innocence ascendeth up to heaven, as the voice of babes and sucklings reach the throne of God, and as the breathings of a contrite heart are heard in the regions of dominion, so a Mason's prayers, devoted to the welfare of his brother, are required of him.

Fourth :—The fourth principle is never to injure the confidence of your brother, by revealing his secrets ; for perhaps that were to rob him of the guard which protects his property or life. The tongue of a mason should be void of offence, and without guile ; speaking truth with discretion, and keeping itself within the rule of judgment ; maintaining a heart void of uncharitableness, locking up secrets, and communing in charity and love.

Fifth :—Of Charity. So much is required of a Mason, in his gifts, as discretion shall limit ; charity begins at home, but like a fruitful olive tree planted by the side of a fountain, whose boughs overshoot the wall, so is charity : it spreads its arms abroad from the strength and opulence of its station, and lendeth its shade for the repose and relief of those who are gathered under its branches. Charity, when given with imprudence, is no longer a virtue ; but when flowing from abundance, it is glorious as the beams of morning, in whose beauty thousands rejoice. When donations, extorted by pity, are detrimental to a

man's family, they become sacrifices to superstition, and like incense to idols, are disapproved by heaven.

THE FIVE POINTS OF FELLOWSHIP FARTHER ILLUSTRATED.

First :—When the necessities of a brother call for my aid and support, I will be ever ready to lend him such assistance to save him from sinking, as may not be detrimental to myself or connexions, if I find him worthy thereof.

Second :—Indolence shall not cause my footsteps to halt, nor wrath turn them aside ; but forgetting every selfish consideration, I will be ever swift of foot to serve, help, and execute benevolence to a fellow creature in distress ; and more particularly to a brother Mason.

Third :—When I offer up my ejaculations to Almighty God, a brother's welfare I will remember as my own ; for as the voices of babes and sucklings ascend to the throne of grace, so most assuredly will the breathings of a fervent heart arise to the mansions of bliss, as our prayers are certainly required of each other.

Fourth :—A brother's secrets, delivered to me as such, I will keep as I would my own ; as betraying that trust might be doing him the greatest injury he could sustain in this mortal life ; nay, it would be like the villany of an assassin, who lurks in darkness to stab his adversary, when unarmed and least prepared to meet an enemy.

Fifth :—A brother's character I will support, in his absence as I would in his presence : I will not wrongfully revile him myself, nor will I suffer it to be done by others, if in my power to prevent it.

Thus by the five points of fellowship are we linked together in one indivisible chain of sincere affection, brotherly love, relief, and truth.

THE ADVANTAGES WHICH THE TRULY WORTHY BROTHER
MAY DERIVE FROM A PERFECT KNOWLEDGE OF THIS
SUBLIME DEGREE.

This institution, which was first founded in the mysteries of religion, is now maintained by us on the principles of lending mutual aid and consolation to each other. How should we be able to discern the brethren of this family, but through such tokens as shall point them out from other men. Language is now provincial, and the dialects of different nations would not be comprehensible to men ignorant and unlettered. Hence it became necessary to use an expression which should be cognizable by people of all nations. So it is with Masons; they are possessed of that universal expression, and of such remains of the original language, that they can communicate their history, their wants, and prayers, to every brother Mason throughout the globe: from whence, it is certain, that multitudes of lives have been saved in foreign countries, when shipwreck and misery had overwhelmed them: when robbers had pillaged, when sickness, want, and misery had brought them even to the brink of the grave, the discovery of Masonry has saved them: the discovery of being a brother, hath staid the savage hand of the conqueror, lifted in the field of battle to cut off the captive; hath withheld the sword embued in carnage and slaughter, and subdued the insolence of triumph to pay homage to the craft.

The importance of secrecy with us, is such, that we may not be deceived in the dispensing of our charities; that we may not be betrayed in the tenderness of our benevolence, and others usurp the portion which is prepared for those of our own family.

To betray the watchword, which should keep the enemy from the walls of our citadel, so as to open our strong

holds to robbers and deceivers, is as great a moral crime, as to show the common thief the weaknesses and secret places of our neighbours' dwelling houses, that he may pillage their goods. Nay, it is still greater, for it is like aiding the sacrilegious robber to ransack the holy places, and steal the sacred vessels devoted to the most solemn rites of religion. It is snatching from the divine hand of charity, the balm which she holds forth to heal the distresses of her children; the cordial cup of consolation, which she offers to the lip of calamity, and the sustenance her fainting infants should receive from the bosom of her celestial love.

As this, then, is the importance of Mason's secrecy, wherefore should the world wonder that the most profligate tongue which ever had expression, hath not revealed it? The sport is too criminal to afford delight, even to the wickedest of mankind; for it must be wantonness only which could induce any man to divulge it, as no profit could arise therefrom, nor selfish view be gratified. It was mentioned by divine lips as a crime not in nature: "What man is there of you, whom, if his son ask for bread, will give him a stone, or if he ask a fish, will give him a serpent?" Then can there be a man so iniquitous among Masons, as to guide the thief to steal from his sick brother, the medicine which should restore his health? the balsam which should close his wounds? the clothing which should shield his trembling limbs from the severity of the winter? the drink which should moisten his fainting lip? the bread which should save his soul alive?

Such is the importance of our secrecy: were there no other ties upon our affections or consciences, than merely the sense of the injury we should do to the poor and the wretched, by a transgression of this rule. I am persuaded it would be sufficient to lock up the tongue of every man who professes himself to be a Mason.

MARK MASTER.

By the influence of this degree, each operative mason, at the erection of King Solomon's temple, was known and distinguished, by the Senior Grand Warden. If defects were found, the overseers were enabled, without difficulty, to ascertain who was the faulty workman; so that deficiencies might be remedied, without injuring the credit or diminishing the reward of the industrious and faithful of the craft.

Hutchinson, treating of the building of the Temple, at Jerusalem, says :

The first worshippers of the God of nature, in the nations of the east, represented the Deity by the figures of the *Sun and Moon*, from the influence of those heavenly bodies on the earth; professing that the universe was the temple in which the Divinity was at all times, and in all places, present.

They adopted these, with other symbols, as a cautious mode of preserving or explaining divine knowledge: but we perceive the danger arising from thence to religion; for the eye of the ignorant, the bigot, and enthusiast, cast up towards these objects, without the light of understanding, introduced the worship of images, and at length the idols of Osiris and Isis became the Gods of the Egyptians, without conveying to their devotees the least idea of their great archetype. Other nations (who had expressed the attributes of the Deity by outward objects, or who had introduced pictures into the sacred places, as ornaments, or rather to assist the memory, claim devout attention, and

warm the affections) ran into the same error, and idols multiplied upon the face of the earth.

Amongst the ancients, the worshippers of idols, throughout the world, had at last entirely lost the remembrance of the original, of whose attributes their images were at first merely symbols; and the second darkness in religion was more tremendous than the first, as it was strengthened by prepossession, custom, bigotry, and superstition.

Moses had acquired the knowledge of the Egyptians, and derived the doctrines of truth from the righteous ones of the nations of the east; he being also touched by divine influence, and thence truly comprehending the light from out the darkness, taught the people of Israel the worship of the true God, without the enigmas and pollutions of the idolatrous nations which surrounded them.

This was the second æra of the worship of the God of nature: and at this period the second stage of Masonry arises.

The ruler of the Jews, perceiving how prone the minds of ignorant men were to be led aside by show and ceremony; and that the eye being caught by pomp and solemn rites, perverted the opinion and led the heart astray; and being convinced that the magnificent festivals, processions, sacrifices and ceremonials of the idolatrous nations, impressed the minds of mankind with a wild degree of reverence and enthusiastic devotion, thought it expedient for the service of the God of Israel, to institute holy offices, though in a humbler and less ostentatious mode; well judging that the service and adoration of the Deity, which was only clothed in simplicity of manners, and humble prayer, must be established in the judgment and conviction of the heart of man; with which ignorance was ever waging war.

In succeeding ages, Solomon built a Temple for the service of God, and ordained its rites and ceremonies to be performed with a splendour equal to the most extravagant pomp of the idolaters.

As this Temple* received the second race of the servants of the true God, and as the true Craftsmen were here proved in their work, I will crave your attention to the circumstances which are to be gathered from holy writ, and from historians, touching this structure, as an illustration of those secrets in Masonry, which may appear to my brethren, dark or insignificant, unless they are proved from thence.

In the first book of Kings, we are told that "Hiram, king of Tyre, sent his servants unto Solomon, and Solomon sent to Hiram, saying, Behold I intend to build a house unto the name of the Lord my God. And Solomon raised a levy out of all Israel, and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month, by courses; a month they were in Lebanon, and two months at home; and Adoniram was over the levy. And Solomon had three score and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; besides the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people which wrought in the work. And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone-squarers or Giblites. In the fourth year was the foundation of the house laid, and in the eleventh year was the house finished throughout all the parts thereof, and according to all the fashion of it. And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre,

* Ezekiel, xlv. 2. "The east gate shall be shut, it shall not be opened, and no man shall enter in by it, because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut."

Ver. 3. "It is for the prince: the prince shall sit in it to eat bread before the Lord."

a worker in brass. He cast two pillars of brass, with two chapiters, which were of lily-work, and he set up the pillars in the porch of the Temple. And he set up the right pillar, and he called the name thereof Jachin ; and he set up the left pillar, and called it Boaz." In the second book of Chronicles, we read that " he set three hundred and ten thousand of them to be bearers of burthens, and fourscore thousand to be hewers in the mountains ; and three thousand and six hundred overseers to set the people at work. And Solomon sent to Hiram, king of Tyre, to send him a man cunning to work in gold and in silver, in brass, in iron, in purple, in crimson, and in blue, and skilful in engravings. And Hiram sent unto him a cunning man, endued with the understanding of Hiram his father. And he made before the house two pillars."

When this splendid structure was finished, " Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands and said. O Lord God of Israel, there is no God like thee in the heaven and in the earth : O Lord my God hearken unto the cry and the prayer which thy servant prayeth before thee : O Lord God turn not away the face of thine anointed."

In the conduct of this great work, we must admire the sagacity of this pious architect ; he discerned the necessity there was to assign to portions of his people, the particular labour they were to pursue ; he gave them particular signs and secret tokens,* by which each rank should be distinguished, in order that the whole might proceed with propriety, and without confusion ; he selected those of most

* These were meant for the better conduct of the work, and were totally abstracted from those other principles which were the foundation of our profession ; they were manual proofs of the part each was stationed to perform ; the light which had possessed the soul, and which was the first principle, was in no wise to be distinguished by such signs and tokens, or revealed, expressed, or communicated thereby

enlightened mind and comprehensive understandings, religious men, piously zealous in good works, as Masters to superintend the workmen; men skilful in geometry and proportions, who had been initiated and proved in the mystical learning of the ancient sages; those he made overseers of the work; the whole was conducted with that degree of holy reverence, that even the noise of a tool or instrument was not permitted to disturb the sacred silence on Moriah, sanctified by the presence of the Almighty, and by his miraculous works. Was it not reasonable, then, to conceive, under this exalted degree of pious attention, that no part of this structure was to be formed, but by men of pure hands and holy minds, who had professed themselves devoted to the service of the true God, and had enrolled themselves under the banner of true religion and virtue. As the sons of Aarón alone were admitted to the holy offices, and to the sacrificial rites, so none but devotees were admitted to this labour. On this stage, we see those religious who had received the truth and the light of understanding as possessed by the first men embodied as artificers, and engaged in this holy work as architects. This, together with the construction of the tabernacle, under Moses, are the first instances of our predecessors being exhibited to the world as builders: for, although it is not to be doubted, the sages amongst the Hebrews, Egyptians, Persians, Chaldeans, Greeks, Romans, Bramins, Druids, and Bards, understood geometry and the rules of proportion and numbers, yet we have no evidence of their being the actual executors of any plan in architecture; and yet without question they were the projectors and superintendants of such works in every age and nation.

Without such regulations as Solomon had devised for the government of his servants, without such artificers, and a superior wisdom overruling the whole, we should be at a loss to account for the beginning, carrying on, and finishing

that great work in the space of seven years and six months when the two succeeding temples, though much inferior, employed so much more time; and when we have good authority to believe that the temple of Diana at Ephesus, a structure not comparable to the temple at Jerusalem, was two hundred and twenty years in building.

The building being conducted by a set of religious makes it natural to conceive, that from devotion and pious fervour, as well as emulation, those employed had unceasing motives to prompt their diligence, and preserve harmony and order; as their labour was probationary, and led to an advancement to superior privileges, higher points of knowledge, and at the last, to that honorable pre-eminence of a Master of the holy work.

Solomon himself was an extraordinary personage, and his wisdom and magnificence had gained him the wonder and attention of the neighbouring nations; but this splendid structure, the wonder of the earth, thus raised by the pious hands of men labouring in the worship and service of the God of Israel, would of consequence extend his fame, and attract the admiration of the more distant parts of the world: his name, and his artificers, would become the wonder of mankind, and his works their example and emulation: from thence the masons of Solomon would be dispersed into different states, to superintend the works of other princes, and there would convert infidels, initiate brethren in their mysteries, and extend their order over the distant quarters of the known world.

We find that the like distinction was retained on rebuilding the temple in the reign of Cyrus, and that the work was performed by the religious of the Israelites, and not by ordinary mechanics; for they refused to admit the Samaritans to a share of the work, although they petitioned it, under the denomination of servants of the same God: but they were rejected, as unworthy of the works of piety, and

unacceptable to the God of Israel: for though they professed themselves to be servants of the true God, they polluted their worship by idols.

Josephus, in his History of the Antiquities of the Jews, speaking of Solomon's going about to erect the Temple at Jerusalem, gives copies of the epistles which passed between Solomon and Hiram of Tyre on that matter; and which he says remained in his days preserved in their books, and amongst the Tyrians also: which epistles are as follow:

SOLOMON TO KING HIRAM.

“Know thou, that my father would have built a temple to God, but was hindered by wars and continual expeditions; for he did not leave off to overthrow his enemies, till he made them all subject to tribute: But I give thanks to God for the peace I at present enjoy: and on that account I am at leisure, and design to build an house to God; for God foretold to my father, that such an house should be built by me: Wherefore I desire thee to send some of thy subjects with mine to Mount Lebanon, to cut down timber; for the Sidonians are more skilful than our people in cutting of wood: as for wages for the hewers of wood, I will pay whatsoever price thou shalt determine.”

HIRAM TO KING SOLOMON.

“There is reason to bless God that he hath committed thy father's government to thee, who art a wise man and endued with all virtues: As for myself, I rejoice at the condition thou art in, and will be subservient to thee in all that thou requirest; for when by my servants I have cut down many and large trees, of Cedar and Cypress wood: I will send them to sea, and will order my subjects to make floats of them, and to sail to what place soever of thy country thou shalt desire, and leave them there; after which thy servants may carry them to Jerusalem: but do thou

take care to procure corn for this timber, which we stand much in need of, because we inhabit an island."

Josephus, speaking of the progress of the building, says: "Solomon sent for an artificer out of Tyre, whose name was Hiram, by birth of the tribe of Naphtali, on the mother's side. This man was skilful in all sorts of works, but his chief skill lay in working in gold, silver, and brass."

Solomon was wise in all the learning of the ancients; he was possessed of all the mystical knowledge of the eastern nations; and to perfect the same, was enlightened by the immediate gift of heaven. It was also the mode and manners of the times, in which the temple of Jerusalem was erected, to use emblematical and symbolic ornaments in the public edifices; a fashion derived from the hieroglyphic monuments of the Egyptians, and the mysterious mode in which their sages concealed their wisdom and learning from the vulgar eye, and communicated science to those of their own order only.

The pillars erected at the porch of the temple were not only ornamental, but also carried with them an emblematical import in their names. The one being in its literal translation, *in thee is strength*; and the other, *it shall be established*; which, by a very natural transposition, may be put thus: *O Lord thou art mighty, and thy power is established from everlasting to everlasting*: Or otherwise they might imply, as Boaz was the father of David, *the house of David shall be established forever*. I am justified in this latter application, by the express words of Nathan the prophet unto David, inspired by the vision of the Lord.

2 Sam. vii. 12.—"And when thy days be fulfilled, and thou shalt sleep with thy fathers; I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

Ver. 13. "He shall build an house for my name, and I will establish the throne of his kingdom for ever.

Ver. 16. "And thine house and thy kingdom shall be established for ever before thee ; *thy throne shall be established for ever.*"

This degree of Masonry was not less useful in its original institution, nor are its effects less beneficial to mankind, than those which precede it.

By the influence of this degree, each operative Mason, at the erection of the temple of Solomon, was known and distinguished by the Senior Grand Warden.

By its effects the disorder and confusion that might otherwise have attended so immense an undertaking was completely prevented ; and not only the craftsmen themselves, who were eighty thousand in number, but every part of their workmanship, was discriminated with the greatest nicety, and the utmost facility. If defects were found, by the help of this degree, the overseers were enabled, without difficulty, to ascertain who was the faulty workman ; so that deficiencies might be remedied without injuring the credit, or diminishing the reward of the industrious and faithful of the craft.

CHARGE

TO BE READ IN THE LODGE.

"Wherefore, brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings.

"If so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious ; ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God.

"Wherefore, also, it is contained in the scriptures, **Behold, I lay in Zion, for a foundation, a tried stone, a pre-**

cious corner stone, a sure foundation; he that believeth shall not make haste to pass it over. Unto you, therefore, which believe, it is an honour; and even to them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

“Brethren, this is the will of God, that with well-doing ye put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men, love the brotherhood, fear God.”

REMARKS ON THE FOURTH LECTURE.

THE FIRST SECTION.

The first section explains the manner of convocating and opening a Mark Master's Lodge. It teaches the stations and duties of the respective officers, and recapitulates the mystic ceremony of introducing a candidate.

In this section is exemplified the regularity and good order that was observed by the craftsmen on Mount Libanus, and in the plains and quarries of Zeredathah, and it ends with a beautiful display of the manner in which one of the principal events originated, which characterizes this degree.

THE SECOND SECTION.

In the second section the Mark Master is particularly instructed in the origin and history of this degree, and the indispensable obligations he is under to stretch forth his assisting hand to the relief of an indigent and worthy brother, to a certain and specified extent.

Charity, heaven-born charity, is here particularly inculcated, and specially enjoined.

In the course of the lecture, a selection of the following

texts of scripture are introduced, and ought to be explained.
viz :

And Joshua wrote these words in the *book* of the law of God, and took a great *stone*, and set it up there under an oak, that *was* by the sanctuary of the LORD.—*Josh. c. 24, v. 26.*

And Joshua said unto all the people, Behold, this *stone* shall be a witness unto us ; for it hath heard all the words of the LORD which he spake unto us : it shall be therefore, a witness unto you, lest ye deny your God.—*Josh. c. 24, v. 27.*

The *stone which* the builders refused is become the head *stone* of the corner.—*Psalms c. 118, v. 22.*

Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation, a *stone*, a tried *stone*, a precious corner *stone*, a sure foundation : he that believeth shall not make haste.—*Isa. c. 28, v. 16.*

A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.—*Eze. c. 56, v. 26.*

Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east, and it was shut.—*Eze. c. 44, v. 1.*

It is for the prince ; the prince, he shall sit in it to eat bread before the LORD ; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.—*Eze. c. 44, v. 3.*

And the LORD said unto me, Son of man, *mark well*, and behold with thine eyes, and hear with thine ears all that I say unto thee, concerning all the ordinances of the house of the LORD, and all the laws thereof ; and *mark well* the entering in of the house, with every going forth of the sanctuary.—*Eze. c. 44, v. 5.*

And did ye never read in the scriptures, *The stone which*

the builders rejected, the same is become the head of the corner: this is the LORD's doing, and it is marvellous in our eyes?

And have ye not read this scripture; The *stone* which the builders rejected, is become the head of the corner.

And he beheld them, and said, What is this then that is written, The *stone* which the builders rejected, the same is become the head of the corner?

This is the *stone* which was set at nought of you builders, which is become the head of the corner.

He that hath an ear, let him hear; To him that overcometh will I give to eat of the hidden manna, and will give him a *white stone*, and in the *stone* a new *name* written, which no man knoweth, saving he that receiveth it.

The *working tools* of a Mark Master are the *chisel* and *mallet*.

The *chisel* morally demonstrates the advantages of discipline and education. The mind, like the diamond, in its original state, is rude and unpolished; but, as the effect of the chisel on the external coat soon presents to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range the large field of matter and space, to display the summit of human knowledge, our duty to God and to man.

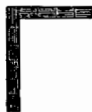
The *mallet* morally teaches us to correct irregularities, and to reduce man to a proper level; so that, by quiet deportment, he may, in the school of discipline, learn to be content. What the mallet is to the workman, enlightened reason is to the passions: it curbs ambition, it depresses envy; it moderates anger, and it encourages good dispositions; whence arises, among good Masons, that comely order,

“ Which nothing earthly gives, or can destroy—

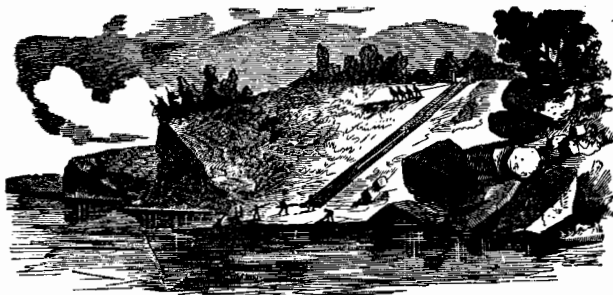
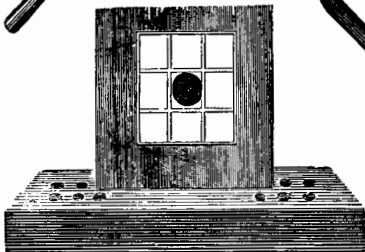
The soul's calm sunshine, and the heart-felt joy.”

Mark Masters Degree.

Section First.



Section Second



CHARGE,

TO BE DELIVERED WHEN A CANDIDATE IS ADVANCED TO THE
FOURTH DEGREE.

BROTHER :

I congratulate you on having been thought worthy of being promoted to this honourable degree of Masonry. Permit me to impress it on your mind, that your assiduity should ever be commensurate with your duties, which become more and more extensive as you advance in Masonry

The situation to which you are now promoted will draw upon you not only the scrutinizing eyes of the world at large, but those also of your brethren, on whom this degree of Masonry has not been conferred : all will be justified in expecting your conduct and behaviour to be such as may with safety be imitated.

In the honourable character of Mark Master Mason, it is more particularly your duty to endeavour to let your conduct in the lodge, and among your brethren, be such as may stand the test of the Grand Overseer's square, that you may not, like the unfinished and imperfect work of the negligent and unfaithful of former times, be rejected and thrown aside, as unfit for that spiritual building, that house not made with hands, eternal in the heavens.

While such is your conduct, should misfortunes assail you, should friends forsake you, should envy traduce your good name, and malice persecute you ; yet may you have confidence, that among Mark Master Masons, you will find friends who will administer relief to your distresses, and comfort in your afflictions ; ever bearing in mind, as a consolation under all the frowns of fortune, and as an encouragement to hope for better prospects, that *the stone which the builders rejected, (possessing merits to them unknown) became the chief stone of the corner.*

The following passages of Holy Writ, serve, in an eminent manner, to elucidate this degree

Exodus, xxii. 26.—“If thou at all take thy neighbour’s raiment to pledge; thou shalt deliver it unto him by that the sun goeth down.”

Deuteronomy, xxiv. 6.—“No man shall take the nether or the upper mill-stone to pledge: for he taketh a man’s life to pledge.”

The following song is sung previous to closing—

AIR—“*God save great Washington*”

Mark Masters, all appear
 Before the Chief O’erseer;
 In concert move;
 Let him your work inspect
 For the Chief Architect;
 If there is no defect,
 He will approve.

Those who have pass’d the square
 For your rewards prepare,
 Join heart and hand;
Each with his mark in view,
 March with the just and true;
 Wages to you are due,
 At your command.

Hiram, the widow’s son,
 Sent unto Solomon
 Our great key-stone;
 On it appears the name
 Which raises high the fame
 Of all to whom the same
 Is truly known.

Now to the westward move,
 Where, full of strength and love,
 Hiram doth stand ;
 But if impostors are
 Mix'd with the worthy there,
Caution them to beware
 Of the right hand.

Now to the praise of those
 Who triumph'd o'er the foes
 Of Mason's art ;
 To the praiseworthy three,
 Who founded this degree :
 May all their virtues be
 Deep in our hearts.

Previous to closing, the following Parable is recited.

MATTHEW XX. 1—16.

“ For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you.—And they went their way. And again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour, he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So, when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And

when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more, and they likewise received every man a penny. And when they received it, they murmured against the good man of the house, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst thou not agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen."

A PRAYER,

TO BE USED AT THE CLOSING OF A LODGE OF
MARK MASTER MASONS.

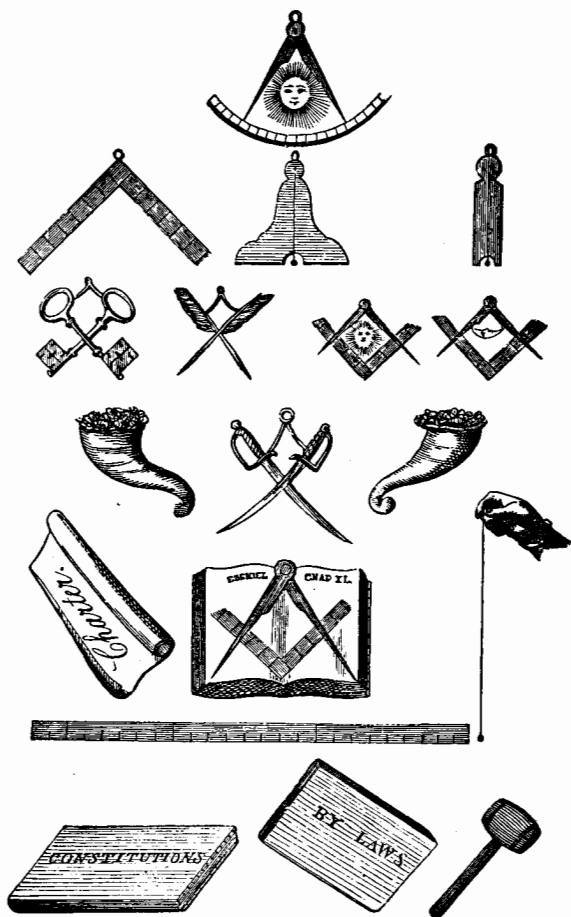
BY REV. BROTHER JOHN HARGROVE, GRAND CHAPLAIN OF MARYLAND

Glorious Architect of the Universe—who alone art infinite and eternal, omnipotent, omniscient, and omnipresent.

We desire gratefully to acknowledge thy protecting mercy, through all the past and perilous scenes of life; and we beseech thee still to continue to be gracious; and to increase in us all those heavenly dispositions, which are calculated to dignify our character as men, and as Masons; that we may thereby be enabled to let our "*light shine before men,*" and aid in promoting the strength and beauty of thy spiritual temple.

And whether we be stationed, by thee, our gracious and unerring Grand Master, in the plains of Zeredathah, or on the mountains of Libanus; whether in using the chisel and the mallet, on the rough ashler, or in putting on the top-

Past Masters Degree.



stone of our mystic building ; do thou, in mercy, direct thy holy angels, whom thou hast stationed at the four corners of the earth, to restrain the four winds of the earth ; (or every evil influence) from operating to the injury of any of thy faithful workmen, until they be called off from all their earthly labours, to receive the wages thou hast promised them, and be sealed in their foreheads, and receive that *white stone*, in which there is a *new name*, that none knoweth, save him who receiveth it.

And to thee, our great Creator, and gracious Redeemer and Benefactor, we will ascribe, as in duty bound, all possible "blessing, and honour, and glory, and power," now, and for evermore. *Amen.*

The ceremony of closing a lodge in this degree, when properly conducted, is peculiarly interesting. It assists in strengthening the social affections ; it teaches us the duty we owe to our brethren in particular, and the whole family of mankind in general, by ascribing praise to the meritorious, and dispensing rewards to the diligent and industrious.

PAST MASTER.

OBSERVATIONS ON THE DEGREE OF PAST MASTER.

FORMERLY none but those, who, having by a steady line of conduct, and the most unremitting exertions, in the cause of Masonry, been selected by their brethren, and placed as chief overseers of the work, were made acquainted with the mysteries contained in this degree, and such only were considered, as legally authorized to sit and act, as representatives in the general grand conventions; but in consequence of the manner in which the divine influence of Masonry has been extended over the greater part of the habitable globe, it has been found convenient to confer this knowledge to any worthy Master, who may obtain the unanimous consent of the Past Masters of the lodge, of which he is at the time a member.* No Master can, however, obtain the honorary degree of Past Master in any other lodge, than that of which he is a working member, except in a chapter of R. A. Masons, who possess the privilege of conferring all the intermediate degrees, by a right inherent in them.

“It is a degree which should be carefully studied, and well understood, by every Master of a lodge. It treats of the government of our society; the disposition of our rulers; and illustrates their requisite qualifications. It includes the ceremony of opening and closing lodges in

* In the State of Pennsylvania, any Master Mason, upon a recommendation of the lodge of which he is a member, can obtain a dispensation to pass the chair.

the several preceding degrees ; and also the forms of installation and consecration ; in the Grand Lodge, as well as private lodges. It comprehends the ceremonies at laying the foundation stones of public buildings, and also at dedications and at funerals, by a variety of particulars explanatory of those ceremonies."

The following passages of Scripture, serve to elucidate the foregoing degree :

Revelations, xi. 1. " And there was given me a reed like unto a rod ; and the angel stood, saying, rise and measure the temple of God, and the altar, and them that worship therein."

Ezekiel, xi. 3. " And he brought me thither, and behold, there was a man, whose appearance was like the appearance of brass ; with a line of flax in his hand, and a measuring reed ; and he stood in the gate.

4. " And the man said unto me, Son of man behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee ; for the intent that I might shew them unto thee, art thou brought hither : declare all that thou seest to the house of Israel.

6. " Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad ; and the other threshold of the gate, which was one reed broad.

8. " He measured also the porch of the gate within, one reed.

26. " And there were seven steps to go up to it, and the arches thereof were before them : and it had palm-trees, one on this side, and another on that side, upon the posts thereof.

32. " And he brought me into the inner court toward the east : and he measured the gate according to these measures.

49. " The length of the porch was twenty cubits, and the breadth eleven cubits ; and he brought me by the steps

whereby they went up to it: and there were pillars* by the posts, one on this side, and another on that side."

Jeremiah, xv. 19. "Thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth."

CHAPTER I.

THE MANNER OF CONSTITUTING A LODGE INCLUDING THE CEREMONY OF CON- SECRATION AND INSTALLATION.

SECTION I.

ON THE MANNER OF CONSTITUTING A LODGE.

Any number of Master Masons, not under seven, desirous of forming a new Lodge, must apply by petition to the Grand Lodge of the State in which they reside, as follows:

FORM OF A PETITION FOR A NEW LODGE.

To the M. W. Grand Lodge of the State of _____

The undersigned petitioners, being Ancient Free and Accepted Master Masons, having the prosperity of the fraternity at heart, and willing to exert their best endeavours to promote and diffuse the genuine principles of Masonry, respectfully represent—That they are desirous of forming a new Lodge in the _____ of _____ to be named _____ No. ____ They therefore pray for letters of dispensation, or a warrant of Constitution, to empower them to assemble as a legal Lodge, to discharge the duties of Masonry, in a regular and constitutional manner,

* See I. Kings, vii. 21. and II. Chronicles, iii. 16.

according to the original forms of the Order, and the regulations of the Grand Lodge. They have nominated and do recommend brother A. B., to be the first Master ; C. D. to be the first Senior Warden, and E. F. to be the first Junior Warden, of said Lodge. If the prayer of the petition shall be granted, they promise a strict conformity to the constitution, laws and regulations of the Grand Lodge.

CEREMONY OF CONSTITUTION.

On the day and hour appointed for the constitution of the new Lodge, the brethren thereof will assemble in the Lodge-room.

The Grand Master and his officers (or the brother authorized by the Grand Master, for the purpose, with such other brethren, as he shall call to his assistance) meet at the same time in some place convenient to the Lodge-room.

The officers of the new Lodge are then to wait upon the Grand Master, who will request the Deputy Grand Master to make the necessary examination, on which duty he will immediately enter, and on its completion, the proposed officers of the new Lodge, will return to the Lodge-room.

The members of the new Lodge are then to send a messenger to the Grand Master, who will address him as follows :

Most Worshipful,

The officers and brethren of ——— Lodge, who are now assembled at ——— have instructed me to inform you, that the Most Worshipful Grand Lodge, (or Grand Master) was pleased to grant them a charter, authorizing them to form and open a Lodge of Free and Accepted Masons, in the ——— of ——— ; they are now desirous that their Lodge should be consecrated, and their officers

installed, agreeably to the ancient usages and customs of the craft ; for which purpose they are now met, and await the pleasure of the Most Worshipful Grand Master.

He then returns to his Lodge, who prepare for the reception of the Grand Lodge. When notice is given that they are prepared, the Grand Lodge walk in procession to their hall. When the Grand Master enters, the Grand honours are given by the new Lodge ; the officers of which resign their seats to the Grand officers, and take their several stations on their left.

The necessary cautions are then given, and all, excepting Masters, and Past Masters of Lodges, are requested to retire until the Master of the new Lodge is placed in the Oriental Chair, he is then bound to the faithful performance of his trust, and duly invested.

Upon due notice the Grand Marshal re-conducts the brethren into the hall, and all take their places, except the members of the new Lodge, who form a procession on one side of the hall, to salute their Master. As they advance the Grand Master addresses them, "*Brethren, Behold your Master !*"

As they pass, they make the proper salutation, and when they have all passed, he joins them, and takes his appointed station.

A grand procession is then formed in the following order, viz :—

Tyler, with a drawn Sword ;
Two Stewards, with White Rods ;
Entered Apprentices ;
Fellow Crafts ;
Master Masons ;
Stewards ;
Junior Deacons ;
Senior Deacons ;
Secretaries ;

Treasurers ,
 Past Wardens ;
 Junior Wardens ;
 Senior Wardens ;
 Past Masters ;
 Mark Masters ;
 Royal Arch Masons ;
 Knights Templars ;
 Masters of Lodges.

The New Lodge.

Tyler, with a drawn Sword ;
 Stewards, with White Rods ;
 Entered Apprentices ;
 Fellow Crafts ;
 Master Masons ;
 Deacons ;
 Secretary and Treasurer ;
 Two Brethren carrying the Master's Carpet ;
 Junior and Senior Wardens ;
The Holy Writings, carried by the oldest member **not**
 in office ;
 The W. Master.

Music,

The Grand Lodge.

Grand Tyler, with a drawn Sword ;
 Grand Stewards, with White Rods ;
 Brother, carrying a Golden Vessel with corn ;
Two Brethren, carrying Silver Vessels, one of **Wine**,
 the other of Oil ;
 Grand Secretaries ;
 Grand Treasurers ;
 A Past Master, Bearing the Holy Writings ;
 Square and Compasses, supported by **Two Stewards**
 with Rods ;

Two Burning Tapers, borne by Two Past Masters,
 Clergy and Orator ;
 The Tuscan and Composite Orders
 The Doric, Ionic, and Corinthian Orders ;
 Past Grand Wardens ;
 Past Deputy Grand Masters ;
 Past Grand Masters ;
 The Globes ;
 Junior and Senior Grand Wardens ;
 Right Worshipful Deputy Grand Master ;
 The Master of the Oldest Lodge, carrying the Book
 of Constitutions ;
 The M. W. Grand Master ;
 The Grand Deacons, on a line seven feet apart, on the
 right and left of the Grand Master, with Black
 Rods ;
 Grand Standard Bearer ;
 Grand Sword Bearer, with a drawn Sword ;
 Two Stewards with White Rods.

MARSHAL.

The procession moves on to the church or house where the services are to be performed. When the front of the procession arrives at the door, they halt, open to the right and left, and face inward, while the Grand Master, and others, in succession, pass through and enter the house.

A platform is erected in front of the pulpit, and provided with seats for the accommodation of the Grand Officers.

The Holy Bible, Square, and Compasses, and Book of Constitutions are placed upon a table in front of the Grand Master, the flooring is then spread in the centre, upon the platform, covered with white satin, or linen, and encompassed by the three tapers, and the vessels of Corn Wine, and Oil.

SERVICES.

1. A piece of Music.
2. Prayer.
3. An Oration.
4. A piece of Music.
5. The Grand Marshal forms the Officers, and members of the new Lodge in front of the Grand Master. The Deputy Grand Master addresses the Grand Master as follows :

Most Worshipful :—A number of brethren duly instructed in the mysteries of Masonry, having assembled together at stated periods, for some time past, by virtue of a dispensation granted them for that purpose, do now desire to be constituted into a *regular Lodge*, agreeably to the ancient usages and customs of the fraternity.

Their Secretary then delivers the dispensation and records to the Master elect; who presents them to the Grand Master.

The Grand Master examines the records, and if they are found correct, proclaims,

“The records appear to be properly entered, and are approved. Upon due deliberation, the Grand Lodge have granted the brethren of this new Lodge, a charter, confirming them in the rights and privileges of a *regularly constituted Lodge*; which the Grand Secretary will now read.”

After the charter is read, the Grand Master then says,

“We shall now proceed, according to ancient usage, to constitute these brethren into a regular Lodge.”

Whereupon the several officers of the new Lodge deliver up their jewels and badges to their Master, who presents them, with his own, to the Deputy Grand Master, and he to the Grand Master.

The Deputy Grand Master now presents the Master elect of the new Lodge, to the Grand Master, saying,

“Most Worshipful:—I present you Brother ———, whom the members of the Lodge now to be constituted, have chosen for their Master.”

The Grand Master asks them if they remain satisfied with their choice. (They bow in token of assent.)

The Master then presents, severally, his Wardens and other officers, naming them and their respective offices. The Grand Master asks the brethren if they remain satisfied with each and all of them. (They bow as before.)

The officers and members of the new Lodge then form in front of the Grand Master, and the business of consecration commences with solemn music.

CEREMONY OF CONSECRATION.

The Grand Master attended by the Grand officers and the Grand Chaplain, form themselves in order, round the Lodge, which is then uncovered, while a piece of solemn music is performed. The first clause of the Consecration Prayer is rehearsed, as follows:—

“Great Architect of the Universe! Maker and Ruler of all Worlds! deign, from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly!

We humbly invoke Thee to give us, at this and at all times, Wisdom in all our doings, Strength of mind in all our difficulties, and the Beauty of harmony in all our communications!

Permit us, O thou Author of Light and Life, great Source of Love and Happiness, to erect this Lodge, and now solemnly to consecrate it to the honour of Thy glory’
Glory be to God on high.”

[Response by the Brethren.]

“As it was in the beginning, is now, and ever shall be
Amen.”

During the response, the Deputy Grand Master, and

the Grand Wardens, take the Vessels of Corn, Wine and Oil, and Sprinkle the elements of Consecration upon the Lodge.

The Grand Chaplain then continues,

Grant, O Lord our God, that those who are now about to be invested with the government of this Lodge, may be endued with wisdom to instruct their brethren in all their duties.

May *Brotherly Love, Relief, and Truth*, always prevail among the members of this Lodge; and may this bond of union continue to strengthen the lodges throughout the world!

Bless all our brethren, wherever dispersed; and grant speedy relief to all who are either oppressed or distressed.

We affectionately commend to Thee all the members of Thy whole family. May they increase in the knowledge of Thee, and in the love of each other.

Finally; May we finish all our work here below, with thine approbation; and then have our transition from this earthly abode to thy heavenly temple above, there to enjoy light, glory and bliss ineffable and eternal!

Glory be to God on high. [Response, as before.]

A piece of solemn music is performed while the Lodge is covered.

The Grand Chaplain then Dedicates the Lodge in the following terms:

To the memory of HOLY SAINTS JOHN, we dedicate this Lodge. May every brother revere their character, and imitate their virtues.

“Glory be to God on high,”

[Response.] “Amen! So mote it be! Amen!”

A piece of music is then performed, whilst the brethren of the new Lodge advance in procession, to salute the

Grand Lodge, with their hands crossed upon their breasts, and bowing as they pass.

The Grand Master then rises, and Constitutes the new Lodge in the following form :

In the name of the Most Worshipful Grand Lodge, I now constitute and form you, my brethren, into a Lodge of Free and Accepted Masons. From henceforth I empower you to act as a regular Lodge, constituted in conformity to the rites of our Order, and the charge of our ancient and honourable fraternity; and may the Supreme Architect of the universe prosper, direct and counsel you in all your doings.

[Response.] "So mote it be!"

CEREMONY OF INSTALLATION.

The Grand Master asks the Deputy Grand Master,

“Have you examined the Master nominated in the warrant; and do you find him well skilled in the science of Masonry, and worthy to be invested with the government of a Lodge?”

The Deputy Grand Master answering in the affirmative, the Grand Master says, “Present him to me.”

The Deputy Grand Master takes the Master by the hand, and presents him to the Grand Master, saying—

“*Most Worshipful*—I present to you my brother G. M. to be installed Master of the Lodge in this place. I find him to be of good morals and of great skill, true and trusty; and a lover of the whole fraternity, wheresoever dispersed over the face of the earth; and I doubt not he will discharge his duty with fidelity.”

The Grand Master then says to him,

“*Brother* — — —, previous to your investiture, it is proper that you signify your assent to those ancient charges and regulations, which contain the duty of a Master of a lodge. They will be read to you by the Grand Secretary.”

The following are accordingly read:

“You agree to be a good man and true; and strictly to obey the moral law.

“You agree to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside.

“You promise not to be concerned in plots and conspira-

* This proclamation must be made in the name of the Grand Master, in cases where he is not present.

cies against government, but patiently to submit to the decisions of the supreme legislature.

“ You agree to pay a proper respect to the civil magistrate ; to work diligently, live creditably, and act honourably by all men.

“ You agree to hold in veneration the original rulers and patrons of the order of Masonry, and their regular successors, supreme and subordinate, according to their stations ; and to submit to the awards and resolutions of your brethren, in general chapter convened, in every case consistent with the constitutions of the order.

“ You agree to avoid private quarrels, and to guard against all intemperance and excess.

“ You agree to be cautious in your behaviour, courteous to your brethren, and faithful to your lodge.

“ You promise to respect true and faithful brethren, and to discountenance all impostors.

“ You agree to promote the general good, to cultivate the social virtues, and to propagate the knowledge of true Masonry.”

On the Master signifying his assent to these charges, the Secretary proceeds to read the following regulations :

“ You promise to submit to the Grand Master for the time being, and to his officers, when duly installed ; and strictly to conform to every regulation of the Grand Lodge, or General Assembly of Masons, that is not subversive of the principles of Masonry.

“ You admit that it is not in the power of any man, or body of men, to make alteration or innovation in Masonry.

“ You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice ; and to pay attention to all the duties of Masonry on convenient occasions.

“ You admit that no new lodge should be formed, with-

out permission of the Grand Master, and with the consent of the Grand Lodge.

“ You admit that no person can be regularly made a Mason, or admitted into any lodge, without previous notice, and due inquiry into his character.

“ You promise that no visiter shall be received into your lodge, without due examination, *or producing proper vouchers* of their having been made in a regular lodge.

“ These are the regulations of free and accepted Masons :

The Grand Master then addresses the Master elect in the following manner :

“ Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you !”

The new Master having signified his submission, the Grand Master says :

“ *Brother*, In consequence of your conformity to the charges and regulations of the order, you are now to be installed Master of this new lodge, in full confidence of your care, skill and capacity to govern the same.”

He then invests him with his jewel, and thus addresses him :

“ I invest you with the honourable badge of the office of Master of this lodge. And now present you the insignia of your office, and the necessary furniture of your lodge.*

“ This [*great light*] will guide you to all truth; will direct you to the temple of love; and point to you the whole duty of man.

“ This square, the use of which is ‘to bring all rude matter into form,’ teaches you to form and instruct all

* When the Grand Master is present, this ceremony may be performed by the Deputy Grand Master; but, in all other cases, it should be performed by the presiding brother, whether an officer of the Grand Lodge, or deputy for the occasion.

Masons under your care, and to make them perfect in their order.

“The compasses direct you to keep your brethren within the limits of Masonry; and so to regulate your lodge, that none be admitted but such as are worthy that higher sphere of merit and of worth.

“I present you, also, this book, which contains the Constitutions of Masonry. Search it at all times. Let it be read in your lodge; that none may pretend ignorance of the excellent precepts it enjoins. I also place in your personal custody, the charter or warrant; [making such remarks as are well known to the expert workman.]

“Lastly, I give into your charge the by-laws of your lodge. See that every member abides by them.”

After this, the jewels of the officers of the new lodge being returned to the Master, he delivers them to the several members of the Grand Lodge, who proceed to invest the other officers: the Grand Wardens investing the Wardens of the new lodge, the Grand Secretary the Secretary, and so on; each giving a short charge.*

TO THE SENIOR WARDEN.

“*Brother*, I invest you with the badge of your office.

“This level, as an instrument in your hands, you will use to preserve that equality which ought to subsist among Masons, which nature assigns, and which love requires.

“Your regular attendance on the stated and special meetings is highly expedient. In the presence of the Master you are to assist him in the government of the lodge, and in his absence to take the charge of it.

“You will undoubtedly discharge with faithfulness the

* The officers of the new lodge should be presented to the Grand officers who invest them, by the Grand Marshal.

Duties of this important office, and become *a pillar of strength* to the Lodge.—Look well to the west!”

TO THE JUNIOR WARDEN.

“*Brother*, I invest you with the badge of your office, as Junior Warden of this lodge.

“The plumb teaches you to act with that uprightness which belongs to your office.

“Your regular and punctual attendance on the lodge is particularly requested.

“The examination of visitors is within your care.

“In the absence of the Master and Senior Warden you know your duty; and will then, and at all times, faithfully discharge it.

“*Beautify* your column in the temple of Masonry.”

TO THE SECRETARY.

“*Brother*,—I invest you with the badge of your office, as Secretary to this lodge.

“It is your province to keep the records regularly, fairly, and faithfully: To examine and settle accounts; and to issue summonses at the Master’s direction.

“Your love to the craft, and attachment to this lodge, will induce you cheerfully to fulfil the duties of your office; and in so doing you will merit the esteem of your brethren.”

TO THE TREASURER.

“*Brother*,—I invest you with the badge of your office, as Treasurer of this lodge.

“Your honour, and the confidence the brethren repose in you, will excite to that faithfulness in the discharge of the duty of your office, which its important nature demands.”

TO THE SENIOR DEACON.

“*Brother*,—I invest you with the badge of your office, as Senior Deacon of this lodge.

“You are sensible that your station is not one of the least important.

“You will be attentive to the Master; careful in introducing visitors, and in accommodating them.

“Be watchful in preparation. And, although you halt at the door of the temple, lead those rightly who require it.

“Your regular attendance on the lodge will be your duty and inclination.”

TO THE JUNIOR DEACON.

“*Brother*,—I invest you with the badge of your office, as Junior Deacon of this lodge.

“What is delivered to you in the *west*, faithfully carry to the *south*.

“To that which is more immediately *your* care be particularly attentive.

“*Prepare* duly. *Lead* upon the *square*. And *prompt* like a workman.

“Your regular and early attendance upon the lodge is highly necessary.”

TO THE FIRST STEWARD, OR MASTER OF CEREMONIES.

“*Brother*,—I invest you with the badge of your office, as first steward of this lodge.

“You are to make necessary provision, by the advice of the Master, and see the table furnished at his command. You are to keep an exact account of all expenses for supplies, and give information of what may be in store, or what may be wanting.

“Your regular and early attendance on the lodge will be a sure proof of your attachment to it.”

TO THE SECOND STEWARD, OR MASTER OF CEREMONIES.

“*Brother*,—I invest you with the badge of your office, as Second Steward to this lodge.

“Encourage the labourers at their work.

“Be punctual: and let your countenance delight them.”

TO THE TYLER.

“*Brother*,—I invest you with the badge of your office, as Tyler to this lodge.

“A faithful discharge of your duty is necessary for the safety of the craft: and your constant attendance upon the lodge cannot be dispensed with, but by the permission of the Master.”

The Master of the new lodge then returns thanks to the Grand Master and officers, in the following words:*

Right Worshipful.—Permit me to render to you, and to the Grand Lodge, my thanks, and the thanks of this Lodge, for the honour now conferred on us.

It will be our care and delight to cultivate the sublime art, and assiduously to perform the duty incumbent on us.†

The Grand Master, or some specially appointed brother, then delivers an address to the brethren.

The Grand Master then proclaims the lodge by its name and style, and orders the Grand Secretary to register the same in the archives of the Grand Lodge.

* Or in such other appropriate address as he may prepare or select.

† The Master need not confine himself to this form of thanks. The principal object is the style and subject, which may be varied at pleasure.

At the constituting a new lodge, the Grand Master or his Deputy installs the officers; in the subordinate lodges the Master performs that ceremony.

CHAPTER II.

CEREMONY OBSERVED AT LAYING THE FOUNDATION OF PUBLIC BUILDINGS.

THIS ceremony is conducted by the Grand Master and his officers, assisted by the members of the Grand Lodge, who are usually invited by the civic authorities for the purpose of laying the foundation of some public edifice.

The members of the neighbouring lodges are invited on the occasion; the chief magistrate and other civil officers of the place where the building is to be erected are in attendance; the ceremony is thus conducted:

At the appointed time, the Grand Lodge is convened at some place in the neighbourhood of the intended structure, (approved by the Grand Master.) Music is usually provided, and the brethren appear with the insignia of the order, and with white gloves and aprons. The lodge is opened by the Grand Master, and the rules for forming the procession to and from the place at which the ceremony is to be performed, are read by the Grand Secretary, and committed to the Grand Marshal. The necessary cautions are then given from the chair, and the lodge is adjourned: after which they move in procession to the place for the foundation of the building.

A triumphal arch is usually erected at the place where the ceremony is to be performed; under which the brethren pass, and repair to their stations, and the Grand Master and his officers take their place on a temporary platform, cov-

ered with a carpet. An ode, suited to the occasion, is then sung.*

The Grand Master commands silence, and the necessary preparations are made for laying the stone, on which is engraved the year of Masonry, with the name and titles of the Grand Master, &c. &c. The workmen's tools are presented to the Grand Master; who applies the square, plumb, and level to the stone, in their proper positions, and pronounces it to be "well formed, true and trusty." The stone is next raised up, by means of an engine erected for that purpose, and the Grand Chaplain repeats the following prayer:

"May the Grand Architect of the Universe grant a blessing on this foundation stone, which we have now laid; and by his Providence enable us to finish this and all our works with skill and success.—Glory be to God in the highest!"

Response by the brethren.—As it was in the beginning, is now, and ever shall be—Amen!—so mote it be—Amen!

Solemn music is next introduced; after which the Grand Treasurer, by the Grand Master's command, places under the stone various sorts of coin and medals of the present age: and the stone is placed as it is to lie.

The cornucopia and two silver vases are next brought to the table, and delivered; the cornucopia to the Deputy Grand Master, and the two vases to the Wardens, who successively present them to the Grand Master; and he, according to ancient ceremony, pours the corn, the wine, and the oil, which they contain, on the stone, saying,

"May the all-bounteous Author of nature bless the inhabitants of this place with all the necessaries, conveniences, and comforts of life—assist in the erection and completing of this building; protect the workmen against every accident, and long preserve this structure from decay. And

grant to us all, in needed supply, the corn of nourishment, the wine of refreshment, and the oil of joy.—Amen!—so mote it be—Amen.”

He then strikes the stone thrice with the mallet: and the honours of Masonry are given.

The Grand Master then delivers over to the master workman the various implements of architecture, intrusting him with the superintendance and direction of the work; after which he re-ascends the platform, and an oration suitable to the occasion is delivered.

A song in honour of Masonry concludes the ceremony: and then the procession returns, and the lodge is closed in form.*

CHAPTER III.

CEREMONY AT THE OPENING OF A BRIDGE.

THE Grand Lodge, neighbouring lodges, and brethren, move in procession to the new bridge, attended by the magistrates and gentlemen of the vicinity. They form, in order, at the entrance of the bridge. The Grand Master, with his Wardens, then examines the work and finding it to be “well constructed and fit for public use,” he causes proclamation to be made accordingly. The grand honours are then given—a short address is made, and an ode sung, adapted to the occasion.

They then march over the bridge, and return with music. The proclamations are again made. After which, there is a discharge of artillery.

The Grand Lodge then returns in procession, and is closed in form.

* See Songs.

CHAPTER IV.

CEREMONY OBSERVED AT THE DEDICATION OR CON-
SECRATION OF MASONS' HALLS.

ON the day appointed for the celebration of dedication, the Grand Master and his officers, accompanied by the members of the Grand Lodge, meet in a convenient room adjoining to the place in which the ceremony is to be performed; and the Grand Lodge is opened in ample form, in all the degrees of Masonry. The order of procession is read by the Grand Secretary, and committed to the Grand Marshal; and the necessary directions are given to the brethren from the chair. The lodge is then adjourned, and the procession formed, and moves forward till they reach the chair of the Master. The officers of the lodge are then proclaimed, in order. Solemn music is introduced, and continues while the procession moves three times round the hall. The lodge is then placed in the centre, on a crimson velvet couch; and the Grand Master having taken the chair, under a Masonic canopy, the grand officers, and the Masters and Wardens of lodges, repair to the places previously arranged for their reception. The three lights, with the gold and silver vases, with the corn, wine and oil, are placed on the lodge, at the head of which stands the pedestal, with the Bible open, with the square and compasses laid thereon; and the constitution roll, on a crimson velvet cushion. Then an anthem is sung,* and an eulogium on Masonry is delivered. After which the architect addresses the Grand Master, returns thanks for the honour conferred on him, and surrenders up the implements entrusted to him for the finishing of the work. The Grand

* See Songs.

Master, having expressed his approbation, an ode in honour of Masonry is sung, accompanied by instrumental music: after which, such of the spectators as are not Masons retire for refreshment.

The lodge being tiled, the business of Masonry is resumed.

The Grand Secretary informs the Grand Master, that it is the design of the fraternity to have the hall dedicated to Masonry; upon which, he orders the grand officers to assist in the ceremony, with solemn music, excepting only at the intervals of dedication.

The lodge is uncovered, and the first procession being made round it, the Grand Master having reached the east, strikes thrice with the mallet; and, after profound silence, dedicates the hall to Masonry, "in the name of the GREAT JEHOVAH—to whom be all glory and honour."

Upon which, the Grand Chaplain strews corn over the lodge.

Solemn music then begins, and a second procession is made round the lodge; when, on the Grand Master's arrival at the east, silence is again proclaimed—and he declares the hall dedicated, as before, to virtue and science, on which the Chaplain sprinkles wine on the lodge.

Solemn music is again performed, and a third procession made round the lodge: when, the chief Master having reached the east, all is silent—and the hall is dedicated as before, to universal charity and benevolence. Upon which, the Chaplain dips his fingers in the oil, and sprinkles it over the lodge.

At each dedication the honours are given.

A solemn invocation is made to heaven by the Grand Chaplain, followed by responses from all the brethren; and an anthem is sung. After which, the lodge is covered, and the Grand Master retires to the chair.

The spectators may now return, and the Grand Master

may direct the grand procession to be resumed, and to march three times round the hall, halting each time in the east. Whilst the procession is moving, the music continues, but ceases when the procession halts. After this, the members of the Grand Lodge take their places. An oration, suited to the occasion, is delivered by the Grand Chaplain, or some other brother, appointed for that purpose by the Grand Master.

The Grand Lodge again forms in procession as at first, and returns to the room where it was opened; the laws of the order are rehearsed, and then the Grand Lodge is closed in ample form.

CHAPTER V.

CEREMONY OBSERVED AT FUNERALS; WITH THE SERVICE TO BE USED ON THOSE OCCASIONS.

THE practice of funeral rites has been general among mankind. It affords opportunity for the happy recollection of the virtues of the deceased, as well as for the public testimony of the duties which have existed between the dead and the living. It at once assists sympathy and virtue.

The ceremonies are different in different nations, and a conformity to them has been recommended among the brethren; they have also their usual forms, in which they express their common friendship in mourning for the dead.

No Mason can be interred with the formalities of the order, unless it be by his own special request whilst living, communicated to the Master of the lodge of which he died a member; nor unless he has been advanced to the *third* degree of Masonry; foreigners, sojourners, and particular officers excepted, and those at the direction of the Grand

Master. From the above restriction, there can be no other exceptions.

The Master of a lodge having received notice of a *Master* Mason's death, and of his request to be interred with the ceremonies of the order, and duly notified of the time and place of interment, must summon his lodge, informing them of the funeral solemnities. Where the lodge is in the same city where the Grand Lodge is located, it is absolutely necessary to obtain the consent of the Grand Master.

If more lodges are expected to attend, he must make application, by the Grand Secretary to the Grand Master, for permission to preside over such brethren from other lodges as may assist in forming the procession, who are to be under his direction for the time, unless the Grand Master, his deputy, or the Grand Wardens, are present.

In case of a stranger, the Master of the senior lodge present presides, if the proper grand officers are absent.

The dispensation being obtained, the Master may invite as many lodges as he thinks proper; and the members of these lodges may accompany their officers in form.

All the brethren must appear in decent mourning; dressed in white stockings, gloves and aprons, the usual clothing of Master Masons.

The officers must appear with the badges of the lodge, and such as have been officers, may wear the badges of their former stations, provided that the brethren actually in office are distinguished by sashes and hat bands.

The brethren should first assemble, if it be possible, in their lodge room, and open in due form, and remain standing during the first part of the service, which may, in common cases, be performed in their hall, with the usual ceremonies.

A procession is then formed; the lodges move according to seniority, excepting that the lodge, of which the deceased was a *member*, moves nearest to the corpse.

In the graveyard, the brethren proceed to the grave, and then, entering at its foot, open, so that the master may stand at the head of the grave, and the *mourners* may halt at the foot, while the brethren encircle it. Whilst the prayers are reading at the grave, the brethren may slowly approach it, till they are as near as they can with comfort stand.

If no part of the service has been already performed in the lodge, or some public building, with proper ceremonies, it is here rehearsed ; or such as may be substituted by the direction of the master.

The service may be performed by responses, or by one voice ; at discretion.

The Master speaks, or the Chaplain by his direction :

Where is now our brother ?

He sojourneth in darkness.

Can we redeem our brother ?

We have not the ransom.—The place that knew him, shall know him no more !

Shall his name be lost ?

[Here the roll is unfolded.]

The memory of a brother is precious. We will record his name.

[Viewing the roll.]

Write it here !

We will write it in our hearts.

How will it then be known ?

[Here strew flowers, or evergreen.]

It shall live in his virtues, which shall live in us and in every brother.

Was he worthy ?

Like him we will be brethren, and our last end shall be in peace

He was indeed our brother.

But, who hath done this !
The Lord gave, and the Lord taketh away.
 Let us then bless the name of the Lord.

EJACULATION.

What is our life !—It is a shadow ! a dream !
 We once were—but, what were we !
 Whither are we going ! what shall we become !
 Who is poor ! who is rich ! the king and the beggar lie
 down together !
 Our brother hath forsaken us !
 He is no longer one of ourselves !
 Every connexion of life has ceased !
 The form is no longer beautiful !
 He stretcheth not his hands to us !
 The hour of death has overtaken him !
 —Shall not some friend comfort us ?—

[*Here an oration may be delivered ; but if one has not
 been prepared for the occasion, then may follow—*]

THUS our brother has reached the end of life !—How many offerings has he made upon the altar of charity !—How honourably has he sustained the cares of life !—How did he make the hearts of all around him happy !—He trode not on the worm that moved at his feet !—His heart was in the laws of his country.—His religion to his God taught him to love and to extend happiness to man. But he has bidden us the last farewell. Farewell, our brother ! We reply *farewell!*—Go, visit the Grand Lodge of brethren !—Go, meet thy God ; and may he approve thee ! May we be as faithful !—may our eyes be closed in peace, like thine !—and our dying pillow be as easy !—Farewell till the grand summons !—Then, brother, we will rise and meet thee !—Glory be to God on high !—

Response by the brethren.—As it was in the beginning, is now, and ever shall be.—Amen.

LIGHT of life! all things live before thee! the darkness and the light are both alike to thee!—With thee there is no darkness!—Thou seest us at our birth, and at our death.—Thou knowest us when in the womb, and in the grave.—Thou forgettest us not when we have been, or are to be. We are always present with thee, and our thoughts never perish from thy remembrance. May our brother live with us, as well as with thee. May good tidings be on our lips, and his works written upon our hearts. May memory and the virtues be the mourners! Let his death teach us to die; and with him let thy gift to us be immortality!

Then the brethren join hands, and renew, in silence, the tokens of their friendship. If they choose to have devotional music at the grave, it may now be performed.

The body is then let into the grave, or entombed.

After which the following declaration and prayer shall be made.

Brethren—With proper respect to the established customs of the country in which we reside; with due deference to our superiors in church and state; and with unlimited good will to all mankind, we appear in the character of our profession. Invested with the badges of Masonry, publicly we declare our obedience and our submission to the laws and government of the country in which we live, and an ardent wish to promote the general good of society

As it hath pleased the divine Creator to remove our brother from this transitory existence, and to weaken the chain by which we are linked one to another, may his death remind us of our own, and incline us, who survive him, to be more strong in the ties of union and friendship.

To the grave we resign our brother, in expectation of his immortal happiness; and we pray—

ALMIGHTY GOD, of infinite mercy and goodness, extend

to us the riches of thine everlasting favour, and crown thy present benefits with honour and immortality. And to God be glory forever.—Amen.

Then the † is dropped into the grave; and each brother near deposits a shovel full of earth on the coffin, if permitted.

The brethren return to the hall, or place where they formed, and the Masonic ornaments, if the deceased was an officer, are in due form returned to the lodge; the proper charges are delivered, and the lodge is closed with a blessing—

May the Lord bless and keep us. May he give us light and truth, and unite our hearts forever.—So mote it be.

ANOTHER FUNERAL SERVICE.

The lodge being opened with the usual forms, at the hall, or some other convenient place, a procession is formed and the brethren proceed to the house of the deceased. If singers are present, an anthem may be sung. The Master proceeds to the head of the corpse, and the service begins: the Master, or Chaplain, saying,

“What man is he that liveth, and shall not see death?— Shall he deliver his soul from the hand of the grave?”

Response.—“Man walketh in a vain shadow: he heapeth up riches, and cannot tell who shall gather them.”

Master.—“When he dieth, he shall carry nothing away, his glory shall not descend after him.”

Response.—“Naked he came into the world, and naked he must return: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

The grand honours are then given, and certain forms used, which cannot be here explained. Solemn music is introduced, during which the Master strews herbs or flowers over the body, and taking the sacred roll in his hand, he says:

“Let me die the death of the righteous, and let my last end be like his.”

The brethren answer :

“God is our God forever and ever ; he will be our guide even unto death.”

The Master then puts up the roll, and says :

“Almighty Father, into thy hands we commend the soul of our loving brother.”

The brethren answer three times, “*The will of God is accomplished !—so be it.*” Giving the grand honours each time.

The Master, or Chaplain, then repeats the following prayer :

“Most glorious God, author of all good, and giver of all mercy, pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our approaching fate ; and by drawing our attention towards thee, the only refuge in time of need, may we be induced so to regulate our conduct here, that when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death, and after our departure hence in peace and in thy favour, we may be received into thine everlasting kingdom ; and there enjoy, in union with the souls of our departed friends, the just rewards of a pious and virtuous life.—Amen.”

An anthem being sung, the Master retires from the corpse, and the coffin is shut up. An oration suitable to the occasion is delivered ; and the Master, recommending love and unity, the brethren join hands, and renew to each other, in silence, their pledged vows.

The lodge is adjourned, and the procession begins, in the form hereafter described, to the place of interment, where the following exhortation is given :

Service at the Grave, by the Master, or Chaplain.

“Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as they are lectures to the living; from them, therefore, we are to derive instruction, and ought to consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

“Notwithstanding the various mementos of mortality with which we daily meet; notwithstanding we are convinced that death has established his empire over all the works of nature; yet, through some unaccountable infatuation, we are still apt to forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the subsistence and employment of many years, until we are suddenly alarmed with the approach of death, when we least expect him, and at an hour which we probably conclude to be the meridian of our existence.

“What are all the externals of majesty, the pride of wealth, or charms of beauty, when nature has paid her just debt? If for a moment we throw our eyes on the last scene, and view life stripped of its ornaments, and exposed in its natural meanness, we shall then be convinced of the futility of these empty delusions. In the grave all fallacies are detected, all ranks are levelled, and all distinctions are done away.

“While we drop the sympathetic tear over the grave of our deceased friend, let charity induce us to throw a veil over his foibles, whatever they may have been, and let us not withhold from his memory the praise his virtue may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection has never been attained; the wisest as well as the best of men have erred. His meritorious actions, therefore, let us imitate, and from his weakness let us derive instruction

“Let the present example excite our serious attention, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity; but let us embrace the happy moment, while time and opportunity offer, to provide with care against that great change, when the pleasures of this world shall cease to delight, and the reflections of a life spent in the exercise of piety and virtue yield the only comfort and consolation.

“Thus shall our expectations not be frustrated, nor shall we be hurried unprepared into the presence of that all wise and powerful Judge.

“To conclude: Let us support with propriety the character of our profession on every occasion, advert to the nature of our solemn engagements, and pursue with unwearyed assiduity the sacred tenets of Masonry; that from the endearments of a virtuous society on earth we may be raised to the blissful society in heaven.”

The following invocations are then to be made by the Master, and the usual honours to accompany each:

Master.—“May we be true and faithful; and may we live and die in love!”

Response.—“So mote it be.”

Master.—“May we profess what is good, and may we always act agreeably to our profession!”

Response.—“So mote it be.”

Master.—“May the Lord bless us, and prosper us; and may all our good intentions be crowned with success!”

Response.—“So mote it be.”

The Secretaries are then to advance, and throw their rolls into the grave with the usual forms, while the Chaplain repeats, with an audible voice,

“Glory be to God on high, on earth peace and good will towards men.”

Response.—“So mote it be, now, from henceforth, and forever more.”

The Master is then to conclude the ceremony at the grave in the following words :

“From time immemorial it has been an established custom among the fraternity of free and accepted Masons, when requested by a brother on his death bed, to accompany his corpse to the place of interment; and there to deposit his remains with the usual formalities.

“In conformity to this laudable usage, and at the special request of our deceased brother, whose memory we revere, and whose loss we deplore, we are here assembled in the character of Masons, to resign his body to the earth from whence it came, and to offer up the last tribute of our affection to his memory; thereby demonstrating to the world the sincerity of our past esteem, and our steady attachment to the principles of our honourable order.

“With proper respect to the established customs of the country in which we reside, with due deference to our superiors in church and state, and with unlimited good will to all mankind, we appear in the character of our profession. Invested with the badges of Masonry, we publicly declare our obedience and submission to the laws and government of the country in which we live, and an ardent wish to promote the general good of society; we humbly implore the blessing of heaven on all our zealous endeavours for this laudable purpose, and pray for our steady perseverance in the principles of piety and virtue.

“As it has pleased God, in the removal of our brother, to weaken the chain by which we are linked one to another, it becomes us, who survive him, to be more strongly cemented in the ties of union and friendship; and in some measure to make up his loss by a warmer zeal and fidelity in all the charities and duties of life.

“Unto the grave we resign the body of our friend and brother! [*The body is entombed, and the † dropped, &c.*]

“Friend of our hearts, there rest in peace. Raised by the Grand Master’s word, mayest thou hereafter share the honours of perfection, the joys and bliss immortal!

“Amen!—So mote it be!—Amen!

“Farewell!—We will meet again!”

Thus the service ends, when the usual honours are given, and the procession returns to the place from whence it came.

The brethren being arrived at the lodge, the necessary duties are complied with, and the business of Masonry is renewed. The regalia, and the ornaments of the deceased, if an officer of a lodge, are returned to the Master in due form, with the usual ceremonies; after which the charges for regulating the conduct of the fraternity are rehearsed, and the lodge is closed in the third degree with a blessing.

CHAPTER VI.

PROCESSIONS—No. I.

Order of Procession, for One Lodge, on common occasions.

Tyler, with a drawn sword,

Stewards, with white rods,

Music, (when the musicians are brethren; otherwise they form on the right and left of the procession, or precede the Tyler).

Marshal.

Entered Apprentices,

Fellow Crafts,

Master Masons,

Deacons,

Secretary and Treasurer.

Senior and Junior Wardens,
 The holy writings, square and compass, carried by the
 oldest member of the lodge not in office, accompanied
 with the Chaplain,

Past Masters,
 Master.

GRAND PROCESSIONS—No. II.

*Order of Procession, when the Ceremony of Consecrating
 and Constituting a Lodge, is performed in public, &c.*

Two Tylers, with drawn swords,
 Music, (when there are two bands,)
 Tyler of the oldest lodge, with a drawn sword,
 Two Stewards of the oldest lodge, with white rods,

Marshal.

Entered Apprentices,
 Fellow Crafts,
 Master Masons,
 Tylers,
 Stewards,
 Junior Deacons,
 Senior Deacons,
 Secretaries,
 Treasurers,
 Past Wardens,
 Junior Wardens,
 Senior Wardens,
 Past Masters,
 Masters.



New Lodge,

(To form as in No. I., omitting Past Masters and Chaplain.)



Music,

Grand Tyler, with a drawn sword,

Grand Stewards, with white rods,

When Masonic Halls are to be dedicated, &c. the corn, wine and oil, are to be carried as in No. III.

Grand Secretary and Treasurer,

Master of a lodge bearing the sacred writing, square and compass, on a crimson velvet cushion; supported by the Stewards of the second oldest lodge, with white rods, first Steward on his right, the second on his left,

Grand Marshal.

Grand Chaplain,

Past Grand Wardens,

Past Deputy Grand Masters,

Past Grand Masters,

Grand Wardens,

Deputy Grand Masters,

Master of the oldest lodge, bearing the book of constitutions on a velvet cushion,

Grand Junior Deacon on the left with a black rod.	} on a line five feet apart.	} Grand Senior Deacon on the right with a black rod.

Grand Master,

Grand Sword Bearer, with a drawn sword,

Two Stewards, with white rods,



Gentlemen invited to join the procession, follow, two and two

No. III.

Order of Procession at laying the Foundation Stones of Public Buildings, &c.

Two Tylers, (as in No. 2.)

Music, (as in do.)

Tyler of the oldest Lodge, (do.)

Two Stewards of the oldest Lodge, (do.)

Marshal.

Entered Apprentices
 Fellow Crafts,
 Master Masons,
 Tylers,
 Stewards,
 Junior Deacons,
 Senior Deacons,
 Secretaries,
 Treasurers,
 Past Wardens,
 Junior Wardens,
 Senior Wardens,
 Past Masters,
 Masters,

Marshal.



Music,

Grand Tyler, (as in No. 2,)

Grand Stewards, (do.)

A brother carrying a golden vessel containing corn,
 Two brethren carrying silver urns, one containing wine,
 the other oil,

Principal Architect,

Grand Secretary and Treasurer,

Bible, square and compass, carried by a Master of a lodge,
 supported by two Stewards, as in No. 2, when not sup-
 ported by Stewards, the Grand Chaplain walks with the
 Master of the lodge, who supports the Bible, &c.

Past Grand Wardens,

Past Deputy Grand Masters,

Past Grand Masters,

Chief Magistrate of the place,

Two large lights, borne by two Masters of Lodges,
 Grand Wardens,

One great light, borne by a Master of a Lodge,

Deputy Grand Masters,

Grand Marshal.

Master of the oldest Lodge, bearing the book of Constitutions, (as in No. 2.)

Grand Deacons, with black rods, (placed as in No. 2.)

Grand Master,

Grand Sword Bearer, (as in No. 2.)

Two Stewards, with white rods,



Gentlemen who choose to join the procession follow.

Note.—When two or more lodges walk in procession, they form as above, either in one body, or in separate lodges; if separately, the youngest lodge precedes the elder. The cushion, on which the Holy Writings are carried, is covered with crimson satin or velvet.

Marshals are to walk on the left of the procession.

All officers of lodges, in processions, should wear the badges of their office.

None but Master Masons are to wear decorated aprons. Those of the lower degrees may have an edging of silk, or a square and compass made of silk—the aprons of those of higher degrees, according to their order. Attention must be paid to colours. None but officers (who are always to be master masons) are to wear sashes; and this decoration is only for particular officers.

If a past or present Grand Master should join the procession of a private lodge, or Deputy Grand Master, or the Grand Wardens, attention is to be paid to them. They take place after the Master of the lodge. Two Deacons with black rods, one on the right, and another on the left, attend a Grand Warden; and when a Grand Master is present, or Deputy Grand Master, the book of constitutions is borne before him; a sword bearer follows him and the Deacons, with black rods, are placed on his right and left, at an angular distance of five feet, as in No. 2.

Musicians, if they are of the fraternity, walk in the pro-

cession, after the Tyler; if not, they precede the Tyler walk on the right and left of the procession. When there is but one band, and the Grand Lodge attends, they follow the Grand Tyler.

The order of procession No. 1, is suitably formed for funerals. The cushion, on which is carried the Holy Writings, is covered with black silk or cloth: a black silk knot is placed at the end of each Steward's rod—the same on the musical instruments. The procession immediately precedes the corpse.

The brethren all walk two and two, excepting such officers as from their station are to walk otherways.

When a new lodge is to be consecrated, &c., that lodge is always to form separately;—its place in the procession is immediately preceding the Grand Lodge.

On entering public buildings, &c., the Bible, square and compass, book of Constitutions, &c., are placed before the Grand Master. The Grand Marshal and Grand Deacons keep near him.

CHAPTER VII.

THE GOVERNMENT OF THE FRATERNITY EXPLAINED.

THE mode of government observed by the fraternity will best explain the importance, and give the truest idea of the nature and design of the Masonic system.

There are several classes of Masons, under different appellations. The privileges of these classes are distinct, and particular means are adopted to preserve those privileges to the just and meritorious of each class.

Honour and probity are recommendations to the first class; in which the practice of virtue is enforced, and the duties of morality inculcated, while the mind is prepared for regular and social converse, in the principles of knowledge and philosophy.

Diligence, assiduity and application, are qualifications for the second class; in which an accurate elucidation of science, both in theory and practice, is given. Here human reason is cultivated by a due exertion of the rational and

intellectual powers and faculties; nice and difficult theories are explained; new discoveries produced, and those already known beautifully embellished.

The third class is composed of those whom truth and fidelity have distinguished; who, when assaulted by threats and violence, after solicitation has failed, have evinced their firmness in preserving inviolate the mysteries of the order.

The fourth class consists of those who have perseveringly studied the scientific branches of the art, and exhibited proofs of their skill and acquirements, and who have consequently obtained the honour of this degree, as a reward of merit.

The fifth class consists of those who, having acquired a proficiency of knowledge in the foregoing degrees, have been elected to preside over regularly constituted bodies of Masons.

The sixth class consists of those who, having discharged the duties of the chair with honour and reputation, are acknowledged and recorded as excellent Masters.

The seventh and last class consists of a select few, whom years and experience have improved, and whom merit and abilities have entitled to preferment. With this class the ancient landmarks of the order are preserved; and from them we learn and practice the necessary instructive lessons, which at once dignify the art, and qualify its professors to illustrate its excellence and utility.

In some part of our continent, although not countenanced by the Grand Chapter of the State of Pennsylvania, are some additional explanations to the seventh degree.

This is the established mode of the Masonic government, when the rules of the system are observed. By this judicious arrangement, true friendship is cultivated among different ranks and degrees of men, hospitality promoted, industry rewarded, and ingenuity encouraged.

CHAPTER VIII.

GENERAL REMARKS.

MASONRY is an art equally useful and extensive. In every art there is a mystery, which requires a gradual progression of knowledge, to arrive at any degree of perfection in it. Without much instruction, and more exercise, no man can be skilful in any art; in like manner, without an assiduous application to the various subjects treated in the different lectures of Masonry, no person can be sufficiently acquainted with its true value.

It must not, however, be inferred from this remark, that persons who labour under the disadvantages of a confined education, or whose sphere of life requires a more intense application to business or study, are to be discouraged in their endeavours to gain a knowledge of Masonry. To qualify an individual to enjoy the benefits of the society at large, or to partake of its privileges, it is not absolutely necessary that he should be acquainted with all the intricate parts of the science. These are only intended for the diligent and assiduous Mason, who may have leisure and opportunity to indulge in such pursuits.

Though some are more able than others, some more eminent, some more useful, yet all in their different spheres, may prove advantageous to the community; and our necessities as well as our consciences, bind us to love one another. The industrious tradesman certainly proves himself a valuable member of society, and worthy of every honour that we can confer; but as the nature of every man's profession will not admit of that leisure which is necessary to qualify him to become an expert Mason, it is highly proper that the official duties of a lodge should be executed by persons whose education and situation in life enable them to become

adepts ; as it must be allowed, that all who accept offices and exercise authority, should be properly qualified to discharge the task assigned them, with honour to themselves, and credit to their sundry stations.

All men are not blessed with the same powers, nor the same advantages ; all men, therefore, are not equally qualified to govern. Masonry is wisely calculated to suit the different ranks and degrees of men, as every one, according to his station and ability, may class with his equal. Founded upon the most generous principles, it admits of no disquietude among its professors ; each class is happy in its particular association ; and when all are met in general convention, neither arrogance and presumption appear on the one hand, nor diffidence and inability on the other. The whole unite in one general plan, to promote that endearing happiness which constitutes the essence of civil society.

CHAPTER IX.

THE CEREMONY OF OPENING AND CLOSING A LODGE.

In all regular assemblies of men, who are convened for wise and useful purposes, the commencement and conclusion of business are accompanied with some forms. In every country of the world the practice prevails, and is deemed essential. From the most remote periods of antiquity it may be traced, and the refined improvements of modern times have not totally abolished it.

Ceremonies, when simply considered, it is true, are little more than visionary delusions, but their effects are sometimes important. When they impress awe and reverence on the mind, and engage the attention, by external attrac-

tion, to solemn rights, they are interesting objects. These purposes are effected by judicious ceremonies, when regularly conducted and properly arranged. On this ground they have received the sanction of the wisest men in all ages, and consequently could not escape the notice of Masons. To begin well is the most likely to end well; and it is judiciously remarked, that when order and method are neglected at the beginning, they will be seldom found to take place at the end.

The ceremony of opening and closing a lodge, with solemnity and decorum, is therefore universally admitted among Masons, and though the mode in some lodges may vary, and in every degree must vary, still an uniformity in the general practice prevails in every lodge; and the variation (if any) is solely occasioned by a want of method,* which a little application might easily remove.

To conduct this ceremony with propriety ought to be the peculiar study of every Mason, especially of those who have the honour to rule in our assemblies. To persons who are thus dignified, every eye is naturally directed for propriety of conduct and behaviour; and from them, other brethren, who are less informed, will naturally expect to derive an example worthy of imitation.

From a share in this ceremony no Mason can be exempted. It is a general concern, in which all must assist. This is the first request of the Master, and the prelude to all business. No sooner has it been signified than every officer repairs to his station, and the brethren rank accord-

* During the Grand Mastership of the R. W. Brother John M. Read, of the Grand Lodge of Pennsylvania, he found it necessary to bring about an uniformity in the work, and devoted much of his valuable time in forming a Lodge of Instruction, presiding at the lectures, and to which many of the brethren are indebted for the knowledge they possess. I feel happy in having thus an opportunity of acknowledging the obligations I am (personally) under, to the R. W. Brother.

ing to their degrees. The intent of the meeting becomes the sole object of attention, and the mind is insensibly drawn from those indiscriminate subjects of conversation which are apt to intrude on our less serious moments.

This effect accomplished, our care is directed to the external avenues of the lodge, and the proper officers, whose province it is to discharge that duty, execute their trust with fidelity, and by certain mystic forms, of no recent date, intimate we may safely proceed. To detect impostors among ourselves, an adherence to order in the character of Masons ensues, and the lodge is either opened or closed in solemn form.

At opening the lodge two purposes are wisely effected: the Master is reminded of the dignity of his character, and the brethren of the homage and veneration due from them in their sundry stations. These are not the only advantages resulting from a due observance of this ceremony; a reverential awe for the Deity is inculcated, and the eye fixed on that object from whose radiant beams light only can be derived. Here we are taught to adore the God of heaven, and to supplicate his protection on our well meant endeavours. The Master assumes his government in due form, and under him his Wardens, who accept their trusts after the customary salutations, as disciples of one general patron. The brethren then, with one accord, unite in duty and respect, and the ceremony concludes.

At closing the lodge a similar form takes place. Here the less important duties of Masonry are not passed over unobserved. The necessary degree of subordination in the government of a lodge is peculiarly marked while the proper tribute of gratitude is offered up to the beneficent Author of Life, and his blessing invoked and extended to the whole fraternity. Each brother faithfully locks up the treasure which he has acquired, and pleased with his reward, retires, untainted and uncontaminated, to enjoy and

disseminate, among the private circle of his friends, the fruits of his labour and industry in the lodge.

These are faint outlines of a ceremony which universally prevails among Masons in every country, and distinguishes all their meetings. It is arranged as a general section in every degree, and takes the lead in all our illustrations.

PRAYERS:

WHICH MAY BE USED ON SEVERAL OCCASIONS.

Behold ! how good and how pleasant it is for brethren to dwell together in unity !

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment.

As the dew of Hermon, that descended upon the mountains of Zion ; for there the Lord commanded a blessing, even life for evermore.

May the favour of Heaven be upon this our happy meeting ; may it be begun, carried on, and ended with order, harmony, and brotherly love. *Amen.*

AT OPENING AND INITIATION.

Most holy and glorious Lord God, the great architect of the universe ; the giver of all good gifts and graces : Thou hast promised that where two or three are gathered together in thy name, thou wilt be in the midst of them. In thy name we assemble, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, and that all our actions may tend to thy glory, and to our advancement in knowledge and virtue.

And we beseech thee, O Lord God, to bless this our present assembling, and grant that this candidate may become a true and faithful brother among us; endue him with a competency of thy divine wisdom, that he may, with the secrets of Free Masonry, be able to unfold the mysteries of godliness; and may he and we walk in the light of thy countenance, and when the trials of our probationary state are over, be admitted into the temple not made with hands, eternal in the heavens *Amen.*

USED IN ANCIENT TIMES AT JERUSALEM.

O Lord, excellent art thou in thy truth, and there is nothing great in comparison to thee, for thine is the praise, from all the works of thy hands, for ever more.

Enlighten us, we beseech thee, in the true knowledge of Masonry. By the sorrows of *Adam*, the first made man; by the blood of *Abel*, the holy one; by the righteousness of *Seth*, in whom thou art well pleased; and by thy covenant with *Noah*, in whose architecture thou wast pleased to save the seed of thy beloved, number us not among those that know not thy statutes, nor the divine mysteries of the secret *Cabala*.

But grant, we beseech thee, that the ruler of this lodge may be endued with knowledge and wisdom, to instruct us and explain his secret mysteries as our holy brother *Moses* did (in his lodge) to *Aaron*, *Eleazar*, *Ithamar*, and the seventy elders of Israel.

And grant that we may understand, learn and keep all the statutes and commandments of the Lord, and this holy mystery, pure and undefiled unto our lives' end. *Amen.*

THOU hast loved us, O Lord our God, with eternal love ; thou hast spared us with great and exceeding patience, our Father and our King, for thy great name's sake, and for our fathers' sake, who trusted in thee, to whom thou didst teach the statutes of life, that they might do after the statutes of thy good pleasure with a perfect heart : so be thou merciful unto us, O our Father ! Merciful God, who sheweth mercy, have mercy upon us, we beseech thee, and put understanding in our hearts, that we may understand, be wise, hear, learn, teach, keep, do, and perform all the words of the doctrine of thy law in love, and enlighten our eyes in thy commandments, and cause our hearts to cleave to thy law, and unite them in the love and fear of thy name ; we will not be ashamed, nor confounded, nor stumble, for ever and ever.

Because we have trusted in thy holy, great, mighty, and terrible name, we will rejoice and be glad in thy salvation, and in thy mercies, O Lord our God ; and the multitude of thy mercies shall not forsake us for ever. And now make haste and bring upon us a blessing, and peace from the four corners of the world : For thou art a God who workest salvation, and hast chosen us from every other people and language ; and thou, our King, has caused us to cleave to thy great name, in love to praise, and be united to thee, and to love thy name : Blessed art thou, Lord God, who hast chosen thy people Israel in love.*

AT CLOSING A LODGE.

May the blessings of Heaven rest on us, and on all regular free Masons ; may we practise out of the lodge those principles of religion and morality we are taught within it ; may every moral and social virtue cement us in the bond of peace and fraternal love, and procure thy gracious favour, O, blessed Lord God, who livest and reignest in undescrivable glory and happiness, for ever and ever. Amen.

* This prayer is a translation from the Hebrew, used in the Holy Land before the destruction of the Temple.

AT OPENING A LODGE.

Supreme Architect of Heaven and Builder of the Universe look down upon us with eyes of favour in what we are about to do, and so direct us by thy Holy Spirit, that all may be acceptable to Thee. We acknowledge our weaknesses and frailties, and, that without Thee we are nothing. Be with us then to enlighten our minds—strengthen our reason—and purify our hearts—so that through thy Providence this temporal Lodge may be made strong in Truth, and abundant in Virtue—Charity to flow as a stream wide spread among the Brethren, fertilizing by its influences—and Love which is of Thee, prevail with them forever. Grant this, all powerful Creator, to us thy supplicants, for thy praise and thy glory: Amen.

AT CLOSING A LODGE.

Oh God! who art the giver of Life, and the author of death—the builder of the world, and the architect of the universe—in whom are time, space, and eternity—to Thee we bow in humble adoration, as the Creator of all things. May the doings of this temporal Lodge, meet with favor in thy sight, and tend to the increase of virtue and holiness. Let thy Spirit be upon us, as our trust is in Thee. Be with us as we go hence, and guide us by thy protecting power, until we shall meet again.—Let peace prevail in our fraternity—peace which endeth in love—that love which leadeth to Thee. Pour thy blessings not merely upon this masonic world, but the whole human race; and, in thine own good time, may all be gathered to the Father, which is in Heaven, forever and ever: Amen.

MOST EXCELLENT MASTER.

CHAPTER I.

REMARKS ON THE SIXTH, OR MOST EXCELLENT MASTER'S DEGREE.

NONE but the meritorious and praiseworthy; none but those, who, through diligence and industry, have progressed far towards perfection; none but those who have been seated in the *Oriental Chair*, by the unanimous suffrages of their brethren, can be admitted to this degree of Masonry.

In its original establishment, when the temple of Jerusalem was finished, and the fraternity celebrated the capstone with great joy, it is demonstrable that none but those who had proved themselves to be complete masters of their profession, were admitted to this honor; and, indeed, the duties incumbent on every Mason, who is accepted and acknowledged as a Most Excellent Master, are such as render it indispensable that he should have a perfect knowledge of all the preceding degrees.

One of the following passages of scripture is rehearsed at opening, accompanied by solemn ceremonies:

Psalm, xxiv.—“The earth is the Lord’s, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the

blessing from the Lord, and righteousness from the God of his salvation; This is the generation of them that seek him, that seek thy face, O Jacob. Selah. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord, strong and mighty, the Lord, mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory. Selah."

Psalm, cxxii.

"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David.

"Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

The following passages of scripture are also introduced, accompanied with solemn ceremonies :

II. Chron. vi.—[Then said Solomon, The Lord hath said that he would dwell in the thick darkness. But I have built an house of habitation for thee, and a place for thy dwelling forever.

And the king turned his face, and blessed the whole congregation of Israel, (and all the congregation of Israel stood :) And he said, Blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, Since the day that I

brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel; but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

Now, it was in the heart of David, my father, to build an house for the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was thine heart: notwithstanding thou shalt not build the house; but thy son, which shall come forth out of thy loins, he shall build the house for my name. The Lord, therefore, hath performed his word that he hath spoken; for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel: and in it have I put the ark, wherein is the covenant of the Lord, that he made with the children of Israel.

And he stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands: For Solomon had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven, and said,

O Lord God of Israel, there is no God like thee in the heaven nor in the earth; which keepest covenant, and shewest mercy unto thy servants that walk before thee with all their hearts; thou which hast kept with thy servant David my father, that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. Now, therefore, O Lord God of Israel, keep with thy servant David my father, that which thou hast promised him, saying, There shall not fail thee a

man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now, then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. (But will God in very deed dwell with men on the earth! Behold, heaven, and the heaven of heavens, cannot contain thee; how much less this house which I have built!) Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth towards this place.

Hearken, therefore, unto the supplications of thy servant, and of thy people Israel, which they shall make towards this place: hear thou from thy dwelling place, even from heaven; and, when thou hearest, forgive.]

Now, my God, I beseech thee, let thine eyes be open; and let thine ears be attent unto the prayer that is made in this place.

Now, therefore, arise, O Lord God, into thy resting-place, thou and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

O Lord God, turn not away the face of thine anointed remember the mercies of David thy servant. 7

The following song is sung with solemn ceremony.

ALL hail to the morning
That bids us rejoice;
The temple's completed,
Exalt high each voice;
The cap-stone is finish'd,
Our labour is o'er;
The sound of the gavel
Shall hail us no more

the Power Almighty, who ever has guided

The tribes of old Israel exalting their fame;

To Him who hath govern'd our hearts undivided,
 Let's send forth our voices to praise his **great name**.

Companions, assemble
 On this joyful day ;
 (The occasion is glorious,)
 The key-stone to lay :
 Fulfill'd is the promise,
 By the ANCIENT of DAYS,
 To bring forth the cap-stone
 With shouting and praise.

[*Ceremonies.*]

There is no more occasion for level or plumb-line
 For trowel or gavel, for compass or square ;
Our works are completed, the ark safely seated,
And we shall be greeted as workmen most rare.

Now those that are worthy,
 Our toils who have shar'd,
 And prov'd themselves faithful,
 Shall meet their reward.
 Their virtue and knowledge,
 Industry and skill,
 Have our approbation,
 Have gain'd our good will.

We accept and receive them, most excellent master,
 Invested with honours, and power to preside ;
Among worthy craftsmen, wherever assembled,
The knowledge of Masons to spread far and wide.

ALMIGHTY JEHOVAH !
 Descend now and fill
 This Lodge with thy glory,
 Our hearts with good will !
 Preside at our meetings,
 Assist us to find
 True pleasure in teaching
 Good will to mankind.

Thy *wisdom* inspired the great institution,
 Thy *strength* shall support it, till nature expire;
 And when the creation shall fall into ruin,
 Its *beauty* shall rise, through the midst of the fire.

2 CHRONICLES vii. 1. 4.

[Now, when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth for ever.]

CHARGE

**TO BE DELIVERED TO A BROTHER, WHO IS ACCEPTED AND
 ACKNOWLEDGED AS A MOST EXCELLENT MASTER.**

BROTHER :

“Your admittance to this degree of Masonry, is a proof of the good opinion the brethren of this lodge entertain of your Masonic abilities. Let this consideration induce you to be careful of forfeiting, by misconduct and inattention to our rules, that esteem which has raised you to the rank you now possess.

“It is one of your great duties, as a Most Excellent Master, to dispense light and truth to the uninformed Mason; and I need not remind you of the impossibility of complying with this obligation without possessing an accurate acquaintance with the lectures of each degree.

“If you are not already completely conversant in all the degrees heretofore conferred on you, remember, that an indulgence, prompted by a belief that you will apply yourself with double diligence to make yourself so, has induced the brethren to accept you.

“Let it therefore, be your unremitting study to acquire such a degree of knowledge and information as shall enable you to discharge, with propriety, the various duties incumbent on you, and to preserve unsullied the title now conferred upon you of a **Most Excellent Master**”

ROYAL ARCH MASON.

CHAPTER I.

OBSERVATIONS ON THE SEVENTH, OR DEGREE OF ROYAL ARCH MASON.

As Moses was commanded to pull his shoes from off his feet, on Mount Horeb, because the ground whereon he trod was sanctified by the presence of the Divinity : so the Mason, who would prepare himself for this exalted state of Masonry,* should advance in the naked paths of truth, be divested of every degree of arrogance, and approach with steps of innocence, humility, and virtue, to challenge the ensigns of an order, whose institutions arise on the most solemn and sacred principles of religion.—HUTCHINSON.

THIS degree is indescribably more august, sublime, and important, than all which precede it; and is the summit and perfection of ancient Masonry. It impresses on our minds a belief of the being and existence of a Supreme Deity, without beginning of days or end of years; and reminds us of the reverence due to his holy name.

It also brings to light many essentials of the craft, which were for the space of four hundred and seventy years buried in darkness; and without a knowledge of which the Masonic character cannot be complete.

* The Rev. Doctor Munkhouse, in one of his admirable discourses on Masonry, observes, that the author of Ahimion Rezon, (Lawrence Dermot) speaking of that part of it, which is called the *Royal Arch*, says, "This I firmly believe to be the root, heart, and marrow of Masonry."

The following passages from Holy Writ, serve to explain the form, furniture, and clothing of a chapter, duly congregated.

II. CHRONICLES, iii. 1.

Then Solomon began to build the house of the Lord at Jerusalem, in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite.

2. And he began to build in the second day of the second month, in the fourth year of his reign.

8. And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.

14. *And he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.*

EXODUS, xxxix.

“And of the blue, and purple, and scarlet, they made clothes of service, to do service in the holy place, and made the holy garments for Aaron, as the Lord commanded Moses. And he made the ephod of gold, blue and purple, and scarlet, and fine twined linen. And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work. They made shoulder-pieces for it, to couple it together: by the two edges was it coupled together. And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof, of gold, blue, and purple, and scarlet, and fine twined linen: as the Lord commanded Moses.

“And they wrought onyx-stones inclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel. And he put them on the shoulders of

the ephod, *that they should* be stones for a memorial to the children of Israel; as the Lord commanded Moses.

“And he made the breast-plate of cunning work like the work of the ephod: of gold, blue, and purple, and scarlet, and fine twined linen. It was four square; they made the breast-plate double: a span was the length thereof, and a span the breadth thereof, being doubled. And they set it in four rows of stones: the first row was a sardius, a topaz, and a carbuncle; this was the first row. And the second row an emerald, a sapphire, and a diamond. And the third row, a ligure, an agate, and an amethyst. And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings. And the stones were according to the names of the children of Israel, twelve according to their names, like the engravings of a signet, every one with his name according to the twelve tribes. And they made upon the breast-plate chains at the ends, of wreathen work of pure gold. And they made two ouches of gold, and two gold rings, and put the two rings in the two ends of the breast-plate. And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate. And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod before it. And they made two rings of gold, and put them on the two ends of the breast-plate, upon the border of it, which was on the side of the ephod inward. And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the fore part of it over against the other, coupling thereof, above the curious girdle of the ephod. And they did bind the breast-plate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast-plate might not be loosed from the ephod; as the Lord commanded Moses.

“And he made the robe of the ephod of woven work all of blue. And there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend. And they made upon the hems of the robe, pomegranates of blue, and purple, and scarlet, and twined linen. And they made bells of pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates ; a bell and a pomegranate, a bell and a pomegranate round about the hem of the robe to minister in ; as the Lord commanded Moses.

“And they made coats of fine linen of woven work for Aaron and for his sons, and a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen ; and a girdle of fine twined linen, and blue, and purple, and scarlet, of needle work ; as the Lord commanded Moses.

“And they made the plate of the holy crown of pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD. And they tied it upon a lace of blue, to fasten it on high upon the mitre ; as the Lord commanded Moses.

“Thus was all the work of the tabernacle of the tent of the congregation finished :* and the children of Israel did

* “The proportion of the measure of the tabernacle proved it to be an imitation of the system of the world ; for that third part thereof which was within the four pillars to which the priests were not admitted, is, as it were, an heaven peculiar to God ; but the space of twenty cubits, is as it were sea and land, on which men live ; and so this part is peculiar to the priests only.

“When Moses distinguished the tabernacle into three parts, and allowed two of them to the priests, as a place accessible and common, he denoted the land and the sea ; for these are accessible to all. But when he set apart the third division for God, it was because heaven is inaccessible to men. And when he ordered twelve loaves to be set on the table, he denoted the year, as distinguished into so many months.

according to all that the Lord commanded Moses, so did they. And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, and the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, the ark of the testimony, and the staves thereof, and the mercy-seat, the table, and all the vessels thereof, and the shew-bread, the pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light, and the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, the brazen altar, and his grate of brass, his staves and all his vessels, the laver and

And when he made the candlestick of seventy parts, he secretly intimated the decani, or seventy divisions of the planets. And as to the seven lamps upon the candlesticks, they referred to the course of the planets, of which that is the number. And for the vails, which were composed of four things, they declared the four elements. For the fine linen, was proper to signify the earth, because the flax grows out of the earth. The purple signified the sea, because that colour is dyed by the blood of a sea shell-fish. The blue is fit to signify the air, and the scarlet will naturally be an indication of fire. Now the vestment of the high priest being made of linen, signified the earth; the blue denoted the sky, being like lightning in its pomegranates, and in the noise of the bells resembling thunder. And for the ephod, it shewed that God had made the universe of four elements; and as for the gold interwoven, I suppose it related to the splendor by which all things are enlightened. He also appointed the breast-plate to be placed in the middle of the ephod, to resemble the earth; and the girdle which compassed the high priest round signified the ocean. Each of the sardonyxes declares to us the sun and the moon: those I mean that were in the nature of buttons on the high priest's shoulders. And for the twelve stones, whether we understand by them the months, or whether we understand the like number of the signs of that circle which the Greeks call the zodiac, we shall not be mistaken in their meaning. And for the mitre, which was of a blue colour, it seems to me to mean heaven: for how otherwise could the name of God be inscribed upon

his foot, the hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, the clothes of service to do service in the holy place, and the holy garments for Aaron the priest, and his son's garments, to minister in the priest's office. According to all that the Lord commanded Moses, so the children of Israel made all the work. And Moses did look upon all the work, and behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them."

it? That it was also illustrated with a crown, and that of gold also, is because of that splendour with which God is pleased."—*Josephus, Antiq. Jud. cha. 7.*

In another place Josephus says, the candlestick was emblematical of the *seven days of creation and rest.*

"The tabernacle set up by the Israelites in the desert, may nevertheless give some idea of the manner in which, at that time, the Egyptian temples were constructed. I believe, really, that there must have been some relation between the tastes which reigned in these edifices and the tabernacle. The tabernacle, though only a vast tent, had a great relation with architecture. We ought to look upon it as a representation of the *temples and palaces of the East.* Let us recollect what we have said before of the form of government of the Hebrews. The Supreme Being was equally their God and King. The tabernacle was erected with a view to answer to that double title. The Israelites went there sometimes to adore the Almighty, and sometimes to receive the orders of their sovereign, present in a sensible manner in the presence of his people. I think then we ought to look upon the tabernacle as a work which God would have, that the structure should have relation with the edifices destined in the East, whether for the worship of the Gods, or the habitation of Kings. The whole construction of the tabernacle presented moreover, the model of an edifice, regular and distributed with much skill. All the dimensions and proportions appeared to have been observed with care, and perfectly well adapted."—*De Goguet.*

*The following passage of Scripture is read at opening:**

II. THESSALONIANS, iii. 6, 17.—“Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition that ye received of us. For yourselves know how ye ought to follow us, for we behaved not ourselves disorderly among you. Neither did we eat any man’s bread for nought, but wrought with labour and travail night and day, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat: For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such, we command and exhort, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obey not our word, by this epistle, note that man and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. Now the Lord of peace himself give you peace always by all means. The Lord be with you all.”

OBSERVATIONS ON THE SEVENTH DEGREE.

The lecture of this degree is divided into two sections, and should be well understood by every Royal Arch Mason; upon an accurate acquaintance with it, will depend his use-

* I have inserted this chapter, because I find it incorporated in all the Works in which this degree is treated of, and because I believe it is generally used in all regular chapters. In copying it, however, I have referred to the source from whence it has been originally drawn, and leave experienced companions to judge of the motives by which I have been actuated, as well as to determine why the whole or any part thereof should be here introduced.—

fulness at our assemblies ; and without it, he will be unqualified to perform the duties of the various stations in which his services may be required by the chapter.

THE FIRST SECTION.

The first section opens to our view a large field for contemplation and study. It furnishes us with many interesting particulars relative to the state of the fraternity, during and since the reign of King Solomon ; and illustrates the causes and consequences of some very important events which occurred during his reign.

This section explains the mode of government in this class of Masons ; it designates the appellation, number, and situation of the several officers ; and points out the purposes and duties of their respective stations.

THE SECOND SECTION.

This section contains much valuable historical information, and proves, beyond the power of contradiction, and in the most striking colours, that prosperity and happiness, are ever the ultimate consequence of virtue and justice, while disgrace and ruin invariably follow the practices of vice and immorality.

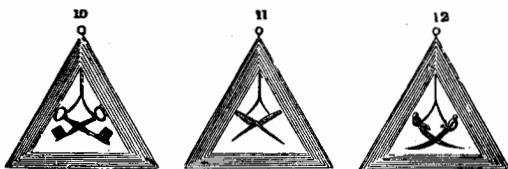
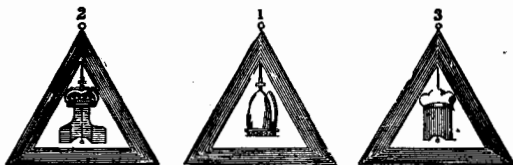
A proper arrangement of the following charges, &c. is essentially necessary to be observed in every chapter ; and their application should be familiar to every Royal Arch Mason.

ISAIAH xliii. 16.

I will bring the blind by a way that they know not, I will lead them in paths that they have not known ; I will make the darkness light before them, and crooked things straight. These will I do unto them, and will not forsake them.

Royal Arch Degree.

Section Third.



“ At first she will walk with him by crooked ways, and bring fear and dread upon him, and prove him with her discipline, until she may trust his soul, and try him by her laws. Then will she return the straight way unto him, and comfort him, and show him her secrets.”—*Ecclesiasticus*.

PRAYER,

REHEARSED DURING THE CEREMONY OF EXALTATION TO THE
DEGREE OF ROYAL ARCH MASON.

“Supreme Architect of Universal Nature, who, by thine almighty word, didst speak into being the tremendous arch of heaven, and for the instruction and pleasure of thy rational creatures, didst adorn us with greater and lesser lights; thereby magnifying thy power, and endearing thy goodness, unto the sons of men: we humbly adore and worship thine unspeakable perfection. We bless thee, that when man had fallen from his innocence and his happiness, thou didst still leave unto him the powers of reasoning, and capacity of improvement and of pleasure. We thank thee that amidst the pains and calamities of our present state, so many means of refreshment and satisfaction are reserved unto us, while travelling the *rugged path of life*. Especially would we at this time render thee our thanksgiving and praise for the institution, as members of which we are at this time assembled, and for all the pleasures we have derived from it. We thank thee that the few here assembled before thee, have been favoured with new inducements, and laid under new and stronger obligations to virtue and holiness. May these obligations, O blessed Father, have their full effect upon us. Teach us, we pray thee, the true reverence of thy great, mighty, and terrible name. Inspire us with a firm and unshaken resolution in our virtuous pursuits. Give us grace diligently to search thy word in the Book of

Nature, wherein the duties of our high vocation are inculcated with divine authority. May the solemnity of the ceremonies of our institution, be duly impressed on our minds, and have a lasting and happy effect upon our lives. O thou, who didst aforetime appear unto thy servant Moses, *in a flame of fire out of the midst of a bush*, enkindle, we beseech thee, in each of our hearts, a flame of devotion to thee, of love to each other, and of charity to all mankind. May all thy *miracles and mighty works* fill us with the dread, and thy goodness impress us with the love of thy holy name.

May *holiness to the Lord* be engraven on all our thoughts, words, and actions. May the incense of piety ascend continually unto thee from the *altar* of our hearts, and burn, day and night, as a sacrifice of sweet smelling savour, well pleasing unto thee. And since sin hath destroyed within us the *first temple* of purity and innocence, may thy heavenly grace guide and assist us in rebuilding a *second temple* of reformation, and may the glory of this latter house be greater than the glory of the former. *Amen.*"

Or this :

AHABATH OLAM.

A PRAYER, REPEATED IN THE ROYAL ARCH LODGE
AT JERUSALEM.

Thou hast loved us, O Lord our God, with eternal love, thou hast spared us with great and exceeding patience, our Father and our King, for thy great name's sake, and for our fathers' sake, who trusted in thee, to whom thou didst teach the statutes of life, that they might do after the statutes of thy good pleasure with a perfect heart; so be thou merciful unto us, O our Father, merciful Father, that showeth mercy, have mercy upon us, we beseech thee, and put understand-

Royal Arch Degree.

Section Second.



ing into our hearts, that we may understand, be wise, hear, learn, teach, keep, do, and perform all the words of the doctrine of thy law in love, and enlighten our eyes in thy commandments, and cause our hearts to cleave to thy law, and unite them in the love and fear of thy name, we will not be ashamed, nor confounded, nor stumble, for ever and ever.

Because we have trusted in *Jehovah, mighty and terrible name*, we will rejoice and be glad in thy salvation, and in thy mercies, O Lord our God; and the multitude of thy mercies, shall not forsake us for ever, Selah: And now make haste and bring upon us a blessing, and peace from the four corners of the earth; for thou art a God that workest salvation, and hast chosen us out of every people and language; and thou, our King, hast caused us to cleave to thy great *name*, in love and praise to thee, and to be united to thee, and to love thy name; blessed art thou, O Lord God, who hast chosen thy people Israel in love. *Amen.*

EXODUS iii. 1—6.

“ Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burned. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses! And he said, here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God

of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God."

DEUTERONOMY v. 1—24.

"And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount, out of the midst of the fire, (I stood between the Lord and you at that time, to show you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount) saying,

"I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. Keep the Sabbath day to sanctify it as the Lord thy God hath commanded thee. Six days thou shalt labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy

cattle, nor thy stranger that is within thy gates ; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched-out arm, therefore the Lord thy God commanded thee to keep the Sabbath-day.

“ Honour thy father and thy mother, as the Lord thy God hath commanded thee ; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. Neither shalt thou desire thy neighbour’s wife, neither shalt thou covet thy neighbour’s house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour’s. These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice ; and he added no more. And he wrote them in two tables of stone, and delivered them unto me. And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders ; And ye said, Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire : we have seen this day that God doth talk with man, and that he liveth.”

II. CHRONICLES xxxvi. 11—20.

“ Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet,

speaking from the mouth of the Lord. And he also rebelled against King Nebuchadnezzar, who had made him swear by God, but he stiffened his neck, and hardened his heart, from turning unto the Lord God of Israel.

“Moreover all the chiefs of the priests and the people transgressed very much, after all the abominations of the heathen, and polluted the house of the Lord, which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers; rising up betimes and sending, because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his prophets; until the wrath of the Lord arose against his people *till there was no remedy*. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young man, or maiden, old man, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king: and of his princes; all these he brought to Babylon. And they burned the house of God, and brake down the wall of Jerusalem, and burned all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword, carried he away to Babylon; where they were servants to him and his sons, until the reign of the kingdom of Persia.”

EZRA i. 1—3.

“Now in the first year of Cyrus, king of Persia, that the word of the Lord, by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, King of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus,

King of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth, and he hath charged me, to build him an house at Jerusalem, which is in Judah, who is there among you of all his people? his God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the Lord God of Israel, he is the God, which is in Jerusalem."

EXODUS iii. 13, 14.

"And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?"

"And God said unto Moses, *I am that I am*: And he said, and thus shalt thou say unto the children of Israel, *I am* hath sent me unto you."

PSALM cxli.

"Lord, I cry unto thee: make haste unto me: give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practice wicked works with men that work iniquity, and let me not eat of their dainties. Let the righteous smite me; it shall be a kindness: and let him reprove me, it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities. When their judges are overthrown in stony places, they shall hear my words; for they are sweet. Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth. But mine eyes are unto thee, O God the Lord: in thee is my trust; leave not my soul destitute. Keep me from the snares which they

have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I withal escape.

PSALM cxlii.

“I cried unto the Lord with my voice ; with my voice unto the Lord did I make my supplication, I poured out my complaint before him : I showed before him my trouble. When my spirit was overwhelmed within me then thou knewest my path : in the way wherein I walked have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me : refuge failed me : no man cared for my soul. I cried unto thee, O Lord : I said, Thou art my refuge, and my portion in the land of the living. Attend unto my cry, for I am brought very low : deliver me from my persecutors ; for they are stronger than I. Bring my soul out of prison, that I may praise thy name.”

PSALM cxliii.

“Hear my prayer, O Lord : give ear to my supplications : in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant : for in thy sight shall no man living be justified. For the enemy hath persecuted my soul ; he hath smitten my life down to the ground : he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me : my heart within me is desolate. I remember the days of old, I meditate on all thy works ; I muse on the work of thy hands. I stretch forth my hands unto thee : my soul thirsteth after thee, as a thirsty land. Selah. Hear me speedily, O Lord ; my spirit faileth : hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving kindness in the morning ; for in thee do I trust : cause me to know the way

wherein I should walk ; for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies : I flee unto thee to hide me. Teach me to do thy will ; for thou art my God : thy spirit is good ; lead me unto the land of uprightness. Quicken me, O Lord, for thy name's sake, for thy righteousness sake, bring my soul out of trouble. And of thy mercy cut off mine enemies, for I am thy servant."

EXODUS iv. 1—9.

"And Moses answered and said, but behold, they will not believe me, nor hearken unto my voice : for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand ? And he said, A rod. And he said, Cast it on the ground ; and he cast it on the ground, and it became a serpent ; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand. That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

"And the Lord said furthermore unto him, Put now thine hand into thy bosom ; and he put his hand into his bosom : and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again : and he put his hand into his bosom again, and plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

"And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land : and the water which thou takest out of the river, shall become blood upon the dry land."

HAGGAI ii. 1--9, 23.

“In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua, the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong O Zerubbabel, saith the Lord, and be strong, O Joshua, son of Josedech the high priest, and be strong all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of Hosts, according to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the Lord of Hosts, yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land: and I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts, and in this place will I give peace, saith the Lord of Hosts.”

“In that day, saith the Lord of Hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and I will make thee as a SIGNET: for I have chosen thee, saith the Lord of Hosts.”

ZECHARIAH iv. 6—10.

“This is the word of the Lord unto Zerubbabel, saying, Not by might nor by power, but by my spirit, saith the Lord of Hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain, and he shall bring forth the head stone thereof, with shouting, crying, Grace

grace, unto it. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou shalt know that the Lord of Hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hands of Zerubbabel with those *seven*, they are the *eyes of the Lord, which run to and fro through the whole earth.*"

JOHN i. 1—5.

"In the beginning was the *word*, and the *word* was with God, and the *word* was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. *And the light shineth in darkness, and the darkness comprehendeth it not.*"

DEUTER. xxxi. 24—26.

"And it came to pass, when Moses had made an end of writing the words of this law, in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."

EXODUS, xxv. 21.

"And thou shalt put the mercy seat above, upon the ark; and in the ark thou shalt put the testimony that I shall give thee."

EXODUS, xvi. 32, 33.

"And Moses said, this is the thing which the Lord commandeth, fill an omer of the *manna*, to be kept for your generations; that they may see the bread wherewith I hav

fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot and put an omer full of *manna* therein, and lay it up before the Lord to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept."

EXODUS, xxxi. 1—4.

And the Lord spake unto Moses, saying, See, I have called by name, Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold and silver, and in brass.

6. And I, behold, I have given with him, Aholiab the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted, I have put wisdom, that they may make all that I have commanded thee.

EXODUS, xxxvi. 1—3.

Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding, to know how to work all manner of work for the service of the sanctuary; according to all that the Lord hath commanded. And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it. And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free-offerings every morning.

EXODUS, xxxvii. 1—5.

“And Bezaleel made the ark of shittim wood: two cubits

and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: and he overlaid it with pure gold within and without, and made a crown of gold to it round about. And he cast for it four rings of gold to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. And he made staves of shittim wood, and overlaid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark."

NUMBERS, xvii. 10.

"And the Lord said unto Moses, Bring *Aaron's rod* again, before the testimony, to be kept for a token."

HEBREWS, ix. 2, 5.

"For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread, which is called the Sanctuary. And after the second veil, the tabernacle, which is called the holiest of all, which had the golden censer, and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had *manna*, and *Aaron's rod* that budded, and the *tables* of the covenant; and over it the cherubims of glory, shadowing the mercy seat; of which we cannot now speak particularly."

AMOS, ix. 11.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old."

EXODUS, vi. 2, 3.

"And God spake unto Moses and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name *Jehovah* was I not known to them."

The following particulars, relative to King Solomon's Temple, may with propriety be here introduced, and cannot be uninteresting to a Royal Arch Mason.

This famous fabric was situated on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel. It was begun in the fourth year of the reign of Solomon; the third after the death of David; four hundred and eighty years after the passage of the Red Sea, and on the second day of the month Zif, being the second month of the sacred year, which answers to the 21st of April, in the year of the world 2992; and was carried on with such prodigious speed, that it was finished in all its parts, in little more than seven years.

By the Masonic art, and the wise regulations of Solomon, every part of the building, whether of stone, brick, timber, or metal, was wrought and prepared before they were brought to Jerusalem; so that the only tools made use of in erecting the fabric were wooden instruments prepared for that purpose. The noise of the axe, the hammer, and every other tool of metal, was confined to the forests of Lebanon, where the timber was procured, and to Mount Libanus, and the plains and quarries of Zeredathah, where the stones were raised, squared, marked and numbered: that nothing might be heard among the Masons at Jerusalem, but harmony and peace.

In the year of the world 3029, King Solomon died, and was succeeded by his son Rehoboam, who, immediately after the death of his father went down to Shechem, where the chiefs of the people were met together to proclaim him king.

When Jeroboam, the son of Nebat, who was in Egypt, whither he had fled from the presence of Solomon, and whose ambition had long aspired to the throne, heard of the death of the king, he hastened to return from Egypt, to

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put himself at the head of the discontented tribes, and lead them on to rebellion. He accordingly assembled them together, and came to King Rehoboam, and spake to him after this manner :

“Thy father made our yoke grievous ; now, therefore, ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee. And he said unto them, Come again unto me after three days. And the people departed. And King Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me, to return answer to this people? And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants forever. But he forsook the counsel which the old men gave him, and took counsel of the young men that were brought up with him, that stood before him. And he said unto them, what advice give ye, that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us? And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us ; thus shalt thou say unto them, My little finger shall be thicker than my father’s loins. For, whereas my father put a heavy yoke upon you, I will put more to your yoke : my father chastised you with whips, but I will chastise you with scorpions. So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day. And the king answered them roughly, and King Rehoboam forsook the counsel of the old men, and answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto ; my father chastised you with

whips, but I will chastise you with scorpions. And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O! Israel: and now, David, see to thine own house. So all Israel went to their tents."—*See II. Chron., chap. x.*

But as to the children of Israel that dwelt in the cities of Judah and Benjamin, Rehoboam reigned over them.

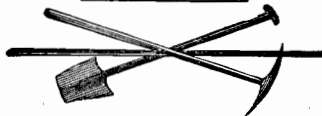
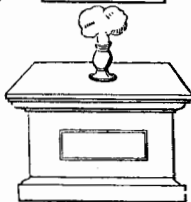
In this manner were the tribes of Israel divided, and under two distinct governments for two hundred and fifty-four years, when the ten revolted tribes, having become weak and degenerated, by following the wickedness and idolatry of the kings who governed them, fell a prey to Salmanezar, king of Assyria, who, in the reign of Hoshea, king of Israel, besieged the city of Samaria, laid their country waste, and utterly extirpated their government. Such was the wretched fate of a people who disdained subjection to the laws of the house of David, and whose impiety and effeminacy ended in their destruction.

After a series of changes and events, of which an account may be found in the history of the Temple, Nebuchadnezzar, king of Babylon, with his forces, took possession of Jerusalem, and having made captive Jehoiachim the king of Judah, elevated his uncle Zedekiah to the throne, after binding him by a solemn oath neither to make innovations in the government, nor to take part with the Egyptians in their wars against Babylon.

At the end of eight years Zedekiah violated his oath to Nebuchadnezzar, by forming a treaty offensive and defensive with the Egyptians; thinking that jointly they could subdue the king of Babylon. Nebuchadnezzar immediately marched and ravaged Zedekiah's country, seized his castle and fortress, and proceeded to the siege of Jerusalem. Pharaoh, learning how Zedekiah was pressed, advanced to

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his relief, with a view of raising the siege. Nebuchadnezzar, having intimation thereof, would not wait his approach, but proceeded to give him battle, and in one contest drove him out of Syria. This circumstance suspended the siege.

In the ninth year of Zedekiah's reign, the king of Babylon again besieged Jerusalem, with a large army, and for a year and a half exerted all his strength to conquer it; but the city did not yield, though enfeebled by famine and pestilence.

In the eleventh year the siege went on vigorously; the Babylonians completed their works, having raised towers all round the city so as to drive the invaded party from the walls. The place, though a prey to plague and famine, was obstinately defended during the space of a year and a half. But at length, want of provisions and forces compelled its surrender, and it was accordingly delivered, at midnight, to the officers of Nebuchadnezzar.

Zedekiah, seeing the troops enter the temple, absconded by a narrow pass to the desert, with his officers and friends: but advice of his escape being given to the Babylonians, they pursued them early in the morning, and surrounded them near Jericho, where they were bound and carried before the king, who ordered his wives and children to be put to death in his sight, and then ordered Zedekiah's eyes to be put out, and himself conducted in chains to Babylon.

After this victory, Nebuchadnezzar despatched his principal officer, Nebuzaradan, to Jerusalem, to ransack and burn both palace and temple, to raze the city to the ground, and conduct the captive inhabitants to Babylon; this order he accordingly executed. Among the captives were the following persons of eminence: Seraiah, the high priest; Zephaniah next in rank; the secretary to the king; three principal keepers of the temple, seven of the king's chosen friends, and other persons of distinction.

In the seventieth year of the captivity of the Jews, and

the first of the reign of Cyrus, king of Persia, he issued his famous edict purporting that the God adored by the Israelites was the Eternal Being through whose bounty he enjoyed the regal dignity; and that he had found himself honorably mentioned by the prophets of ancient date, as the person who should cause Jerusalem to be rebuilt, and restore the Hebrews to their former state of grandeur and independency; he, therefore, gave orders for the release of the captives, with his permission to return to their own native country, to rebuild the city, and the house of the Lord.

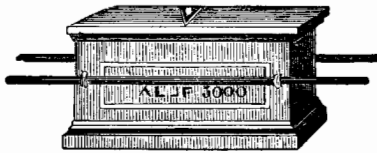
The principal people of the tribes of Judah and Benjamin, with the priests and Levites, immediately departed for Jerusalem and commenced the undertaking; but many of the Jews determined to remain in Babylon, rather than relinquish the possessions they had obtained in that city.

The Jews who accepted the proposals of Cyrus for rebuilding the city and temple, applied themselves with the greatest industry to prepare the foundations thereof, but had made no considerable progress, when application was made, by some of the neighbouring nations, requesting the princes and governors, who had the direction of the work, to prevent further proceedings. The most strenuous opposers of the intended structure were the Chuthites, who resided on the other side of the river, and whom Salmanezer, king of Assyria, had led to re-people Samaria, after he had expelled the Israelites.

During the year 3484, Joshua and Zerrubbabel, incited by Haggai and Zachariah, go on with the work by order of Darius.

In the course of the year 3489, the second temple was completed.

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CHARGE

TO A NEWLY EXALTED COMPANION.

“ WORTHY COMPANION,—By the consent and assistance of the members of this chapter, you are now exalted to the sublime and honourable degree of a Royal Arch Mason. Having attained this degree, you have arrived at the summit and perfection of ancient Masonry; and are consequently entitled to a full explanation of the mysteries of the order.

“ The rites and mysteries developed in this degree have been handed down through a chosen few, unchanged by time and uncontrolled by prejudice: and we expect and trust, they will be regarded by you with the same veneration, and transmitted with the same scrupulous purity to your successors.

“ No one can reflect on the ceremonies of gaining admission into this place, without being forcibly struck with the important lessons which they teach.

“ Here we are necessarily led to contemplate with gratitude and admiration, the sacred source from whence all earthly comforts flow; here we find additional inducements to continue steadfast and immoveable in the discharge of our respective duties; and here we are bound, by the most solemn ties, to promote each others' welfare, and correct each others' failings, by advice, admonition, and reproof.

“ As it is our most earnest desire, and a duty we owe to our companions of this order, that the admission of every candidate into this chapter should be attended by the approbation of the most scrutinizing eye, we hope always to possess the satisfaction of finding none among us, but such as will promote, to the utmost of their power, the great end of our institution. By paying due attention to this determination, we expect you will never recommend any candidate to

this chapter, whose abilities and knowledge of the foregoing degrees you cannot freely vouch for, and whom you do not firmly and confidently believe will fully conform to the principles of our order, and fulfil the obligations of a Royal Arch Mason. While such are our members, we may expect to be united in one object, without lukewarmness, inattention, or neglect; but zeal, fidelity, and affection, will be the distinguishing characteristics of our society, and that satisfaction, harmony, and peace, may be enjoyed at our meetings, which no other society can afford."

CLOSING.

The chapter is closed with solemn ceremonies; and the following prayer is rehearsed, by the Most Excellent High Priest:

"By the *Wisdom* of the Supreme High Priest may we be directed, by his *Strength* may we be enabled, and by the *Beauty* of virtue may we be incited, to perform the obligations here enjoined on us; to keep inviolably the mysteries here unfolded to us; and invariably to practise all those duties *out* of the chapter, which are inculcated in it."

Response. *So mote it be. Amen.*

ROYAL MASTER.

THIS degree cannot be conferred on any one, except he is a Royal Arch Mason, and is preparatory to the Select Master's degree. This, as well as the succeeding degrees, are short, still they are replete with some useful and very valuable information, intimately connected with Royal Arch Masonry, and explains many mysteries which the inquiring mind will find absolutely necessary to connect these additional degrees.

The following passages of Scripture, &c., are appropriate to this degree.

I. KINGS vii. 48. 50. 40.

And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold, whereupon the shewbread was; and the candlesticks of pure gold; five on the right side, and five on the left, before the oracle; with the flowers, and the lamps, and the tongs of gold; and the bowls, and the snuffers, and the basins, and the spoons, and the censers, of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the Temple. So Hiram made an end of doing all the work, that he had made King Solomon, for the house of the Lord.

REVELATIONS xxii. 12—14.

And behold I come quickly; and my reward is with me, to give every man according as his work shall be. I

am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.

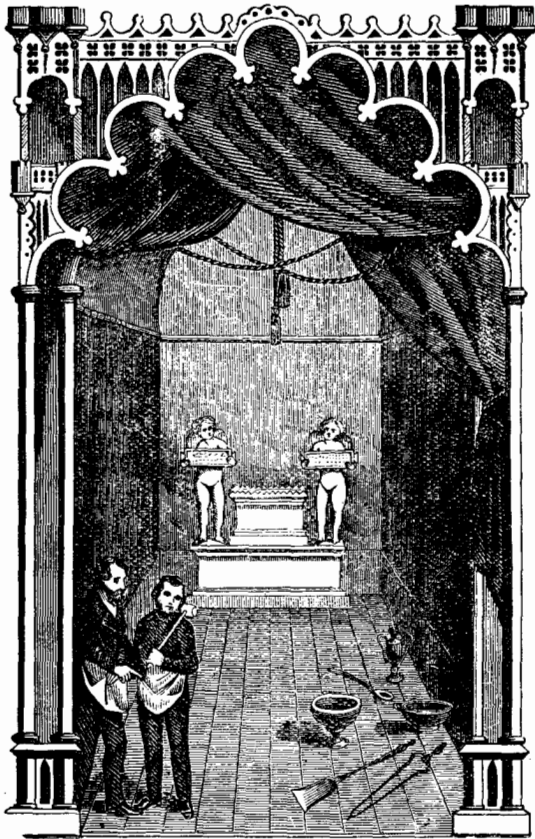
I. KINGS vi. 27.

And he set the cherubims within the inner house ; and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall ; and the wing of the other cherub touched the other wall ; and their wings touched one another in the midst of the house.

The Ark, called the glory of Israel, which was seated in the middle of the holy place, under the wings of the cherubim, was a small chest or coffer, three-feet nine inches long, two feet three inches wide, and three feet three inches high. It was made of wood, excepting only the mercy seat, but overlaid with gold both inside and out. It had a ledge of gold surrounding it at the top, into which the cover, called the mercy seat, was let in. The mercy seat was of solid gold, the thickness of an hand's breadth ; at the two ends were two cherubim, looking inward towards each other, with their wings expanded ; which, embracing the whole circumference of the mercy seat, they met on each side, in the middle ; all of the Rabbins say it was made out of the same mass, without any soldering of parts.

Here the *Schechina*, or Divine Presence, rested, and was visible in the appearance of a cloud over it. From hence the Bathkoll issued, and gave answers when God was consulted. And hence it is, that God is said in the Scripture, to dwell between the cherubim ; that is, between the cherubim on the mercy seat, because there was the seat or throne of the visible appearance of his glory among them.

Select Masters Degree.



SELECT MASTER.

THIS degree is the summit and perfection of ancient Masonry ; and without which the history of the Royal Arch Degree can hardly be said to be complete. It rationally accounts for the concealment and preservation of those essentials of the craft, which were brought to light at the erection of the second Temple ; and which lay concealed from the Masonic eye for four hundred and seventy years.

Many particulars relative to those few, who were selected for their superior skill, to complete an important part of King Solomon's Temple, are explained.

And here, too, is exemplified an instance of *justice* and *mercy* by our ancient patron, towards one of the craft, who was led to disobey his commands, by an over *zealous* attachment for the institution. It ends with a description of a particular circumstance, which characterizes the degree

The following Psalm is read at opening :

PSALM LXXXVII.

“ His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah. I will make mention of Rahab and Babylon to them that know me. Behold Philistia, and Tyre, with Ethiopia : this man was born there. And of Zion it shall be said, This and that man was born in her : and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born

there. Selah. As well the singers, as the players on instruments, shall be there: all my springs are in thee."

The following passages of Scripture are introduced and explained:

I. **KINGS** *iv.* 1, 5, 6.

So King Solomon was king over all Israel. Azariah, the son of Nathan, was over the officers; and Zabud, the son of Nathan, was principal officer, and the king's friend; and Ahishar was over the household; and Adoniram, the son of Abda, was over the tribute.

I. **KINGS** *v.* 17, 18.

And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone-squarers: so they prepared timber and stones to build the house.

I. **KINGS** *viii.* 13, 14.

And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son, of the tribe of Naphtali; and his father was a man of Tyre, a worker of brass; and he was filled with wisdom and understanding, and cunning, to work all works in brass.

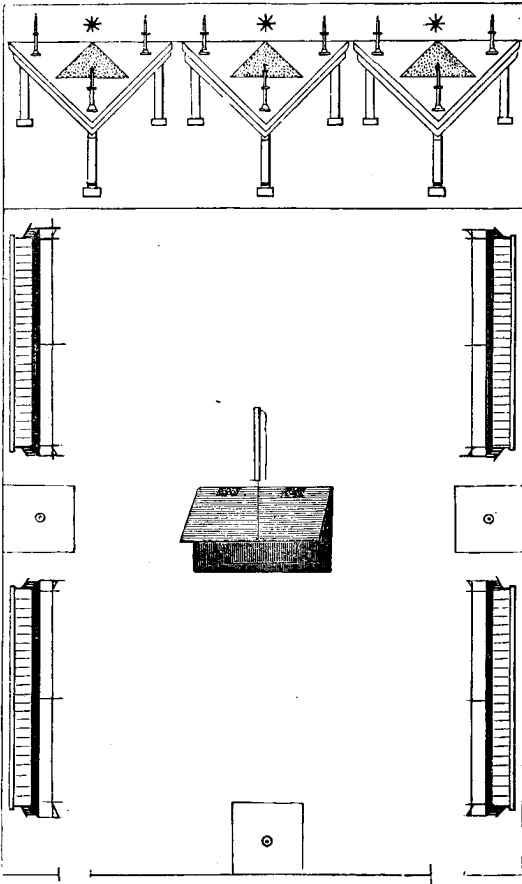
EZEKIEL *xxvii.* 9.

The ancients of Gebal, and the wise men thereof, were in thee thy calkers: all the ships of the sea, with their mariners, were in thee, to occupy thy merchandise.

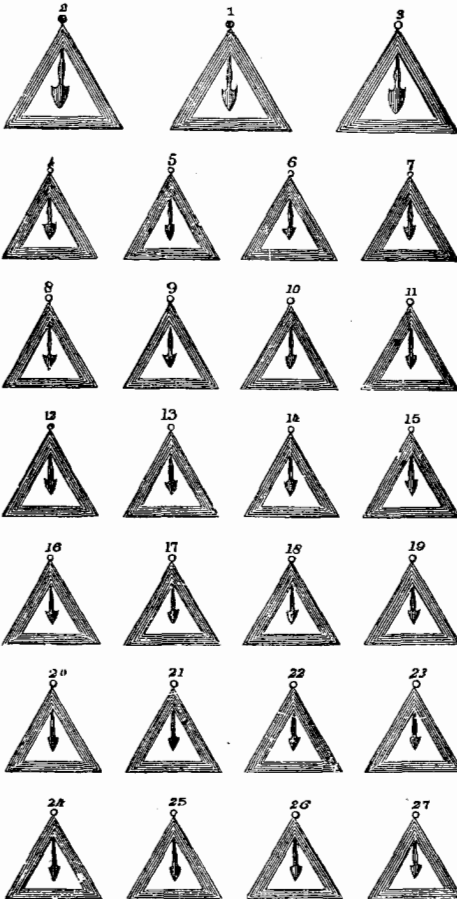
DEUTERONOMY *xxx.* 24—26.

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were

Select Masters Degree.



Select Masters Degree.



finished, that Moses commanded the Levites, which bore the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.

EXODUS xvi. 33, 34

And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept.

NUMBERS xvii. 10.

And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token.

NUMBERS vii. 89.

And when Moses was gone into the tabernacle of the congregation, to speak with him, then he heard the voice of one speaking unto him from off the mercy seat, that was upon the ark of the testimony, from between the two cherubims: and he spake unto him.

EXODUS xxv. 40.

And look that thou make them after their pattern which was shewed thee in the mount.

CHARGE

TO A SELECT MASTER.

COMPANION :

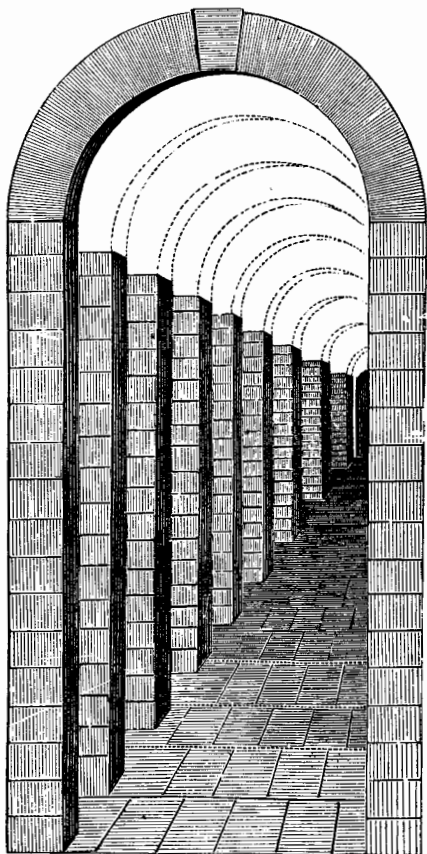
Having attained to this degree, you have passed the *circle of perfection* in ancient Masonry. In the capacity of Select Master, you must be sensible that your obligations are increased in proportion to your privileges. Let it be your

constant care to prove yourself worthy of the confidence reposed in you, and of the high honour conferred, in admitting you to this select degree. Let uprightness and integrity attend your steps; let *Justice* and *Mercy* mark your conduct; let *fervency and zeal* stimulate you in the discharge of the various duties incumbent upon you; but suffer not an idle or impertinent *curiosity* to lead you astray, or betray you into danger. Be *deaf* to every insinuation which would have a tendency to weaken your resolution, or tempt you to an act of *disobedience*. Be voluntarily *dumb* and *blind*, when the exercise of those faculties would endanger the peace of your mind, or the probity of your conduct; and let *silence* and *secresy*, those cardinal virtues of a Select Master, on all necessary occasions, be scrupulously observed. By a steady adherence to the important instructions contained in this degree, you will merit the approbation of the select number with whom you are associated, and will enjoy the high satisfaction of having acted well your part in the important enterprise in which you are engaged; and after having *wrought your regular hours*, may be admitted to participate in all the privileges of a *Select Master*.

PRAYER AT OPENING A COUNCIL.

May the Supreme Grand Master graciously preside over all our councils, and direct us in all such things as he will be pleased to approve and bless. May our profession as Masons be the rule of our conduct as men. May our secret retreat ever continue to be the resort of the *just* and *merciful*; the seat of the moral virtues, and the home of the *select*. *So mote it be.*

Select Masters Degree.



CHARGE

AT CLOSING.

COMPANIONS,

Being about to quit this sacred retreat, to mix again with the world, let us not forget, amid the cares and vicissitudes of active life, the bright example of sincere friendship, so beautifully illustrated in the lives of the founders of this degree. Let us take the lesson home with us ; and may it strengthen the bands of fraternal love between us ; incite our hearts to duty, and our desires to wisdom. Let us exercise Charity, cherish Hope, walk in Faith. And may that moral principle, which is the mystic cement of our fellowship, remain with and bless us. *So mote it be.*

INSTALLATION CEREMONIES.

FOR COUNCILS OF ROYAL AND SELECT MASTERS.

1. The Most Puissant Grand Master of the Grand Council, or his representative ; or a Past Master of a subordinate Council, will preside ; and direct the Recorder to read so much of the record as pertains to the election of the officers. After which he will say :

2. "Companions of ——— Council,—Do you remain satisfied with the choice you have made in the selection of your officers for the ensuing year ?"

3. The answer being in the affirmative, the officers elect are arranged in due form ; when the following declaration is proposed :

"I, A—— B——, do solemnly promise, 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 the by-laws of this Council, and the regulations of the Grand Council, under which the same is holden, so far as they may come to my knowledge."

4. The Grand Marshal then presents the Thrice Illustrious G. Master elect for installation, "as a companion well skilled in the Royal Mysteries ; zealous in diffusing the select principles of our fathers, and in whose integrity and fidelity his brethren repose the highest confidence."

5. The installing officer then addresses him as follows :

THRICE ILLUSTRIOUS—I feel great satisfaction in receiving you as the Thrice Illustrious Master of this Council. It is a station highly honourable to him who diligently and faithfully performs the duties it devolves upon him. But previously to investing you with the appropriate jewel of your office, I must require your unequivocal assent to the following interrogatories ;

I. Do you solemnly promise that you will use your utmost endeavours to correct the vices and purify the morals of your brethren ; and to promote the peace, happiness and prosperity of your Council ?

II. That you will not suffer your Select Council to be opened, when there are less than nine, or more than twenty-seven Select Masters present ?

III. That you will not suffer any person to pass the circle of perfection in your Council, in whose integrity, fervency and zeal you have not entire confidence ?

IV. That you will not acknowledge or hold intercourse with any Council that does not work under some regular and constitutional authority ?

V. That you will not admit any visitor into your Council who has not been regularly and lawfully invested with the degrees conferred therein, without his having previously been formally healed ?

VI. That you will faithfully observe and support such by-laws as may be made by your Council, in conformity with the Constitution and General Regulations of the Grand Council, under whose authority it works ?

VII. That you will pay due respect and obedience to the Grand Officers, when duly installed, and sustain them in the discharge of their lawful duties ?

VIII. Do you submit to all these requirements, and promise to observe and practise them faithfully ?

[*Response.*] I Do.

And now, Thrice Illustrious, with entire confidence in the rectitude of your intentions, and in the integrity of your character as a Select Mason, I invest you with this jewel, the appropriate badge of your office.

Having been honoured with the free suffrages of your Companions, and elevated to the highest office within their gift, it becomes your duty to set them an example of diligence, industry and fidelity: to see that the officers associated with you faithfully perform their respective duties; and that the interests and reputation of your Council are not endangered by imprudence or neglect.

The important trust committed to your charge will call forth your best exertions, and the exercise of your best faculties. As the representative of the wise King of Israel, it will be your duty to recite the secret traditions, to illustrate the moral principles of the Order, to cherish the worthy, and hold in due veneration the ancient landmarks.

By frequent recurrence to the by-laws of your Council, and the general regulations of the fraternity, and a consistent observance of the great principles inculcated in the lectures and charges, you will be enabled to fulfil the important obligations resting upon you, with honour to yourself, and with credit to the Craft. And may He, without whose approving smiles our labours are all in

vain, give strength to your endeavours and support to your exertions.

CHARGE

TO THE RIGHT ILLUSTRIOUS GRAND MASTER.

COMPANION,

Having been elected to the second office in this Council, it is with pleasure that I invest you with this jewel, the badge of your office. The duties of the important office to which your Companions have elevated you, will require your constant and earnest attention. You are to occupy the second seat in the Council; and it will be your duty to aid and support your chief in all the requirements of his office. In his absence, you will be called upon to preside in Council and to discharge his duties. Although the representative of a King, and elevated in rank above your Companions, may you never forget that, in all the duties you owe to GOD, your neighbour, and yourself, you and they stand upon the same level of equality. Let the bright example of your illustrious predecessor in the Grand Council at Jerusalem, stimulate you to the faithful performance of every duty; and when the King of Kings shall summon you to his immediate presence, from His hand may you receive a crown of glory, which shall never fade away.

CHARGE

TO THE ILLUSTRIOUS GRAND MASTER.

COMPANION,

As the third officer in the Council, I invest you with this badge. It is your duty to sound the Silver Trumpet at early dawn and eve of day, when the sun's first and last beams gild the mountain-tops; to announce high noon, and proclaim the time of rest and labour. In the absence

of either of your superior officers, you will be required to perform his duties ; and, as the interests of your Council ought never to be permitted to suffer through the want of intelligence in its officers, you will allow me to urge upon you the necessity of being always qualified and prepared to meet such an emergency, should it ever arise. Having been admitted to the *fellowship of Kings*, you will be frequently reminded that the office of *mediator* is both honourable and praiseworthy. Let it, therefore, be your constant care to preserve harmony and unanimity of sentiment among the members of your Council. Discountenance whatever may tend to create division and dissension among the brethren in any of the departments of Masonry ; and as the glorious sun at its meridian dispels the mists and clouds that obscure the horizon, so may your exertions tend to dissipate the mists of jealousy and discord, should they ever unfortunately arise in your Council.

CHARGE

TO THE GRAND TREASURER.

COMPANION,

You have been elected to a responsible office, and I with pleasure invest you with this jewel. It is your duty to number and weigh out the Shekels of the Sanctuary, and to provide for the helpless orphan. The qualities which should distinguish you are accuracy and fidelity ; accuracy in keeping a fair and true account of the receipts and disbursements ; fidelity in carefully preserving the property and funds of the Council, and in rendering a just account of the same when required. Your interest in this Council, your attachment to the craft, and your known integrity of character, are a sure guaranty that your duties will be faithfully performed.

CHARGE

TO THE GRAND RECORDER.

COMPANION,

I now invest you with this badge of your office. The qualities which should recommend a Recorder are correctness in recording the proceedings of the Council; judgment in discriminating between what is proper and that which is improper to be written; regularity in making the returns to the Grand Council; integrity in accounting for all moneys that may pass through his hands, and fidelity in paying the same over to the Grand Treasurer. The possession of these qualities has designated you as a suitable Companion for this important office; and I entertain no doubt that you will discharge all the duties incumbent on you with fidelity and honour. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted to the Grand Council above, and find your name recorded in the book of life eternal.

CHARGE

TO THE GRAND CAPTAIN OF THE GUARDS.

COMPANION,

Having been elected Captain of the Guards, I present you with this implement of your office. Guard well your post, and suffer none to pass it but the select, the faithful and the worthy. Be ever attentive to the commands of your chief, and always near at hand to see them duly executed.

CHARGE

TO THE GRAND CONDUCTOR.

COMPANION,

The office to which you have been elected is of much importance in the proceedings of the Council. I therefore invest you with this jewel. In the discharge of the duties you have voluntarily assumed, and with which you are familiar, be *fervent* and *zealous*. Let *uprightness* and *integrity* attend your steps; let *justice* and *mercy* mark your conduct, and predominate in your heart through life.

CHARGE

TO THE GRAND MARSHAL.

COMPANION,

The duties of your office require but little elucidation. It is your duty, in connection with the Conductor, to attend to the examination of visitors, and to take special care that none are permitted to enter but such as have proved their title to our favour and friendship. I present you with the implement of your office, in the confident belief that it is intrusted to competent and faithful hands.

CHARGE

TO THE GRAND STEWARD.

COMPANION,

You are appointed Steward (or Sentinel) of this Council; and I now invest you with this badge, and present you with this implement of your office. As the *Sword* is placed in the hands of the Steward to enable him to guard the Sanctuary and entrance to the *secret passage*, with sleepless vigilance, against *intruders*, so should it morally serve as a constant admonition to us to set a guard at the

entrance of our thoughts ; to place a watch at the door of our lips ; to post a sentinel at the avenue of our actions ; thereby excluding every unworthy thought, word and deed ; and enabling us to preserve our consciences void of offence towards GOD and man.

CHARGE

TO THE OFFICERS AND MEMBERS.

COMPANIONS,

From the nature of the constitution of every society, some must *rule* and others *obey*. And while justice and moderation are required of the officers, in the discharge of their official duties, subordination and respect for their rulers are equally demanded of the members. The relation is reciprocal. The interests of both are inseparable ; and, without mutual co-operation the labours of neither can succeed. Let the avenues to your passions be strictly guarded ; let no curious intruder find his way into the secret recesses of your retirement, to disturb the harmony which should ever prevail among the select and chosen. In so doing, you will best secure the prosperity of your Council, the respect of your brethren, and the commendation of your own consciences.

The Grand Marshal will then proclaim the Council to be regularly constituted, and its officers duly installed.

May the Supreme Grand Master graciously preside over all our councils, and direct us in all such things as he will be pleased to approve and bless. May our profession as Masons be the rule of our conduct as men. May our secret retreat ever continue to be the resort of the *just* and *merciful* ; the seat of the moral virtues, and the home of the *select*. *So mote it be*

HIGH PRIESTHOOD.

THIS order appertains to the office of High Priest of a Royal Arch Chapter: and no one can be legally entitled to receive it, until he has been duly elected to preside as High Priest in a regular Chapter of Royal Arch Masons. This order should not be conferred when a less number than three duly qualified High Priests are present. Whenever the ceremony is performed in due and ample form, the assistance of at least nine High Priests who have received it, are requisite.

Though the High Priest of every regular Royal Arch Chapter, having himself been duly qualified, can confer the order under the preceding limitation as to number; yet it is desirable, when circumstances will permit, that it should be conferred by the Grand High Priest of the Grand Royal Arch Chapter, or such Present or Past High Priest as he may designate for that purpose. A convention notified to meet at the time of any communication of the Grand Chapter, will afford the best opportunity of conferring this important and exalted degree of Masonry, with appropriate solemnity. Whenever it is conferred, the following directions are to be observed:

A candidate desirous of receiving the order of High Priesthood, makes a written request to his predecessor in office, or, when it can be done, to the Grand High Priest, respectfully requesting that a convention of High Priests may be called, for the purpose of conferring on him the order. When the convention meets, and is duly organized, a certificate of the due election of the candidate to the office

of High Priest must be produced. This certificate is signed by his predecessor in office, attested by the Secretary of the Chapter. On examination of this certificate, the qualifications of the candidate are ascertained. The solemn ceremonies of conferring the order upon him, then ensue. When ended, the presiding officer directs the Secretary of the convention to make a record of the proceedings, and return it to the Secretary of the Grand Chapter, to be by him laid before the Grand High Priest, for the information of all whom it may concern. The convention of High Priests is then dissolved in due form.

It is the duty of every Companion, as soon after his election to the office of High Priest, as is consistent with his personal convenience, to apply for admission to the order of High Priesthood, that he may be fully qualified properly to govern his Chapter.

The following passages of scripture are made use of, during the ceremonies appertaining to this order :

GEN. xiv. 12—24.

And they took Lot, Abram's brother's son, (who dwelt in Sodom) and his goods, and departed. And there came one that had escaped, and told Abram the Hebrew ; for he dwelt in the plain of Mamre the Amorite, brother of Eschol, and brother of Aner ; and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him, (after his return from the slaughter of Chedorlaomer, and of the kings that

were with him,) at the valley of Sheveh, which is the king's dale. And Melchisedeck, king of Salem, brought forth bread and wine: and he was the priest of the Most High God. And he blessed him, and said, Blessed be Abram of the Most High God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said to Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lifted up mine hand to the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet; and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eschol, and Mamre; let them take their portion.

NUMBERS vi. 22—26.

And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.

HEB. vii. 1—6.

For this Melchisedeck, king of Salem, priest of the Most High God, (who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being, by interpretation, King of Righteousness, and after that also, King of Salem, which is, King of Peace; without father, without mother, without descent; having neither beginning of days, nor end of life;) abideth a priest continually. Now consider how great this

man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily, they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people, according to the law, that is, of their brethren, though they come out of the loins of Abraham.

“For he testifieth, Thou art a priest for ever, after the order of Melchisedeck.

“And inasmuch as not without an oath, he was made priest.

“For those priests (under the Levitical law) were made without an oath; but this with an oath, by him that said unto him, the Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedeck.”

CEREMONIES AND CHARGES

UPON THE INSTALLATION OF THE OFFICERS OF A ROYAL ARCH CHAPTER.

The Grand officers will meet at a convenient place, and open.

The subordinate Chapter will meet in the outer courts of their hall, and form an avenue for the reception of the Grand officers.

When formed, they will dispatch a committee to the place where the Grand officers are assembled, to inform the Grand Marshal that the Chapter is prepared to receive them; the Grand Marshal will announce the committee, and introduce them to the Grand officers.

The Grand officers will move in procession, conducted by the committee, to the hall of the Chapter, in the following order :

Grand Tyler,
 Two Grand Stewards,
 Representatives of subordinate Chapters, according to
 seniority, by threes triangular,
 Three Great Lights,
 Orator, Grand Chaplain, and other Clergy,
 Grand Secretary, Grand Treasurer, and Grand Royal
 Arch Captain,
 Grand P. Sojourner, Grand Captain of the Host, and
 Deputy Grand High Priest,
 Grand Scribe, Grand King, and Grand High Priest,
 (Grand Marshal on the left of the procession,)

N. B.—The G. P. Sojourner, G. C. Host, and G. R. A
 Captain, are appointed *pro tempore*.

When the Grand High Priest enters, the Grand Honours
 are given.

The Grand Secretary will then call over the names of the
 officers elect; and the Grand High Priest will ask, whether
 they accept their respective offices. If they answer in the
 affirmative, he then asks the members whether they remain
 satisfied with their choice. If they answer in the affirma-
 tive, the Grand Marshal will then form the whole in proces-
 sion, and they will march through the *veils* into the inner
 apartment, where they will surround the altar, which is pre-
 viously prepared in *ample form* for the occasion.

The following prayer will be recited.

PRAYER.

Almighty and Supreme High Priest of heaven and earth!
 Who is there in heaven but thee? and who upon the earth
 can stand in competition with thee? Thy OMNISCIENT mind
 brings all things in review, past, present, and to come; thine

OMNIPOTENT arm directs the movements of the vast creation
 thine OMNIPRESENT eye pervades the secret recesses of every
 heart; thy boundless beneficence supplies us with every
 comfort and enjoyment; and thine unspeakable perfections
 and glory surpass the understanding of the children of men!
 Our Father, who art in heaven, we invoke thy benediction
 upon the purposes of our present assembly. Let this Chap-
 ter be established to thine honour; let its officers be endowed
 with wisdom to discern, and fidelity to pursue, its true inter-
 ests; let its members be ever mindful of the duty they owe
 to their God, the obedience they owe to their superiors, the
 love they owe to their equals, and the good will they owe
 to all mankind. Let this Chapter be consecrated to thy
 glory, and its members ever exemplify their love to God
 by their beneficence to man.

“Glory be to God on high.”

Response. “Amen! So mote it be.”

They are then qualified in due form.

All the Companions, except High Priests and Past High
 Priests, are then desired to withdraw, while the new High
 Priest is solemnly bound to the performance of his duties:
 and after the performance of other necessary ceremonies,
 not proper to be written, they are permitted to return.

The whole then repair to their appropriate stations, when
 the Grand Marshal will form a general procession in the
 following order:

Three Royal Arch Stewards, with rods,
 Tyler of a Blue Lodge,
 Entered Apprentices,
 Fellow Crafts,
 Master Masons,

Captain of the Host

Stewards of Lodges having Jewels,
 Deacons having Jewels,
 Secretaries having Jewels,
 Treasurers having Jewels,
 Wardens having Jewels,
 Mark Master Masons,
 M. E. Masters,
 Royal Arch Masons by three,
 Royal Masters by three,
 Select Masters by three,
 (Orders of Knighthood,)
 Tyler of the new Chapter,
 Members of the new Chapter, by three,
 Three Masters of Veils,
 Secretary, Treasurer, R. A. Captain, and P. Sojourner
 carrying the Ark,
 A Companion carrying the Pot of Incense,
 Two Companions carrying Lights,
 Scribe, High Priest, and King,
 Grand Chapter, as before prescribed.

On arriving at the church or house where the services are to be performed, they halt, open to the right and left, and face inward, while the Grand officers and others in succession, pass through and enter the house.

The officers and members of the new Chapter, and also of the Grand Chapter, being seated, the Grand Marshal proclaims silence, and the ceremonies commence.

An Anthem or Ode is to be performed.

An Oration or Address is to be delivered.

An Ode or Piece of Music.

* [The Deputy Grand High Priest then rises and informs

* NOTE. Those paragraphs which are enclosed within brackets apply exclusively to cases where new Chapters are constituted, and their officers installed for the first time; the rest apply equally to such cases as well as to annual installations.

the Grand High Priest, "that a number of Companions, duly instructed in the sublime mysteries, being desirous of promoting the honour, and propagating the principles of the art, have applied to the Grand Chapter for a warrant to constitute a new Chapter of Royal Arch Masons, which having been obtained, they are now assembled for the purpose of being constituted, and having their officers installed in due and ancient form.]

[The Grand Marshal will then form the officers and members of the new Chapter in front of the Grand officers; after which, the Grand High Priest directs the Grand Secretary to read the warrant.]

[The Grand High Priest then rises and says, "By virtue of the high powers in me vested, I do form you, my respected Companions, into a regular Chapter of Royal Arch Masons; from henceforth you are authorized and empowered to open and hold a Lodge of Mark Masters, (Past Masters) and Most Excellent Masters, and a Chapter of Royal Arch Masons; and to do and perform all such things as thereunto may appertain; conforming, in all your doings, to the General Grand Royal Arch Constitution, and the general regulations of the State Grand Chapter. And may the God of your fathers be with you, guide and direct you in all your doings.]

The furniture, clothing, jewels, implements, utensils, &c. belonging to the Chapter, (having been previously placed in the centre, in front of the Grand Officers, covered,) are now uncovered, and the new Chapter is dedicated in due and ancient form.

The Dedication then follows: the Grand Chaplain saying,

"To our most Excellent Patron ZERUBBABEL, we solemnly dedicate this Chapter. May the blessing of our Heavenly High Priest descend and rest upon its members, and may their felicity be immortal.

"Glory be to God on high."

[*Response by the Companions.*]

“As it was in the beginning, is now, and ever shall be, world without end! Amen. So mote it be.”

The Grand Marshal then says, “I am directed to proclaim, and I do hereby proclaim this Chapter by the name of —— Chapter, duly consecrated, constituted and dedicated. This,” &c. &c.

An Ode.

The Deputy Grand High Priest will then present the first officer of the new Chapter to the Grand High Priest, saying,]

MOST EXCELLENT GRAND HIGH PRIEST,

I present you my worthy Companion ——, nominated in the warrant, to be installed High Priest of this [new] Chapter. I find him to be skilful in the royal art, and attentive to the moral precepts of our forefathers, and have therefore no doubt but he will discharge the duties of his office with fidelity.

The Grand High Priest then addresses him as follows:

MOST EXCELLENT,

I feel much satisfaction in performing my duty on the present occasion, by installing you into the office of High Priest of this [new] Chapter. It is an office highly honourable to all those who diligently perform the important duties annexed to it. Your reputed Masonic knowledge, however, precludes the necessity of a particular enumeration of those duties. I shall therefore only observe, that by a frequent recurrence to the constitution, and general regulations, and constant practice of the several sublime lectures and charges, you will be best able to fulfil them; and I am confident that the companions who are chosen to preside with you, will give strength to your endeavours, and

support to your exertions. I shall now propose certain questions to you, relative to the duties of your office, and to which I must request your unequivocal answer.

Do you solemnly promise that you will redouble your endeavours, to correct the vices, purify the morals, and promote the happiness of those of your Companions who have attained this sublime degree ?

2. That you will never suffer your Chapter to be opened unless there be present six regular Royal Arch Masons ?

3. That you will never suffer either more or less than three Brethren to be exalted in your Chapter at one and the same time ?

4. That you will not exalt any one to this degree, who has not shown a charitable and humane disposition : or who has not made a considerable proficiency in the foregoing degrees ?

5. That you will promote the general good of our order, and, on all proper occasions, be ready to give and receive instructions, and particularly from the (General and) State Grand Officers ?

6. That to the utmost of your power, you will preserve the solemnities of our ceremonies, and behave, in open Chapter, with the most profound respect and reverence, as an example to your Companions ?

7. That you will not acknowledge or have intercourse with any Chapter that does not work under a constitutional warrant or dispensation ?

8. That you will not admit any visiter into your Chapter, who has not been exalted in a Chapter legally constituted, without his being first formally healed ?

9. That you will observe and support such bye-laws as may be made by your Chapter, in conformity to the (General Grand Royal Arch Constitution and the) general regulations of the Grand Chapter ?

10. That you will pay due respect and obedience to the

instructions of the (General and) State Grand Officers, particularly relating to the several Lectures and Charges, and will resign the chair to them, severally, when they may visit your Chapter?

11. That you will support and observe (the General Grand Royal Arch Constitution, and) the General Regulations of the Grand Royal Arch Chapter, under whose authority you act?

Do you submit to all these things, and do you promise to observe and practice them faithfully?

These questions being answered in the affirmative, the Companions all kneel in due form, and the Grand High Priest or Grand Chaplain, repeats the following, or some other suitable prayer:

“Most holy and glorious Lord God, the Great High Priest of Heaven and Earth,

“We approach thee with reverence, and implore thy blessing on the Companion appointed to preside over this new assembly, and now prostrate before thee;—fill his heart with thy fear, that his tongue and actions may pronounce thy glory. Make him steadfast in thy service; grant him firmness of mind; animate his heart, and strengthen his endeavours; may he teach thy judgments and thy laws; and may the incense he shall put before thee, upon thine altar, prove an acceptable sacrifice unto thee. Bless him, O Lord, and bless the work of his hands. Accept us in mercy: hear thou from Heaven thy dwelling-place, and forgive our transgressions.

“Glory be to God the Father; as it was in the beginning, &c.”

[Response.] “So mote it be.”

The Grand High Priest will then cause the High Priest elect to be invested with his clothing, badges, &c.; after which he will address him as follows, viz:

MOST EXCELLENT,

In consequence of your cheerful acquiescence with the charges, which you have heard recited, you are qualified for installation as the High Priest of this Royal Arch Chapter; and it is incumbent upon me, upon this occasion, to point out some of the particulars appertaining to your office, duty, and dignity.

All legally constituted bodies of Royal Arch Masons, are called Chapters; as regular bodies of Masons of the preceding degrees, are called Lodges. Every Chapter ought to assemble for work, at least once in three months; and must consist of a High Priest, King, Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain, three Grand Masters of the Veils, Treasurer, Secretary, and as many members as may be found convenient for working to advantage.

The officers of the Chapter officiate in the lodges, holden for conferring the preparatory degrees, according to rank, as follows, viz:

The High Priest, as Master.

The King, as Senior Warden.

The Scribe, as Junior Warden.

The Captain of the Host, as Marshal or Master of Ceremonies.

The Principal Sojourner, as Senior Deacon.

The Royal Arch Captain, as Junior Deacon.

The Master of the first Veil, as Junior Overseer.

The Master of the second Veil, as Senior Overseer.

The Master of the third Veil, as Master Overseer.

The Treasurer, Secretary, Chaplain, Stewards and Tyler, as officers of corresponding rank.

The High Priest of every Chapter has it in special charge, to see that the bye-laws of his Chapter, as well as the General Grand Royal Arch Constitution, and all the regulations of the Grand Chapter, are duly observed;—

that all the officers of his Chapter perform the duties of their respective offices faithfully, and are examples of diligence and industry to their companions;—that true and accurate records of all the proceedings of the Chapter are kept by the Secretary;—that the Treasurer keeps and renders exact and just accounts of all the monies and other property belonging to the Chapter;—that the regular returns be made annually to the Grand Chapter;—and that the annual dues to the Grand Chapter be regularly and punctually paid. He has the right and authority of calling his Chapter together at pleasure, upon any emergency or occurrence, which in his judgment may require their meeting. It is his privilege and duty, together with the King and Scribe, to attend the meetings of the Grand Chapter, either in person or by proxy; and the well-being of the institution requires that his duty should on no occasion be omitted.

The office of High Priest is a station highly honourable to all those, who diligently perform the important duties annexed to it. By a frequent recurrence to the constitution and general regulations, and a constant practice of the several sublime lectures and charges, you will be best enabled to fulfil those duties; and I am confident that the Companions, who are chosen to preside with you will give strength to your endeavours, and support to your exertions.

Let the *Mitre*, with which you are invested, remind you of the dignity of the office you sustain, and its inscription impress upon your mind a sense of your dependence upon God;—that perfection is not given unto man upon the earth, and that perfect holiness belongeth alone unto the Lord.

The *Breast Plate*, with which you are decorated, in imitation of that upon which were engraven the names of the twelve tribes, and worn by the high priest of Israel, is to teach you that you are always to bear in mind your

responsibility to the laws and ordinances of the institution, and that the honour and interests of your Chapter and its members should be always near your heart.

The *various colours* of the *Robes* you wear, are emblematical of every grace and virtue, which can adorn and beautify the human mind; each of which will be briefly illustrated in the course of the charges to be delivered to your subordinate officers.

You will now take charge of your officers, standing upon their right, and present them severally in succession to the Deputy Grand High Priest, by whom they will be presented to me for installation.

The High Priest of the Chapter will then present his second officer to the Deputy Grand High Priest, who will present him to the Grand High Priest, in the words of the Constitution. The Grand High Priest will then ask him whether he has attended to the ancient charges and regulations before recited to his superior officer: if he answers in the affirmative, he is asked whether he fully and freely assents to the same; if he answers in the affirmative, the Grand High Priest directs his Deputy to invest him with his clothing, &c., and then addresses him as follows, viz :

CHARGE

TO THE SECOND OFFICER, OR KING.

EXCELLENT COMPANION,

The important station to which you are elected in this Chapter, requires from you exemplary conduct; its duties demand your most assiduous attention; you are to second and support your chief in all the requirements of his office; and should casualties at any time prevent his attendance, you are to succeed him in the performance of his duties.

Your badge (the Level surmounted by a Crown) should

remind you, that although you are the representative of a King, and exalted by office above your companions, yet that you remain upon a level with them, as respects your duty to God, to your neighbour, and to yourself; that you are equally bound with them, to be obedient to the laws and ordinances of the institution, to be charitable, humane and just, and to seek every occasion of doing good.

Your office teaches a striking lesson of humility. The institutions of political society teach us to consider the king as the chief of created beings, and that the first duty of his subjects, is to obey his mandates;—but the institutions of our sublime degrees, by placing the King in a situation, subordinate to the High Priest, teaches us that our duty to God is paramount to all other duties, and should ever claim the priority of our obedience to man; and that however strongly we may be bound to obey the laws of civil society, yet that those laws, to be just, should never intermeddle with matters of conscience, nor dictate articles of faith.

The *Scarlet Robe*, an emblem of imperial dignity, should remind you of the paternal concern you should ever feel for the welfare of your Chapter, and the *fervency* and *zeal* with which you should endeavour to promote its prosperity.

In presenting to you the Crown, which is an emblem of royalty, I would remind you, that to reign sovereign in the hearts and affections of men, must be far more grateful to a generous and benevolent mind, than to rule over their lives and fortunes; and that to enable you to enjoy this pre-eminence with honour and satisfaction, you must subject your own passions and prejudices to the dominion of reason and charity.

You are entitled to the second seat in the council of your Companions. Let the bright example of your illustrious predecessor in the grand council at Jerusalem, stimulate you to the faithful discharge of your duties and when the King of kings shall summon you into his immediate presence,

from his hand may you receive a *crown of glory*, which shall never fade away.

The King will then retire to the line of officers, and the Scribe will be presented in the manner before mentioned. After his investiture, the Grand High Priest will address him as follows, viz :

CHARGE

TO THE THIRD OFFICER, OR SCRIBE.

EXCELLENT COMPANION,

The office of Scribe, to which you are elected, is very important and respectable. In the absence of your superior officers, you are bound to succeed them, and to perform their duties. The purposes of the institution ought never to suffer for want of intelligence in its proper officers ; you will therefore perceive the necessity there is, of your possessing such qualifications, as will enable you to accomplish those duties which are incumbent upon you, in your appropriate station, as well as those which may occasionally devolve on you, by the absence of your superiors.

The *Purple Robe*, with which you are invested, is an emblem of *union*, and is calculated to remind you that the harmony and unanimity of the Chapter should be your constant aim ; and to this end you are studiously to avoid all occasions of giving offence, or countenancing any thing that may create divisions or dissensions. You are, by all means in your power, to endeavour to establish a permanent union and good understanding among all orders and degrees of Masonry ; and, as the glorious sun at its meridian height dispels the mist and clouds which obscure the horizon, so may your exertions tend to dissipate the gloom of jealousy and discord, whenever they may appear.

Your badge, (*a Plumb-rule, surmounted by the Tur-*

ban,) is an emblem of rectitude and vigilance; and while you stand as a watchman upon the tower, to guard your companions against the approach of those enemies of human felicity, *intemperance* and *excess*, let this faithful monitor ever remind you to walk uprightly in your station; admonishing and animating your companions to fidelity and industry, while at labour, and to temperance and moderation, while at refreshment. And when the Great Watchman of Israel, whose eye never slumbers nor sleeps, shall relieve you from your post on earth, may he permit you in heaven to participate in that food and refreshment, which is

“Such as the saints in glory love,
And such as angels eat.”

The Scribe will then retire to the line of officers, and the next officer be presented as before.

CHARGE

TO THE FOURTH OFFICER, OR CAPTAIN OF THE HOST.

COMPANION,

The office with which you are entrusted, is of high importance, and demands your most zealous consideration. The preservation of the most essential traits of our ancient customs, usages, and landmarks, are within your province; and it is indispensably necessary, that the part assigned to you, in the immediate practice of our rites and ceremonies, should be perfectly understood, and correctly administered.

Your office corresponds with that of Marshal, or Master of Ceremonies. You are to superintend all processions of your Chapter, when moving as a distinct body, either in public or private; and as the world can only judge of our private discipline by our public deportment, you will be careful that the utmost order and decorum be observed on

all such occasions. You will ever be attentive to the commands of your chief, and always near at hand to see them duly executed. I invest you with the badge of your office, and presume that you will give to your duties all that study and attention, which their importance demands.

He will then retire to the line of officers, and the next officer will be presented.

CHARGE

TO THE FIFTH OFFICER, OR PRINCIPAL SOJOURNER.

COMPANION,

The office confided to you, though subordinate in degree, is equal in importance to any in the Chapter, that of your chief alone excepted. Your office corresponds with that of *senior deacon* in the preparatory degrees. Among the duties required of you, the preparation and introduction of candidates are not the least. As in our intercourse with the world, experience teaches that first impressions are often the most durable, and the most difficult to eradicate: so it is of great importance, in all cases, that those impressions should be correct and just; hence it is essential that the officer, who brings the blind by a way that they know not, and leads them in paths that they have not known, should always be well qualified to make darkness light before them, and crooked things straight.

Your *Robe of Office* is an emblem of humility; and teaches that, in the prosecution of a laudable undertaking, we should never decline taking any part that may be assigned us, although it may be the most difficult or dangerous.

The *rose-coloured tessellated Border*, adorning the robe, is an emblem of ardour and perseverance, and signifies, that when we have engaged in a virtuous course, notwithstanding all the impediments, hardships, and trials, we may

be destined to encounter, we should endure them all with fortitude, and ardently persevere unto the end; resting assured of receiving, at the termination of our labours, a noble and glorious reward. Your past exertions will be considered as a pledge of your future assiduity in the faithful discharge of your duties.

He will then retire to the line of officers, and the next officer is presented.

CHARGE

TO THE SIXTH OFFICER, OR ROYAL ARCH CAPTAIN.

COMPANION,

The well-known duties of your station require but little elucidation. Your office in the preparatory degrees, corresponds with that of *junior deacon*. It is your province, conjointly with the Captain of the Host, to attend the examination of all visitors, and to take care that none are permitted to enter the Chapter, but such as have *travelled the rugged path* of trial, and evinced their title to our favour and friendship. You will be attentive to obey the commands of the Captain of the Host, during the *introduction of strangers among* the workmen; and should they be permitted to pass your post, they may by him be introduced into the presence of the Grand Council.

The *White Banner*, entrusted to your care, is emblematical of that purity of heart and rectitude of conduct, which ought to actuate all those who pass the white veil of the sanctuary. I give it you strongly in charge, never to suffer any one to pass your post without the *signet of truth*.

I present you the badge of your office, in expectation of your performing your duties with intelligence, assiduity and propriety.

He then retires, and the Three Grand Masters of the Veils are presented together.

CHARGE

TO THE MASTER OF THE THIRD VEIL.

COMPANION,

I present you with the *Scarlet Banner*, which is the ensign of your office, and with a sword to protect and defend the same. The rich and beautiful colour of your banner is emblematical of *fervency* and *zeal*; it is the appropriate colour of the *Royal Arch degree*; it admonishes us that we should be fervent in the exercise of our devotions to God, and zealous in our endeavours to promote the happiness of man.

CHARGE

TO THE MASTER OF THE SECOND VEIL.

COMPANION,

I invest you with the *Purple Banner*, which is the ensign of your office, and arm you with a sword to enable you to maintain its honour. The colour of your banner is produced by due mixture of *blue* and *scarlet*; the former of which is the characteristic colour of the *symbolic, or first three degrees of Masonry*, and the latter that of the *Royal Arch degree*. It is an emblem of *union*, and is the characteristic colour of the intermediate degrees. It admonishes us to cultivate and improve that spirit of union and harmony, between the brethren of the symbolic degrees, and the companions of the sublime degrees, which should ever distinguish the members of a society founded upon the principles of everlasting truth and universal philanthropy.

CHARGE

TO THE MASTER OF THE FIRST VEIL.

COMPANION,

I invest you with the *Blue Banner*, which is the ensign

of your office, and a sword for its defence and protection. The colour of your banner is one of the most durable and beautiful in nature. It is the appropriate colour adopted and worn by our ancient brethren of the three symbolic degrees, and is the peculiar characteristic of an institution which has stood the test of ages, and which is as much distinguished by the durability of its materials or principles, as by the beauty of its superstructure. It is an emblem of universal *friendship* and benevolence; and instructs us, that in the mind of a Mason these virtues should be as expansive as the blue arch of heaven itself.

CHARGE

TO THE THREE MASTERS OF THE VEILS, AS OVERSEERS.

COMPANIONS,

Those who are placed as overseers of any work, should be well qualified to judge of its beauties and deformities, its excellencies and defects; they should be capable of estimating the former, and amending the latter. This consideration should induce you to cultivate and improve all those qualifications with which you are already endowed, as well as to persevere in your endeavours to acquire those in which you are deficient. Let the various *colours* of the *banners* committed to your charge, admonish you to the exercise of the several virtues of which they are emblematic: and you are to enjoin the practice of those virtues upon all those who shall present themselves, or the *work* of their hands, for your *inspection*. Let no work receive your approbation, but such as is calculated to adorn and strengthen the Masonic edifice. Be industrious and faithful in practising and disseminating a knowledge of the *true and perfect work*, which alone can stand the test of the *Grand Overseer's Square*, in the great day of trial and retribution. Then, although every *rod* should become a

serpent, and every serpent an enemy to this institution, yet shall their utmost exertions to destroy its reputation, or sap its foundation, become as impotent as the *leprous hand*, or as *water spilled upon the ground*, which cannot be gathered up again.

They then retire, and the Treasurer is presented.

CHARGE

TO THE TREASURER.

COMPANION,

You are elected Treasurer of this Chapter, and I have the pleasure of investing you with the badge of your office. The qualities which should recommend a Treasurer, are *accuracy* and *fidelity*: accuracy, in keeping a fair and minute account of all receipts and disbursements; fidelity, in carefully preserving all the property and funds of the Chapter that may be placed in his hands, and rendering a just account of the same, whenever he is called upon for that purpose. I presume that your respect for the institution, your attachment to the interests of your Chapter, and your regard for a good name, which is better than precious ointment, will prompt you to the faithful discharge of the duties of your office.

He then retires, and the Secretary is presented.

CHARGE

TO THE SECRETARY.

COMPANION,

I with pleasure invest you with your badge as Secretary of this Chapter. The qualities which should recommend a Secretary, are *promptitude* in issuing the notifications and orders of his superior officers; *punctuality*

in attending the convocations of the Chapter; *correctness* in recording their proceedings; *judgment* in discriminating between what is proper and what is improper to be committed to writing; *regularity* in making his annual returns to the Grand Chapter; *integrity* in accounting for all monies that may pass through his hand, and *fidelity* in paying the same over into the hands of the Treasurer. The possession of these good qualities, I presume, has designated you a suitable candidate for this important office; and I cannot entertain a doubt that you will discharge its duties beneficially to the Chapter, and honourably to yourself. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted into the celestial Grand Chapter of saints and angels, and find your name recorded in the book of life eternal.

He then retires, and the Chaplain is presented.

CHARGE

TO THE CHAPLAIN.

“E. AND REV. COMPANION,

“You are appointed Chaplain of this Chapter; and I now invest you with this circular jewel, the badge of your office. It is emblematical of Eternity, and reminds us that here is not our abiding place. Your inclination will undoubtedly conspire with your duty, when you perform in the Chapter those solemn services which created beings should constantly render to their infinite Creator; and which, when offered by one whose holy profession is, ‘to point to Heaven and lead the way,’ may, by refining our morals, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.”

He then retires, and the Stewards are presented.

CHARGE

TO THE STEWARDS.

COMPANIONS,

You being elected Stewards of this Chapter, I with pleasure invest you with the badges of your office. It is your province to see that every necessary preparation is made for the convenience and accommodation of the Chapter, previous to the time appointed for meeting. You are to see that the clothing, implements and furniture of each degree respectively, are properly disposed, and in suitable array for use, whenever they may be required, and that they are secured, and proper care taken of them, when the business of the Chapter is over.—You are to see that necessary refreshments are provided, and that all your companions, and particularly visitors, are suitably accommodated and supplied. You are to be frugal and prudent in your disbursements, and to be careful that no extravagance or waste is committed in your department; and when you have faithfully fulfilled your stewardship here below, may you receive from Heaven the happy greeting of “Well done, good and faithful servants.”

They then retire, and the Tyler is presented

CHARGE

TO THE TYLER.

COMPANION,

You are appointed Tyler of this Chapter, and I invest you with the badge, and this implement of your office.

As the sword is placed in the hands of the Tyler, to enable him effectually to guard against the approach of all *cowans* and *evesdroppers*, and suffer none to pass or repass but such

as are *duly qualified* ; so it should morally serve as a constant admonition to us to set a guard at the entrance of our thoughts ; to place a watch at the door of our lips ; to post a sentinel at the avenue of our actions ; thereby excluding every unqualified and unworthy thought, word and deed ; and preserving consciences void of offence towards God and towards man.

As the first application from visitors for admission into the Chapter is generally made to the Tyler at the door, your station will often present you to the observation of strangers : it is therefore essentially necessary that he who sustains the office with which you are entrusted, should be a man of good morals, steady habits, strict discipline, temperate, affable, and discreet. I trust that a just regard for the honour and reputation of the institution will ever induce you to perform with fidelity the trust reposed in you : and when the door of this earthly tabernacle shall be closed, may you find an abundant entrance through the gates into the temple and city of our God.

He will then retire, and then follows an

ADDRESS

TO THE HIGH PRIEST.

M. E. COMPANION,

Having been honoured with the free suffrages of the members of this Chapter, you are elected to the most important office which is within their power to bestow. This expression of their esteem and respect should draw from you corresponding sensations ; and your demeanour should be such as to repay the honour they have so conspicuously conferred upon you, by an honourable and faithful discharge of the duties of your office. The station you are called to fill, is important, not only as it respects the correct practice

of our rights and ceremonies, and the internal economy of the Chapter over which you preside, but the public representation of the institution will be generally found to rise or fall according to the skill, fidelity and discretion, with which its concerns are managed, and in proportion as the characters and conduct of its principal officers are estimable or censurable.

You have accepted a trust, to which is attached a weight of responsibility that will require all your efforts to discharge honourably to yourself, and satisfactorily to the Chapter. You are to see that your officers are capable and faithful in the exercise of their offices. Should they lack ability, you are expected to supply their defects; you are to watch carefully the progress of their performances, and to see that the long established customs of the institution suffer no derangement in their hands. You are to have a careful eye over the general conduct of the Chapter; see that due order and subordination is observed on all occasions; that the members are properly instructed; that due solemnity be observed in the practice of our rites; that no improper levity be permitted at any time, but more especially at the *introduction of strangers among the workmen*.

In fine, you are to be an example to your officers and members, which they need not hesitate to follow; thus securing to yourself the favour of Heaven, and the applause of your brethren and companions.

ADDRESS

TO THE OFFICERS GENERALLY.

COMPANIONS IN OFFICE,

Precept and example should ever advance with equal pace. Those moral duties which you are required to teach unto others, you should never neglect to practice yourselves.

Do you desire that the demeanour of your equals and inferiors towards you, should be marked with deference and respect? Be sure that you omit no opportunity of furnishing them with examples in your own conduct towards your superiors. Do you desire to obtain instruction from those who are more wise or better informed than yourselves? Be sure that you are always ready to impart of your knowledge to those within your sphere, who stand in need of, and are entitled to receive it. Do you desire distinction among your companions? Be sure that your claims to preferment are founded upon superior attainments; let no ambitious passion be suffered to induce you to envy or supplant a companion, who may be considered as better qualified for promotion than yourselves; but rather let a laudable emulation induce you to strive to excel each other in improvement and discipline; ever remembering that he who faithfully performs his duty, even in a subordinate or private station, is as justly entitled to esteem and respect, as he who is invested with supreme authority.

ADDRESS

TO THE CHAPTER AT LARGE.

COMPANIONS,

The exercise and management of the sublime degrees of Masonry in your Chapter hitherto, are so highly appreciated, and the good reputation of the Chapter so well established, that I must presume these considerations alone, were there no others of greater magnitude, would be sufficient to induce you to preserve and perpetuate this valuable and honourable character. But when to these is added the pleasure which every philanthropic heart must feel in doing good, in promoting good order, in diffusing light and knowledge, in cultivating Masonic charity, which

is the great object of this sublime institution, I cannot doubt that your future conduct, and that of your successors, will be calculated still to increase the lustre of your justly esteemed reputation.

May your *chapter* become *beautiful* as the *temple*, *peaceful* as the *ark*, and *sacred* as its *most holy place*. May your oblations of *piety* and *praise* be *grateful* as the *incense*; your love *warm* as its *flame*, and your charity diffusive as its fragrance. May your hearts be *pure* as the *altar*, and your conduct *acceptable* as the *offering*. May the exercises of your *charity* be as constant as the returning wants of the distressed *widow* and helpless *orphan*. May the approbation of Heaven be your encouragement, and the testimony of a good conscience your support; may you be endowed with every good and perfect gift, while *travelling* the *rugged path* of life, and finally *admitted within the veil* of heaven to the full enjoyment of life eternal. So mote it be. Amen.

The officers and members of the Chapter will then pass in review in front of the Grand Officers, with their hands crossed on their breasts, bowing as they pass.

The Grand Marshal will then proclaim the Chapter, by the name of ———, to be regularly constituted, and its officers duly installed.

The ceremonies conclude with an ode or appropriate piece of music.

The procession is then formed, when they return to the place from whence they set out.

When the grand officers retire, the Chapter will form an avenue for them to pass through, and salute them with the grand honours. The two bodies then separately close their respective Chapters.

CONSTITUTION
OF THE
GENERAL GRAND ROYAL ARCH CHAPTER
OF THE
UNITED STATES OF AMERICA.

ARTICLE I.

OF THE GENERAL GRAND CHAPTER.

SECT. 1. There shall be a General Grand Chapter of Royal Arch Masons for the United States of America, which shall be holden as is hereinafter directed, and shall consist of a General Grand High Priest, Deputy General Grand High Priest, General Grand King, General Grand Scribe, Secretary, Treasurer, Chaplain, and Marshal; and likewise of the several Grand and Deputy Grand High Priests, Kings, and Scribes, for the time being, of the several State Grand Chapters, under the jurisdiction of this General Grand Chapter; and of the Past General Grand High Priests, Deputy General Grand High Priests, Kings, and Scribes, of the said General Grand Chapter; and the aforesaid officers, or their proxies, shall be the only members and voters in the said General Grand Chapter. And no person shall be constituted a proxy,

unless he be a present or past officer of this or a State Grand Chapter.

SECT. 2. The General Grand Chapter shall meet septennially, on the second Thursday in September, for the choice of officers, and other business: dating from the second Thursday in September, A. D. 1805, at such place as may, from time to time, be appointed.

SECT. 3. A special meeting of the General Grand Chapter shall be called whenever the General Grand High Priest, Deputy General Grand High Priest, General Grand King, and General Grand Scribe, or any two of them may deem it necessary; and also whenever it may be required by a majority of the Grand Chapters of the States aforesaid, provided such requisition be made known in writing, by the said Grand Chapters respectively, to the General Grand High Priest, Deputy General Grand High Priest, King or Scribe. And it shall be the duty of the said General Officers, and they are each of them severally authorized, empowered and directed, upon receiving official notice of such requisition from a majority of the General Grand Chapters aforesaid, to appoint a time and place of meeting, and notify each of the State Grand Chapters thereof accordingly.

SECT. 4. It shall be incumbent on the General Grand High Priest, Deputy General Grand High Priest, General Grand King, and General Grand Scribe, severally to improve and perfect themselves in the sublime Arts, and work of Mark Masters, Past Masters, Most Excellent Masters, and Royal Arch Masons; to make themselves Masters of the several Masonic Lectures and Ancient Charges;—to consult with each other, and with the Grand and Deputy Grand High Priests, Kings and Scribes of the several States aforesaid, for the purpose of

adopting measures suitable and proper for diffusing a knowledge of the said Lectures and Charges, and an uniform mode of working, in the several Chapters and Lodges throughout this jurisdiction; and the better to effect this laudable purpose, the aforesaid General Grand Officers are severally hereby authorized, and empowered, to visit and preside in any and every Chapter of Royal Arch Masons, and Lodge of Most Excellent, Past, or Mark Master Masons, throughout the said States, and to give such instructions and directions as the good of the Fraternity may require; always adhering to the ancient landmarks of the order.

SECT. 5. In all cases of the absence of any Officer from any body of Masons, instituted or holden by virtue of this Constitution, the officer next in rank shall succeed his superior; unless through courtesy said Officer should decline in favour of a past superior Officer present. And in case of the absence of all the Officers from any legal meeting of either of the bodies aforesaid, the members present, according to seniority, and abilities, shall fill the several Offices.

SECT. 6. In every Chapter or Lodge of Masons, instituted or holden by virtue of this Constitution, all questions (except upon the admission of members or candidates) shall be determined by a majority of votes; the presiding Officer for the time being entitled to vote, if a Member; and in case the votes should at any time be equally divided, the presiding Officer as aforesaid, shall give the casting vote.

SECT. 7. The General Grand Royal Arch Chapter shall be competent (on concurrence of two-thirds of its members present) at any time hereafter, to revise, amend and alter this Constitution.

SECT. 8. In case any casualty should, at any time hereafter, prevent the septennial election of Officers, the several General Grand Officers shall sustain their respective offices until successors are duly elected and qualified.

SECT. 9. The General Grand High Priest, Deputy General Grand High Priest, General Grand King, and General Grand Scribe, shall severally have power and authority to institute new Royal Arch Chapters, and Lodges of the subordinate degrees, in any State in which there is not a Grand Chapter regularly established. But no new Chapter shall be instituted in any State wherein there is a Chapter or Chapters holden under the authority of this Constitution, without a recommendation from the Chapter nearest the residence of the petitioners. The fees for instituting a new Royal Arch Chapter, with the subordinate degrees, shall be ninety dollars; and for a new Mark Master's Lodge, twenty dollars; exclusive of such compensation to the Grand Secretary, as the Grand Officers aforesaid may deem reasonable.

ARTICLE II.

OF THE STATE GRAND ROYAL ARCH CHAPTERS.

SECT. 1. The STATE GRAND CHAPTERS shall severally consist of a Grand High Priest, Deputy Grand High Priest, Grand King, Grand Scribe, Grand Secretary, Grand Treasurer, Grand Chaplain, and Grand Marshal, and likewise of the High Priests, Kings and Scribes, for the time being, of the several Chapters over which they shall respectively preside, and of the Past Grand and

Deputy Grand High Priests, Kings and Scribes of the said Grand Chapters ; and the said enumerated officers (or their proxies) shall be the only members and voters in the said Grand Chapters respectively.

SECT. 2. The State Grand Chapters shall severally be holden at least once in every year, at such times and places as they shall respectively direct ; and the Grand or Deputy Grand High Priests respectively, for the time being, may at any time call a special meeting, to be holden at such place as they shall severally think proper to appoint.

SECT. 3. The Officers of the State Grand Chapters shall be chosen annually, by ballot, at such time and place as the said Grand Chapters shall respectively direct.

SECT. 4. The several State Grand Chapters (subject to the provisions of this Constitution) shall have the sole government and superintendence of the several Royal Arch Chapters, and Lodges of most Excellent, Past and Mark Master Masons, within their respective jurisdictions ; to assign their limits and settle controversies that may happen between them ;—and shall have power, under their respective seals, and the sign manual of their respective Grand or Deputy Grand High Priests, Kings and Scribes, (or their legal proxies,) attested by their respective Secretaries, to constitute new Chapters of Royal Arch Masons, and Lodges of Most Excellent, Past, and Mark Master Masons, within their respective jurisdictions.

SECT. 5. The Grand and Deputy Grand High Priest, severally, shall have the power and authority, whenever they shall deem it expedient, (during the recess of the Grand Chapter of which they are officers,) to grant Letters of Dispensation, under their respective hands, and private seals, to a competent number of petitioners, (possessing the qualifications required by the 9th Section of

the 2d Article,) empowering them to open a Chapter of Royal Arch Masons, and Lodge of Most Excellent Past and Mark Master Masons, for a certain specified term of time : provided, that the said term of time shall not extend beyond the next meeting of the Grand Chapter of the State in which such Dispensation shall be granted ; and provided further, that the same fees as are required by this Constitution for Warrants, shall be first deposited in the hands of the Grand Treasurer.—And in all cases of such Dispensations, the Grand or Deputy Grand High Priests respectively, who may grant the same, shall make report thereof, at the next stated meeting of the Grand Chapter of their respective jurisdictions, when the said Grand Chapters, respectively, may either continue or recall the said Dispensations, or may grant the petitioners a warrant of Constitution : And in case such warrant shall be granted, the fees first deposited shall be credited in payment for the same ; but if a warrant should not be granted, nor the dispensation continued, the said fees shall be refunded to the petitioners, except only such part thereof as shall have been actually expended by means of their application.

SECT. 6. The several State Grand Chapters shall possess authority, upon the institution of new Royal Arch Chapters, or Lodges of Mark Masters, within their respective jurisdictions, to require the payment of such fees as they may deem expedient and proper ; which said fees shall be advanced and paid into the Treasury before a warrant or charter shall be issued.

SECT. 7. No warrant shall be granted, for instituting Lodges of Most Excellent or Past Masters, independent of a Chapter of Royal Arch Masons.

SECT. 8. The Grand Chapters severally, shall have power to require from the several Chapters and Lodges under their respective jurisdictions, such reasonable pro-

portion of sums, received by them for the exaltation or advancement of candidates, and such certain annual sums from their respective members, as by their ordinances or regulations shall hereafter be appointed: all which said sums or dues shall be made good, and paid annually, by the said Chapters and Lodges respectively, into the Grand Treasury, of the Grand Chapter under which they hold their authority, on or before the first day of the respective annual meetings of the said Grand Chapters.

SECT. 9. No warrant for the institution of a new Chapter of Royal Arch Masons shall be granted, except upon the petition of nine regular Royal Arch Masons; which petition shall be accompanied by a certificate from the Chapter nearest to the place where the new Chapter is intended to be opened, vouching for the moral characters, and masonic abilities of the petitioners, and recommending to the Grand Chapter under whose authority they act, to grant their prayer. And no warrant for the institution of a Lodge of Mark Master Masons shall be granted, except upon the petition of (at least) five regular Mark Master Masons, accompanied by vouchers from the nearest Lodge of that degree similar to those required upon the institution of a Chapter.

SECT. 10. The Grand Secretaries of the State Grand Chapters, shall severally make an annual communication to each other, and also to the General Grand Secretary, containing a list of the Grand Officers, and all such other matters as may be deemed necessary for the mutual information of the said Grand Chapters. And the said Grand Secretaries shall also regularly transmit to the General Grand Secretary, a copy of all their by-laws and regulations.

SECT. 11. Whenever there shall have been three or more Royal Arch Chapters instituted in any State, by

virtue of authority derived from this Constitution, a Grand Chapter may be formed in such State, (with the approbation of one or more of the General Grand Officers,) by the High Priests, Kings and Scribes of the said Chapters, who shall be authorized to elect the Grand Officers. Provided always, that no new State Grand Chapter shall be formed until after the expiration of one year from the establishment of the junior Chapter in such State.

SECT. 12. The several Grand and Deputy Grand High Priests, Kings, and Scribes, for the time being, of the several State Grand Chapters, are bound to the performance of the same duties, and are invested with the same powers and prerogatives, throughout their respective jurisdictions, as are prescribed to the General Officers, in the 4th Section, 1st Article, of this Constitution.

SECT. 13. The jurisdiction of the several State Grand Chapters, shall not extend beyond the limits of the State in which they shall respectively be holden.

ARTICLE III.

OF THE SUBORDINATE CHAPTERS AND LODGES.

SECT. 1. All legally constituted assemblies of Royal Arch Masons are called CHAPTERS; as regular bodies of Mark Masters, Past Masters, and Most Excellent Masters, are called LODGES. Every Chapter ought to assemble for work at least once in every three months; and shall consist of an High Priest, King, Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain, three Grand Masters, Secretary, Treasurer, and as many Members as may be found convenient for working to advantage.

SECT. 2. Every Chapter of Royal Arch Masons, and Lodge of Mark Master Masons, throughout this jurisdiction, shall have a warrant of Constitution from the Grand Chapter of the State in which they may respectively be holden, or a Warrant from one of the General Grand Officers. And no Chapter or Lodge shall be deemed legal without such warrant; and Masonic communication (either public or private) is hereby interdicted and forbidden, between any Chapter or Lodge under this jurisdiction, or any member of either of them, and any Chapter, Lodge or Assembly, that may be so illegally formed, opened or holden, without such warrant, or any or either of their members, or any person exalted or advanced in such illegal Chapter or Lodge. But nothing in this section shall be construed to affect any Chapter or Lodge which was established before the adoption of the Grand Royal Arch Constitution at Hartford, (on the 27th day of January, A. D. 1798.)

SECT. 3. Whenever a Warrant is issued for instituting a Chapter of Royal Arch Masons, with a power in said Warrant to open and hold a Lodge of Most Excellent, Past, and Mark Master Masons, the High Priest, King and Scribe, for the time being, of such Chapter, shall be the Master and Wardens in said Lodges, according to seniority.

SECT. 4. All applications for the exaltation or advancement of Candidates, in any Chapter or Lodge, under this jurisdiction, shall lie over, at least one meeting, for the consideration of the members.

SECT. 5. No Mason shall be a member of two separate and distinct bodies, of the same denomination, at one and the same time.

SECT. 6. No Chapter shall be removed, without the knowledge of the High Priest, nor any motion made for that purpose in his absence; but if the High Priest be

present, and a motion is made and seconded, for removing the Chapter to some more convenient place, (within the limits prescribed in their Warrant,) the High Priest shall forthwith cause notifications to be issued to all the members, informing them of the motion for removal, and of the time and place when the question is to be determined; which notice shall be issued at least ten days previous to the appointed meeting. But if the High Priest (after motion duly made and seconded as aforesaid) should refuse or neglect to cause the notices to be issued as aforesaid, the officer next in rank, who may be present at the next regular meeting following, (upon motion made and seconded for that purpose,) may in like manner issue the said notices.

SECT. 7. All Mark Master Masons' Lodges shall be regulated, in cases of removal, by the same rules as are prescribed in the foregoing section for the removal of Chapters.

SECT. 8. The High Priest, and other Officers, of every Chapter, and the Officers of every Lodge of Mark Master Masons, shall be chosen annually, by ballot.

SECT. 9. The High Priest of every Chapter has it in special charge, as appertaining to his office, duty and dignity, to see that the by-laws of his Chapter, as well as the General Grand Royal Arch Constitution, and the General Regulations of the Grand Chapter, be duly observed; that all the other officers of his Chapter perform the duties of their respective offices faithfully, and are examples of industry and diligence to their companions that true and exact records be kept of all the proceedings of the Chapter by the Secretary; that the Treasurer keep and render exact and just accounts of all the moneys belonging to the Chapter; that regular returns be made by the Secretary, annually, to the Grand Chapter, of all admissions of candidates or members; and that

the annual dues to the Grand Chapter be regularly and punctually paid. He has the special care and charge of the Warrant of his Chapter. He has the right and authority of calling his Chapter at pleasure, upon any emergency or occurrence which in his judgment may require their meeting; and he is to fill the chair when present. It is likewise his duty, together with his King and Scribe, to attend the meetings of the Grand Chapter (when duly summoned by the Grand Secretary) either in person, or by proxy.

SECT. 10. For the preservation of secrecy and good harmony, and in order that due decorum may be observed while the Chapter is engaged in business, a worthy Royal Arch Mason is to be appointed from time to time for tyling the Chapter. His duty is fixed by custom, and known in all regular Chapters. He may be elected annually, but is to continue in office only during good behaviour, and is to be paid for his services.

SECT. 11. All Lodges of Mark Master Masons are bound to observe the two preceding articles, as far as they can be applied to the government of a *Lodge*.

SECT. 12. No Chapter shall confer the degrees of Mark Master Mason, Past Master, Most Excellent Master, and Royal Arch Mason, upon any brother, for a less sum than twenty dollars. And no Lodge of Mark Master Masons shall advance a brother to that degree, for a less sum than four dollars.

SECT. 13. When either of the officers or members of the General Grand Chapter, or any of the State Grand Chapters, cannot personally attend their respective meetings, they shall severally have the authority to constitute a proxy, which proxy shall have the same right to a seat and vote as his constituent.

ARTICLE IV.

OF CONSTITUTING NEW CHAPTERS.

SECT. 1. [See Order of High Priesthood, from page 237 to 264.]

SECT. 2. At the institution of all Lodges of Mark Master Masons, under this jurisdiction, the same ceremonies as are prescribed in the foregoing section, are to be observed, as far as they will apply to that degree.

SECT. 3. Whenever it shall be inconvenient for the General Grand Officers, or the Grand or Deputy Grand High Priests, respectively, to attend in person, to constitute a new Chapter or Lodge, and install the officers, they shall severally have power and authority to appoint some worthy High Priest, or Past High Priest, to perform the necessary ceremonies.

SECT. 4. The Officers of every Chapter and Lodge under this jurisdiction, before they enter upon the exercise of their respective offices, and also the members of all such Chapters and Lodges, and every candidate, upon his admission into the same, shall take the following obligation, viz. : " I, A. B., do promise and swear, that I will support and maintain the General Grand Royal Arch Constitution."

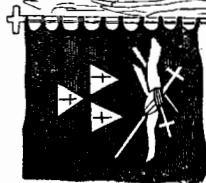
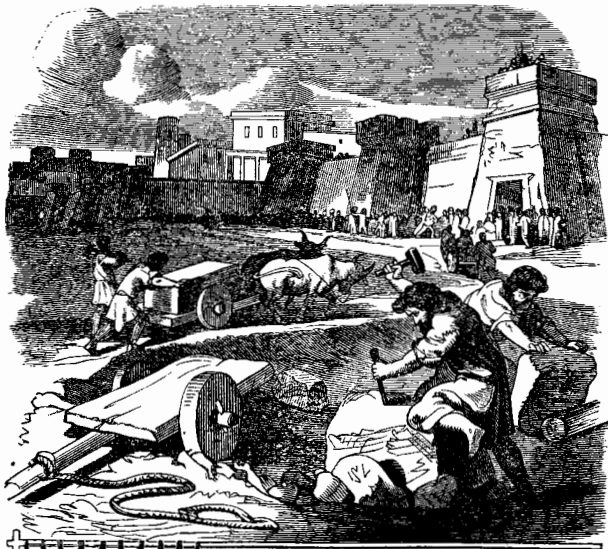
I hereby certify that the foregoing is a true copy of the General Grand Royal Arch Constitution for the United States of America, as altered, amended, and ratified, at a meeting of the General Grand Chapter, begun and holden at New York, in the State of New York, on the 6th day of June, A. D. 1816.

Witness :

JOHN ABBOT, *G. G. Secretary.*

ENCAMPMENT DEGREES

KNIGHTS OF THE RED CROSS.



THE Orders of Knighthood are conferred under the sanction of, or in connection with, Masonic assemblies. This degree is intimately associated with the Royal Arch, and cannot be conferred upon any brother who has not been exalted to that sublime degree.

It is founded upon incidents which occurred during the reign of DARIUS, king of Persia, and illustrates the difficulties and interruptions encountered by the Jews in rebuilding the house of the LORD at Jerusalem

TITLES, STATIONS, AND DECORATIONS.

Sovereign Master, upon a throne, in the East ; Chancellor, on the right of the S. M. ; Master of the Palace, on the left of the S. M. ; Prelate, on the right of the C. ; Master of Cavalry, on the right of the first division, when separately formed, and on the right of the whole, when formed in line ; Master of Infantry, on the right of the second division, when separately formed, and on the left of the whole, when formed in line ; Master of Finances, on the right, in front of the C. ; Master of Despatches, on the left, in front of the M. of P. ; Standard Bearer, in the West ; Sword Bearer, on the right of the St. B. ; Warder, on the left of the St. B. ; Guards, at the Passes ; Sentinel, at the Door, outside. The knights are arranged, in equal numbers, on the right and left of the throne.

The assembly is denominated a Council. The drapery of the throne is green ; a green banner is suspended above the throne ; on it a triple triangle, with a red cross in the centre of each ; underneath are arranged the emblems of the Order. The presiding officer wears a green collar, trimmed with red, to which is suspended a triple triangle. The knights wear a green collar, trimmed with red, and a sword and trowel, crosswise.

PRAYER

AT OPENING.

O thou eternal, immortal and invisible God, who didst aforetime lead the children of Israel from the land of Egypt and out of the house of bondage ; we would desire to come into thy presence, at this time, with grateful hearts, to render thanks and praise for the wonderful display of thy goodness and mercy. Be thou pleased, O God, to be with thy servants who are now assembled in

thy name ; lift upon each one of us the light of thy countenance ; defend us from the evil intentions of our enemies, while traveling the journey of life ; and when we shall finally come into thy presence to be freed from the chains of sin and the sackcloth of repentance, be thou merciful unto us, O GOD, not according to our deserts, but according to our necessities ; and thine shall be the praise for ever and ever.

LESSON I.

The following passages of scripture are appropriate to this order, and are rehearsed by the Prelate :

“Now in the second year of their coming unto the house of GOD at Jerusalem, in the second month, began Zerubbabel, the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem ; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD. Then stood Jeshua, with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together to set forward the workmen in the house of God ; the sons of Henadad, with their sons and their brethren the Levites. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, after the ordinance of David king of Israel. And they sang together by course, in praising and giving thanks unto the Lord : because he is good ; for his mercy endureth forever toward Israel. And all the people shouted with a great shout when they praised the LORD, because the foundation of the house of the LORD was laid.”

Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the tem

ple unto the LORD GOD of Israel, then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you ; for we seek your GOD as ye do ; and we do sacrifice unto him, since the days of Esar-Haddon king of Assur, which brought us up hither. But Zerubbabel and Jeshua, and the rest of the chiefs of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our GOD ; but we ourselves together will build unto the LORD GOD of Israel, as king Cyrus, the king of Persia, hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building ; and hired counsellors against them, to frustrate their purpose, all the days of Cyrus, king of Persia, even unto the reign of Darius, king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem. And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes, king of Persia ; and the writing of the letter was written in the Syrian tongue, and interpreting in the Syrian tongue. Rehum the chancellor, and Shimshai the scribe, wrote a letter against Jerusalem to Artaxerxes the king, in this sort : this is the copy of the letter that they sent unto him, even unto Artaxerxes the king : Thy servants, the men on this side the river, and at such a time. Be it known unto the king, that the Jews, which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that if this city be builded, and the walls set up again, then will they not pay toll, tribute and custom, and so thou shalt endamage the revenue of the kings. Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and

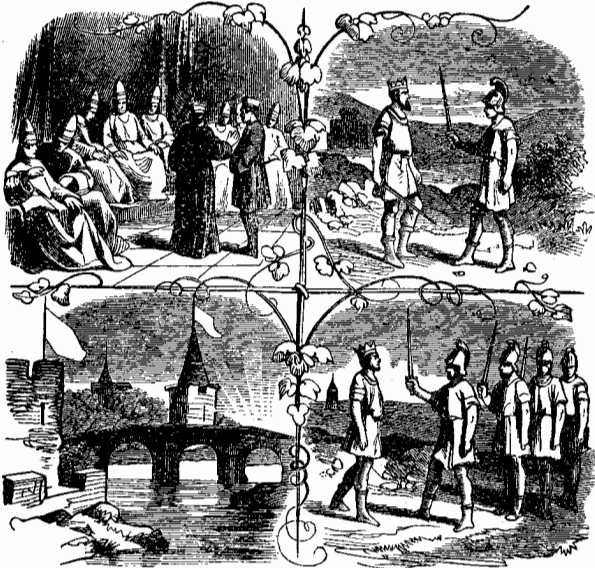
certified the king : that search may be made in the book of the records of thy fathers : so shalt thou find in the book of the record, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time : for which cause was this city destroyed. We certify the king, that if this city be builded again, and the walls thereof set up, by this means thou shalt have no portien on this side the river. Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river ; and toll, tribute and custom was paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Take heed now, that ye fail not to do this : why should damage grow to the hurt of the kings ? Now, when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem, unto the Jews, and made them to cease by force and power. Then ceased the work of the house of GOD, which is at Jerusalem. So it ceased unto the second year of the reign of Darius, king of Persia.—EZRA iv.

LESSON II.

Darius the king, having ascended the throne of Persia, the children of the captivity were inspired with new hopes

of protection and support in completing their noble and glorious undertaking, which had been so often and so long impeded by their adversaries on the other side of the river.

The ancient historians inform us, that Darius, whilst he was yet a private man, made a vow to GOD, that if he ever came to the throne he would restore all the holy vessels that were at Babylon, and send them back again to Jerusalem.



Zerubbabel, one of the most excellent and faithful rulers of the Jews, having been formerly distinguished by the favourable notice and friendship of the king, whilst in private life, offered himself to encounter the hazardous enterprise of traversing the Persian dominions, and seeking admission to the royal presence, in order that he might seize the first favourable moment to remind the king of the vow which he had made, and to impress upon his mind the almighty force and importance of TRUTH. From the known piety

of the king no doubt was entertained of obtaining his consent. that their enemies might be removed far from thence, and that they might be no longer impeded in the glorious undertaking in which they were engaged. The council of rulers accepted, with great joy, this noble sacrifice on the part of Zerubbabel, and invested him with the necessary passports and commendations to enable him to pass through their own dominions in safety. Having passed the barriers, and entered the Persian dominions, he was taken captive, clothed in the habiliments of a slave, and



put in chains ; but not discouraged by this misfortune, he declared himself a prince of the power of Judah, and demanded an audience of the sovereign. He was told that he could only appear in the presence of the sovereign as a captive and slave ; to which he consented, being impressed with a belief, that if by any means he could gain access to the king, he should succeed in the object of his journey.

Zerubbabel, having thus gained admission to the royal presence, was recognized by the king as the friend and companion of his youth, and was interrogated as to his motives in attempting to pass the barriers of his dominions; to which Zerubbabel replied, that he was induced to seek the face of the king by the tears and complaints of his brethren and companions in Jerusalem, who were impeded, by their adversaries on the other side of the river, in the noble and glorious undertaking of rebuilding the house of the LORD, in which they had been permitted to engage by their late sovereign master, Cyrus, the king; that this great work having been made to cease by force and power, he had come to implore the sovereign that he might be restored to his confidence, and admitted amongst the servants of his household. The king answered, that he had often reflected, with peculiar pleasure, upon their former intimacy; that he had heard, with great satisfaction, of his fame as a wise and accomplished ruler among the *architects* of his country; that having a profound veneration for an institution which was reputed to practise mysteries which were calculated to promote the glory of the nation, and the happiness of the people, he would instantly restore him to favour, upon condition that he would reveal those mysteries which so eminently distinguished the architects of the Jew from those of all other nations.

Zerubbabel replied, that their institution inculcated the doctrine that TRUTH is a divine attribute, and the foundation of every virtue; that to be good men and true was the first lesson they were taught; that his engagements were inviolable; that if he could obtain the royal favour only by the sacrifice of his integrity, he should humbly beg leave to renounce the protection of the sovereign, and cheerfully submit to an honourable exile, or a glorious death.

The king, struck with admiration at the firmness and

discretion of Zerubbabel, declared that his virtue and integrity were truly commendable ; that his fidelity to his engagements were worthy of imitation, and from that moment he was restored to his confidence.

Darius, in the first year of his reign, gave a splendid and magnificent entertainment to the princes and nobility ; and after they had retired, finding himself unable to sleep, he fell into discourse with his three favourite officers,



to whom he proposed certain questions, telling them, at the same time, that he who should give him the most reasonable and satisfactory answer, should be clothed in purple, drink in a golden cup, wear a silken tiara, and a golden chain about his neck. He then proposed this question : which is greatest, the strength of WINE, of the KING, or of WOMEN ? To this the first answered *wine* is the strongest ; the second, that the *king* was strongest ; and the third, [who was Zerubbabel] that *women* were stronger, but above all things, TRUTH beareth the victory.

The king, being forcibly struck with the addition

Zerubbabel had made to his question, ordered that the princes and nobles should assemble on the following day, to hear the subject discussed.

LESSON III.

On the following day the king assembled together the princes and nobility, to hear the question debated. The first began as follows, upon

THE STRENGTH OF WINE.

“O ye princes and rulers, how exceeding strong is wine! it causeth all men to err that drink it; it maketh the mind of the king and the beggar to be all one; of the bondman and the freeman; of the poor man and of the rich; it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt; it changeth and elevateth the spirits, and enliveneth the heavy hearts of the miserable. It maketh a man forget his brethren, and draw his sword against his best friends. O ye princes and rulers, is not wine the strongest, that forceth us to do these things?”

Then began the second, and spoke as follows, upon

THE POWER OF THE KING.

“It is beyond dispute, O princes and rulers, that God has made man master of all things under the sun; to command them, to make use of them, and apply them to his service as he pleases: but whereas men have only dominion over other sublunary creatures, kings have an authority even over men themselves, and a right of ruling them by will and pleasure. Now, he that is master of those who are masters of all things else, hath no earthly thing above him.”

Then began Zerubbabel, upon

THE POWER OF WOMEN AND OF TRUTH.

“O princes and rulers, the force of wine is not to be denied; neither is that of kings, that unites so many men in one common bond of allegiance; but the supereminency of *woman* is yet above all this; for *kings* are but the gifts of women, and they are also the mothers of those that cultivate our *vineyards*. Women have the power to make us abandon our very country and relations, and many times to forget the best friends we have in the world, and, forsaking all other comforts, to live and die with them. But when all is said, neither they, nor wine, nor kings, are comparable to the almighty force of TRUTH. As for all other things, they are mortal and transient, but truth alone is unchangeable and everlasting; the benefits we receive from it are subject to no variations or vicissitudes of time and fortune. In her judgment is no unrighteousness, and she is the strength, wisdom, power and majesty of all ages. Blessed be the GOD of Truth.”

When Zerubbabel had finished speaking, the princes and rulers cried out,

“Great is truth, and mighty above all things.”

Then said the king to Zerubbabel, “Ask what thou wilt, and I will give it thee, because thou art found wisest among thy companions.”

Then said he to Darius, “O king, remember thy vow, which thou hast vowed, to build Jerusalem in the day when thou shouldst come to thy kingdom, and to restore the holy vessels which were taken away out of Jerusalem. Thou hast also vowed to build up the temple, which was burned when Judah was made desolate by the Chaldees. And now, O king, this is that I desire of thee, that thou make good the vow, the performance whereof, with thine own mouth, thou hast vowed to the king of heaven.”

Then Darius the king stood up and embraced him, and

gave him passports and letters to his governors and officers, that they should safely convey both him, and those that should go with him, to Jerusalem; and that they should not be delayed or hindered from building the city and the temple until they should be finished. He also restored all the holy vessels remaining in his possession, that had been taken from Jerusalem, when the children of Israel were carried away captive to Babylon, and reserved by Cyrus.

LESSON IV.

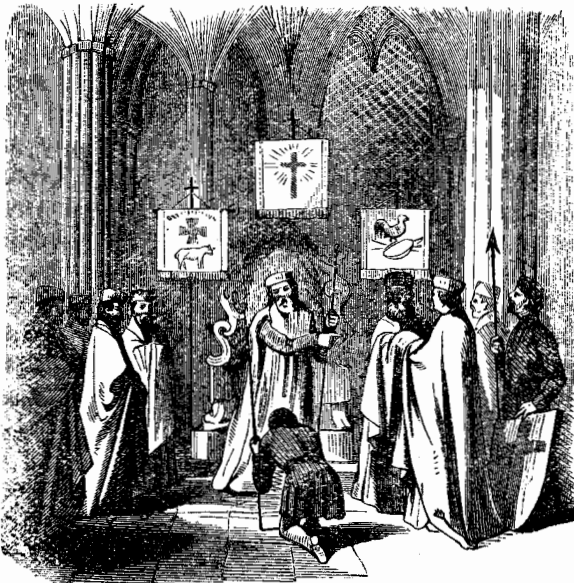
But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together, to come and to fight against Jerusalem, and to hinder it. Nevertheless, we made our prayer unto our God, and set a watch against them day and night, because of them. And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build the wall. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. And it came to pass, that when the Jews, which dwelt by them, came, they said unto us ten times, From all places whence ye shall return unto us, they will be upon you. And it came to pass, when our enemies heard it was known unto us, and God had brought their counsel to naught, that we returned all of us to the wall, every one unto his work. And it came to pass, from that time forth that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind

all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded; and he that sounded the trumpet was by me. And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another: In what place, therefore, ye hear the sound of the trumpet, resort ye thither unto us; our GOD shall fight for us."—
NEHEMIAH iv. 7-20.

Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber; and let the expenses be given out of the king's house. And also let the golden and silver vessels of the house of GOD, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God. Now, therefore, Tatnai, governor beyond the river, Shetharboznai, and your companions, the Apharsachites, which are beyond the river, be ye far from thence: let the work of this house of GOD alone; let the governor of the Jews, and the elders of the Jews, build this house of GOD in his place. Moreover, I make a decree what ye shall do

to the elders of these Jews, for the building of this house of GOD; that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for burnt-offerings of the GOD of heaven; wheat, salt, wine and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail; that they may offer sacrifices of sweet savours unto the GOD of heaven, and pray for the life of the king, and of his sons. Also, I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up let him be hanged thereon; and let his house be made a dunghill for this. And the GOD that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of GOD which is at Jerusalem. I, Darius have made a decree; let it be done with speed. Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily. And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah, the son of Iddo; and they builded and finished it, according to the commandment of the GOD of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia.—EZRA vi.

KNIGHTS TEMPLARS.



THE Order of Knights of Malta, who were originally called Hospitallers of St. John of Jerusalem, took its rise about the year 1099; from which time, to the year 1118, their whole employment was works of charity, and taking care of the sick.

Sometime after the establishment of this order, nine gentlemen formed a society to guard and protect the Christian pilgrims who traveled from abroad, to visit the Holy Sepulchre.

These men were encouraged by the Abbot of Jerusalem, who assigned them and their companions a place of retreat in a Christian church, called the church of the Holy Temple, from which they were called Templars.

DECORATIONS AND STATIONS OF OFFICERS.

The throne is situated in the East ; above is suspended a banner, on it a cross irradiated with rays of light : on each side a sky-blue banner, on one of which are arranged the emblems of the Order, and on the other a Paschal lamb and Maltese cross, with the motto, "THE WILL OF GOD." The Most Eminent Grand Commander is seated on the throne, the Generalissimo, Prelate, and Past Grand Commanders on his right ; the Captain General on his left ; the Treasurer on the right, and the Recorder on the left in front : the Senior Warden at the south-west angle of the triangle, and upon the right of the first division ; the Junior Warden at the north-west angle of the triangle, and on the left of the third division ; the Standard Bearer in the west, the Sword Bearer on his right, and the Warder on his left ; Guards, at the Passes ; Sentinel at the Door, outside. The Knights are so arranged, that there shall be an equal number on each side of the throne and in front. Three tents, at proper distances, in an adjoining room, or in the north of the Encampment, and stationed in front, with a black banner, having a star of nine points ; in the centre of the star, a cross and serpent of gold, surrounded by a circle, with the motto, "IN HOC SIGNO VINCES," painted upon it.

UNIFORM.

A full suit of black, with a sword and military hat ; a black velvet sash, trimmed with silver lace, hanging on the right shoulder and crossing the body to the left side ; at the end of the sash is suspended a poniard ; on the left hip of the sash a Maltese cross is placed in the centre of a green rosette ; on the right shoulder a black rosette and star ; on the left breast a star of nine points ; in the cen-

tre of the star, a cross and serpent of gold, surrounded by a circle, in which is engraved, "IN HOC SIGNO VINCES;" also, a Paschal lamb, with a flag, a cock, and red cross. On the flap of the apron three stars are placed in a triangular form, with cross swords in the centre; on the centre of the apron twelve knobs or stars placed in a triangle, with skull and cross bones in the centre.

PRAYER

AT OPENING.

Supreme Architect of the Universe, whose All-Seeing Eye surveys the inhabitants of this lower world, behold us, thy dependent creatures, with thy favour and blessing. We adore thee as a holy and merciful GOD, whose righteous providence orders all things in heaven and on earth; and from whom all holy desires, all good counsels, and all just works do proceed. We beseech thee to direct and bless us in what we do. Give us wisdom to choose, and grace to perform, whatever is according to thy holy will. Preserve us from every sin; protect us in every danger, and grant that all our doings, being ordered by thy governance, may be righteous in thy sight. Especially would we at this time render thee our thanksgiving and praise for the Institution, as members of which we are now assembled, and for all the pleasures we have derived from it. We thank thee that the few, who are here met together, have been favoured with new inducements, and laid under new and stronger obligations to virtue and holiness. Endue us, O Lord, our Redeemer, with thy spirit, with wisdom and fortitude to resist the temptation of our unruly passions while traveling the pilgrimage of this life, so that, when solicited by avarice, we may not, with Judas, sell our GOD, or so far yield to

the weakness and infirmities of our nature, as, like Peter to deny our Master. But by the beauty of holiness, may we be incited to practice that charity which is recorded in thy Word, and so let our light shine before men, that they, seeing our good works, may glorify thee, our Father, which art in heaven. Grant this, O merciful God, through Him, who is the resurrection and the life, thy Son, our Saviour, Jesus Christ. Amen.

CHARGE

AT OPENING.

James, a servant of God and of the Lord Jesus Christ to the twelve tribes which are scattered abroad, greeting My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—JAMES i. 1-10-26-27.



LESSON I.

FIRST EXHORTATION.

— I greet thee. * * *

Silver and gold have I none : but such as I have give I thee. * * * * *

Hearken to a lesson to cheer thee on thy way, and assure thee of success.

And Abraham rose up early in the morning, and took bread and a bottle of water and gave it unto Hagar (putting it on her shoulder,) and the child, and sent her away, and she departed and wandered in the wilderness, and the water was spent in the bottle, and she cast the child under one of the shrubs ; and the angel of GOD called to Hagar, out of heaven, saying, Arise, lift up the lad, and hold him in thine hand ; for I will make him a great nation : and GOD opened her eyes, and she saw a well of water.

By faith Abraham sojourned in the land of promise, as in a strange country, dwelling in tabernacles; for he looked for a city which hath foundations, whose builder and maker is GOD.

Be ye therefore followers of GOD as dear children, rejoicing in the Lord always; and again I say, rejoice. Farewell—GOD speed thee.

SECOND EXHORTATION.

——— I greet thee. * * * * *

If a brother or sister be naked and destitute of daily food, and one of you say, Depart in peace, be ye warmed and filled, and ye give them not of those things which are needful for the body, what doth it profit? To do good and to communicate, forget not, for with such sacrifices God is well pleased.

Beware least any man spoil you through philosophy and vain deceit, after the traditions of men; after the rudiments of the world, and not after Christ: For in him dwelleth all the fullness of the Godhead bodily. Farewell—GOD speed thee.

THIRD EXHORTATION.

——— I greet thee. * * * * *

He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light. Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

Farewell—GOD speed thee.



LESSON 11.

Then one of the twelve, called Judas Iscariot, went unto the chief priests and said unto them, What will ye give me, and I will deliver him unto you. And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now, when the even was come, he sat down with the

twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, he that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth, as it is written of him; but wo unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master is it I? He said unto him, Thou hast said. •
MATT. xxvi. 14-25.

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LESSON III.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again; for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he unto his disciples, and saith unto them, Sleep

on now, and take your rest : behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going : behold, he is at hand that doth betray me. And while he yet spake, lo ! Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people. Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he : hold him fast. And forthwith he came to Jesus, and said, Hail, master ! and kissed him.—MATT. xxvi. 36-50.

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LESSON IV.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person ; see ye to it. Then answered all the people, and said, His blood be upon us, and on our children. Then released he Barabbas unto them : and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand ; and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews ! And they spit upon him, and took a reed and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name : him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, A place of a

skull, they gave him vinegar to drink, mingled with gall : and when he had tasted thereof he would not drink. And they crucified him, and parted his garments, casting lots ; that it might be fulfilled which was spoken by the prophet ; They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there ; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.—MATT. xxvii. 24-37.

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LESSON V.

Although it is appointed unto all men once to die, yet the scriptures inform us, that the Saviour of the world arose from the dead and ascended into heaven, there forever he is seated on the throne of majesty on high ; and they also assure us, that all who have received Him for their righteousness, and put their trust in Him, shall rise to life everlasting.

In the end of the Sabbath, as it began to dawn, toward the first day of the week, came Mary Magdalene and the other Mary, to see the sepulchre. And behold there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow : and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the woman, " Fear not ye : for I know that ye seek Jesus, which was crucified. He is not here ; for he is risen, as he said. Come, see the place where the Lord lay : and go quickly, and tell his disciples that he is risen from the dead ; and behold he goeth before you into Galilee ; there shall ye see him : lo ! I have told you." And they departed quickly from the sepul-

chre, with fear and great joy, and did run to bring his disciples word.

And as they went to tell his disciples, behold Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

And he led them out, as far as to Bethany ; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy.

* * * * *

The following ode may be appropriately introduced during the ceremonies :

The rising God forsakes the tomb !
 Up to his Father's court he flies ;
 Cherubic legions guard him home,
 And shout him welcome to the skies.

Break off your tears, ye saints, and tell
 How high our great deliv'rer reigns,
 Sing how he spoil'd the hosts of hell,
 And led the monster, death, in chains.

Say live forever, wond'rous king,
 Born to redeem, and strong to save,
 Then ask the tyrant, " where's thy sting ?
 And where's thy vict'ry, boasting grave ?"

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LESSON VI.

And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this

scripture must needs have been fulfilled which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, *Aceldama*, that is to say, *The field of blood*. For it is written in the book of Psalms, *Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take*. Wherefore, of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called *Barsabas*, who was surnamed *Justus* and *Matthias*. And they prayed and said, *Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place*. And they gave forth their lots; and the lot fell upon *Matthias*; and he was numbered with the eleven apostles.—**ACTS i. 15-26.**

KNIGHTS OF MALTA.



THE Knights of St. John, or Hospitallers of St. JOHN, afterwards known as Knights of Rhodes, and finally called Knights of Malta, was a military religious Order, established at about the commencement of the Crusades. As early as 1048, some merchants from Amalfi, in Naples, being struck with the misery to which the pilgrims were exposed on their road to the Holy Land, obtained permission of the Caliph of Egypt, to erect a church and build a monastery near the site of the Holy Sepulchre at Jerusalem, which they dedicated to St. John the Baptist. They entertained all pilgrims that came for devotion, and cured the diseased among them. They became eminent for their devotion,

charity and hospitality. St. John the Baptist, being their patron, they were called Brethren Hospitallers of St. John the Baptist, of Jerusalem, to distinguish them from the Knights of the Holy Sepulchre. They took the black habit of the hermits of St. Augustine, and on the left breast wore a cross of eight points. "In war they wore crimson, with a white cross, but in their monasteries, and on the day of their profession, the black garment only."

The following passages of Scripture are rehearsed in Encampments of Knights of Malta.

LESSON I.

And when they were escaped, then they knew that the island was called Melita. And the barbarous people showed us no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him.—ACTS xxviii. 1-6.

LESSON II.

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZERATH THE KING OF THE JEWS.—ST. JOHN xix. 19.

LESSON III.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the prints of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered, and said unto him, My Lord and my God.—ST. JOHN XX. 24–28.

CHARGE

TO THE CANDIDATE.

SIR KNIGHT :—

Having passed through the several degrees and honorary distinctions of our ancient and honourable institution—in your admission to the tessellated Masonic ground floor—your ascent into the middle chamber—your entrance to the unfinished sanctum sanctorum—your regularly passing the several gates of the Temple—induction to the oriental chair—witnessing the completion and dedication of that superb model of excellence, the Temple, which has immortalized the names of our ancient Grand Masters, and the justly celebrated craftsmen :—having wrought in the ruins of the first Temple, and from its sacred Royal Arch brought to light incalculable treasures and advantages to the craft :—having duly studied into the way and manner

of their concealment ; also having been engaged in the hazardous enterprise of traversing an enemy's dominions, and there convincing a foreign prince that truth is great and will prevail ; therefore, you are now admitted to a participation in those labours which are to effect the erection of a temple more glorious than the first, even that beauteous temple of holiness and innocence, whose pillars are Charity, Mercy and Justice, the foundation of which is in the breast of every one who has tasted that the Lord is gracious : to whom you come as unto a living stone, disallowed indeed of men, but chosen of God and precious.

And now, Sir Knight, we bid you welcome to all these rights and privileges, even to that disinterested friendship and unbounded hospitality which ever has, and we hope and trust ever will continue to adorn, distinguish and characterize this noble order,

It will henceforth become your duty, and should be your desire, to assist, protect and befriend the weary way-worn traveler, who finds the heights of fortune inaccessible, and the thorny paths of life broken, adverse and forlorn,—to succour, defend and protect the innocent, the distressed and the helpless, ever standing forth as a champion to espouse the cause of the Christian religion.

You are to inculcate, enforce and practise virtue ; and amidst all the temptations which surround you, never be drawn aside from the path of duty, or forgetful of those due guards and pass-words which are necessary to be had in perpetual remembrance ; and while one hand is wielding the sword for your Companion in danger, let the other grasp the mystic Trowel, and widely diffuse the genuine cement of Brotherly Love and Friendship. .

Should calumny assail the character of a brother Sir Knight, recollect that you are to step forth and vindicate his good name, and assist him on all necessary occasions. Should assailants ever attempt your honour, interest or happiness, remember, also, at the same time, you have the

counsel and support of your brethren, whose mystic swords, combining the virtues of Faith, Hope and Charity, with Justice, Fortitude and Mercy, will leap from their scabbards in defence of your just rights, and insure you a glorious triumph over all your enemies.

On this occasion permit me, Sir Knight, to remind you of our mutual engagements, our reciprocal ties; whatever may be your situation or rank in life you will find those, in similar stations, who have dignified themselves and been useful to mankind. You are therefore called upon to discharge all your duties with fidelity and patience, whether in the field, in the senate, on the bench, at the bar, or at the Holy Altar. Whether you are placed upon the highest pinnacle of wordly grandeur, or glide more securely in the humble vale of obscurity, unnoticed, save by a few; it matters not, for a few rolling suns will close the scene, when naught but holiness will serve as a sure pass-word to gain admission into that Rest prepared from the foundation of the world.

If you see a brother bending under the cross of adversity and disappointment, look not idly on, neither pass by on the other side, but fly to his relief. If he be deceived, tell him the Truth; if he be culumniated, vindicate his cause; for, although in some instances, he may have erred, still recollect that indiscretion in him should never destroy humanity in you.

Finally, Sir Knights, as *memento mori* is deeply engraved on all sublunary enjoyments, let us ever be found in the habiliments of righteousness, traversing the straight path of rectitude, virtue and true holiness, so that having discharged our duty here below, performed the pilgrimage of life, burst the bands of mortality, passed over the Jordan of death, and safely landed on the broad shore of eternity, there, in the presence of myriads of attending angels, we may be greeted as brethren, and received into the extended

arms of the Blessed Immanuel, and forever made to participate in his Heavenly kingdom.

AN EXHORTATION AT CLOSING.

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of GOD that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armour of GOD, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness ; and your feet shod with the preparation of the gospel of peace ; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of GOD.—
EPHES. vi. 10-17.

CEREMONIES AND CHARGES

UPON CONSTITUTING AND DEDICATING AN ENCAMPMENT,
AND INSTALLING ITS OFFICERS.

THE Sir Knights will assemble in the room where the ceremonies are to be performed, and open an Encampment. The jewels are then placed on the altar. An ode is then sung, succeeded by prayer.

The Grand Marshal will then say, "Most eminent Grand Commander, a constitutional number of Knights Templars, duly instructed in the sublime mysteries of our Orders, and being desirous of promoting the honour of the same by aiding the cause of *humanity, knowledge and virtue*, have applied to proper authority for a warrant or charter to constitute them a regular Encampment of Knights Templars, and the appendant Orders. The prayer of their petition having been granted, they are now assembled for the purpose of being legally constituted, and of having their officers installed in due and ancient form."

The Grand Master will then direct the Grand Recorder to read the charter, which being done, he will ask the members if they still approve of the officers named in the charter; if they assent, the Grand Master will declare:

"By virtue of the high power and authority in me vested, I do now form you, my worthy brother knights, into a just and regular Encampment of Knights Templars. Henceforth you are authorized and empowered to form and open a council of Knights of the Red Cross, an Encampment of Knights Templars, and Knights of Malta, of the Order of St. John of Jerusalem, and to perform all such things as may appertain to the same; conforming in all your doings to the laws and constitution of the Grand Encampment un-

der whose authority you act, and to the constitution and edicts of the General Grand Encampment of the United States. And may the God of your fathers be with you, guide and direct you in all your undertakings."

The jewels are now uncovered to solemn music, when the Prelate rises and says :

"From time immemorial, it has been customary for the Masonic fraternity to dedicate the different departments of our institution to different patrons. We dedicate our lodges to St. John the Baptist, or the Evangelist : our Chapters to Zerubbabel, and our Encampments to St. John the Almoner. We do this, not in that superstitious sense in which the brethren employ the term when they set apart their temples for the worship of their imaginary deities, nor in that high and solemn sense in which Christians dedicate their churches to the great Jehovah ; but we do it simply to testify our respect and esteem for the character of those who have been so eminently beneficial to our institution, and that their examples may stimulate us to imitate their exalted virtues.

"To our most eminent and worthy Patron St. JOHN THE ALMONER, I do now solemnly dedicate this Encampment, by the name and title of——Encampment ; and may the God of all grace abundantly bless you in your laudable undertaking, and may each one of its members so redeem his time that he may receive the joyful invitation 'Enter thou into the joy of thy Lord.' Glory to God in the highest, and on earth, peace, and good will towards men."

Response—"As it was in the beginning, is now, and ever shall be, world without end." Amen.

INSTALLATION

The Grand Commander elect is then presented to the Grand Master by the Marshal, who says :

“ MOST WORSHIPFUL :—I have the honour to present you the Most Eminent Sir——, who has been elected to the office of Grand Commander of this Encampment. I find him to be well skilled in our sublime mysteries, and observant of the noble precepts of our forefathers, and have, therefore no doubt but he will discharge the important duties of his office with fidelity.”

The Grand Master then asks, “ Most Eminent, are you ready to subscribe to the oath of office ?” On his answering in the affirmative, the Grand Master will draw his sword, and holding it horizontally, the edge toward the Grand Commander elect, who will place his left hand on the same, and his right hand on his left breast, and repeat as follows :

“ I, A. B, do solemnly promise, upon the honour of a Knight Templar, that I will, to the best of my knowledge and ability, faithfully discharge the various duties incumbent upon the office to which I have been elected ; that I will support and maintain the by-laws of this Encampment, and the laws and constitution of the Grand Encampment, under whose immediate authority I act ; also the constitution and edicts of the General Grand Encampment of the United States of America.”

The Grand Master will then address the Grand Commander elect, as follows :

MOST EXCELLENT SIR :—Having been elected to the important and honourable station of M. E. Grand Commander of this (new) Encampment, it is with unfeigned pleasure that I enter upon the discharge of the pleasing duty of installing you into your office. As the head of an institution founded upon the Christian religion, and the practice of

the Christian virtues, you will sensibly realize the great responsibility of the new relation in which you now stand to your brethren ; and, I am fully persuaded, will so conduct the important interest about to be committed to your hands, as to reflect honour upon yourself and credit upon your Encampment. It now, Sir Knight, becomes my duty to propose certain questions to you, relative to your office, to which I must request unequivocal answers.

I. Do you solemnly promise, upon the honour of a Knight Templar that you will redouble your endeavours to correct the vices, purify the morals, and promote the happiness of those of your brethren who have attained this magnanimous Order ?

II. That you will never suffer your Encampment to be opened, unless there be present seven regular Sir Knights of the Order ?

III. That you will not confer the Orders upon any one who has not shown a charitable and humane disposition ; or who has not made a considerable proficiency in the foregoing Degrees ?

IV. That you will promote the general good of our Order, and on all proper occasions be ready to give and receive instructions, and particularly from the General and State Grand officers ?

V. That to the utmost of your power you will preserve the solemnities of our ceremonies ; and behave, in open Encampment, with the most profound respect and reverence, as an example to your brethren ?

VI. That you will not acknowledge or have intercourse with any Encampment that does not work under a constitutional Warrant or Dispensation ?

VII. That you will not admit any visitor into your Encampment who has not been Knighted in an Encampment legally constituted, without his being first formally healed ?

VIII. That you will pay due respect and obedience to the instructions of the general and State Grand officers, particularly relating to the several lectures and charges, and will resign the Chair to them, severally, when they may visit your Encampment ?

IX. That you will support and observe the Constitution of the General Grand Encampment, and the General Regulations of the Grand Encampment under whose authority you act ?

X. That you will bind your successor in office to the observance of the same rules to which you have now assented ?

“ Do you submit to all these things ? and do you promise to observe and practise them faithfully ?

Assents.

CHARGE

TO THE MOST EMINENT GRAND COMMANDER.

MOST EMINENT :—

You will now permit me to invest you with this badge of your office ; It is a Cross, surmounted by *Rays of Light*. It is an appropriate and beautiful emblem of the sublime principles of this magnanimous and Christian Order of Knighthood. The Cross will remind you of him who offered up his life as a propitiation for the sins of the world ; and the refulgent rays that emanate from it, of those divine teachings and sublime precepts which He has left to guide and direct us in the path of truth and holiness.

I present you the CHARTER of your Encampment. You will receive it as a sacred deposit, and never permit it to be used for any other purpose than those expressed in it, and safely transmit it to your successor in office.

I also commit to your hands the **HOLY BIBLE**, the **Great Light** in every degree of **Masonry**, together with the **CROSS SWORDS**. The doctrines contained in this sacred volume, create in us a belief in the existence of the eternal **JEHOVAH**, the only true and living God, the Creator and Judge of all things in heaven and on earth. They also confirm in us a belief in the dispensations of his Providence. This belief strengthens our **FAITH**, and enables us to ascend the first step of the **Grand Masonic Ladder**. This **FAITH** naturally produces in us a **HOPE** of becoming partakers of the promises expressed in this inestimable Gift of **GOD** to man, which hope enables us to ascend the second step. But the third and the last, being **CHARITY**, comprehends the former, and will continue to exert its influence when Faith shall be lost in sight, and Hope in complete enjoyment.

The **CROSS SWORDS**, resting upon the **HOLY BIBLE**, are to remind us that we should be "strong in the **LORD**, and in the power of his might;"—that we should "put on the whole armour of **GOD**," to be able to wrestle successfully against principalities and powers, and spiritual wickedness in high places.

I also present to you the Constitution of the General Grand Encampment of the United States of **America**; the Rules and Regulations of the Grand Encampment of this State, and the By-laws of your Encampment. You will frequently consult them yourself, and cause them to be read for the information of your Encampment, that all, being informed of their duty, may have no reasonable excuse to offer for the neglect of it.

And now, Most Eminent, permit me to induct you into the Chair of your Commandery, and, in behalf of the Sir Knights here assembled, to offer you my most sincere congratulations on your accession to the honourable station you now fill. It will henceforth be your special duty to preserve inviolate the Laws and Constitutions of the Order

to dispense justice, reward merit, encourage truth, and diffuse the sublime principles of universal benevolence. You will distribute alms to poor and weary pilgrims traveling from afar ; feed the hungry ; clothe the naked, and bind up the wounds of the afflicted. You will inculcate the duties of charity and hospitality, and govern your Commandery with justice and moderation. And finally, my brother, may the bright example of the illustrious heroes of former ages, whose matchless valour has shed undying lustre over the name of Knight Templar, encourage and animate you to the faithful performance of every duty.

Sir Knights :—Behold your Grand Commander, [*The Knights rise and present arms.*] Recollect, Sir Knights, that the prosperity of your Encampment, will as much depend on your support, assistance and obedience, as on the assiduity, fidelity and wisdom of your Commander.

The remainder of the officers are then duly qualified, by taking the oath of office, in the form and manner before stated. The Grand Marshal then presents the Generalissimo.

CHARGE

TO THE GENERALISSIMO.

SIR :—

You have been elected Generalissimo of this Encampment. I now invest you with the badge of your office, which is a *Square*, surmounted by a *Paschal Lamb*.

When beholding the lamb, let it stimulate you to have, at all times, a watchful eye over your own conduct, and an earnest solicitude for the prosperity of the kingdom of the blest Emmanuel, the spotless Lamb of God, who was slain from the foundation of the world,

The *Square* is to remind you that the institution of Freemasonry, and the Orders of Knighthood were formerly governed by the same Grand Masters, and that the same principles of brotherly love and friendship should forever govern the members of both Orders. Your station, Sir Knight, is on the right of your Commander; your duty is to receive and communicate all orders, signs and petitions; to assist your Commander in his various duties, and in his absence to preside in the Encampment. The exercise of all your talents and zeal will be necessary in the discharge of your various duties. I charge you, therefore, to be faithful to the Sir Knights with whom you are associated; put them often in remembrance of those things which tend to their everlasting peace. Finally, "preach to them the word: be instant in season, and out of season: reprove, rebuke, exhort with all long-suffering and doctrine;" ever remembering the promise, "Be thou faithful unto death, and I will give thee a crown of life."

CHARGE

TO THE CAPTAIN-GENERAL.

SIR:—

You are elected Captain General of this Encampment. I now invest you with the badge of your office, which is a *Level*, surmounted by a *Cock*. As the undaunted courage and valour of the cock stimulates him to conquer his competitor or yield himself a victim to the contest, so should you be stimulated to the discharge of every duty. You should have on "the breast-plate of righteousness," so that with patience and meekness you may ever travel on the *level* of humility, and be so supplied with divine grace as to prevent you from selling your God or denying your Master.

Your station is on the left of your Commander. Your duty, among other things, is to see that the proper officers make all due preparation for the various meetings of the Encampment; that the council chamber and asylum are in suitable array for the introduction of candidates and the dispatch of business. You are also to receive and communicate all orders issued by the Grand Commander, through the officers of the line. You are to assist in council, and, in the absence of your Commander and Generalissimo, you are to govern the Encampment. The distressed widow, the helpless orphan, and the innocent of the weaker sex, you are ever to assist and protect. But, above all, you are to stand forth, having your loins girt about with TRUTH, in defence of the Christian religion from all its enemies. And now I exhort you, that with fidelity you perform every duty; and "Whatsoever ye do, do heartily as to the Lord, and not unto men: continue in prayer, and watch in the same with thanksgiving;" ever bearing in mind the promise, "Be not weary in well-doing for in due time you shall reap if ye faint not."

CHARGE

TO THE PRELATE.

SIR:—

You are elected Prelate of this Encampment. I have the pleasure of investing you with this *Triple Triangle*, which is the badge of your office, and a beautiful emblem of the Eternal Jehovah. Your station is on the right of the Generalissimo; your duty is to officiate at the *altar*; to offer up prayers and oblations to Deity. The duties of your office are very interesting, and highly important, and will require your early and punctual attendance at every meeting. Your jewel is to remind you of the importance

of the trust reposed in you; and may "He who is able abundantly furnish you for every good work, preserve you from falling into error: improve, strengthen, establish and perfect you," and, finally, greet you with, "Well done good and faithful servant, enter thou into the joy of thy Lord."

CHARGE

TO THE SENIOR WARDEN.

SIR:—

You are elected Senior Warden of this Encampment. I now invest you with the badge of your office, which is a *Hollow Square* and *Sword of Justice*. It is to remind you that as the children of Israel marched in a hollow square, in their journey through the wilderness, in order to guard and protect the *Ark of the Covenant*, so should you be vigilant in guarding every avenue from innovation and error. Let the sword of justice, therefore, be ever drawn to guard the Constitution of the Order. Your station is at the south-west angle of the triangle, and upon the right of the first division. You will attend *pilgrim warriors* traveling from afar, comfort and support *pilgrim penitents*, and recommend them, after due trial, to the favour and protection of the Grand Commander. You will be assiduous in teaching your division their duties and exercises. You will on all occasions, form the avenues for the approach and departure of your Commander; and prepare the lines for inspection and review. Let it be your constant care that the *warrior* be not deterred from duty, nor the *penitent* molested on his journey. Finally, "Let your light so shine before men, that they, seeing your good works may glorify your Father which is in heaven."

CHARGE

TO THE JUNIOR WARDEN.

SIR :—

You are elected Junior Warden of this Encampment. I now invest you with the badge of your office, which is an *Eagle* and *Flaming Sword*. It is to remind you to perform your various duties with *justice* and *valour*, having an eagle eye on the prosperity of the Order. Your station is at the north-west angle of the triangle, and on the left of the third division. Your duty is to attend weary pilgrims, traveling from afar, conduct them on their journey, plead their cause, and, by permission of the Grand Commander, introduce them into the asylum. You will be careful, that in addition to the *sandals*, *staff* and *scip*, their whole preparation and deportment be such as shall cause them to be recognised as *children of humility*. Teach them that "*Magna est veritas et prævalebit*" is the motto of our orders, and although in the course of their pilgrimage, they will often find the heights of fortune inaccessible, and the thorny path of life crooked, adverse and forlorn ; yet, by faith and humility, courage, constancy and perseverance in the great duties set before them in the Gospel, they may gain admission into the *asylum* above ; there to enjoy the honour and rewards that await the *valiant soldiers* of the Lord Jesus Christ. Finally, be ye perfect, always abounding in the works of the Lord ; that you may be a shining light in the world. A city that is set on a hill cannot be hid.

CHARGE

TO THE TREASURER.

SIR :

You are elected Treasurer of this Encampment. I now invest you with the badge of your office. Your station is

on the right of the Grand Commander, in front. The qualities which should recommend a Treasurer, are *accuracy* and *fidelity*: accuracy, in keeping a fair and minute account of all receipts and disbursements; fidelity, in carefully preserving all the property and funds of the Encampment, that may be placed in his hands, and rendering a just account of the same whenever he is called upon for that purpose. I presume that your respect and attachment to the Encampment, and your earnest solicitude for a good name, which is better than precious ointment, will prompt you to the faithful discharge of the duties of your office.

CHARGE

TO THE RECORDER.

SIR:—

You are elected Recorder of this Encampment. I now invest you with the badge of your office. Your station is on the left of the Grand Commander, in front. The qualities which should recommend a Recorder are, *promptitude* in issuing the notifications and orders of his superior officers; *punctuality* in attending the meetings of the Encampment; *correctness* in recording their proceedings; *judgment* in discriminating between what is proper and what is improper to be committed to writing; *integrity* in accounting for all monies that may pass through his hands, and *fidelity* in paying the same over into the hands of the Treasurer. The possession of these good qualities, I presume, has designated you as a suitable candidate for this important office; and I cannot entertain a doubt that you will discharge its duties beneficially to the Encampment and honourably to yourself. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted into the celestial *asylum* of saints and angels, and find your name recorded in the LAMB'S *Book of life*.

CHARGE

TO THE STANDARD BEARER.

SIR :—

You are elected Standard Bearer of this Encampment. I now invest you with the badge of your office, which is a *Plumb* surmounted by a *Banner*. Your station is in the West, and in the centre of the second division. Your duty is to display, support and protect the standard of the Order, which I now, with pleasure, confide to your valour. You will remember that it is our rallying point in time of danger ; and, when unfurled in a just and virtuous cause, you will never relinquish it to an enemy but with your life. Let, therefore, your conduct be such as all the virtuous will delight to imitate ; let the refulgent rays which ever emanate from pure *benevolence* and *humility*, diffuse their lustre on all around, that it may encourage and animate all true and courteous Knights, and at the same time, confound and dismay all their enemies.

CHARGE

TO THE SWORD BEARER.

SIR ;—

You are elected Sword Bearer of this Encampment. I now invest you with the badge of your office, which is a *Triangle* and *Cross Swords*. Your station is on the right of the Standard Bearer, and on the right of the second division, when formed in line. Your duty is to watch all orders and signals from the Grand Commander, and see that they are promptly obeyed. You are also to assist in the protection of the banners of the Order, and with a heart

lively devoted to the principles of *Faith, Hope, and Charity* ; with the mystic sword that is endowed with *justice* and *fortitude* and tempered by *mercy*, in your hand, you may cast your eyes upon the standard, and remember that "*In hoc signo vinces*" is an expressive motto of our Order, and consoling to the heart of every believer.

CHARGE

TO THE WARDER.

SIR :—You are elected Warder of this Encampment. I now invest you with the badge of your office, which is a *Square Plate*, with a *Trumpet* and *Cross Swords* engraved thereon. Your station is upon the left of the Standard Bearer, and upon the left of the second division, when formed in line. Your duty is to announce the approach and departure of the Grand Commander ; to post the sentinels, and see that the asylum is duly guarded. You will, also, report all petitions from visitors and strangers, and communicate the orders of your superior officers ; and I charge you to be punctual in your attendance at our meetings, and indefatigable in the discharge of your important duties ; for, though yours is among the last offices in the Encampment, it is by no means the least in importance.

CHARGE

TO THE THREE GUARDS.

SIR KNIGHTS :—You are appointed Captains of the Guards. I now invest you with your badge of office, which is a *Square Plate* with a *Battle Ax* engraved thereon. Your post is that of honour as well as danger. You will therefore be vigilant and *challenge* with spirit, *examine* with caution, *admonish* with candour, *relieve* cheerfully, *protect* with fidelity, and *fight* valiantly.

CHARGE

TO THE ENCAMPMENT.

SIR KNIGHTS :—To manage and conduct the concerns of an Encampment of Knights Templars with that promptitude.

integrity and skill which the institution demands, will require the exercise of all the talents, and perseverance of its officers and members. Are any of you solicitous that your equals and inferiors should conduct themselves toward you with deference and respect? you will be sure to let no opportunity pass without furnishing them an example in your own conduct toward your superiors. The officers will recollect that those moral and religious duties and precepts which they, from time to time, so forcibly impress upon the minds of others, should by no means be neglected by themselves; as the most effectual way to insure success, is to let precept and example go hand in hand.

I would therefore exhort one and all of you to look well to the East, to the West, to the North, and to the South, and see that the *entering avenues* are strictly guarded, and that you suffer no one to pass the threshold of your asylum but the worthy *children of humility*, and, at the same time, that you suffer no one to walk among you disorderly, without admonition or reproof. While such is the conduct of the officers and members, you may rest assured that this valiant magnanimous order will forever flourish like the *green bay tree*. And now, my worthy Sir Knights, I would address you in the language of David to his beloved city, "Peace be within thy walls, and prosperity within thy palaces." For my brethren and companions' sake, I will now say, *Peace be with thee*.

The Grand Marshal then proclaims the new Encampment in the following manner, viz:

"In the name of the Most Eminent Grand Encampment of the State of——, I proclaim this new Encampment, by the name of——Encampment, to be legally constituted, consecrated, and the officers duly installed."

After the necessary business is finished, the Encampment is closed.

CONSTITUTION
OF THE
GENERAL GRAND ENCAMPMENT

OF KNIGHTS TEMPLARS AND APPENDANT ORDERS FOR THE
UNITED STATES OF AMERICA

As Amended in 1844.

ARTICLE I.

SEC. 1. The General Grand Encampment of Knights Templars, and the Appendant Orders, for the United States of America, consists of a General Grand Master, Deputy General Grand Master, General Grand Generalissimo, General Grand Captain General, General Grand Prelate, General Grand Senior Warden, General Grand Junior Warden, General Grand Recorder, General Grand Treasurer, General Grand Standard Bearer, General Grand Sword Bearer, General Grand Warder, all Past General Grand Masters, Deputy General Grand Masters, General Grand Generalissimos, and General Grand Captain Generals of this General Grand Encampment; the Grand Masters, Deputy Grand Masters, Grand Generalissimos, and Grand Captain Generals of all such State Grand encampments as may be instituted or holden by virtue of this Constitution, and the said enumerated officers, or their proxies, shall be the only members and voters in the said General Grand Encampment.

Provided, That the Encampments, holding Charters from this General Grand Encampment, in the several States, wherein there are no Grand Encampments, may be represented in this General Grand Encampment, and the officers of such Encampments collectively, shall have a right to one vote, but not a right to appear by proxy. Nor shall a Past Grand Master have the right to appear by proxy. *And provided further*, That no person shall be constituted a proxy unless at the same time he shall be a member of some Grand or subordinate Encampment.

SEC. 2. The time of meeting of the General Grand Encampment shall be on the 2d Tuesday of September triennially, for the choice of officers and other business, at such place as may be from time to time appointed.

SEC. 3. A special meeting of the General Grand Encampment shall be called whenever any two of the first four General Grand Officers may deem it necessary; and also whenever it may be required by a majority of the Grand Encampments of the States aforesaid; provided that such requisition be made known, in writing, by the said Encampments respectively, to either of the before-mentioned General Grand Officers.

SEC. 4. The General Grand Master, Deputy General Grand Master, General Grand Generalissimo, and General Grand Captain General, are severally hereby authorized and empowered to visit and preside in any and every assembly of Knights of the Red Cross, Knights Templars, and of Malta, throughout the jurisdiction of the General Grand Encampment, and to give such instructions and directions as the good of the Institution may require; always adhering to the ancient landmarks.

SEC. 5. In all cases of the absence of any officer from any assembly instituted or holden by virtue of this Constitution, the officer next in rank shall succeed his superior; unless through courtesy such officer shall decline in favour of a Past Superior Officer present. And in case of the absence of all the officers, the members present, according to seniority and abilities, shall fill the several offices.

SEC. 6. In every assembly of Knights, all questions (except upon the admission of members or candidates) shall be determined by a majority of votes; the presiding officer for the time being, shall be entitled to a vote, if a member; and in case the votes should be equally divided, he shall also give the casting vote.

SEC. 7. In case any casualty shall at any time, prevent the triennial election of officers, the several General

Grand officers shall hold their respective offices until successors be duly elected and qualified.

SEC. 8. No person shall hereafter be eligible to any office in the General or any State Grand Encampment, unless he shall at the time be a member of some subordinate Encampment.

SEC. 9. The General Grand Master, Deputy General Grand Master, General Grand Generallissimo, and General Grand Captain General, shall severally have power and authority to institute new Councils of Knights of the Red Cross, and Encampments of Knight Templars and of Malta, in any State or Territory wherein there is not a Grand Encampment regularly established.

Provided, That no dispensation shall be in force beyond the time of the next triennial meeting of the General Grand encampment, except the same, for cause shown, shall be renewed.

And provided further, That no encampment shall be established in any State or Territory, where there is an Encampment, without the approbation or consent of the nearest Encampment to the applicants having been first obtained.

SEC. 10. The fees for instituting a new Council and Encampment, shall be ninety dollars, exclusive of such compensation for executing the Letters of Dispensation, or Charter, as may be deemed reasonable.

SEC. 11. It shall be the duty of either of the General Grand officers, who may hereafter create new encampments, to notify the General Grand Recorder of the same, so soon thereafter as possible; and also to transmit the fees for the same to the General Grand Treasurer within thirty days thereafter.

SEC. 12. For every Knight Templar hereafter created in any Encampment holden by Dispensation from either of the General Grand Officers, and whilst under the immediate jurisdiction of the General Grand Encampment, such Encampment shall pay the sum of two dollars into the General Grand Treasury.

ARTICLE II.

OF STATE GRAND ENCAMPMENTS.

SEC. 1. Whenever there shall be three or more Encampments instituted, or holden under this Constitution in any one State, a Grand Encampment may be formed in such State after obtaining the approbation and consent of the General Grand Master, the Deputy General Grand Master, or the General Grand Encampment.

SEC. 2. The State Grand Encampments shall severally consist of a grand Master, Deputy Grand Master, Grand Generallissimo, Grand Captain General, Grand Prelate, Grand Senior Warden, Grand Junior Warden, Grand Recorder, Grand Treasurer, Grand Standard Bearer, Grand Sword Bearer, Grand Warder, all Past Grand Masters, Deputy Grand Masters, Grand Generallissimos, and Grand Captain Generals, of any State Grand Encampment, wheresoever they may reside; the Grand Commanders, Generallissimos, and Captain Generals, for the time being of the Encampments over which they shall respectively preside; and all Past Grand Commanders of such Encampments, so long as they shall continue in active existence, and their said enumerated officers, or their proxies, shall be the only members and voters of the said State Grand Encampments respectively.

SEC. 3. The State Grand Encampments shall be holden at least once in every year, at such times and places as they shall respectively direct, and the Grand or Deputy Grand Masters respectively, may call special meetings when they deem the same necessary. Their officers shall be chosen annually by ballot.

SEC. 4. The several State Grand Encampments, subject to the provisions of this Constitution shall have the sole government and superintendence of the several

Councils of Knights of the Red Cross, Knights Templars and Knights of Malta, within their respective jurisdictions; to assign their limits, and settle controversies that may happen between them; and shall have power, under their respective Seals, and the signs manual of their respective principal Grand Officers, attested by their respective Grand Secretaries, to constitute new Councils and Encampments of the above-mentioned Orders, within their respective jurisdictions.

SEC. 5. The Grand and Deputy Grand Masters, severally, shall have the power and authority, during the recess of the Grand Encampment of which they are officers, to grant Letters of Dispensation under their respective hands, and private seals, to a competent number of petitioners, residing within their respective jurisdictions, (possessing the Constitutional qualifications,) empowering them to form and open a Council and Encampment, for a certain specified term of time, not extending beyond the next meeting of the Grand Encampment. And in all cases of such Dispensations the officer granting the same shall make report thereof at the next meeting of the Grand Encampment, which may either continue or recall the same, or may grant the petitioners a Charter.

SEC. 6. The several State Grand Encampments shall possess authority, upon the institution of new Councils or Encampments within their respective jurisdictions, to require the payment of such fees as they may deem expedient, which fees shall be advanced and paid before a Charter or Letters of Dispensation shall be issued.

SEC. 7. The State Grand Encampments shall severally have power to require from the several Councils and Encampments, within their respective jurisdictions, such reasonable proportion of sums received by them for conferring the degrees and such certain annual sums from their respective members, as may be necessary for supporting the Grand Encampment with propriety and

respectability ; which said dues shall be made good and paid over by the Councils and Encampments respectively at such times as the said Grand Encampments may direct.

SEC. 8. No charter shall be issued for constituting an Encampment of Knights Templars and the appendant Orders, except upon the petition of nine Knights of those Orders ; and a recommendation of the Encampment in the same State nearest the place where the new Encampment is to be established.

SEC. 9. The Grand Recorders shall severally make an annual communication to each other, and also to the General Grand Recorder, containing a list of Grand Officers, and all such other matters as may be deemed useful for the mutual information of the several Grand Encampments. And the said State Grand Recorders shall also regularly transmit to the General Grand Recorder, a copy of all their By-Laws and Regulations.

SEC. 10. The jurisdiction of the several State Grand Encampments shall not extend beyond the limits of the State in which they shall respectively be holden ; excepting any case wherein, before the formation of this Constitution, a Grand Encampment had been formed by an united representation of the Encampments in two adjoining States.

ARTICLE III.

OF SUBORDINATE COUNCILS AND ENCAMPMENTS.

SEC. 1. All regular assemblies of Knights of the Red Cross are called Councils ; and all regular assemblies of Knights Templars and Knights of Malta are called Encampments. Every Council and Encampment ought to assemble at least quarterly, for business and improve-

ment. Every Encampment shall consist of a Grand Commander, Generalissimo, Captain General, Prelate, Senior Warden, Junior Warden, Recorder, Treasurer, Standard Bearer, Sword Bearer, Warder, and as many members as may be found convenient.

SEC. 2. No Encampment shall confer the orders of Knighthood for a less sum than twenty dollars, nor upon any one who shall not have regularly received the several degrees of Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason. The rule of succession in conferring the orders of Knighthood shall be as follows, viz : Knight of the Red Cross, Knight Templar, Knight of Malta. *Provided*, That the Encampment within the jurisdiction of this General Grand Encampment may confer the orders of Knighthood upon regularly ordained officiating clergymen without fee.

SEC. 3. Every Council and Encampment shall have a Charter from the Grand Encampment of the State in which they may respectively be holden, or a Dispensation from one of the first four Grand Officers. And no Council or Encampment that may hereafter be formed or opened shall be deemed legal without such charter or Dispensation; and communication is hereby interdicted and forbidden between any Council or Encampment under this jurisdiction, or any member of either of them, and any Council, Encampment, or Assembly that may be so formed, opened, or holden without such Charter or Dispensation, or any or either of their members, or any person introduced into such illegal assembly.

SEC. 4. The Grand Commander of every Encampment and Council has it in special charge to see that the By-Laws of his Council or Encampment are duly observed, as well as the General Constitution, and the Regulations of the General Grand Encampment; that accurate records are kept, and just accounts rendered; that regu-

lar returns are made to the Grand Encampment, and to the General Grand Recorder annually, and that the annual dues are promptly paid. He has authority to call special meetings at pleasure; and it is his duty, together with his second and third officer, to attend all meetings of the Grand Encampment in person or by proxy.

SEC. 5. It shall not be deemed regular for any Encampment or Council to confer the orders of Knighthood upon any sojourner, whose fixed place of abode is within any State in which there is an Encampment regularly established; and in case any Encampment shall confer the said orders, contrary to this section, such Encampment shall, on demand, pay over to the Encampment situated nearest the candidate's fixed place of abode, the whole amount of fees received for his admission.

SEC. 6. The officers of every Council and Encampment under this jurisdiction, before they enter upon the exercise of their respective offices, and also the members of such Councils and Encampments, and every candidate upon his admission into the same, shall take the following obligation, viz: "I, A. B., do promise and swear that I will support and maintain the Constitution of the General Grand Encampment of Knights Templars for the United States of America.

SEC. 7. The General Grand Encampment shall be competent, on concurrence of two-thirds of its members present, at any time hereafter, to revise, amend, and alter this Constitution.

HYMNS, ODES, AND SONGS.

ODE:

To be sung at the Dedication of a Lodge.

TUNE—Rule Britannia.

When earth's foundation first was laid,
By the Almighty Artist's hand,
'Twas then our perfect, our perfect laws were made,
Established by his strict command.

CHORUS—Hail! mysterious, hail, glorious Masonry,
That makes us ever great and free.

As man throughout for shelter sought,
In vain from place to place did roam,
Until from heaven, from heaven he was taught,
To plan, to build, to fix his home.

Hail! mysterious, &c

Hence, illustrious rose our art,
And now in beauteous piles appear;
Which shall to endless, to endless time impart
How worthy and how great we are.

Hail! mysterious, &c.

Nor we less fam'd for every tie,
By which the human thought is bound;
Love, truth, and friendship, and friendship socialy,
Join all your hearts and hands around.

Hail! mysterious, &c.

Our actions still by virtue blest,
And to our precepts ever true,
The world admiring, admiring shall request,
To learn, and our bright paths pursue.

Hail! mysterious, &c.

ODE :

*Performed at the Dedication of Free Masons' Hall, in London,
May 23d, 1776.*

STROPHE.

AIR.

What solemn sounds on holy Sinai rung,
When heavenly lyres by angel fingers strung,
According to th' immortal lay,
That hymn'd creation's natal day.

RECITATIVE—(accompanied.)

'Twas then the shouting sons of morn
Bless'd the great omnific word ;
“ Abash'd hoarse jarring atoms heard,
“ Forgot their pealing strife,
“ And softly crowded into life,”
When order, law, and harmony were born

CHORUS.

The mighty master's pencil warm,
Traced out the shadowy form,
And bade each fair proportion grace
Smiling nature's modest face.

AIR.

Heaven's rarest gifts were seen to join
To deck a finish'd form divine,
And fill the Sovereign Artist's plan ;
Th' Almighty's image stamp'd the glowing frame
And seal'd him with the noblest name,
Archetype of Beauty, *Man*.

ANTISTROPHE.

SEMI-CHORUS AND CHORUS.

Ye spirits pure, that rous'd the tuneful throng,
And loos'd to rapture each triumphant tongue,
Again, with quick instinctive fire,
Each harmonious lip inspire :
Again, bid ev'ry vocal throat
Dissolve in tender votive strain.

AIR.

Now white yonder white rob'd train,*
 Before the mystic shrine,
 In lowly adoration join,
 Now sweep the living lyre, and swell the melting note.

RECITATIVE.

Yet ere the holy rites begin
 The conscious shrine within,
 Bid your magic song impart.

AIR.

How within the wasted heart,
 Shook by passion's ruthless power,
 Virtue trimm'd her faded flower
 To op'ning buds of fairest fruit.
 How from majestic nature's glowing face
 She caught each animating grace,
 And planted there the immortal root.

EPODE.

RECITATIVE—(accompanied.)

Daughter of Gods, fair Virtue, if to thee,
 And thy bright sister, universal Love,
 Soul of all good, e'er flow'd the soothing harmony
 Of pious gratulation—from above
 To us, thy duteous votaries, impart
 Presence Divine.

AIR.

In high mysterious jubilee,
 With Pæan loud, and solemn rite,
 Thy holy step invite,
 And court thy list'ning ear,
 To drink the cadence clear
 That swells the choral symphony.

CHORUS.

To thee, by foot profane untrod,
 Their votive hands have rear'd the high abode.

* Alluding to the brethren in their white aprons.

RECITATIVE.

Here shall your impulse kind
Inspire the tranced mind.

AIR.

And lips of truth shall sweetly tell,
What heavenly deeds befit,
The soul by wisdom's lesson smit:
What praise he claims, who nobly spurns
Gay vanities of life, and tinsel joys,
For which unpurged fancy burns.

CHORUS.

What pains he shuns, who dares be wise;
What glory wins, who dares excel.

THE MASON'S ADIEU.

Adieu, a heart's fond, warm, adieu,
Ye brothers of our mystic tie;
Ye favour'd and enlightened few,
Companions of my social joy;
Tho' I to foreign lands must hie,
Pursuing fortune's slippery ba';
With melting heart and brimful eye,
I'll mind you still when far awa'.

Oft have I met your social band,
'To spend a cheerful, festive night:
Oft honoured with supreme command,
Presiding o'er the sons of light:
And by that hieroglyphic bright,
Which none but craftsmen ever saw,
Strong mem'ry on my heart shall write,
Those happy scenes when far awa'.

May freedom, harmony and love,
Cement you in the grand design,
Beneath th' omniscient eye above,
The glorious architect divine:
That you may keep th' unerring line,
Still guided by the plummet's law
Till order bright completely shine,
Shall be my prayer when far awa'.

And you, farewell, whose merits claim,
 Justly that highest badge to wear,
 May Heaven bless your noble name,
 To Masonry and friendship dear :
 My last request permit me then,
 When yearly you 're assembled a',
 One round, I ask it with a tear,
 To him, your friend, that's far awa'.
 And you, kind-hearted sisters fair,
 I sing farewell to all your charms,
 Th' impression of your pleasing air
 With rapture oft my bosom warms
 Alas! the social winter's night
 No more returns while breath I draw,
 Till sisters, brothers, all unite,
 In that Grand Lodge that's far awa'.

 ANTHEM.

"Let there be light!"—the Almighty spoke.
 Refulgent streams from chaos broke,
 To illumine the rising earth !
 Well pleas'd the great Jehovah stood,
 The power supreme pronounc'd it good,
 And gave the planets birth !
 In choral numbers Masons join,
 To bless and praise this light divine.

Parent of light ! accept our praise !
 Who shed'st on us thy brightest rays,
 The light that fills his mind.
 By choice selected, lo ! we stand,
 By friendship joined, a social band !
 That love—that aid mankind !
 In choral numbers, &c.

The widow's tear—the orphan's cry—
 All wants—our ready hands supply,
 As far as power is given !
 The naked clothe—the pris'ner free—
 These are thy works, sweet Charity !
 Revealed to us from Heaven !
 In choral numbers, &c.

SOLOMON'S TEMPLE.

AN

ORATORIO:

*As it was performed in Dublin, for the benefit of sick and distressed
Free Masons.*

THE WORDS BY BRO. J. E. WEEKS.

MUSIC COMPOSED BY BRO. R. BROADWAY
Organist of St. Patrick's Cathedral.

PERSONS:

SOLOMON, the Grand Master.
HIGH PRIEST.
HIRAM, the Workman.
URIEL, Angel of the Sun.
SHEBA, Queen of the South.
CHORUS of Priests and Nobles.

SOLOMON—*Recitative.*

Convened we're met—chief oracle of heaven,
To whom the sacred mysteries are given,
We've met to bid a splendid fabric rise,
Worthy the mighty Ruler of the skies.

HIGH PRIEST.

And lo! where Uriel, Angel of the Sun,
Arrives to see the mighty business done,
(*Air.*) Behold, he comes upon the wings of light,
And with his sunny vestment cheers the sight.

URIEL—*Recitative.*

The Lord supreme, Grand Master of the skies,
Who bade creation from a chaos rise,

The rules of architecture first engraved
On Adam's heart.

CHORUS of the Priests and Nobles

To Heaven's High Architect all praise,
All gratitude be given,
Who deign'd the human soul to raise,
By secrets sprung from heaven.

SOLOMON—*Recitative*

Adam, well versed in arts,
Gave to his sons the plumb and line,
By Masonry, sage Tubal Cain
To the deep organ tuned the strain.

(*Air.*) And while he swell'd the melting note,
On high the silver concord's float.

HIGH PRIEST—*Recitative. (Accompanied.)*

Upon the surface of the waves,
When God a mighty deluge pours,
Noah a chosen remnant saves,
And laid the ark's stupendous floors.

URIEL—*Air.*

Hark from on high the Mason word,
"David, my servant, shall not build
A lodge for heaven's all sovereign Lord,
Since blood and war have stain'd his shield.
That for the deputy, his son,
We have reserved—Prince Solomon."

CHORUS of Priests and Nobles.

Sound great JEHOVAH'S praise!
Who bid young Solomon the temple raise.

SOLOMON—*Recitative.*

So grand a structure shall we raise,
That men shall wonder! angels gaze!
By art divine it shall be rear'd,
N'er shall the hammer's noise be heard.

CHORUS.

Sound great JEHOVAH'S praise!
Who bid King Solomon the temple raise.

URIEL—*Recitative.*

Toplan the mighty dome,
HIRAM, the Master Mason's come.

(*Air.*) We know thee, by thy apron white,
An architect to be.
We know thee, by thy trowel bright,
Well skill'd in Masonry.
We know thee, by thy jewel's blaze,
Thy manly walk and air,
Instructed, thou the lodge shalt raise,
Let all for work prepare.

HIRAM—*Air.*

Not like Babel's haughty building,
Shall our greater lodge be framed;
That, to hideous jargon yielding,
Justly was a Babel named;
There confusion all o'erbearing,
Neither sign nor word they knew,
We, our work with order squaring,
Each proportion shall be true.

SOLOMON—*Recitative.*

Cedars, which since creation grew,
Fall of themselves to grace the dome;
All Lebanon, as if she knew
The great occasion, lo, is come!

URIEL—*Air.*

Behold, my brethren of the sky,
The work begins, worthy an angel's eye.

CHORUS of *Priests and Nobles.*

Be present all ye heavenly host,
The work begins—the Lord defrays the cost!

 ACT II.
MESSENGER—*Recitative.*

Behold, attended by a num'rous train,
Queen of the South, fair SHEBA, greets thy reign!

In admiration of thy wisdom, she
Comes to present the bended knee.

SOLOMON to HIRAM. (*Air.*)

When allegiance bids obey,
We with pleasure own its sway.

Enter SHEBA attended.

Obedient to superior greatness, see,
Our sceptre hails thy mightier majesty ;
Thus PHEBE, queen of shade and night,
Owning the sun's superior rays,
With feebler glory, lesser light,
Attends the triumph of his blaze.
Oh, all excelling Prince, receive
The tribute due to such a King !
Not the gift, but will, believe !

Take the heart, not what we bring. **D. C.**

SOLOMON—*Recitative.*

Let measures softly sweet
Illustrious SHEBA's presence greet.
(*Air.*) Tune the lute and string the lyre,
Equal to the fair we sing !
Who can see and not admire
SHEBA, consort for a king !
Enlivening wit and beauty join,
Melting sense and graceful air,
Here united powers combine,
To make the brightest of the fair. **D. C.**
(*Recit.*) Hiram, our brother and our friend,
Do thou the queen with me attend.

SCENE II. *A View of the Temple.*

HIGH PRIEST—*Recitative.*

Sacred to heaven, behold the dome appears ;
Lo, what august solemnity it wears ;
Angels themselves have deign'd to deck the frame
And beauteous SHEBA shall report its fame.
(*Air.*) When the Queen of the South shall return,
To the climes that acknowledge her sway,
Where the sun's warmer beams fiercely burn,
The princess with transport shall say,

Well worthy my journey, I've seen,
 A monarch both graceful and wise,
 Deserving the love of a queen,
 And a temple well worthy the skies. D. C.

CHORUS.

Open ye gates, receive a queen who shares,
 With equal sense, your happiness and cares.

HIRAM—*Recitative.*

Of riches much, but more of wisdom, see,
 Proportion'd workmanship and Masonry.

(*Air.*) Oh! charming SHEBA, there behold
 What massy stores of burnish'd gold,
 Yet richer is our art;
 Not all the orient gems that shine,
 Nor treasures of rich Ophir's mine,
 Excel the Mason's heart;
 True to the fair, he honours more
 Than glittering gems or brightest ore,
 The plighted pledge of love;
 To ev'ry tie of honour bound,
 In love and friendship constant found,
 And favour'd from above.

SOLOMON and SHEBA—*Duett.*

Sheba. One gem beyond the rest I see,
 And charming SOLOMON is he.
Solomon. One gem beyond the rest I see,
 Fairest of fair ones, thou art she.
Sheba. Oh! thou surpassing all men wise;
Solomon. And thine excelling women's eyes.

HIRAM—*Recitative.*

WISDOM and BEAUTY both combine,
 Our art to raise, our hearts to join.

CHORUS.

Give to MASONRY the prize,
 Where the fairest choose the wise:
 Beauty still should wisdom love;
 Beauty and order reign above.

FORMS
OF THE
APPLICATIONS, DISPENSATIONS, &c.

THE following forms embracing the various requirements of the Order, will be found of importance, both to the officers, and members thereof

No. 1.

FORM OF AN APPLICATION FOR INITIATION AND MEMBERSHIP.

The undesigned, unbiassed by the improper solicitation of friends, and uninfluenced by other unworthy motives, prompted by a favourable opinion of your ancient institution, and a desire for knowledge, freely and voluntarily offers himself a candidate for initiation into the mysteries of Freemasonry, and respectfully prays that he may be admitted, and become a member of your worshipful Lodge, promising a cheerful conformity to the ancient usages and established customs of the Order.

Recommended by

Date, _____

Name,

Age,

Residence,

Occupation,

No. 2.

FORM OF AN APPLICATION FOR MEMBERSHIP.

To the Worshipful Master, Officers, and Brethren of
 _____ Lodge No. _____

The undersigned, entered, passed, and raised in Lodge
 No. _____, and late a member of _____ Lodge No. _____
 respectfully prays that he may be admitted a member of
 your worshipful Lodge.

Recommended by

Name,
 Age,
 Residence,
 Occupation,

Date, _____

No. 3.

REPORT ON APPLICATION FOR INITIATION AND MEMBERSHIP,
 (OR MEMBERSHIP.)

To the Worshipful Master, Officers, and Brethren, of
 _____ Lodge No. _____

The committee appointed on the _____ day of _____ to
 make the necessary inquiries relative to _____, an ap-
 plicant for initiation and membership, (or membership,) have performed that duty and beg leave to report that they find the petitioner worthy (or, unworthy) of having his prayer granted.

Signed, _____

Date, _____

_____ } Committee.
 _____ }
 _____ }

NOTE.—In case an applicant for initiation is disqualified according to the 28th section of the Constitution, (title *Members*,) the report should state the fact, and recommend, that the applicant have leave to withdraw his petition.

No. 4.

FORM OF A PETITION FOR DISPENSATION TO ENTER, PASS,
AND RAISE.

To _____ R. W. Grand Master of Masons in and
for the State of _____

The petition of _____ respectfully showeth,

That your petitioner entertains a high opinion of the
ancient and honourable Society of Freemasons, and is
desirous of becoming a member thereof; but being about
to leave the State, he is unable to wait the usual delays
required by the By-Laws of a Lodge. Your petitioner
therefore prays that you will be pleased to grant a dispen-
sation, authorizing him to be entered, passed, and raised
to the sublime degree of a Master Mason, in _____
Lodge No. _____ held in _____

And your petitioner as in duty bound will ever
pray, &c.

Age,
Residence,
Occupation,

Date, _____

We the Officers of _____ Lodge No. _____ beg
leave to recommend the above petitioner to the R. W.
Grand Master, as a person who, in our opinion is worthy
of being initiated into the mysteries of our ancient and
honourable fraternity.

Granted,

_____ G. M.

Date, _____

W. M.
S. W.
J. W.

No. 5.

FORM OF DISPENSATION TO ENTER, PASS AND RAISE.

We _____ R. W. Grand Master of Masons in
and for the State of _____

To the W. Master of _____ Lodge No. _____

Greeting :

By virtue of the powers and authorities in us vested, we do hereby authorize and empower you to enter, pass, and raise _____ in your Lodge, to the sublime degree of a Master Mason, it appearing that he is about to leave the State, and cannot await the usual delay required by your By-Laws. If the same meets the approbation of your Lodge, this shall be your sufficient warrant for so doing.

Given under our hand and seal at _____ this _____ day of _____ in the year of our Lord 1853, and of Masonry 5853.

Attest,

_____ G. S.

G. M.

No. 6.

FORM OF A PETITION FOR A DISPENSATION TO PASS THE CHAIR.

To _____ R. W. Grand Master of Masons, in and for the State of _____

The petition of _____, respectfully sheweth

That your petitioner is a Master Mason and now (or late) a member of _____ Lodge No. _____, held at _____

That he is desirous of being further advanced in Masonry, and therefore prays that you will be pleased to grant a dispensation, authorizing his being passed to the Chair.

And your petitioner, as in duty bound will ever pray, &c.

Date, _____

We the Officers of _____ Lodge No. _____, beg leave to recommend the above petitioner to the R. W. Grand Master, as a worthy brother, and deserving of the favour by him prayed for.

Granted,

W. M.
S. W.
J. W

_____ Grand Master,

No. 7.

FORM OF A DISPENSATION PASSING THE CHAIR.

We _____ R. W. Grand Master of Masons, in and for the State of _____

To the W. Master, and Past Masters of _____ Lodge No. _____

Greeting :

By virtue of the powers and authorities in us vested, we do hereby authorize and empower you to pass to the chair, brother _____ a Master Mason, and member of _____ Lodge No. _____, who has been duly recommended to us by your Lodge, as worthy thereof, and is desirous of being further advanced in Masonry.

And for so doing, this shall be your sufficient warrant.

Given under our hand and seal at _____ this _____ day of _____ in the year of our Lord 1853, and of Masonry 5853.

Attest,

_____ G. S.

Grand Master,

When the Grand Master is absent the application will be made to the R. W. Deputy, or District Deputy Grand Master, acting for &c., &c.

No. 8.

FORM OF AN APPLICATION FOR THE SECOND DEGREE.

To the W. Master, Officers, and Brethren of _____
Lodge No. _____

The undersigned who has been regularly entered in
_____ Lodge No. _____, respectfully prays that he may
be admitted to further light in Masonry, by being passed
to the degree of a Fellow Craftsman.

Recommended by	Name,
_____	Age,
_____	Residence,
	Occupation,

Date, _____

No. 9.

FORM OF AN APPLICATION FOR THE THIRD DEGREE.

To the W. Master, Officers, and Brethren, of _____,
Lodge No. _____

The undersigned who has been regularly entered, and
passed in _____ Lodge No. _____, respectfully prays that
he may receive further light in Masonry, by being raised
to the sublime degree of Master Mason.

Recommended by	Name,
_____	Age,
_____	Residence,
	Occupation,

Date, _____

NOTE.—The report on above applications, same as No. 3, sub-
stituting an applicant for the second, (or third,) degree &c., &c.

No. 10.

Form of a recommendation for Grand Lodge Certificate to be signed by the Master, and countersigned by the Secretary under the seal of the Lodge.

To ——— R. W. Grand Master of Masons in and for the State of ———

We do hereby certify that brother ——— is a Master Mason, and now (or late) a member of ——— Lodge No. ——— held in ——— and in good standing; we therefore recommend him as worthy of obtaining a Grand Lodge Certificate.

Witness our hands and the seal of the said Lodge, this ——— day of ——— A. D. 1853, A. L. 5853.

[L. S.]

Attest,

W. M.
Sec.

No. 11.

FORM OF A GRAND LODGE CERTIFICATE.

The Grand Lodge of ——— to all ancient, regular free and accepted Masons, throughout the globe, union, health, happiness.

We do hereby certify that the bearer hereof, brother ——— a member of Lodge No. ——— under our jurisdiction, hath been raised to the sublime degree of a Master Mason, and hath performed all his works amongst us, to the entire satisfaction of the brethren, he is therefore recommended as such.

Name.

In testimony whereof we have delivered to him this certificate and that the same may not be of use to any one else, we have caused him to sign his name in the margin, *Ne Variatur*.

Given at ——— the ——— day of ——— A. L. 5853

G. M.

S. G. W.

G. Sec.

No. 12.

TRAVELLING LODGE CERTIFICATE.

Whereas brother _____ a Master Mason, and member of Lodge No:—, held at —, under a warrant from the R. W. Grand Lodge of —, is about to leave the State for a limited time: We, the Officers of the said Lodge, grant to him this testimonial of his good standing with the Fraternity; to be and continue in force until he returns among us, unless sooner revoked.

Witness our hands and the seal of the Lodge, this _____ day of _____ A. D. 1853, A. L. 5853.

Age,	W. M.
Years,	S. W.
Residence,	J. W.
Attest,	Sec.

Signature of — *Ne Variatur*.

No. 13.

LODGE CERTIFICATE.

Whereas brother _____ a Master Mason, and late a member of Lodge No. — held at _____ under a warrant from the R. W. Grand Lodge of _____, has regularly withdrawn from the said Lodge, and conformed to its By-Laws; We, the Officers thereof grant to him this testimonial of his conduct as a worthy brother during his continuance among us, and recommend him to the favourable consideration of the Masonic fraternity.

Witness our hands and the seal of the Lodge, this _____ day of _____ A. D. — A. L.

[Seal.]

W. M.
S. W.
J. W.

Attest,

Sec.

Residence, Age, Years, Profession, *Ne Variatur*, Signature

No. 14.

PETITION FOR WARRANT FOR A NEW LODGE

To the R. W. Grand Lodge, of Free and accepted Masons of the State of ——— and Masonic jurisdiction thereunto belonging.

We the undersigned, being regular Master Masons, formerly members of the Lodges mentioned against our respective names, and at this time not members of any Lodge, pray for a warrant of constitution, empowering us to meet as a regular Lodge, at ——— to be called ———, and there to discharge the duties of Masonry in a constitutional manner, according to the forms of the order, and the rules and regulations of the Grand Lodge.

And we have nominated and do recommend brother ——— to be the first Master, brother ——— to be the first Senior Warden, and brother ——— to be the first Junior Warden of the said Lodge. The prayer of this petition being granted, we promise strict conformity to the ancient landmarks of the order, and the rules and regulations of the Grand Lodge.

Recommendation by three or more well known and approved Master Masons.

We recommend, that the prayer of the above petition be granted.

RECOMMENDATION OF THE NEAREST LODGE.

At a meeting of Lodge No. ——— held at ——— on the ——— day of ——— A. D. ——— A. L. ———

On motion made and seconded: Resolved, that the above petition be recommended to the favourable consideration of the R. W. Grand Lodge.

(Seal.)

Attest,

W. M.

Sec.

No. 15.

WARRANT FOR A NEW LODGE.

_____ Grand Master
 _____ Deputy Grand Master,
 _____ Senior Grand Warden,
 _____ Junior Grand Warden,

To all whom it may concern :

The Grand Lodge of _____, and Masonic jurisdiction thereunto belonging :

WISDOM, STRENGTH, BEAUTY.

Know ye, that we, the said Grand Lodge of the most ancient and honourable fraternity of Free and accepted Masons (according to the old constitutions, revived by his royal highness, Prince Edwin, at York, in the kingdom of England, in the year of the Christian era nine hundred twenty and six, and the year of Masonry four thousand nine hundred twenty and six,) by virtue of the powers and authorities vested in us, do hereby constitute and appoint our worthy and well beloved brethren _____ Worshipful Master, _____ Senior Warden, and _____ Junior Warden of a lodge, to be called _____, number _____, to be held _____, or within five miles of the same. And we do further authorize and empower our said worthy and well beloved brethren _____ to admit and make Freemasons according to the most ancient and honourable custom of the royal craft in all ages and nations throughout the known world, and not contrarywise. And we do further empower and appoint the said _____ and their successors to hear and determine all and singular matters and things relating to the craft, within the jurisdiction of the said lodge. And lastly, we do hereby authorize and empower our said trusty and well beloved brethren _____ to instal their successors, being first duly elected and chosen, to whom they shall deliver this warrant, and to invest them with

all the powers and dignities to their offices respectively belonging, and such successors shall in like manner, from time to time, instal their successors, &c., &c., &c. Such installation to be upon or near St. John the Evangelist's day, during the continuance of this lodge, for ever. Provided always, that the said above named brethren and their successors pay due respect to the right worshipful Grand Lodge, and the ordinances thereof, otherwise this warrant to be of no force or effect.

Given in open Grand Lodge, under the hands of our right worshipful grand officers, and the seal of our Grand Lodge, at ——— this ——— day of ———, A. D. ———
A. L. ———

(Seal.)

Attest,

G. S.

G. T.

—————
No. 16

FORM OF COMMISSION FOR A PROXY.

To Brother ——— a Past Master Mason and member of Lodge No. ———, under the jurisdiction of the R. W. Grand Lodge of ———

At a stated meeting of ——— Lodge No. ———, held at ——— on the ——— day of ———, A. D. 18— A. L. 58—, you were appointed the representative of this Lodge, in the said R. W. Grand Lodge of ———

Witness our hands and the seal of the Lodge, this ——— day of ———, A. D. 18 —, A. L. 58—.

(Seal.)

Attest,

Sec.

NO. 17.

General Returns from Lodge No. Ancient York Masons, held under the authority of the Right Worshipful Grand Lodge of Pennsylvania, from 18 to 18

<p>The number of members, when the lodge was constituted was.....</p> <p>Add those subsequently initiated or admitted.....</p> <p>Deduct those subsequently resigned, suspended, expelled, or deceased</p> <p>Leaves</p>	<p>For particulars see below.</p>
<p>Account of dues at cents per month, for each member, and for every initiation.</p>	
	<p>Members 11 months 10</p> <p>Members expelled, when. 9</p> <p>Members withdrawn when. 8</p> <p>Members deceased, when. 7</p> <p>Initiations 6</p> <p>Total, Grand Lodge dues..... 5</p>

PARTICULARS ABOVE REFERRED TO.

Names.	Profession.	Age.	Residence.	When Admitted.	Degrees.	When Initiated.	When Passed.	When Re-Adm.	Candidates rejected, when.	Members expelled, when.	Members withdrawn when.	Members deceased, when.
<p>Officers Elected on the 18th day of _____ 18__</p> <p style="text-align: right;">Secretary, _____ Junior Warden,</p> <p style="text-align: right;">Worshipful Master, _____ Senior Warden,</p> <p style="text-align: right;">Treasurer, _____</p>												

I, _____ Ancient York Masons, do hereby certify to the Right Worshipful Grand Lodge of Pennsylvania, that the foregoing contains a just and true Return of the Members of Lodge No. _____ and of the Initiations, Admissions, &c., in the said Lodge, during the time above mentioned; also a just and true account of the dues owing from said Lodge to the Right Worshipful Grand Lodge, during the same period, and I do further certify, that at an election held on the day above stated, the above named brethren were duly elected Officers of the said Lodge for the term of twelve months succeeding the next St. John's day.

In testimony whereof I have hereunto set my hand, and caused the seal of the said Lodge to be affixed at _____ the _____ day of _____ 18__

Master of Lodge No. _____

Attest,

 Secretary of Lodge No. _____
 Note.—It is recommended to the Lodge to preserve among its records a Duplicate of the above Returns

No. 18.
*General Returns from Lodge No. Ancient York Masons, held under the authority of the Right Wor-
 shipful Grand Lodge of Pennsylvania, from the 27th December, 18 to the 27th December, 18*

The number of members, according to the last return, on the 27th December, 18 was Add those subsequently initiated or admitted; for names and particulars see below... Deduct those subsequently resigned, suspended, expelled, or deceased; for names and particulars see below... Leaves.....	Dollars. Cents.
Dues on Initiations, at members at \$ each dollars each, Total of Grand Lodge dues,	

PARTICULARS ABOVE REFERRED TO; ALSO, PARTICULARS OF REJECTIONS; AND OF THE PASSINGS AND RAISINGS OF BRETHREN HETOFORE RETURNED, AS INITIATED AND ADMITTED.

Names.	Profession.	Age.	Residence.	When Admitted.	Degrees.	When Initiated.	When Passed.	When Raised.	Candidates rejected. When.	Members expelled, when.	Members withdrawn when.	Members deceased, when.

Officers Elected on the 18 18 18
 Secretary, Treasurer, Senior Warden, Junior Warden,
 Worshipful Master of Lodge No. Ancient York Masons, do hereby certify to the Right Worshipful Grand Lodge of Pennsylvania, that the foregoing contains a just and true Return of the Members of Lodge No. and of the Initiations, Admissions, &c., in the said Lodge, during the time above mentioned; also a just and true account of the dues owing from said Lodge to the Right Worshipful Grand Lodge, during the same period, and I do further certify, that at an election held on the day above stated, the above named brethren were duly elected Officers of the said Lodge for the term of twelve months succeeding the next St. John's day.
 In testimony whereof I have hereunto set my hand, and caused the seal of the said Lodge to be affixed at the day of
 A. D. 18 and in the year of Masonry 58 Master of Lodge No.

Secretary of Lodge No. Duplicate of the above Returns.

No. 19.

form of a Register of Members and Officers recommended to be kept by every Lodge,

Abstract of the General Returns made to the Grand Lodge, by Lodge No. held at commencing.

Day of Establishment.	
Worshipful Master.	
Senior Warden.	
Junior Warden.	
Secretary.	
Treasurer.	
Number of members beginning of year.	
Initiated.	
Admitted.	
Ceased.	
Remaining.	
Dues.	
Remarks.	

No. 20.

FORM OF A DISPENSATION TO CONSTITUTE A LODGE,
AND RETURN THERETO.

We _____ Esq., R. W. Grand Master of
Masons, in and for the State of _____ and Ma-
sonic jurisdiction thereunto belonging :

To our Worthy Brother, _____

Greeting :

Reposing the greatest confidence in your zeal, fervour,
and constancy in the craft, we do, by virtue of the pow-
ers and authorities in us vested, hereby authorise and
empower you to call to your assistance a sufficient num-
ber of known and approved past master masons, in

to open and con-
stitute a new lodge, to be held there ; and to proceed to
the installation of our worthy brother,

master elect, and others, the officers of a
new lodge, there to be established and constituted, to be
called and known by the name of _____ Num-
ber _____, according to the most anicient and honourable
custom of the royal craft, in all ages, and amongst all
nations in the known world, and not contrarywise : And
make report to us, hereunto annexed, of your pro-
ceedings.

This dispensation to remain in force for _____ months,
from the date hereof, and no longer.

Given under our hand and Seal, at
in the State of _____ this _____ day of _____, A. D.
_____ A. L.

Attest,

G. Sect.

I do hereby report, That in pursuance of the powers deputed in the above dispensation, on the — day of — A. D. —, A. L. — in conjunction with a sufficient number of known and approved past master masons, I did open and constitute the lodge called — No. — and instal the officers thereof, according to ancient usage and form.

In witness whereof I have hereunto set my hand at — this — day of — A. D. — A. L. —

To —, Esq.,

R. W. Grand Master, &c., &c.

No. 21.

DEPUTATION TO A PAST MASTER TO ISSUE DISPENSATIONS TO ENTER, PASS, AND RAISE, AND TO PASS THE CHAIR.

We — Esq., R. W. Grand Master of Masons, in and for the State of — and masonic jurisdiction thereunto belonging:

To our worthy and respected brother — a past master mason, and member of lodge No. — held in the — under the jurisdiction of our R. W. grand lodge:

Reposing the greatest confidence in your zeal, fervour, and constancy in the craft: We do by virtue of the powers and authorities in us vested, hereby authorise and empower you the said — in the name of our R. W. grand master of our R. W. grand lodge, to grant dispensations in cases of emergency, for entering, passing, and raising persons to the Sublime degree of a master mason, and also for passing master masons to the chair, in any of the lodges now held, which may, or hereafter be constituted under the jurisdiction of our R. W. grand lodge in the said —

-And that you make due and regular returns quarterly

to us, or to our successor in office, of your proceedings in the premises; And also that you transmit with your said returns, the price of each dispensation you shall so grant, being ten dollars for a dispensation to enter, pass, and raise, and five dollars for a dispensation to pass the chair: This power and authority to be, and continue in force, until revoked by us, or by our successor in office.

Given under our hand and Seal at _____ this _____ day of _____ in the year of our Lord 18—, and of masonry 58—.

(Seal.)

G. M.

Attest,

G. Sec.

No. 22.

DISPENSATION TO A LODGE TO CONTINUE ITS LABOURS,
AFTER THE DESTRUCTION OR LOSS OF ITS WARRANT.

We _____ Esq., right worshipful Grand Master of masons, in and for the State of _____ and masonic jurisdiction thereunto belonging:

To the worshipful master, wardens, and members of _____ lodge No. _____ held in

Greeting.

Whereas our right worshipful grand lodge, by warrant under the hands of the then R. W. grand officers, and seal of the R. W. grand lodge, bearing date, the _____ day of _____ in the year of our Lord, one thousand _____ hundred and _____, and of masonry, five thousand _____ hundred and _____, and recorded, in the book of warrants, _____ page, _____ authorised the holding of a lodge under their jurisdiction, in _____ or within five miles thereof, to be called _____ No. _____ which lodge was duly constituted on the _____ and the labours thereof carried on agreeably to the ancient land marks, so far as our R. W. grand lodge has information of the same.

And whereas, it has been represented to us, that the said warrant has been _____

Now therefore, by virtue of the powers and authorities in us vested, we do hereby authorise, empower, and request you, the present, and succeeding worshipful master, wardens, and members of the said lodge No. — to continue your masonic labours, in the same full and complete manner, to all intents and purposes, as you could, or might legally have done, if your said warrant had not been _____ and was still in existence, agreeably to all the usages, rules and regulations of the ancient craft, and especially of our R. W. grand lodge, and not contrarywise.

This dispensation to continue in force until the next grand communication of our said R. W. grand lodge, and until her pleasure in the premises shall have been made known to you.

Given under our hand and Seal, at _____ this _____ day of _____, A. D. 18 —, A. L. 58 —.

(Seal.)

G. M.

Attest,

G. Sec.

No. 23.

DISPENSATION TO ENABLE A LODGE TO FORM A
PROCESSION.

We _____ Esq., right worshipful grand master of masons, in and for the State of _____ and masonic jurisdiction thereunto belonging :

To the worshipful master of lodge _____ No. _____ held in _____

Greeting.

Whereas your worshipful lodge has prayed us for permission to form a masonic procession, and attend divine service on _____ the _____

being {
 St. John the Baptist's day,
 St. John the Evangelist's day,
 The day appointed for opening and consecrating
 the new lodge room,
 The day appointed by the President of the
 United States, as a day of Humiliation
 and Prayer,
 Ditto, as a day of Thanksgiving.

Therefore, by virtue of the powers and authorities in us vested, we do hereby authorise you to form a masonic procession of the members of your lodge, and other ancient York masons, of full standing, for the purpose aforesaid, at _____ on _____ the _____

And for so doing this shall be your sufficient warrant.

Given under our hand and seal, at _____ this _____ day of _____ in the year of our Lord, One thousand eight hundred and _____, and of masonry, Five thousand eight hundred and _____.

(Seal.)

G. M.

Attest,

G. Sec.

 No. 24.

FORM OF SPECIAL ELECTION RETURNS.

I _____ worshipful master of Lodge No. _____ Ancient York Masons, held _____ under the authority of the right worshipful grand lodge of _____, do hereby certify to the said right worshipful grand lodge, that at an election held in virtue of a dispensation from the _____ on the _____ day of _____ A. D. 18____, the following brethren were duly elected officers of the said

require our said brother, _____ to visit the grand, and subordinate lodges of ancient masons in the different _____, through which he may travel, and producing these, our credentials, to assure them of our most fraternal regards, and of our dispositions to cultivate a mutual correspondence, and to give to said grand lodge, lodges, or brethren, such information as may be requisite concerning the state of the craft with us, conceiving that it will manifestly tend to promote order, harmony, and reciprocal affection over the globe. Not doubting but, that this our brother, will meet all due attention wherever he shall make himself known, and promising all due respect and attention to foreign brethren, in like manner, recommended to us, we have caused him to sign his name in his usual signature, in the margin hereof, *ne variatier*, and herewith we commit him to the protection of the Great Architect of the Universe.

Given under our hand, and the Seal of our grand lodge, at _____ this _____ day of _____ in the year of our Lord, One thousand eight hundred and _____ and of masonry Five thousand eight hundred and _____

[L. S.]

[G. M.]

Attestation,

G. M.

G. Sec.

No. 26.

DEPUTATION TO VISIT LODGES.

We _____ right worshipful Grand Master of Masons, in and for the State of _____, and masonic jurisdiction thereunto belonging:

To the worshipful masters, wardens, and brethren of all the Lodges held in the _____

Greeting:

By virtue of the powers and authorities in us vested, we do hereby authorise, empower, and request our faithful and beloved brother, _____ a past master mason, and member of Lodge No. _____ under the jurisdiction of our R. W. Grand Lodge, in our name and behalf, to visit all the said worshipful lodges, to examine and inquire into their state and proceedings, and to make report thereon.

Also, in our name, and on our behalf, to deliver to the said lodges, respectful, affectionate, and brotherly addresses: recommending harmony and union amongst the brethren, and the strictest adherence to the true and acknowledged principles of ancient masonry. And also, for the purposes aforesaid to congregate the worshipful masters, wardens, and brethren of the said lodges, at such times and places, and within the limits of the respective lodges, as to him shall appear fit.—This authority to continue in force for the term of _____ months, from the date of these presents, and no longer.

Given under our hand and seal, at _____ this _____ day of _____, in the year of our Lord, 18—. A. L. 58—.

[L. S.]

[G. M.]

G. M.

G. Sec.

Attest,

No. 27.

FORM OF A COMMISSION, TO A DISTRICT DEPUTY
GRAND MASTER.

We _____ right worshipful Grand Master of Masons, in and for the State of _____ and masonic jurisdiction thereunto belonging:

To our trusty and well beloved brother, _____
_____ a past master mason, and a member of _____

_____ under the jurisdiction of our right worshipful grand Lodge :

WISDOM.

STRENGTH.

FRATERNITY.

Reposing the greatest confidence in your zeal, fervour, and skill in the masonic art, we do, by virtue and in pursuance of the powers and authorities in us vested, hereby nominate, constitute and appoint you, our said beloved brother, _____ our district deputy grand master, in and for the masonic district of _____ comprising the following counties, to wit :

And we do hereby invest you with the rank and dignity of a district deputy grand master, of our said right worshipful grand lodge ; and we do hereby authorise and empower you, in the name of our said right worshipful grand lodge, to visit respectively all the worshipful lodges now constituted, or which may hereafter be constituted within the said district, as often as may be convenient, or you may judge necessary ; to inspect their labours, and examine and inquire into the state of the said lodges and their proceedings, and to give them all due masonic advice and instruction. Also, in our name and in our behalf to deliver to the said lodges, respectful, affectionate, and brotherly addresses, recommending harmony and union among the brethren, and the strictest adherence to the true and acknowledged principles of ancient masonry. And also, for the purposes aforesaid, to congregate and assemble together severally the worshipful masters, wardens, and brethren of the said lodges, at their respective places of meetings, and at such times as to you shall appear fit.

And we do further authorise and empower you, in the name of the right worshipful grand master of our said right worshipful grand lodge, to grant dispensations to enter, pass, and raise persons to the degree of master mason, and for passing brethren to the chair in any of the lodges now constituted, or hereafter to be constituted

within the said district. And that you annually make report to our right worshipful grand lodge, your proceedings in the premises. This power and authority to be and continue in force, during our continuance in office, unless sooner superseded or revoked, hereby revoking all former commissions that may have issued from us, or any of our predecessors in office, to any person, or persons, vesting in them the like powers and authority within the said district.

Given under our hand and seal, at _____ in _____ this _____ day of _____ in the year of our Lord, 18 _____, A. L. 58 _____.

Attest,

G. M.
G. Sec.

No. 28.

COMMISSION TO GRAND LECTURER.

We _____ right worshipful Grand Master of Masons, in and for the State of _____ and masonic jurisdiction thereunto belonging :

To our trusty and well beloved brother, _____ a past master mason, and member of Lodge, No. _____ held in _____ under the jurisdiction of _____

Reposing especial confidence in your zeal, fervour, and skill in the masonic art, we do hereby nominate, constitute and appoint you grand lecturer, and we do hereby authorise and direct you forthwith to visit all the worshipful lodges now constituted within the _____ and examine and inquire into the state of the said lodges, and their proceedings ; and to give them all due masonic advice and instruction, strictly adhering to the true and

FORMS.

acknowledged principles of and
make report to our R. W. grand
ings in the premises immediately o.
duties hereby enjoined on you; and, th
and authority cease.

Given under our hand and seal at ———
—— day of —— in the year of our Lord, 18
A. L. 58 ——.

[L. S.]

[G. M.]

Attest,

G. M

G. Sec.

OF FREE MASONRY

IN

AMERICA.

THE MASONS' lodges in America, are of recent date. On the application of a number of brethren, residing in Boston, a warrant was granted by the right honourable and most worshipful Anthony, Lord Viscount Montague, Grand Master of Masons in England, dated 30th of April, 1733, appointing the right worshipful Henry Price, Grand Master of North America, with full power and authority to appoint his deputy, and other Masonic officers necessary for forming a Grand Lodge; and also to constitute lodges of free and accepted Masons, as often as occasion should require.

In consequence of this commission, the Grand Master opened a Grand Lodge in Boston,* on the 30th July, 1733, in due form, and appointed the right worshipful Andrew Belcher, Deputy Grand Master, the worshipful Thomas Keunelly and John Quann, Grand Wardens.

The Grand Lodge being thus organized, under the designation of *St. John's Grand Lodge*, proceeded to grant warrants for instituting regular lodges in various parts of America; and from this Grand Lodge, originated the first lodges in Massachusetts, New Hampshire, Rhode Island, Connecticut, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Barbadoes, Antigua, Newfoundland, Louisburg, Nova Scotia, Quebec, Surinam, and St. Christopher's.

* Sometimes called "The Grand Lodge of *modern Masons*."

In 1775, hostilities commenced between Great Britain and America. Boston became a garrison, and was abandoned by many of its former inhabitants. The regular meetings of the Grand Lodges were terminated, and the brethren of St. John's Grand Lodge held no assembly until after the re-establishment of peace.

There was at that time also a Grand Lodge holden at Boston, upon the *ancient* establishment, under the designation of "*The Massachusetts Grand Lodge*," which originated as follows :

In 1755, a number of brethren residing in Boston, who were *ancient* Masons, in consequence of a petition to the Grand Lodge of Scotland, received a deputation, dated Nov. 30, 1752, from Sholto Charles Douglas, *Lord Aberdeen*, then Grand Master, constituting them a regular lodge, under the title of *St. Andrew's Lodge*, No. 82, to be holden at Boston.

This establishment was discouraged and opposed by the St. John's Grand Lodge, who thought their privileges infringed by the Grand Lodge of Scotland; they therefore refused to have any intercourse with St. Andrew's Lodge for several years.

The prosperous state of St. Andrew's Lodge soon led its members to make great exertions for the establishment of an *ancient* Grand Lodge in America, which was soon effected in Boston, by the assistance of travelling lodges, belonging to the British army, who were stationed there.

1769, Dec. 27. The festival of the evangelists was celebrated in due form. When the brethren were assembled, a commission from the right honourable and most worshipful George, Earl of Dalhousie, Grand Master of Masons in Scotland, dated the 30th of May, 1769, appointing Joseph Warren to be Grand Master of Masons in Boston, and within one hundred miles of the same, was read, and he was, according to ancient usage, duly installed into that

office. The Grand Master then appointed and installed the other grand officers, and the Grand Lodge was at this time completely organized.

Between this period and the year 1791, this Grand Lodge granted warrants of constitution for lodges to be holden in Massachusetts, New Hampshire, Connecticut, Vermont, and New York.

In the year 1773, a commission was received from the right honourable and most worshipful Patrick, Earl of Dumfries, Grand Master of Masons in Scotland, dated March 3, 1772, appointing the right worshipful Joseph Warren, Esq. Grand Master of Masons for the *Continent of America*.

In 1775, the meetings of the Grand Lodge were suspended, by the town of Boston becoming a garrison.

At the battle of Bunker's Hill, on the 27th June, this year, Masonry and the Grand Lodge met with a heavy loss, in the death of Grand Master Warren, who was slain contending for the liberties of his country.

Soon after the evacuation of Boston by the British army, and previous to any regular *communication*, the brethren, influenced by a pious regard to the memory of the late Grand Master, were induced to search for his body, which had been rudely and indiscriminately buried in the field of slaughter. They accordingly repaired to the place, and, by direction of a person who was on the ground at the time of his burial, a spot was found where the earth had been recently turned up. Upon moving the turf, and opening the grave, which was on the brow of a hill, and adjacent to a small cluster of sprigs, the remains were discovered, in a mangled condition, but were easily ascertained;* and being decently raised, were conveyed to the state house in Boston: from whence, by a large and respectable number

* By an artificial tooth.

of brethren, with the late grand officers, attending in procession, they were carried to the stone chapel where an animated eulogium was delivered by brother Perez Morton. The body was then deposited in the silent vault, "without a sculptured stone to mark the spot; but, as the whole earth is the sepulchre of illustrious men, his fame, his glorious actions, are engraven on the tablet of universal remembrance, and will survive marble monuments or local inscriptions."

1777, *March 8*. The brethren, who had been dispersed in consequence of the war, being now generally collected, they assembled to take into consideration the state of Masonry. Being deprived of their chief by the melancholy death of their Grand Master, as before mentioned, after due consideration they proceeded to the formation of a Grand Lodge, and elected and installed the most worshipful Joseph Webb, their Grand Master.

1783, *January 3*. A committee was appointed to draft resolutions explanatory of the power and authority of this Grand Lodge. On the 24th June following, the committee reported as follows, viz :

"The committee appointed to take into consideration the conduct of those brethren who assume the powers and prerogatives of a Grand Lodge, on the ancient establishment in this place, and examine the extent of their authority and jurisdiction, together with the powers of any other ancient Masonic institution within the same, beg leave to report the result of their examination, founded on the following facts, viz :

"That the commission from the Grand Lodge of Scotland, granted to our late Grand Master, Joseph Warren, Esq., having died with him, of course his Deputy, whose appointment was derived from his nomination, being no longer in existence, they saw themselves without a head, and without a single grand officer; and of consequence it

was evident, that not only the Grand Lodge, but all the particular lodges under its jurisdiction, must cease to assemble, the brethren be dispersed, the penniless go unassisted, the craft languish, and *ancient* Masonry be extinct in this part of the world.

“That in consequence of a summons from the former Grand officers to the Masters and Wardens of all the regular constituted lodges, a grand communication was held, to consult and advise on some means to preserve the intercourse of the brethren.

“That the political head of this country having destroyed this connexion and correspondence between the subjects of these states and the country from which the Grand Lodge originally derived its commissioned authority, and the principles of the craft inculcated on its professors submission to the commands of the civil authority of the country they reside in; the brethren did assume an elective supremacy, and under it chose a Grand Master and Grand officers, and erected a Grand Lodge, with independent powers and prerogatives, to be exercised however on principles consistent with, and subordinate to the regulations pointed out in the constitutions of ancient Masonry.

“That the reputation and utility of the craft, under their jurisdiction, has been more extensively diffused, by the flourishing state of *fourteen* lodges constituted by their authority, within a shorter period than that in which *three only* received dispensations under the former Grand Lodge.

“That in the history of our craft we find, that in England there are two Grand Lodges independent of each other; in Scotland the same; and in Ireland their Grand Lodge and Grand Master are independent either of England or Scotland. It is clear that the authority of some of their Grand Lodges originated in assumption; or, otherwise, they would acknowledge the head from whence they derived.

“Your committee are therefore of opinion, that the

doings of the present Grand Lodge were dictated by principles of the clearest necessity, founded in the highest reason, and warranted by precedents of the most approved authority."

This report was accepted, and corresponding resolutions entered into by the Grand Lodge, and recorded.

1791, Dec. 5.—A committee was appointed, agreeably to a vote of the 2d of March, 1797, "to confer with the officers of St. John's Grand Lodge, upon the subject of a complete Masonic union throughout this commonwealth."

On the 5th of March, 1792, the committee brought in their report, and presented a copy of the laws and constitution for associating and uniting the two Grand Lodges, as agreed to by St. John's Grand Lodge, which being read and deliberately considered, was unanimously approved of.

1792, June 19.—The officers and members of the two Grand Lodges met in conjunction, agreeable to previous arrangements, and installed the most worshipful John Cutler Grand Master; and resolved, "That this Grand Lodge, organized as aforesaid, shall for ever hereafter be known by the name of *The Grand Lodge of the Most Ancient and Honourable Society of Free and Accepted Masons for the Commonwealth of Massachusetts.*"

In addition to the powers vested by charter in the two Grand Lodges before mentioned, for instituting subordinate lodges, the Grand Lodge of England appointed *provincial Grand Masters* in several of the states, and invested them also with authority to grant warrants for holding lodges.

The revolution which separated the American States from the government of the mother country, also exonerated the American lodges from their allegiance to foreign Grand Lodges; because the principles of Masonry inculcate obedience to the governments under which we live. The lodges in the several states, therefore, after the termination of the war, resorted to the proper and necessary means of forming

and establishing independent Grand Lodges, for the government of the fraternity in their respective jurisdictions.

Free Masonry owes its introduction in Pennsylvania to Benjamin Franklin. On the 24th of June, 1734, a warrant was granted by the Grand Lodge of Massachusetts, for holding a lodge in Philadelphia, and appointing him the first Master. He cultivated Masonry with great zeal, and his partiality suffered no diminution during his long and illustrious life.

The Grand Lodge of England granted a grand warrant, bearing date the 20th June, A. L. 5764, to the M. W. William Bell and others, authorizing them to form and hold a

GRAND LODGE FOR THE STATE OF PENNSYLVANIA.

The Grand officers, together with the officers and representatives of a number of regular lodges under their jurisdiction, at a communication holden in the Grand Lodge room in the city of Philadelphia, on the 25th day of September, 1786, after mature and serious deliberation, unanimously resolved, "That it is improper that the Grand Lodge of Pennsylvania should remain any longer under the authority of any foreign Grand Lodge." And the said lodge did then close *sine die*.

The grand convention thus assembled did then and there *unanimously resolve*, that the lodges under the jurisdiction of the Grand Lodge of Pennsylvania, aforesaid, lately holden as a provincial Grand Lodge, under the authority of the Grand Lodge of England, should, and they did, form themselves into a Grand Lodge, to be called "*The Grand Lodge of Pennsylvania and Masonic jurisdiction thereunto belonging*," to be held in the said city of Philadelphia.

The Grand Lodge meets on the first Monday in **March, June, September, and December.**

GRAND LODGE OF NEW HAMPSHIRE.

The Grand Lodge of New Hampshire was formed on the 8th of July, A. L. 5789. A number of lodges in that state had received warrants from Massachusetts, which united in the establishment of a Grand Lodge. Its meetings are holden at Portsmouth, in January, April, July, and October.

GRAND LODGE OF MASSACHUSETTS

Is the oldest Masonic establishment in the United States. The first Grand Lodge ever held on this continent was at Boston, on the 30th July, 1738, known by the name of *St. John's Grand Lodge*, and descended from the Grand Master of England.

The Massachusetts Grand Lodge, also holden at Boston was first established on the 27th December, A. L. 5769, and descended from the Grand Master of Scotland.

On the 19th of June, A. L. 5792, a grand Masonic union was formed by the two Grand Lodges, and all distinction between ancient and modern Masons abolished.

GRAND LODGE OF RHODE ISLAND

Was organized on the 25th of June, A. L. 5791, agreeably to a plan previously proposed and adopted by the *St. John's Lodge, No. 1, Newport*, and *St. John's Lodge, No. 2, of Providence*, which were the only lodges in the state at that time.

GRAND LODGE OF CONNECTICUT

Was constituted on 8th day of July, A. L. 5789, by fifteen lodges, which then existed in the state. These lodges were instituted by virtue of charters, derived from the Grand

Lodges of Massachusetts and New York, but chiefly from the former.

The grand communications are holden semi-annually, in the months of May and October.

GRAND LODGE OF VERMONT

Was constituted at Rutland, on the 14th day of October, 1794. Its annual meetings are held on the Monday preceding the second Thursday of October, at nine o'clock, A. M., at Windsor and Vergennes, alternately.

GRAND LODGE OF NEW YORK

Was first constituted by a warrant from the Duke of Athol, dated London, September the 5th, A. L. 5781. In conformity to the example which had been set by the several Grand Lodges of several states, after the revolutionary contest, on the 5th September, A. L. 5587, the Masters and Wardens of the several lodges within the state, having been duly notified, assembled in the city of New York, and the late Provincial Grand Lodge having been closed *sine die*, formed and opened an independent Grand Lodge.

GRAND LODGE OF NEW JERSEY.

A convention of Free and Accepted Masons of the State of New Jersey, was holden agreeable to previous notice, on the 18th December, A. L. 5786, at the city of New Brunswick, when a Grand Lodge for the state was duly constituted, and the Hon. David Breasly, Esq., Chief Justice of the state, was elected first Grand Master.

GRAND LODGE OF KENTUCKY

Was established on the 13th day of October, A. L. 5800

GRAND LODGE OF VIRGINIA.

The Grand Lodge of Virginia, began its operations October 30, A. L. 5778. It meets annually, at the city of Richmond, on the second Monday in December. The mode of address is, "The Secretary of the Grand Lodge of Virginia, Richmond."

GRAND LODGE OF DELAWARE.

At a grand communication of a majority of the lodges, established in the state of Delaware, at the Town Hall, in the borough of Wilmington, on Friday, June 6, A. L. 5806, it was

Resolved, unanimously, "That the several lodges of ancient Masons in the state of Delaware, here represented by deputies properly authorised, consider it as a matter of right, and for the general benefit of Masonry, that they ought to form a Grand Lodge within the said state; and do now proceed to form and organize themselves into a Grand Lodge accordingly, to be known and distinguished by the name of *The Grand Lodge of Delaware.*"

GRAND LODGE OF NORTH CAROLINA.

The Grand Lodge of North Carolina was first constituted by virtue of a charter from the Grand Lodge of Scotland, A. L. 5771. It convened occasionally at Newbern and Edenton, at which latter place the records were deposited previous to the revolutionary war. During the contest the records were destroyed by the British army, and the meetings of the Grand Lodge suspended.

The members of the craft convened at Hillsborough, in this State, A. L. 5787, and compiled certain regulations for the government of the Grand Lodge, and again set to work

In the same year they appointed a committee to form a constitution for their future government, which was accordingly done, and in the year following, the said constitution was formally adopted, and ratified at the city of Raleigh, at which place the Grand Lodge meets annually.

GRAND LODGE OF SOUTH CAROLINA.

The Grand Lodge of the State of South Carolina, was instituted and established at Charleston, on the 24th day of March, A. L. 5787.

The General Grand Communication is holden in Charleston, annually, on St. John's day, and the quarterly communications on the last Saturday in March, June, September, and on the next Saturday but one preceding St. John the Evangelist's day.

GRAND LODGE OF OHIO.

The Grand Lodge of Ohio was instituted by a convention of delegates from all the lodges within the state, assembled at Chilicothe, on the first Monday of January, —A. L. 5808, and elected their grand officers on the 7th of the said month. The first communication of the Grand lodge was holden at Chilicothe, on Monday, the 2d day of January, —A. L. 5809.

GRAND LODGE OF GEORGIA.

The Grand Lodge of Georgia, is holden "by virtue, and in pursuance of, the right of succession, legally derived from the most noble and most worshipful Thomas Thyne, lord viscount Weymouth, Grand Master of England, A. L. 5730, by his warrant, directed to the right worshipful Roger Lacey; and by the renewal of the said power by Sholto Charles Douglas; lord Aberdour, Grand Master of Scot

land, for the years 1755 and 1756; and Grand Master of England for the years 1757 and 1758, as will appear in his warrant, directed to the right worshipful Grey Elliott."

On the 16th day of December, A. L. 5786, a convention of several lodges holden in the state, assembled at Savannah, when the permanent appointments which had been heretofore made by the Grand Master of England, were solemnly relinquished, by the right worshipful Samue. Elbert, Grand Master, and the other officers of the Grand Lodge; and certain regulations adopted, by which the grand officers are now elected annually by the Grand Lodge.

GRAND LODGE OF MARYLAND.

Until the year 1783, the lodges in Maryland, which at that time were very numerous, derived their authority from, and were subordinate to, the Grand Lodge of Pennsylvania. On the 17th June, in the same year, a Convention was called to meet at Talbot court house, to take into consideration the propriety of establishing a statistical jurisdiction.

An interesting correspondence was then opened between the Grand Master elect and the Grand Lodge of Pennsylvania, on the subject of the separation.

Its first meeting, under the sanction of the Grand Lodge of Maryland, took place at Talbot until the year 1794, when the Grand Lodge removed its sessions to the city of Baltimore, under which new arrangement they met in the month of May, in the above year, and has since continued its meetings semi-annually in the months of May and October.

GRAND LODGE OF THE DISTRICT OF COLUMBIA.

On the 11th day of December, A. L. 5810, a convention was called, and delegates attended from most of the lodges

in the District of Columbia. They held their session in the city of Washington.

The lodge had heretofore worked under the jurisdiction of the Grand Lodges of Virginia and Maryland, and on the 8th of January, 1811, formed themselves into a Grand Lodge. They meet semi-annually in January and July.

In each of the following States there exists a Grand Lodge. We regret that we have it not in our power to lay before our readers the dates of their establishment:

Maine, Mississippi, Missouri, Illinois, Tennessee, Indiana, Alabama, and Michigan.