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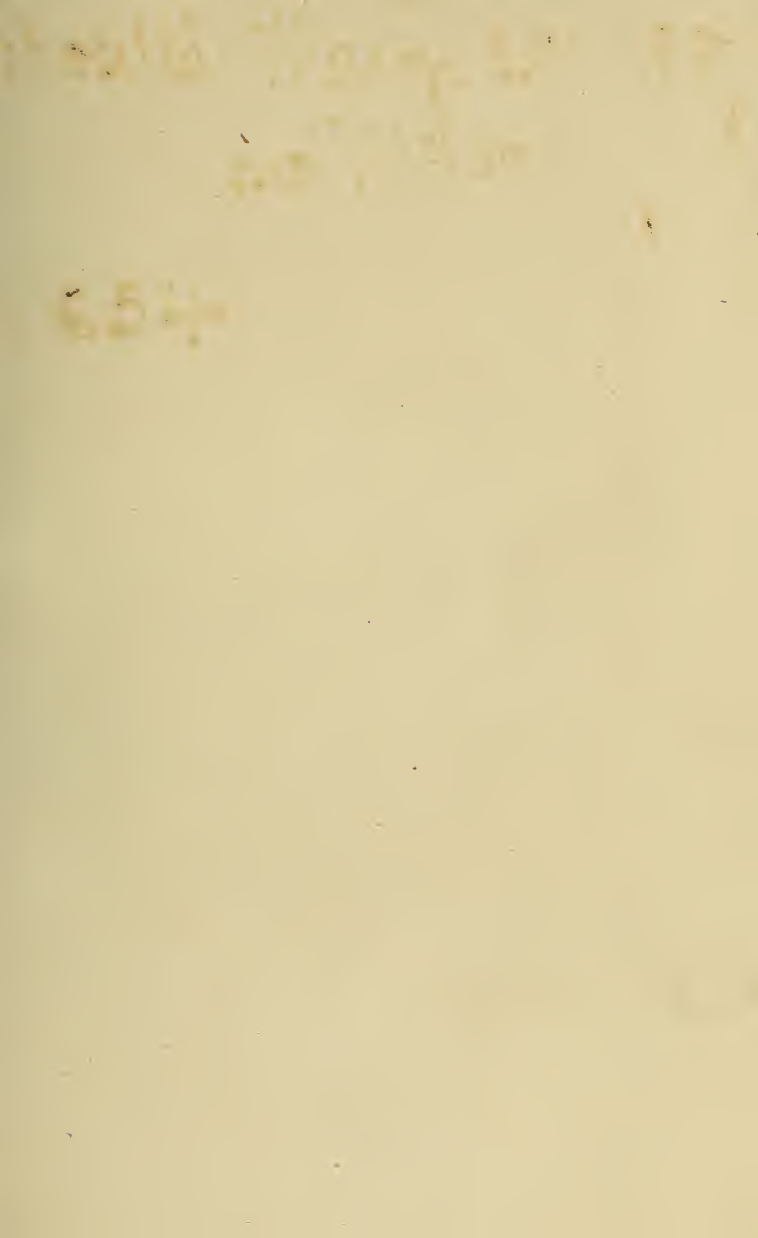
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THE  
FREEMASON'S MONITOR,

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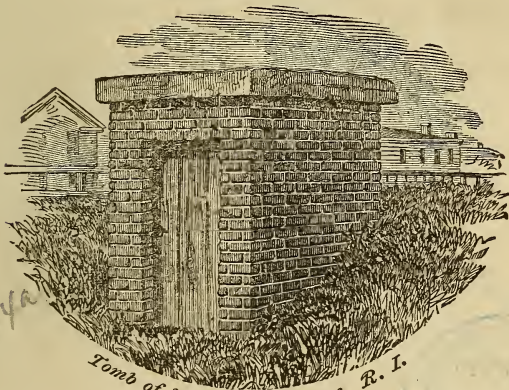
ILLUSTRATIONS OF MASONRY,

BY THOMAS SMITH WEBB,

PAST MASTER OF THE GRAND LODGE OF RHODE ISLAND.

BY JOHN SHERER,

*Author and compiler of the "Masonic Carpets of Blue Lodge, Chapter and Council  
Masonry," and other Masonic Publications.*



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STEREOTYPED AT THE FRANKLIN TYPE FOUNDRY, CINCINNATI.

TO

ALBERT G. MACKEY, M. D.,

Past G. C. High Priest, Grand High Priest and Grand Secretary,

Author of numerous standard works upon the  
JURISPRUDENCE, RITUALS, PHILOSOPHY AND HISTORY  
OF FREEMASONRY ;

Whose labors as a Pioneer in various departments of the

MYSTIC TEMPLE

have developed many hidden beauties of the Art ;  
Whose success in completing and polishing the ornaments of  
the Sanctuary has stamped him as the Aholiab  
of the present generation ;  
and whose genial social qualities endear him  
to the world-wide Fraternity,

THIS EDITION

OF

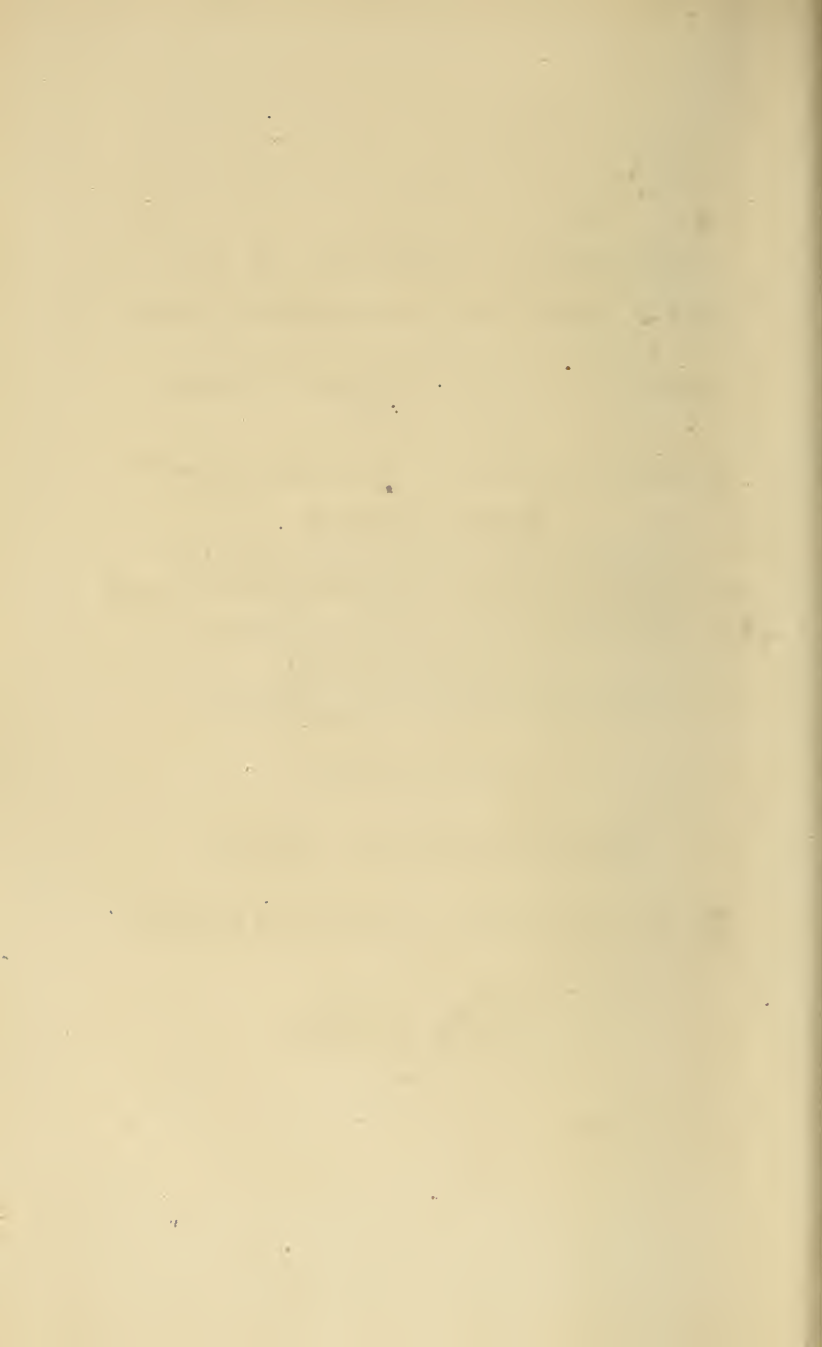
Webb's Freemason's Monitor

Is most respectfully and Fraternally Dedicated

BY

John Sherer.





## THE AUTHOR'S PREFACE.

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THE following work, although chiefly intended for the use of the ancient and honorable society of Free and Accepted Masons, is also calculated to explain the nature and design of the Masonic Institution to those who may be desirous of becoming acquainted with its principles, whether for the purpose of initiation into the society, or merely for the gratification of their curiosity.

The observations upon the three first degrees are, many of them, taken from "Preston's Illustrations of Masonry," with some necessary alterations. Mr. Preston's distribution of the first lecture into six, the second into four, and the third into twelve sections, not being agreeable to the mode of working in America, they are differently arranged in this work.

It is presumed that all regular lodges and Royal Arch Chapters will find this a useful assistant and Monitor, inasmuch as it contains most of the charges, prayers, and Scripture passages made use of at our meetings, and which are not otherwise to be found without recourse to several volumes. This often occasions much delay

in the recitals, produces many irregularities in their distribution, and sometimes causes important omissions.

The whole are here digested and arranged in such order, through the several degrees, from the *Entered Apprentice* to the *Royal Arch Mason*; that they may be easily understood; and, by a due attention to their several divisions, the mode of working, as well in arrangement as matter, will become universally the same. This desirable object will add much to the satisfaction and happiness of all good Masons, and redound to the honor of the whole Fraternity.



## PUBLISHER'S PREFACE.

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IN preparing an edition of "Webb's Freemason's Monitor"—the first Masonic text-book ever published in any country in the English language—some improvements have been introduced which will be appreciated by the Fraternity at the present day. As early as 1841, and immediately after my initiation at Massillon, Ohio, I conceived the idea of publishing a "Monitor," in which should appear representations of the emblems in juxtaposition with the text of the monitorial instructions. This great improvement, though now common to all Masonic text-books, had not then occurred to any one—the conception being strictly my own. It was eagerly caught at, however, by some parties to whom I communicated it, and introduced in the publication of every Masonic hand-book which has been issued from the press for the past twenty years. This improvement, together with notes explanatory of the text of the 1816 edition of Webb's

Monitor, I have introduced in the present edition. Otherwise, it is a perfect copy of the language of that edition, acknowledged by Webb himself to be the most complete of any edition of his work.

JOHN SHERER.

CINCINNATI, O., 1866.

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# FREEMASON'S MONITOR.

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## CHAPTER I.

### ORIGIN OF MASONRY AND ITS GENERAL ADVANTAGES.\*

FROM the commencement of the world, we may trace the foundation of Masonry.† Ever since symmetry began, and harmony displayed her charms, our Order has had a being. During many ages, and in many different countries, it has flourished. In the dark periods of antiquity, when literature was in a low state, and the rude manners of our forefathers withheld from them that knowledge we now so amply share, Masonry diffused its influence. This science unveiled, arts arose, civilization took place, and the progress of knowledge and philosophy gradually dispelled the gloom of ignorance and barbarism. Government being settled, authority was given to laws, and the assemblies of the Fraternity acquired the patronage of the great and the good, while the tenets of the profession were attended with unbounded utility.<sup>1</sup>

<sup>1</sup> For ample proof of the *antiquity* of Masonry, that necessary foundation of its *universality* and *unchangeability*, see the writings of George Oliver, D. D., whose investigations under this head embrace the entire range of history, ancient and modern. A belief in the *antiquity* of Masonry is the first requisite of a good teacher. Upon this all the

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\*The larger type is the *text*, as found in the original Monitor; the notes in the margin are Mr. Morris', unless otherwise marked.

† Masonry and Geometry are sometimes used as synonymous terms.—*Webb*.

Masonry is a science confined to no particular country, but diffused over the whole terrestrial globe. Wherever arts flourish, there it flourishes too. Add to this, that by secret and inviolable signs, carefully preserved among the Fraternity throughout the world, Masonry becomes a universal language. Hence many advantages are gained: the distant Chinese, the wild Arab, and the American savage, will embrace a brother Briton, Frank or German; and will know, that beside the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices. The spirit of the fulminating priest will be tamed; and a moral brother, though of a different persuasion, engage his esteem. Thus, through the influence of Masonry, which is reconcilable to the best policy, all those disputes which imbitter life and sour the tempers of men are avoided; while the common good, the general design of the Craft, is zealously pursued.<sup>1</sup>

From this view of the system, its utility must be sufficiently

legends of the Order are based. The dignity of the institution depends mainly upon its age, and to disguise its gray hairs is to expose it to a contemptuous comparison with every society of modern date.

<sup>1</sup> In the United States, there are at this time (1859) 37 Grand Lodges, viz: Alabama, Arkansas, California, Connecticut, Delaware, District of Columbia, Florida, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, Tennessee, Texas, Vermont, Virginia, Wisconsin, and Washington Territory. The aggregate number of Subordinate Lodges working under these is about 4,800, having a membership in gross of 202,000 Master Masons. It is demonstrable that the United States has more Lodges and Masons than the whole of the world beside.

“Lo, what a goodly heritage,  
The Lord to us hath given!”

Each symbolic degree has, at least, one sign that is universal. The tokens and words, there is reason to believe, are universal.

The every-day experience of the Masonic reader will justify the above exhibit of the influence of Masonic principles upon the brotherhood.

obvious. The universal principles of the art unite men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions, in one indissoluble bond of affection, so that in every nation a Mason finds a friend, and in every climate a home.<sup>1</sup>

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## CHAPTER II.

### 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.<sup>2</sup>

<sup>1</sup>This paragraph demands an explanation. "The most opposite tenets," and "the most contradictory opinions," must be harmonized on the broad basis of *The Ancient Charges* of Masonry, else Freemasonry as such could not exist. The belief and trust in one God, and in a Divine Revelation, and obedience to the Ten Commandments of Sinai, are essentials, opposed to which nothing "opposite" nor "contradictory" can be tolerated. No man was more strenuous in maintaining this view of Masonic conformity in practice than Webb himself.

<sup>2</sup>In general practice, there is no Masonic discipline, as such, beyond the third degree. It is in the symbolic Lodge, which consists of only three degrees, that every Mason is initiated, passed and raised, affiliated, or demitted, tried, punished, restored, or acquitted, enlightened, relieved or interred. Masonic edifices are underlaid and dedicated only by symbolic Lodges. The honor of the Fraternity is maintained, its actual standing is presented before the world, its awards and punishments published, only by symbolic Lodges. It would comport better with the real purposes of Masonry, if more attention were paid to this department and less to the so-called higher degrees.

Honor 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.<sup>1</sup>

The *third* class is composed of those whom truth and fidelity have distinguished; who, when assaulted by threats and violence, after solicitation and persuasion have failed, have evinced their firmness and integrity in preserving inviolate the mysteries of the Order.<sup>2</sup>

The *fourth* class consists of those who have perseveringly studied the scientific branches of the art, and exhibited proof of their skill and acquirements, and who have consequently obtained the honor of this degree, as a reward of merit.<sup>3</sup>

The *fifth* class consists of those who, having acquired a proficiency of knowledge to become teachers, have been elected to preside over regularly constituted bodies of Masons.

<sup>1</sup> It is for this class that zealous men, during the past one hundred years, have provided such ample means of Masonic instruction. The publication of *The Universal Masonic Library*, embracing 53 distinct works, in 30 volumes, upon the History, Philosophy, and Jurisprudence of Freemasonry, has left nothing wanting that can enlighten and perfect the aspiring Fellow-craft.

<sup>2</sup> The government of the Lodge, the dispensing its charities, and the selection of materials for its increase, are left by general usage, in the United States, to the Masons of the *third* class, as before remarked.

<sup>3</sup> Hence the appellation "*the more honorable degree*" of Mark Master, as seen in the Diplomas and Certificates of Royal Arch Masonry This and the subsequent degrees, however, are modern.

The *sixth* class consists of those who, having discharged the duties of the chair with honor and reputation, are acknowledged and recorded as *Most Excellent Masters*.

The *seventh* 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 and instructive lessons, which at once dignify the art, and qualify its professors to illustrate its excellence and utility.

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.<sup>1</sup>

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### CHAPTER III.

#### THE IMPORTANCE OF THE SECRETS OF MASONRY DEMONSTRATED.

IF the secrets of Masonry are replete with such advantages to mankind, it may be asked, Why are they not divulged for the general good of society? To which it may be answered, Were the privileges of Masonry to be indiscriminately bestowed, the design of the institution would be subverted, and, being familiar, like many other important matters, would soon lose their value, and sink into disregard.<sup>2</sup>

<sup>1</sup> This is according to the *American System*. In other countries the degree of Royal Arch is communicated without the intermediate degrees of Mark Master and Most Excellent Master. All the degrees of the Chapter here named are intensely *Americanized*.

<sup>2</sup> A better reason than this is, that we, as Masons, have received them



It is a weakness in human nature, that men are generally more charmed with novelty, than the real worth or intrinsic value of things. Novelty influences all our actions and determinations. What is new, or difficult in the acquisition, however trifling or insignificant, readily captivates the imagination, and insures a temporary admiration; while what is familiar, or easily obtained, however noble and eminent for its utility, is sure to be disregarded by the giddy and unthinking.

Did the particular secrets or peculiar forms prevalent among Masons constitute the *essence* of the art, it might be alleged that our amusements were trifling, and our ceremonies superficial. But this is not the case. Having their use, they are preserved; and from the recollection of the lessons they inculcate, the well-informed Mason derives instruction. Drawing them to a near inspection, he views them through a proper medium; adverts to the circumstances which gave them rise; dwells upon the tenets they convey; and, finding them replete with useful information, adopts them as keys to the privileges of his art, and prizes them as sacred. Thus convinced of their propriety, he estimates the value from their utility.<sup>1</sup>

Many persons are deluded by their vague supposition that under a binding pledge to preserve them as secrets from the world, and can not, short of the most horrible falsehood, violate our covenant. This is well understood by the community at large, who stamped the seal of perjury so deeply into the forehead of those who, in the last generation, pretended to expose our mysteries to the world, that but few of them ever recovered from the disgrace.

<sup>1</sup> The "particular secrets or peculiar forms" taught by Webb up to the period of his death as the Rituals of Freemasonry, are yet accurately preserved by many of the old Masons of New England and elsewhere. The compiler of this edition has received them from various persons in Massachusetts, Rhode Island, Vermont, etc., and has found them in the main, uniform and consistent. The changes made by Masonic lecturers subsequently to 1819, have not been for the better.

our mysteries are merely nominal; that the practices established among us are frivolous; and that our ceremonies might be adopted, or waived, at pleasure. On this false foundation, we have found them hurrying through all the degrees, without adverting to the propriety of one step they pursue, or possessing a single qualification requisite for advancement. Passing through the usual formalities, they have accepted offices and assumed the government of Lodges, equally unacquainted with the rules of the institution they pretended to support, or the nature of the trust reposed in them. The consequence is obvious; wherever such practices have been allowed, anarchy and confusion have ensued, and the substance has been lost in the shadow.<sup>1</sup>

Were the brethren who preside over Lodges properly instructed previous to their appointment, and regularly apprised of the importance of their respective offices, a general reformation would speedily take place. This would evince the propriety of our mode of government, and lead men to acknowledge that our honors were deservedly conferred. The ancient consequence of the Order would be restored, and the reputation of the society preserved.<sup>2</sup>

<sup>1</sup> This grievous fault, as common at the present day as in 1797, is chargeable upon the Masters of Lodges, and can not justly be imputed to the candidates themselves. If the blind lead the blind, what other results can be anticipated!

<sup>2</sup> A careful study of the ancient laws of the Institution develops seventeen main principles, or landmarks, which the intelligent officer of the Lodge should commit to memory. They are as follows: 1, The Masonic landmarks are unchangeable, and imperative. 2, Masonry is a system teaching, symbolically, piety, morality, science, charity, and self-discipline. 3, The law of God is the rule and limit of Masonry. 4, The Civil law, so far as it accords with the Divine, is obligatory upon Masons. 5, The Masonic Lodge, and the Masonic Institution, are one and indivisible. 6, Masonic qualifications regard the mental, moral, and physical nature of man. 7, Personal worth and merit are the basis of official worth and merit. 8, The official duties of Masonry

Such conduct alone can support our character. Unless prudent actions shall distinguish our title to the honors of Masonry, and regular deportment display the influence and utility of our rules, the world in general will not easily be led to reconcile our proceedings with the tenets of our profession.

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## CHAPTER IV.

### 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 skillful in any art: in like manner, without an assiduous application to the various subjects treated of in the different lectures of Masonry, no person can be sufficiently acquainted with its true value.<sup>1</sup>

are esoteric. 9, The selection of Masonic material, and the general labors of the Masonic Craft are exoteric. 10, The honors of Masonry are the gratitude of the Craft, and the approval of God. 11, Masonic promotion, both official and private, is by grades. 12, The Grand Master may have a deputy. 13, The head of the Lodge is the Master duly elected by the Craft. 14, The medium of communication between the head and the body of the Lodge, is the Wardens. 15, Obedience to the Master and Wardens is obligatory upon the members. 16, Secrecy is an indispensable element of Masonry. 17, The Grand Lodge is supreme, and controls both the Subordinate Lodges and individual Masons, in its own sphere of jurisdiction, but always subject to the ancient landmarks.

<sup>1</sup> This sentiment is a severe rebuke upon those who declaim against all written publications as innovations, and denounce *the study* of Masonry as an unlawful thing. Without *much* instruction, and *more* exercise, no person can possibly appreciate the wisdom, strength, and beauty of Freemasonry.

It must not, however, be inferred from this remark, that persons who labor 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 endeavors to gain a knowledge of Masonry.<sup>1</sup>

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 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. 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 honor to themselves, and credit to their sundry stations.

<sup>1</sup>The peculiarly difficult manner in which the essential secrets of Masonry are necessarily communicated to the American brethren, renders it a matter of time as well as labor, to acquire them. No such auxiliaries as go to the acquisition of other sciences are permitted here; frequent rehearsals impressing retentive memories, form the only road to this learning. It is not strange, therefore, that we have few proficient.

## CHAPTER V.

## 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 form. In every country of the world the practice prevails, and is deemed essential. From the 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 attraction, to solemn rites, 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 means 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.<sup>1</sup>

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,

<sup>1</sup> At every stated meeting, the Lodge should be thoroughly instructed in the ceremony of opening, as this embraces the whole art of preserving the essential secrecy of the Craft, the duties and stations of officers, the appeal to Deity for grace and strength, and the unchangeable means of Masonic recognition.



and in every degree *must* vary, still a uniformity in the general practice prevails in every Lodge; and the variation is solely occasioned by a want of method, which a little application might easily remove.<sup>1</sup>

To conduct this ceremony with propriety ought to be the peculiar study of every Mason, especially of those who have the honor to rule in our assemblies. To persons who are thus dignified, every eye is naturally directed for propriety of conduct and behavior; and from them, other brethren, who are less informed, will naturally expect to derive an example worthy of imitation.<sup>2</sup>

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 according 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 that 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.<sup>3</sup>

<sup>1</sup> In the numerous Lodges I have visited, I have found the variation to consist chiefly in the different *amount* of ceremony and lecture rehearsed. In some the ceremony is deprived of all its vitality, in others it is made full and explicit, while the great mass of Lodges vary between these extremes.

<sup>2</sup> It is comparatively easy to *confer a degree*, but few can open and close a Lodge with dignity and propriety. Years of study and experience go to make one proficient in this desirable art.

<sup>3</sup> By the best and general usage in the United States, this order is



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 endeavors. The Master assumes his government in due form, and under him his Wardens; who accept their trust, after the customary salutations. The brethren then, with one accord, unite in duty and respect, and the ceremony concludes.

#### PRAYER AT OPENING.

Supreme source of all wisdom, truth, and love, look graciously down upon thy people here assembled to pursue the peaceful avocations of Masonry, and grant us at this time a double portion of thy grace, that we may give higher honor to thy holy name, and more lovingly aid each other through the journey of life. Impress upon our hearts the shortness of time, the nearness of death, and the vastness of the work we are summoned here to do; that with freedom, fervency and zeal, we may serve thee; with brotherly love, relief, and truth, we may honor thee, and so, at last, be found fitted as living stones for the House not made with hands, eternal in the heavens. Amen.

*Response.*—So mote it be!

Any of the Odes used in conferring the three symbolical degrees, are appropriate to be sung in opening the Lodge.

At closing the Lodge, a similar form takes place. Here the less important duties of Masonry are not passed over unobserved. The necessary degrees 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 he reversed. The Lodge is first *congregated*, then *purged*, *tyled*, *lectured*, and *opened*.

has acquired, in his own secret repository; and, pleased with his reward, retires to enjoy and disseminate, among the private circle of his brethren, the fruits of his labor and industry in the Lodge.

#### INVOCATION AT CLOSING.

Now may the blessing of Heaven rest upon us and all regular Masons! may Brotherly love prevail, and every moral and social virtue cement us. Amen.

*Response.*—So mote it be!

For odes suitable to closing, see pages 9 to 12, in the collection of *Odes* at the end.

A rehearsal of the Ancient Charges properly succeeds the opening, and precedes the closing of a Lodge. This was the constant practice of our ancient brethren, and ought never to be neglected in our regular assemblies. A recapitulation of our duty can not be disagreeable to those who are acquainted with it; and to those who know it not, should any such be, it must be highly proper to recommend it.<sup>1</sup>

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.<sup>2</sup>

<sup>1</sup>The Synopsis of the *Ancient Charges*, introduced here by Webb, is so abbreviated and imperfect that it is thought better to insert the whole, unabridged, and we have done so in the Appendix. All questions upon Masonic Law must be referred, as a last resort, to these *Ancient Charges*. A mere skeleton of a document, not in itself very lengthy, does not, therefore, answer the purpose Webb had in view, nor would it serve as a standard, so necessary in this inquiring age, for the settlement of the numerous mooted questions that arise in the workings of every Lodge.

<sup>2</sup>The best usage at *stated* meetings is to open the three Lodges in regular order, commencing with the lowest. No abbreviating or slurring over the ceremonies should be allowed, but every response given and every ceremony performed with plodding exactness. The *closing* may be more brief.

The work of the Lodge in each degree is a portion of the secrets of Masonry.

## CHAPTER VI.

## PRE-REQUISITES FOR A CANDIDATE.

By a late regulation, adopted by most of the Grand Lodges in America, no candidate for the mysteries of Masonry can be initiated without having been proposed at a previous meeting of the lodge; in order that no one may be introduced without due inquiry relative to his character and qualifications.<sup>1</sup>

All applications for initiation should be made by petition in writing, signed by the applicant, giving an account of his age, quality, occupation, and place of residence, and that he is desirous of being admitted a member of the fraternity; which petition should be kept on file by the Secretary.

At *called* meetings those Lodges only are opened in which the business of the meeting is to be performed.

No Lodge can be regularly opened or closed without religious services of some sort. The general usage is for the Master to call upon brethren gifted in prayer to make supplication to the Divine Throne. In very many Lodges, opening and closing Odes are likewise sung. (*See Appendix.*)

<sup>1</sup>This is so far from being a *late regulation* that it is a portion of the oldest Masonic statutes ever brought to America: viz., in 1773, at the establishment of the first lodge in Boston, Massachusetts. It formed a part, at that time, of the Constitutions of the Grand Lodge of England, as follows: "Rule V. 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." This being a fundamental law of Masonry, it was not a regulation that could be "adopted by most of the Grand Lodges in America." See, also, the Installation Service of the Master of a Lodge, Charge xiv.

*Form of a petition to be presented by a Candidate for Initiation.*

“To the Worshipful Master, Wardens, and Brethren of  
——— Lodge, of Free and Accepted Masons:

“The petition of the subscriber respectfully showeth, that having long entertained a favorable opinion of your ancient institution, he is desirous of being admitted a member thereof, if found worthy.<sup>1</sup>

“His place of residence is ———; his age ——— years; his occupation ———.” [Signed], A. B.

After this petition is read, the candidate must be proposed in form, by a member of the Lodge, and the proposition seconded by another member; a committee is then appointed to make inquiry relative to his character and qualifications.<sup>2</sup>

*Declaration to be assented to by a Candidate, in an adjoining apartment, previous to Initiation.*

“Do you seriously declare, upon your honor, before these gentlemen,<sup>3</sup> that, unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?” I do.

“Do you seriously declare, upon your honor, before these

<sup>1</sup>To this is properly added the words: “If admitted, he pledges himself to a cheerful obedience to all the requirements of the Institution.”

<sup>2</sup>The qualifications of candidates are of three classes: *mental*, *moral*, and *physical*

*Mentally*, each must possess a sound intellect, and a good memory, so as quickly to appreciate, thoroughly to comprehend, and faithfully to retain the instructions to be communicated to him.

*Morally*, he must be of good report before all men, obedient to the laws of God, keeping his passions under subjection, industrious, economical, and a good citizen.

*Physically*, he must have the parts and members of a man, without any serious maim or defect. All the Masonic means of recognition he must be able Masonically to *receive*, and Masonically to *communicate*.

<sup>3</sup>The Stewards of the Lodge are usually present. If not, then a Committee of Preparation.— *Webb*.

gentlemen, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow-creatures?" I do.

"Do you seriously declare, upon your honor, before these gentlemen, that you will cheerfully conform to all the ancient established usages and customs of the Fraternity?" I do.<sup>1</sup>

After the above declarations are made, and reported to the Master, he makes it known to the Lodge, in manner following, viz :

"BRETHREN:—At the request of Mr. A. B., he has been proposed and accepted in regular form. I, therefore, recommend him as a proper candidate for the mysteries of Masonry, and worthy to partake of the privileges of the Fraternity; and, in consequence of a declaration of his intentions, voluntarily made, I believe he will cheerfully conform to the rules of the Order."

If there are then no objections made, the candidate is introduced in due form.

<sup>1</sup> A *clear ballot* must be had before the candidate is notified to appear in the "adjoining apartment."

The usage in balloting is by balls, and in a manner so secret that no one is informed how another voted. If one black ball only is found in the box, a second ballot is immediately had to correct a possible mistake; the black ball appearing the second time, the candidate is declared rejected; nor can he apply to the Lodge again until after a period (usually twelve months) designated in the standard regulations of the Grand Lodge having jurisdiction. More than one black ball insures a peremptory rejection.

The same rule of balloting is applicable to petitions for affiliation and advancement.

There is no Grand Lodge which, at present, authorizes an addition to these declarations. A few private Lodges append a pledge, to the effect that the applicant believes in a state of future rewards and punishments, that he conceives the Holy Scriptures to be of Divine import, etc. All this, however, is irregular and un-Masonic.



## CHAPTER VII.

## REMARKS ON THE FIRST LECTURE.

WE shall now enter on a disquisition of the different sections of the lectures appropriated to the several degrees of Masonry, giving a brief summary of the whole, and annexing to every remark the particulars to which the section alludes. By these means the industrious Mason will be instructed in the regular arrangement of the sections in each lecture, and be enabled with more ease to acquire a knowledge of the art.<sup>1</sup>

The first lecture on Masonry is divided into three sections, and each section into different clauses. Virtue is painted in the most beautiful colors, and the duties of morality are enforced. In it we are taught such useful lessons as prepare the mind for a regular advancement in the principles of knowledge and philosophy. These are imprinted on the memory by lively and sensible images, to influence our conduct in the proper discharge of the duties of social life.<sup>2</sup>

<sup>1</sup> The whole of these lectures, as taught by Webb, are yet extant, and would most appropriately accompany this volume by the mouth of Grand Lecturers and other Masonic instructors.

<sup>2</sup> These *images* relate to the chaste and beautiful drama of Masonry, wherein emblem, symbol, and ceremonial, are elegantly combined with the purest doctrine and the most venerable tradition, to impress the candidate's mind with the grace and sublimity of the Rite.

In Webb's day, the emblems, instead of being presented in the Monitor as now, were painted upon canvas, and formed a part of the hangings of the Lodge. Oftener they were merely drawn with chalk, charcoal, and clay, upon the floor, for temporary use. The same designs were used then as now; but the splendid Carpets of Mr. Sherer have taken the place of all other appliances for Masonic lecturing.



## THE FIRST SECTION.

The first section in this lecture is suited to all capacities, and may and ought to be known by every person who ranks as a Mason. It consists of general heads, which, though short and simple, carry weight with them. They not only serve as marks of distinction, but communicate useful and interesting knowledge, when they are duly investigated. They qualify us to try and examine the rights of others to our privileges, while they prove ourselves; and, as they induce us to inquire more minutely into other particulars of greater importance, they serve as an introduction to subjects more amply explained in the following sections.<sup>1</sup>



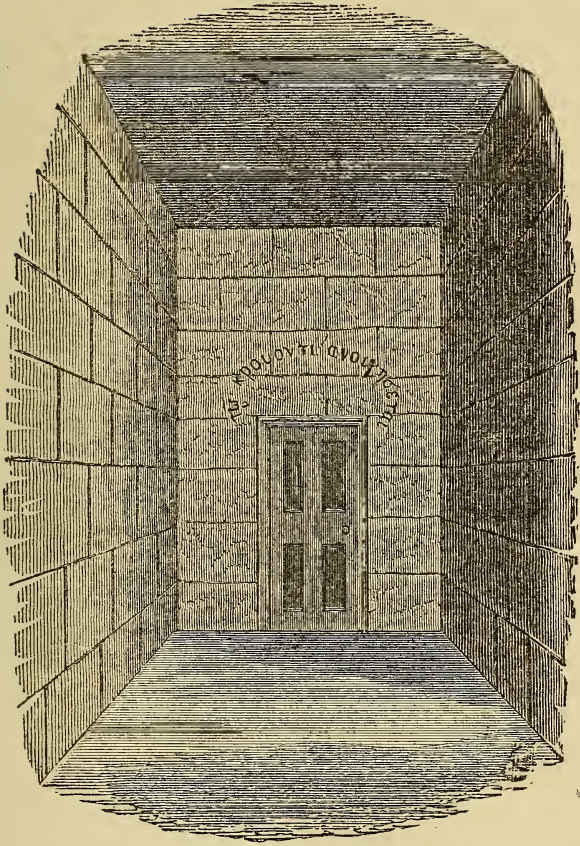
## A PRAYER AT THE INITIATION OF A CANDIDATE.

"Vouchsafe thine aid, Almighty Father of the Universe, to this, our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful Brother among us! Endue him with a competency of thy divine wisdom, that, by the secrets of our art, he may be better enabled to display the beauties of Brotherly Love, Relief and Truth, to the honor of thy holy name." *Amen! So mote it be!*<sup>2</sup>

<sup>1</sup> The examination of a visiting Brother is made particularly minute and thorough upon this degree.

<sup>2</sup> All the prayers introduced into this work may be considered as models or forms to be enlarged upon or abbreviated, or others substituted in their places, at the Master's will and pleasure.

FIRST SECTION.



## SCRIPTURAL SELECTIONS.

“Behold! how good and 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 garments :

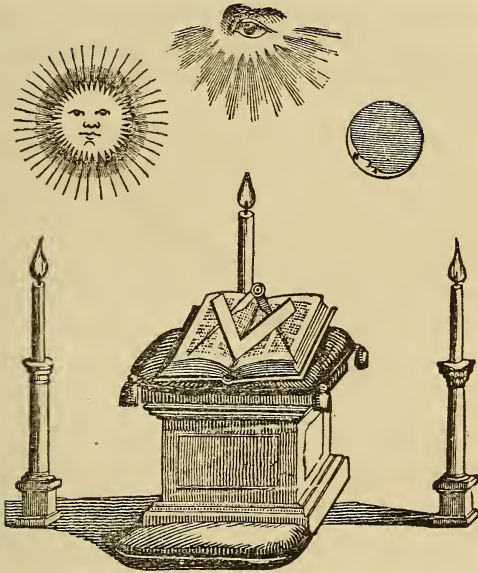
“As the dew of Hermon, and as the dew that descended upon the mountain of Zion; for there the Lord commanded the blessing, even life for evermore.”—*Psalms* cxxxiii.

## PARAPHRASE OF THE ABOVE FOR MUSIC.

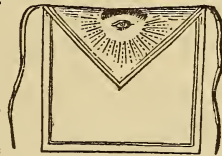
Behold how pleasant and how good  
 For *Brothers* such as we,  
 Of the United Brotherhood,  
 To dwell in *unity*.  
 ’Tis like the oil on Aaron’s head,  
 Which to his feet distills;  
 Like Hermon’s dew, so richly shed  
 On Zion’s sacred hills.

For there the Lord of *light* and *love*  
 A blessing sent with power:  
 Oh, may we all this blessing prove  
 Even life forevermore!  
 On friendship’s altar rising here,  
 Our hands now plighted be,  
 To live in love with hearts sincere,  
 In peace and unity.

It is a duty incumbent on every Master of a Lodge, before the ceremony of initiation takes place, to inform the candidate of the purpose and design of the institution; to explain the nature of his solemn engagements, and, in a manner peculiar to Masons alone, to require his cheerful acquiescence to the duties of morality and virtue, and all the sacred tenets of the Order.



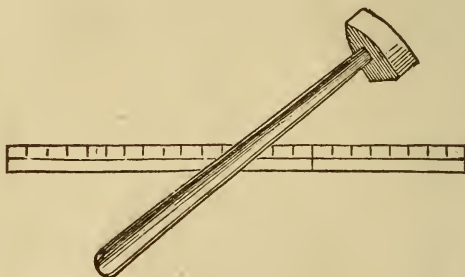
Toward the close of the section is explained that peculiar ensign of Masonry, the *lamb-skin*, or *white leather apron*, which is an emblem of innocence, and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, or any other order that could be conferred upon the candidate at the time of his initiation, or at any time thereafter, by king, prince, potentate, or any other person, except he be a Mason; and which every one ought to wear, with equal pleasure to himself and honor to the Fraternity.<sup>1</sup>



. . . . .

<sup>1</sup> The Masonic apron of the symbolic degrees should be cut with *right angles* throughout.

This section closes with an explanation of the *working tools* and implements of an Entered apprentice, which are, the *Twenty-four inch Gauge* and the *Common Gavel*.<sup>1</sup>



The *Twenty-four inch Gauge* is an instrument made use of 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 we find eight hours for the service of God and a distressed worthy Brother, eight hours for our usual avocations, 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 minds and consciences of all the vices and superfluities of life, there-

<sup>1</sup> These should be a part of the furniture or equipments of the Lodge. The correct form of the Gavel is given above.



by fitting our bodies, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

### THE SECOND SECTION.

The second section rationally accounts for the origin of our hieroglyphical instruction, and convinces us of the advantages which will ever accompany a faithful observance of our duty; it maintains, beyond the power of contradiction, the propriety of our rites, while it demonstrates to the most skeptical and hesitating mind, their excellence and utility; it illustrates, at the same time, certain particulars, of which our ignorance might lead us into error, and which, as Masons, we are indispensably bound to know.<sup>1</sup>

To make a daily progress in the art, is our constant duty, and expressly required by our general laws. What end can be more noble, than the pursuit of virtue? What motive more alluring than the practice of justice? or what instruction more beneficial, than an accurate elucidation of symbolical mysteries which tend to embellish and adorn the mind? Everything that strikes the eye, more immediately engages the attention, and imprints on the memory serious and solemn truths; hence, Masons, universally adopting this method of inculcating the tenets of their Order by typical figures and allegorical emblems, prevent their mysteries from descending into the familiar reach of inattentive and unprepared novices, from whom they might not receive due veneration.

Our records inform us, that the usages and customs of Masons have ever corresponded with those of the Egyptian

<sup>1</sup>It is not enough to instruct the initiate in the forms through which he has passed; this were but child-like and trivial. The antiquity, origin, and meaning of those forms is that which alone can recommend them to the intellectual mind. In this, and not in mere expertness or dramatic effect, lies the forte of a skillful Master.

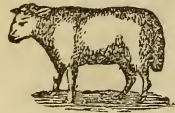
philosophers, to which they bear a near affinity. Unwilling to expose their mysteries to vulgar eyes, they concealed their particular tenets, and principles of polity, under hieroglyphical figures; and expressed their notions of government by signs and symbols, which they communicated to their Magi alone, and who were bound by oath not to reveal them. The Pythagorean system seems to have been established on a similar plan, and many orders of a more recent date. Masonry, however, is not only the most ancient, but the most moral institution that ever subsisted; every character, figure, and emblem, depicted in a Lodge, has a moral tendency, and inculcates the practice of virtue.<sup>1</sup>



#### THE BADGE OF A MASON.

Every candidate, at his initiation, is presented with a lambskin or white leather apron.<sup>2</sup>

The *Lamb* has, in all ages, been deemed an emblem of *innocence*; he, therefore, who wears the lamb-skin as a badge of Masonry, is thereby continually reminded of that purity of life and conduct, which is es-



<sup>1</sup> It must not be supposed that all the ancient emblems and symbols of Masonry are given in this or any other Manual. Many have fallen into disuse; some are too closely allied to the essential secrets of Masonry to be published with safety; while some are too elaborate for a Hand-Book.

<sup>2</sup> By the Old Regulations, No. VII, "Every Brother at his making, is decently to clothe the Lodge, that is, all the Brethren present." By



essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

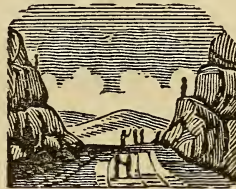
### THE THIRD SECTION.

The third section explains the nature and principles of our constitution, and teaches us to discharge with propriety the duties of our respective stations. Here, too, we receive instruction relative to the *form, supports, covering, furniture, ornaments, lights and jewels* of a Lodge, how it should be



situated, and to whom dedicated. A proper attention is also paid to our ancient and venerable patrons.

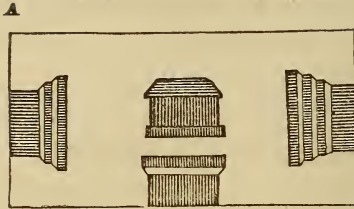
From east to west, Freemasonry extends, and between the



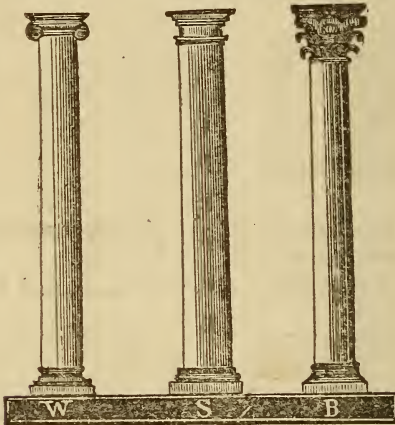
north and south, in every clime and nation, are Masons to be found.<sup>1</sup>

this was meant the presentation of white gloves and aprons. But the usage with us has become obsolete.

<sup>1</sup>Modern investigations prove this assertion to be well founded.



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 dimensions are unlimited, and its *covering* no less than the canopy of heaven. To this object the Mason's mind is continually directed, and thither he hopes 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

Every civilized land has its Lodges; every nation possessing the spark of liberty and religion, its trestle-board of Masonic secrets.



denominated *Faith, Hope, and Charity*; and which admonish us to have faith in God, hope in immortality, and charity to all mankind.

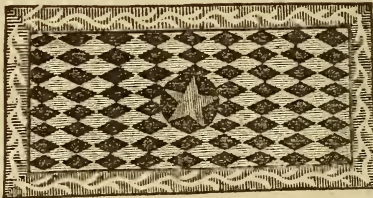
Every well governed Lodge is furnished with the *Holy*



*Bible, the Square, and the Compass*; the *Bible* points out the path that leads to happiness, and is dedicated to *God*; the *Square* teaches us to regulate our conduct by the principles of morality and virtue,

and is dedicated to the *Master*; the *Compass* teaches us to limit our desires in every station, and is dedicated to the *Craft*.

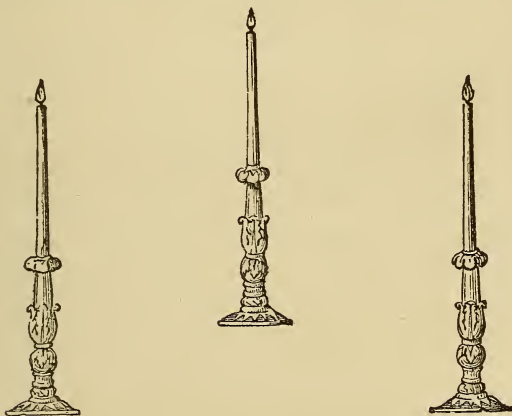
The *Bible* is dedicated to the service of *God*, because it is the inestimable gift of *God* to man. The *Square* to the *Master*, because, being the proper Masonic emblems of his office, it is constantly to remind him of the duty he owes to the Lodge over which he is appointed to preside; and the *Compass* to the *Craft*, because by a due attention to its use, they are taught to regulate their desires, and keep their passions within due bounds.



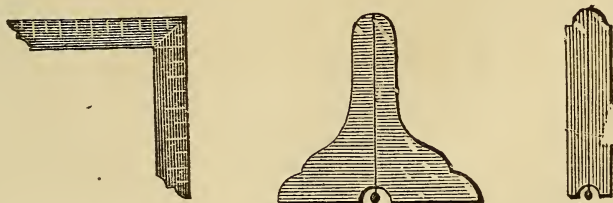
The *ornamental* parts of a Lodge, displayed in this section, are, the *Mosaic pavement*, the *Indented tessel*, and the *Blazing star*. The *Mosaic pavement* is a representation of the ground



floor of king Solomon's Temple; the *Indented tessel*, that beautiful tessellated border, or skirting, which surrounded it; and the *Blazing star*, in the center, is commemorative of the star which appeared, to guide the wise men of the East to the place of our Savior's nativity. The *Mosaic pavement* is emblematic of human life, checkered with good and evil; the *Beautiful Border* which surrounds it, those blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence, which is hieroglyphically represented by the *Blazing star* in the center.



The *Movable* and *Immovable* levels also claim our attention in this section.<sup>1</sup>

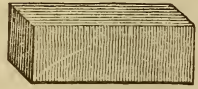


<sup>1</sup> By the general usage, the *square*, *level* and *plumb* are styled the



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

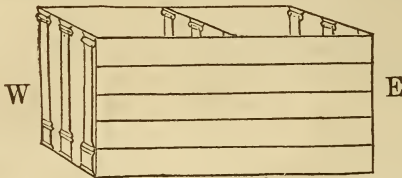
The *Perfect ashler* is a stone made ready by the hands of the workman to be adjusted by the tools of the Fellow-craft.



The *Trestle-board* is for the master workman to draw his designs upon.



By the *Rough ashlar*, we are reminded of our rude and imperfect state by nature; by the *Perfect ashlar*, that state of perfection at which we hope to arrive, by a virtuous education, our own endeavors, and the blessing of God; and by the *Trestle-board*, we are reminded, that as the operative 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, endeavor to erect our spiritual building agreeably to the rules and de-



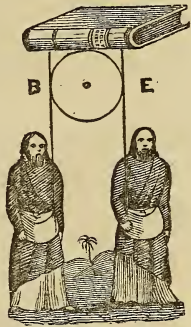
immovable jewels, and this is in accordance with Webb's private instructions.



signs laid down by the Supreme Architect of the Universe, in the book of life, which is our spiritual trestle-board.

By a recurrence to the chapter upon the Dedication of Lodges, it will be perceived, that although our ancient brethren dedicated their Lodges to king Solomon, yet Masons professing Christianity dedicate theirs to St. John the Baptist, and St. John the Evangelist, who were eminent patrons of Masonry; and since their time there is represented in every

regular and well-governed Lodge, a certain *Point within a Circle*; the Point representing an individual brother, the Circle representing the boundary line of his duty to God and man, beyond which he is never to suffer his passions, prejudices or interests to betray him on any occasion. This Circle is embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the

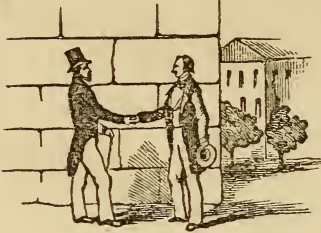


Evangelist; who were perfect parallels, in Christianity as well as Masonry; and upon the vertex rests the book of Holy Scriptures, which point out the whole duty of man. In going round this circle, we necessarily touch upon these two lines, as well as upon the Holy Scriptures; and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err.

This section, though the last in rank, is not the least considerable in importance. It strengthens those which precede, and enforces, in the most engaging manner, a due regard to character and behavior, in public as well as in private life; in the Lodge as well as in the general commerce of society.

It forcibly inculcates the most instructive lessons. *Brotherly Love, Relief, and Truth,* are themes on which we here expatiate.

#### 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.

#### 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 sympathize 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 connections.

## OF TRUTH.

TRUTH is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in Ma-



sonry. On this theme we contemplate, and by its dictates endeavor 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.

To this illustration succeeds an explanation of the four cardinal virtues—*Temperance, Fortitude, Prudence and Justice.*<sup>1</sup>



<sup>1</sup>This order of arranging the cardinal virtues, while it is the oldest in Masonic use, is also the most convenient. They are found, however,

## 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.

. . . . .

## 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 safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those secrets with which he has been so solemnly intrusted, and which was 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 in the Apocryphal Books of the *wisdom of Solomon*, Ch. 8, v. 7, in the order of Temperance, Prudence, Justice and Fortitude.

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.

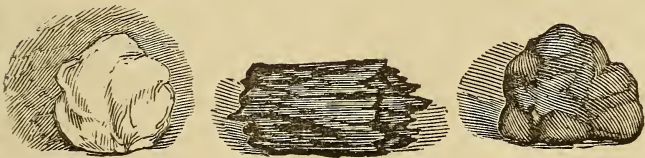
JUSTICE is that standard or boundary of right which enables us to render to every man his just due, without distinction. This virtue is not only consistent with Divine and human laws, but is the very cement and support of civil society; and as justice in a great measure constitutes the real good man, 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.<sup>1</sup>

. . . . .

Such is the arrangement of the different sections in the



<sup>1</sup>The illustration of *Masonic Service*, viz.: freedom, fervency, and zeal was an important part of Webb's system of lectures.



first lecture, which, with the forms adopted at the opening and closing of a Lodge, comprehends the whole of the first degree of Masonry. This plan has the advantage of regularity to recommend it, the support of precedent and authority, and the sanction and respect which flow from antiquity. 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 honorable Order; ancient, as having subsisted from time immemorial; and honorable, 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 from 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 neighbor, 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 neighbor, in acting upon the square, and doing unto him as you wish he should do unto you: and to yourself, in avoiding all irregularity 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 peaceful 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 demeanor be particularly careful to avoid censure or reproach. Let not interest, favor, or prejudice, bias your integrity, or influence you to be guilty of a dishonorable action. 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 honor, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

## CHAPTER VIII.

## 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*.<sup>1</sup>

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.

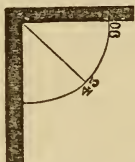
From this system proceeds a rational amusement; while the mental powers are fully employed, the judgment is properly exercised. A spirit of emulation prevails; and all are induced to vie who shall most excel in promoting the valuable rules of the Institution.

### THE FIRST SECTION.

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 intrusted 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, as will always

<sup>1</sup> A convenient formula for this is thus given: in the *First Degree* we are taught *Morality*; in the *Second*, *Science*; in the *Third*, *Religion*. The instruction to the entered Apprentice is directed to the *heart*; to the Fellow-craft, to the *intellect*; to the Master Mason, to the *soul*.

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.



THE ATTENTIVE EAR, THE INSTRUCTIVE TONGUE,  
AND THE FAITHFUL BREAST.

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#### SCRIPTURAL SELECTIONS.

“Thus he showed 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. Then said 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.”—*Amos vii.*

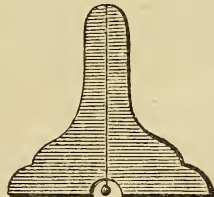
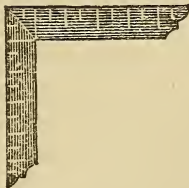
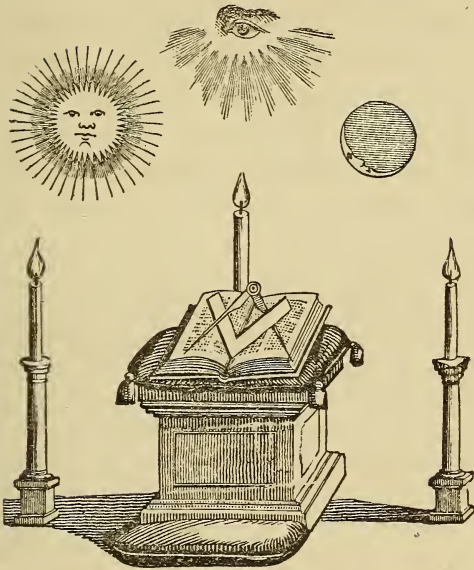
#### PARAPHRASE OF THE ABOVE FOR MUSIC.

His laws inspire our being:  
Our light is from his Sun;  
Beneath the Eye All-seeing  
Our Mason's work is done  
His Plumb-line, in uprightness,  
Our faithful guide shall be,  
And in the Source of brightness  
Our willing eyes shall see.

Thou, Father, art the Giver  
To every earnest prayer—  
Oh, be the Guide forever  
To this our brother dear!  
By law and precept holy,  
By token, word and sign,  
Exalt him, now so lowly,  
Upon this grand design.

Within thy chamber name him  
A workman wise and true—

While loyng Crafts shall claim him  
 In bonds of friendship due:  
 Thus shall these walls extol Thee,  
 And future ages prove  
 What Mason's joy to call thee,—  
 The God of Truth and Love.



The *Plumb*, *Square* and *Level*, those noble and useful implements of a Fellow-craft; are here introduced and moral-

ized, 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 traveling upon the *Level* of time, to that undiscovered country, from whose bourn no traveler returns.<sup>1</sup>

### THE SECOND SECTION.

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; and here the accomplished

<sup>1</sup> See the Appendix for Ode, "*The Emblems of the Craft*, in which a practical application of these emblems is made.



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.<sup>1</sup>

Masonry is considered under *two* denominations—*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 shelter 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

<sup>1</sup> It is not strictly necessary in this portion of the Lectures that any set forms of words should be employed. The Brother whose duty it is to moralize upon the Winding Stairway, is expected to draw upon his intellectual resources to their fullest extent. Large accessions to this part of Masonry may be derived from "The Historical Landmarks of Masonry" (U. M. L. Vol. XI. and XII.)

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 perfections 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 consecrated as a day of rest from their labors,



2 CHR. iii: 15.

1 KINGS vii: 15.



thereby enjoying frequent opportunities 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.

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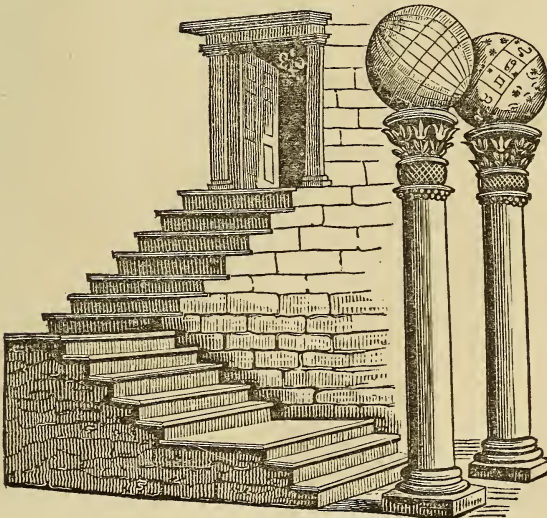
#### OF THE GLOBES.

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.

#### THE USE OF THE GLOBES.

Their principal use, beside 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.

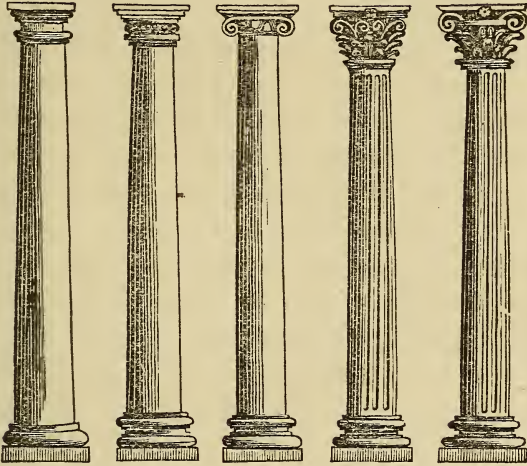
#### OF ORDER IN ARCHITECTURE.

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 rigor 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 the top and bottom, are said to have given rise to the idea of the base and capital of pillars; and from this simple hint originally proceeded 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 moldings. 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 moldings; though the frieze is distinguished by triglyphs

and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference in structures where strength and 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 dentals. 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 adorned with two rows of leaves, and eight volutes, which



sustains the abacus. The frieze is ornamented with curious devices, the cornice with dentals and modillions. This order is used in stately and superb structures.

#### ON THE INVENTION OF THIS ORDER.

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 circumstances. 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 downward. 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 volutes 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 dentals, or simple modillions. This pillar is generally found in buildings where strength, elegance and beauty are displayed.

#### OF THE INVENTION OF ORDER IN ARCHITECTURE.

The ancient and original orders of architecture, revered by Masons, are no more than three, the DORIC, IONIC, and CORINTHIAN, which were invented by the Greeks. 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 having 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.

#### OF THE FIVE SENSES OF HUMAN NATURE.

AN analysis of the human faculties is next given in this section, in which the five external senses particularly claim attention: these are, *hearing, seeing, feeling, smelling and tasting.*

##### 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.

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 natural 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 would display 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, evinces 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 demonstrate 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 odors, 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 subtilty, 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 this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by nature to distinguish wholesome food from that which is nauseous. Everything 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, etc.

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.

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 exceed 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.

#### OF THE SEVEN LIBERAL ARTS AND SCIENCES.

THE *seven liberal Arts and Sciences* (Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy), are next illustrated in this section: it may not, therefore, be improper to insert here a short explanation of them.<sup>1</sup>

##### 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 ad-

<sup>1</sup> The *full* explanations, with their Masonic applications, are conveyed in the lectures of the enlightened Master, whose mind is stored with knowledge, and whose experience has shown him the readiest method of directing it.

vantages 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 directs our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises 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 gradation to another, till the point in question is finally determined.

#### ARITHMETIC.

Arithmetic teaches the powers and properties of numbers, which is variously effected, 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, OR THE FIFTH SCIENCE.

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*.

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*.

#### OF THE ADVANTAGES OF GEOMETRY.

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.

#### 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.

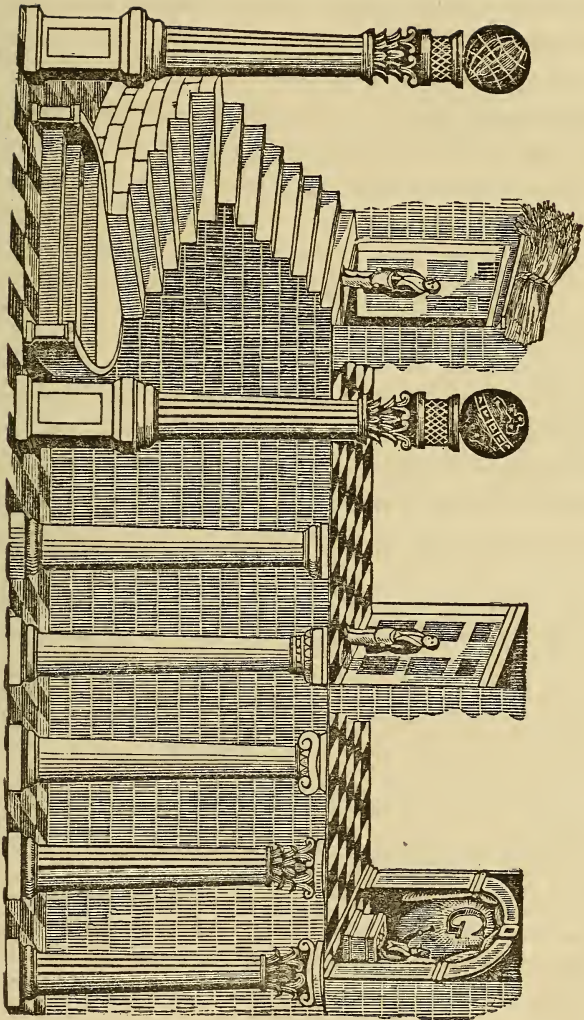
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OF THE MORAL ADVANTAGES OF GEOMETRY.

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 all conducted by the same unerring law of nature.

A survey of nature, and the observations 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. Freemasonry, notwithstanding, has still survived. The *attentive ear* receives the sound from the *instructive tongue*, and the mysteries of Masonry are safely lodged in the repository of *faithful breasts*. Tools and implements of architecture 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 established on the firmest foundation.<sup>1</sup>

#### 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

<sup>1</sup> For closing Odes suitable to this Degree, see the *Appendix*.

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 offenses of your brethren; but, in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.<sup>1</sup>

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 behavior and regular deportment have merited the honor 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.<sup>2</sup>

<sup>1</sup>The decision of all cases of discipline is left by general usage to *Masters' Lodges* alone.

<sup>2</sup>In the first edition, that of 1797, the following injunctions were added: "All regular signs and summonses, given and received, you are duly to honor and punctually to obey, inasmuch as they consist with our professed principles. You are to supply the wants and relieve the necessities of your brethren to the utmost of your power and ability, and on no account are you to wrong them or see them wronged, but apprise them of approaching danger, and view their interests as inseparable from your own."



## CHAPTER IX.

## REMARKS ON THE THIRD DEGREE.

FROM this class the rulers of regular bodies of Masons, in the first three degrees, are selected; as it is only from those who are capable of giving instruction, that we can properly expect to receive it. The lecture of this degree, considered separately from the duties and ceremonies appertaining to the degree of Presiding or Past Master, is divided into three sections.<sup>1</sup>

## THE FIRST SECTION.

The ceremony of initiation into the Third Degree is particularly specified in this branch of the lecture, and here many other useful instructions are given.

Such is the importance of this section, that we may safely declare, that the person who is unacquainted with it, is illy qualified to act as a ruler or governor of the work.

“In our private assemblies, as a Craftsman, you may offer your sentiments and opinions on such subjects as are regularly introduced in the Lecture. By this privilege you may improve your intellectual powers, qualify yourself to become a useful member of society, and like a skillful Brother strive to excel in everything that is good and great.”

<sup>1</sup> For appropriate Odes to the opening of the Lodge of Master Masons, see *Appendix*.

No person should be allowed to advance from the Middle Chamber to the Holy of Holies, until he is proficient in the last degree. A *fair* proficiency consists in committing the first section of the lecture, but a *thorough* proficiency in committing the whole to memory, learning to open and close the Lodge, and to confer the degree of Fellow-craft.

By general usage, an interval of one month or more is required between the second and third degrees.



## SCRIPTURAL SELECTIONS.

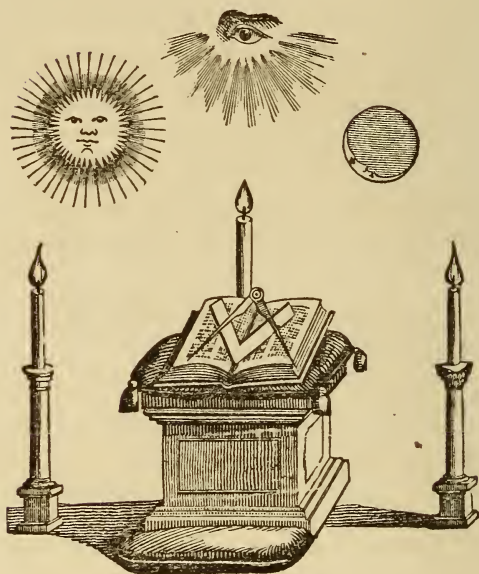
“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the 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.”—*Eccles. xii.*

## PARAPHRASE OF THE ABOVE FOR MUSIC.

Let us remember in our youth,  
 Before the evil days draw nigh,  
 Our GREAT CREATOR, and his TRUTH,  
 Ere memory fail, and pleasures fly;  
 Or sun or moon, or planet's light  
 Grow dark, or clouds return in gloom;  
 Ere vital spark no more incite;  
 When strength shall bow and years consume.

Let us in youth remember Him!  
 Who formed our frame, and spirits gave  
 Ere windows of the mind grow dim,  
 Or door of speech obstructed wave;  
 When voice of bird fresh terror wake,  
 And music's daughters charm no more,  
 Or fear to rise, with trembling shake,  
 Along the path we travel o'er.

In youth, to God let memory cling,  
 Before desire shall fail or wane,  
 Or e'er be loosed life's silver string,  
 Or bowl at fountain rent in twain;  
 For man to his long home doth go,  
 And mourners group around his urn!  
 Our dust to dust again must flow,  
 And spirits unto God return.



FRIENDSHIP.

MORALITY.

BROTHERLY LOVE.

The *working tools* of a Master Mason, which are illustrated in this section, 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 commor 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 best can work, or rather best agree.

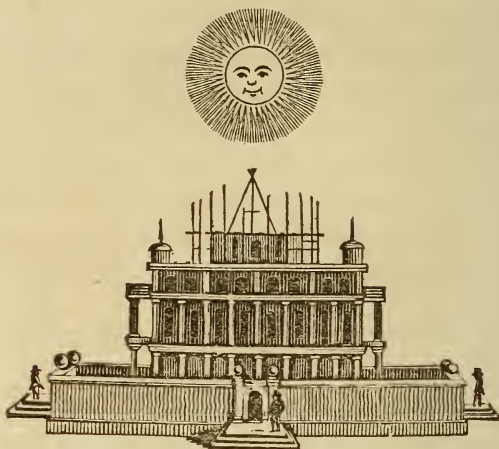
## THE SECOND SECTION.

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, seldom equaled, and never excelled, in the history of man.

### PRAYER AT RAISING A BROTHER TO THE SUBLIME DEGREE OF A MASTER MASON.

THOU, O God! knowest our down sitting and our up rising, and understandest our thought 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 traveling 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 can not 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, administer them comfort in time of trouble, and save them with an everlasting salvation. *Amen.* So mote it be.<sup>1</sup>



### THE THIRD SECTION.

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

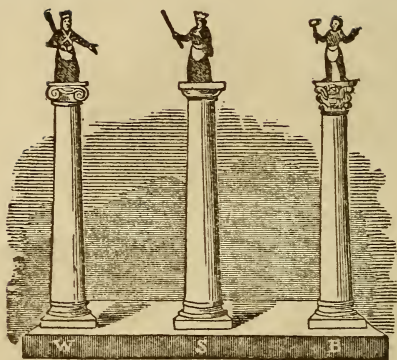
In this branch of the lecture, many particulars relative to King Solomon's Temple are considered.

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 labor; and from the sacred history it appears that there was neither the sound of the hammer, nor ax, nor any tool of iron, heard in the house, while it was building.

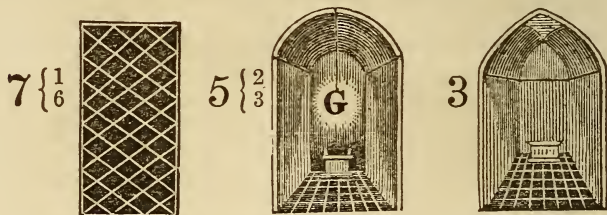
<sup>1</sup>This prayer is an adaptation from the xivth chapter of Job.







This famous fabric was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters; 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 burdens. 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.<sup>1</sup>



<sup>1</sup> For ample particulars relative to this Sacred Edifice, see the *Universal Masonic Library*, volumes xi., xii., and others.



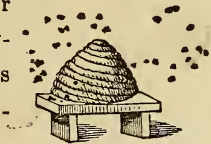
## THE POT OF INCENSE

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 in 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.

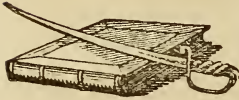


When we take a survey of nature, we view man, in his infancy, more helpless and indigent than the brutal creation: he lies languishing for days, months and years, totally incapable of providing sustenance for himself, of guarding against the wild beasts of the field, or sheltering himself from the inclemencies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

THE BOOK OF CONSTITUTIONS, GUARDED BY THE TYLER'S  
SWORD,



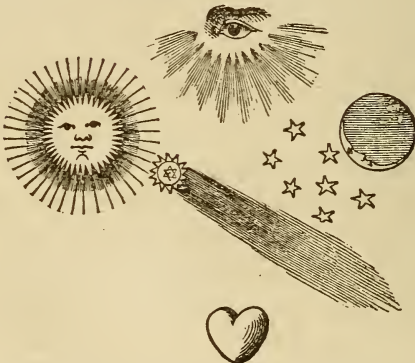
Reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the enemies of Masonry, ever bearing in remembrance those truly Masonic virtues, *silence* and *circumspection*.

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 revolu-

tions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

THE ANCHOR AND ARK

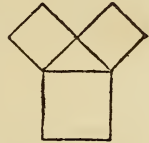
Are emblems of a well-grounded *hope*, and a well-spent life. They are emblematical of that divine *ark* which safely wafts us over this tem-



pestuous sea of troubles, and that *anchor* which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

THE FORTY-SEVENTH PROBLEM OF EUCLID<sup>1</sup>

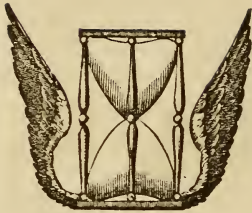
Was an invention of our ancient friend and Brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of a



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.

<sup>1</sup> [THEOREM.]—In any right-angled triangle, the square which is described upon the side subtending the right angle, is equal to the squares described upon the sides which contain the right angle.—*Euclia*, *lib* 1, *Prop.* 47.

## 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 can not, 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 honors 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 SCYTHER,



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 vigor 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.

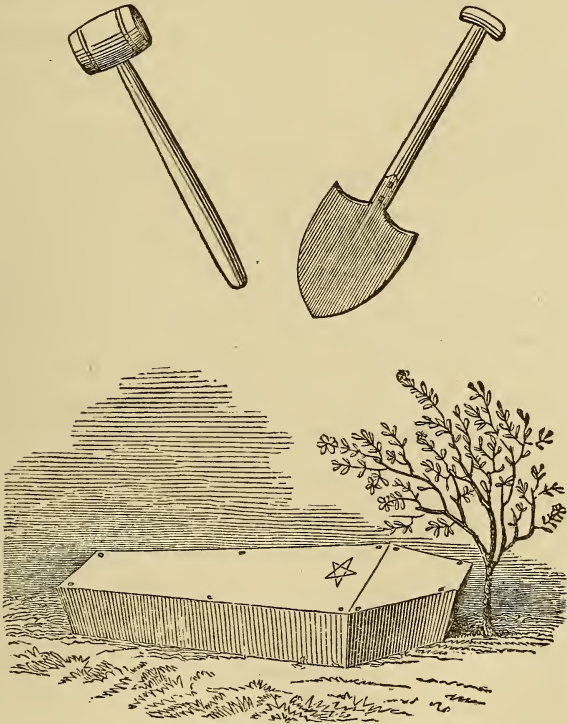
## THE THREE STEPS,



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 neighbors, and ourselves ; that so in age, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

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## CHARGE AT INITIATION INTO THE THIRD DEGREE.

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 favor and esteem.

You are now bound by duty, honor 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 province 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 behavior, afford the best example for the conduct of others less informed. The ancient landmarks of the Order, intrusted 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, honor 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 honor which we have conferred, and merit the confidence that we have reposed.



THE  
CAPITULAR DEGREES:

CONSISTING OF

THE MARK MASTER, THE MOST EXCELLENT MASTER,  
AND THE ROYAL ARCH,

COMPOSING

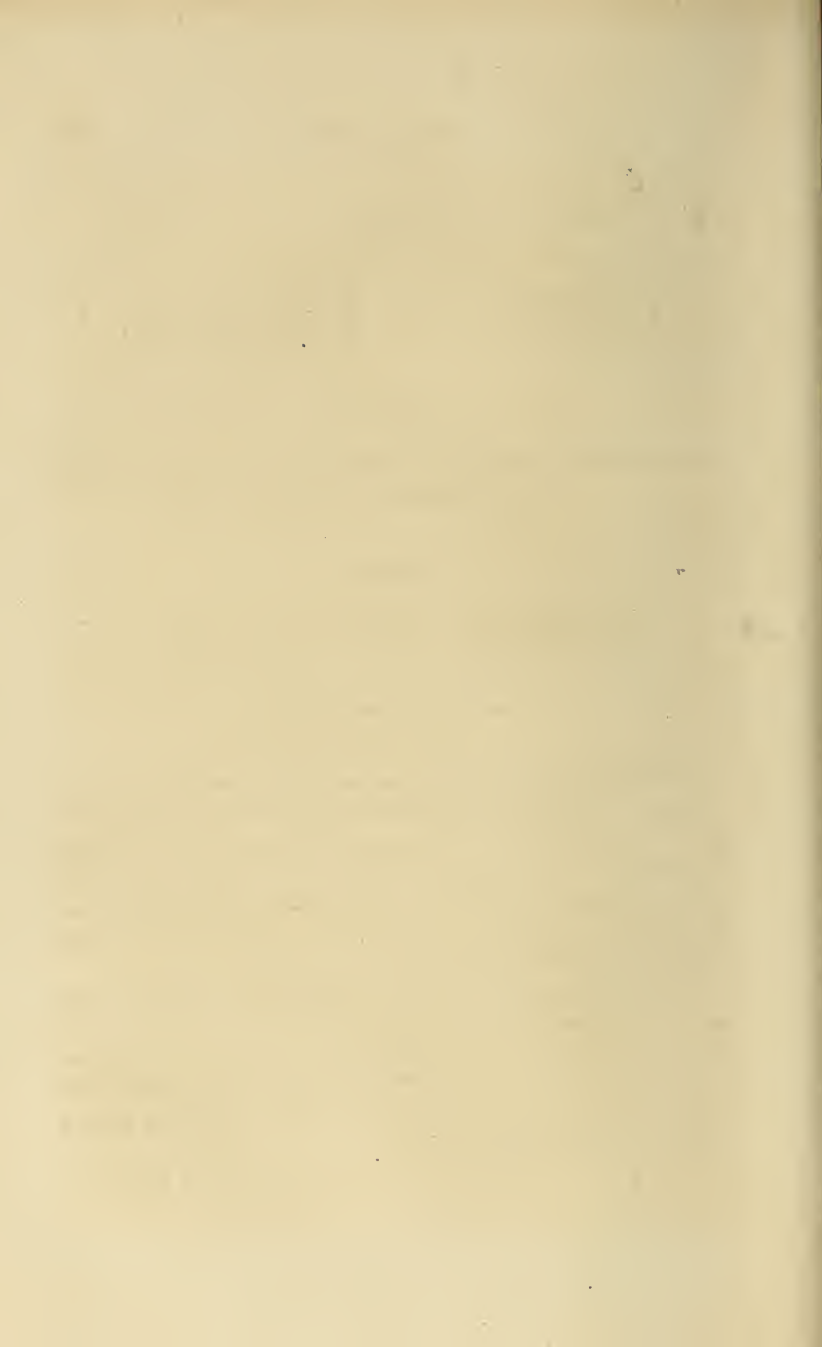
THE SECOND ORDER IN MASONRY,

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THE CAPITULAR DEGREES are conferred in a Body styled a *Chapter*. The ballot is taken in the last or Royal Arch Degree: the same rules of balloting are observed as in a Lodge. All discipline exercised by a Blue Lodge, such as suspension and expulsion, is indorsed by the Chapter without question; in addition to which it has a discipline of its own for offenses peculiar to its own regulations.

Not less than nine can open, work, or close a Chapter, and this is independent of the Tyler.

The whole system of Capitular Masonry as practiced in the United States, was organized in the latter part of the 18th century, and owes the greater part of its intellectual beauty and arrangement to Mr. Webb.



# MARK MASTER.

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## CHAPTER X.

### REMARKS ON THE FOURTH, OR MARK MASTER'S DEGREE.

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 AT OPENING 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 lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God.

“Wherefore, also it is contained in the Scriptures, Behold, I lay in Zion, for a foundation, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste to pass it over. Unto you, therefore, which be-

lieve, it is an honor ; and even to them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

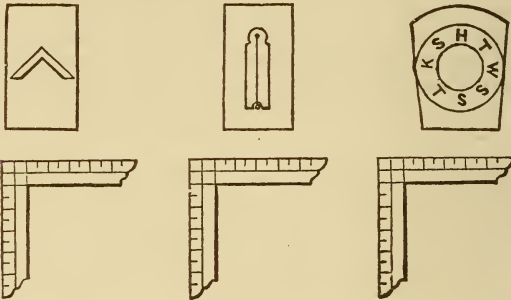
“ Brethren, this is the will of God, that with well-doing ye put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men, love the brotherhood, fear God.”—2 *Pet.* ii : 1 to 17.<sup>1</sup>

#### 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 were observed by the Craftsmen on Mount Libanus, and in the plains and quarries of Zeredatha, and it ends with a beautiful display of the manner in which one of the principal events originated, which characterizes this degree.



<sup>1</sup>The regular officers of a Mark Master's Lodge are, 1. Right Worshipful Master; 2. Worshipful Senior Warden; 3. Worshipful Junior Warden; 4. Master Overseer; 5. Senior Overseer; 6. Junior Overseer; 7. Senior Deacon; 8. Junior Deacon.

Although the antiquity of this degree can not be demonstrated, and its origin is obscure, yet, for beauty of ceremonial, impressiveness of principles, and the readiness with which the degree is made available in practice between Brother and Brother, there is no other which excels it.

## 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.

The progress made in architecture, particularly in the reign of Solomon, is remarked; the numbers of artists employed in the building the Temple of Jerusalem, and the privileges they enjoyed, are specified; the mode of rewarding merit, and of punishing the guilty, are pointed out; and the marks of distinction which were conferred on our ancient brethren, as the rewards of excellence, are named.

In the course of the lecture, the following texts of Scripture are introduced and explained, viz:

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 him that receiveth it.—*Rev.* ii: 17.

And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem.—*2 Chron.* ii: 16.

The stone which the builders refused, is become the head stone of the corner.—*Psalms* cxviii: 22.

Did ye never read in the Scriptures, The stone which the builders rejected, is become the head of the corner?—*Matt.* xxi: 42.

And have ye not read this Scripture, The stone which the builders rejected, is become the head of the corner?—*Mark* xii: 10.

What is this, then, that is written, The stone which the builders rejected, is become the head of the corner?—*Luke* xx: 17.

This is the stone which was set at naught of you builders, which is become the head of the corner.—*Acts* iv: 11.

He that hath *an ear* to hear, let him hear.—*Rev.* iii: 11.

Then he brought me back the way of the gate of the outward sanctuary, which looketh toward the East, and it was shut. Then said the Lord unto me, This 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. 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. 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.—*Ezekiel* xliv: 1-3, 5.

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 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.”



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 honorable degree of Masonry. Permit me to impress it upon your mind, that your assiduity should ever be commensurate with your duties, which become more and more extensive as you advance in Masonry.

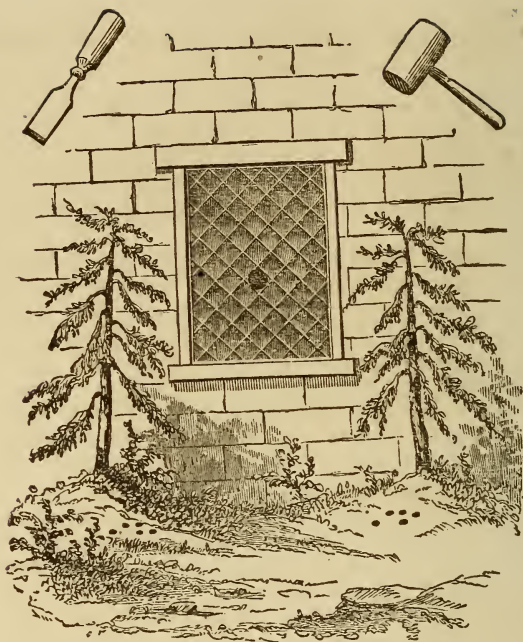
The situation to which you are now promoted will draw upon you not only the scrutinizing eyes of the world at large, but those also of your brethren, on whom this degree of Masonry has not been conferred; all will be justified in expecting your conduct and behavior to be such as may with safety be imitated.

In the honorable character of Mark Master, it is more particularly your duty to endeavor 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 misfortune assail you, should friends forsake you, should envy traduce your good name, and malice persecute you; yet may you have confidence, that among Mark Masters, you will find friends who will administer relief to your distresses, and comfort 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.*

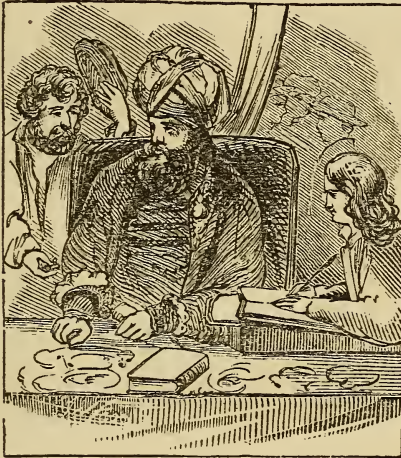
Previous to closing the Lodge, the following Parable is recited:

“For the kingdom of Heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers 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. 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 my 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 laborers, 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 had received it, they murmured against the good man of the house, saying, 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 not



thou 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.”—*Matt. xx: 1-16.*

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.

## MARK MASTERS' ODE.

ADAPTED AND ARRANGED BY BRO. JAS. B. TAYLOR.

PIANOFORTE

or

MELODEON.

1. Mark Masters all appear, Before the Chief O'erseer,  
2. You who have pass'd the square, For your re-ward prepare,

In con-cert move; Let him your work in-spect, For the Chief  
Join heart and hand; Each with his mark in view, March with the

Ar-chi-tect, If there be no de-lect, He will approve.  
just and true, Wa-ges to you are due, At your command.

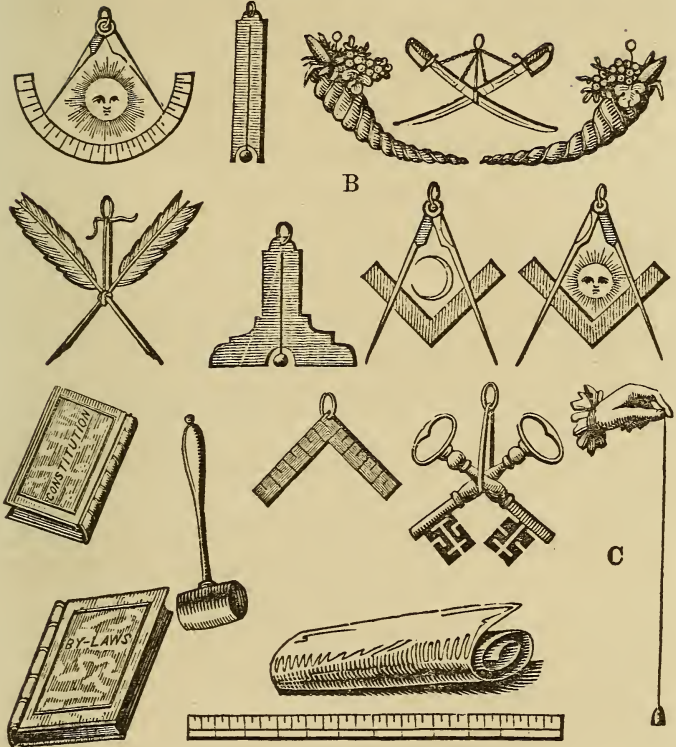
3 Hiram, the widow's son,  
Sent unto Solomon  
Our great key-stone;  
On it appears the name  
Which raises high the fame  
Of all to whom the same  
Is truly known.

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

—CEREMONIES.—

5 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.

# PAST MASTER.



## CHAPTER XI.

OBSERVATIONS ON THE DEGREE OF PRESENT OR PAST MASTER.

THIS degree should be carefully studied, and well understood, by every Master of a Lodge. It treats of the govern-



ment of our society, and the disposition of our rulers; and illustrates their requisite qualifications. It includes the ceremony of opening and closing Lodges in 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.<sup>1</sup>

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REMARKS ON THE FIFTH LECTURE.

THE FIRST SECTION.

OF THE MANNER OF CONSTITUTING A LODGE OF MASTER MASONS.

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.<sup>2</sup>

This petition, being signed by at least seven regular Masons, and recommended by a Lodge, or Lodges, adjacent to the place where the new Lodge is to be holden, is delivered to the Grand Secretary, who lays it before the Grand Lodge.

If the petition meets the approbation of the Grand Lodge, they generally order a dispensation to be issued, which is signed by the Grand, or Deputy Grand Master,<sup>3</sup> and authorizes

<sup>1</sup> In Masonic strictness this degree should be given to none, save those who are regularly elected to govern a Symbolical Lodge. The deviation from this rule, in favor of Royal Arch Masonry, has not been to the credit of the degree, nor to the advantage of the Craft.

No person should be allowed to take the degree of Past Master, at least until he has made himself thoroughly proficient in the three degrees of Symbolical Masonry, is able to open and close the Lodges, confer the degrees with dramatic effectiveness, and give the lectures of each from memory.

The regular officers of a Past Masters' Lodge correspond exactly with a Lodge of Master Masons. The titles are, *Right Worshipful Master, Worshipful Senior, and Worshipful Junior Warden.*

<sup>2</sup> For *Form of Petition* and *Dispensation*, see *Appendix.*

<sup>3</sup> That is, according to the particular usage of the Grand Lodge having jurisdiction.



the petitioners to assemble as a *legal* Lodge for a certain specified term of time.<sup>1</sup>

In some jurisdictions, the Grand and Deputy Grand Masters, respectively, are invested with authority to grant dispensations, at pleasure, during the recess of the Grand Lodge; in others, they are never issued without the special direction of the Grand Lodge.

Lodges working under dispensations are considered merely as agents of the Grand Lodge; their presiding officers are not entitled to the rank of Past Masters; their officers are not privileged with a vote or voice in the Grand Lodge; they can not change their officers without the special approbation and appointment of the Grand Lodge; and in case of the cessation of such Lodges, their funds, jewels, and other property accumulated by initiations into the several degrees, become the property of the Grand Lodge, and must be delivered over to the Grand Treasurer.

When Lodges, that are at first instituted by dispensation, have passed a proper term of probation, they make application to the Grand Lodge for a charter of constitution.<sup>2</sup> If this be obtained, they are then confirmed in the possession of their property, and possess all the rights and privileges of regularly constituted Lodges, as long as they conform to the constitutions of Masonry.<sup>3</sup>

After a charter is granted by the Grand Lodge, the Grand Master appoints a day and hour for constituting and consecrating the new Lodge, and for installing its Master, Wardens, and other officers.

If the Grand Master, in person, attends the ceremony, the Lodge is said to be constituted in *ample form*; if the Deputy Grand Master only, it is said to be constituted in *due form*; but if the power of performing the ceremony is vested in a Subordinate Lodge, it is said to be constituted in *form*.

When Charters of Constitution are granted for places where the distance is so great as to render it inconvenient for the Grand officers to attend, the Grand Master, or his Deputy,

<sup>1</sup> The usage is, that all Dispensations terminate on the first day of the subsequent Grand Annual Communication of the Grand Lodge.

<sup>2</sup> For *Form of Charter, or Warrant*, see *Appendix*.

<sup>3</sup> The forfeiture or resignation of a Charter, however, works a total forfeiture of all property, real or personal, which was in its possession at the period of its demise.

issues a written instrument under his hand and private seal, to some worthy Present or Past Master, with full power to congregate, constitute and install the petitioners.<sup>1</sup>

#### CEREMONY OF CONSTITUTION AND CONSECRATION.

On the day and hour appointed, the Grand Master and his officers meet in a convenient room, near to that in which the Lodge to be constituted is assembled, and open the Grand Lodge in the three degrees of Masonry.

The officers of the new Lodge are to be examined by the Deputy Grand Master, after which they return to their Lodge.

The new Lodge then sends a messenger to the Grand Master with the following message, viz :

“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 letter of dispensation, bearing date the .. day of ....., in the year....., authorizing them to form and open a Lodge of Free and Accepted Masons, in the town of.....; that since that period they have regularly assembled, and conducted the business of Masonry according to the best of their abilities; that their proceedings having received the approbation of the M. W. Grand Lodge, they have obtained a charter of constitution, and are 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 the procession to their hall. When the Grand Master enters, the grand honors<sup>2</sup> are given by the new Lodge; the officers of which resign their seats to the Grand Officers, and take their several stations on the left.

<sup>1</sup> For *Form of Dispensation* to install officers, see *Appendix*.

<sup>2</sup> These are the *private* Grand Honors, which can not be described here.

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 Chair of Solomon. He is then bound to the faithful performance of his trust, and invested with the characteristics of the Chair.<sup>1</sup>

Upon due notice, the Grand Marshal reconducts 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 appropriate 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.  
Royal Arch Masons.  
Knights Templar.  
Masters of Lodges.

*The New Lodge.*

Tyler, with a Drawn Sword.  
Stewards, with White Rods.  
Entered Apprentices.  
Fellow Crafts.  
Master Masons.  
Deacons.

<sup>1</sup>The usage has heretofore been to throw around this a ceremony of marked dramatic effect. At the Triennial Convention of the General Grand Royal Arch Chapter, 1856, it was *recommended* that the drama be omitted; but the advice has not been generally accepted, and the usage, in most jurisdictions, is continued as before.

Secretary and Treasurer.  
 Two Brethren, carrying the Lodge.<sup>1</sup>  
 Junior and Senior Wardens.  
 The Holy Writings, carried by the Oldest  
 Member, not in Office.  
 The Master.  
 Music.

*The Grand Lodge.*

Grand Tyler, with a Drawn Sword.  
 Grand Stewards, with White Rods.  
 A Brother, carrying a Golden Vessel of Corn.<sup>2</sup>  
 Two Brethren, carrying Silver Vessels, one of  
 Wine, the other of Oil.  
 Grand Secretaries.  
 Grand Treasurers.  
 A Burning Taper, borne by a Past Master.  
 A Past Master, bearing the Holy Writings.  
 Square and Compass, supported by two Stewards, with Rods.  
 Two Burning Tapers, borne by the 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 Sword Bearer, with a Drawn Sword.  
 Two Stewards, with White Rods.

The whole 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 Bible, square and compass, and book of constitutions,

<sup>1</sup> Flooring.—*Webb.*

<sup>2</sup> Wheat.—*Webb.*

are placed upon a table, in front of the Grand Master; the *lodge* is placed in the center, upon the platform, covered with white satin or linen, and encompassed by the three tapers and the vessels of corn, wine, and oil.

A piece of music is performed, and the public services commence with prayer. An oration, or sermon, upon the design and principles of the institution, is then delivered by the Grand Chaplain, or some one appointed for that purpose, which is succeeded by a piece of music.

The Grand Marshal then directs the officers and members of the new Lodge to form 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 *regular 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 the broad aisle, 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. All devoutly kneeling, the first clause of the consecration prayer is rehearsed, as follows, viz.:

"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 honor 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 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 by the Brethren.*.]—“As it was in the beginning, is now, and ever shall be! Amen, so mote it be! Amen!”

Then succeeds solemn music, while the Lodge is covered. The Grand Chaplain then DEDICATES the Lodge, in the following terms:

“To the memory of HOLY SAINT JOHN, we dedicate this Lodge. May every Brother revere his character and imitate his virtues.

“Glory be to God on high!”

[*Response.*.]—“As it was in the beginning, is now, and ever shall be, world without end. Amen! so mote it be! Amen!”

A piece of music is then performed, while 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. They then take their places, and stand as they were.

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

“In the name of the Most Worshipful Grand Lodge, I now constitute and form you, my good 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 charges of our ancient and honor-

able fraternity; and may the Supreme Architect of the Universe prosper, direct and counsel you in all your doings."

[*Response by all the Brethren.*]"—"So mote it be!"

The ceremony of installation then succeeds.<sup>1</sup>

## THE SECOND SECTION.

### CEREMONY OF INSTALLATION.

The Grand Master<sup>2</sup> asks his Deputy, "Whether he has examined the Master nominated in the Warrant, and finds him well skilled in the noble science and the royal art." The Deputy, answering in the affirmative,<sup>3</sup> by the Grand Master's order, takes the candidate from among his fellows, and presents him at the pedestal, saying, "Most Worshipful Grand Master, I present my worthy Brother, A. B., to be installed Master of this new Lodge. I find him to be of good morals, and of great skill, true and trusty; and as he is a lover of the whole fraternity, wheresoever dispersed over the face of the earth, I doubt not that he will discharge his duty with fidelity."

The Grand Master then addresses him:

"BROTHER:—Previous to your investiture, it is necessary that you should signify your assent to those ancient charges and regulations which point out the duty of a Master of a Lodge."

The Grand Master then reads, or orders to be read, a sum-

<sup>1</sup> The *Installation Covenant* should be taken by every officer, whether elected or appointed. This is, of course, taken in the Lodge, open in either degree; but the installation itself may be, and often is, performed in public.

No person can be legally installed Master of a Lodge until he has received the degree (or order) of Past Master. In Virginia, by modern usage, even a Warden elect must have this degree before he can be installed.

<sup>2</sup> In this, and other similar instances, where the Grand Master is specified in acting, may be understood *any Master* who performs the ceremony.—*Webb.*

<sup>3</sup> A private examination is understood to precede the installation of every officer.—*Webb.*

mary of the ancient charges to the Master elect, as follows, viz:

1. You agree to be a good man and true, and strictly to obey the moral law.

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

3. You promise not to be concerned in plots and conspiracies against government, but patiently to submit to the decisions of the supreme legislature.

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

5. 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 when convened, in every case consistent with the constitutions of the Order.

6. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

7. You agree to be cautious in carriage and behavior, courteous to your brethren, and faithful to your Lodge.

8. You promise to respect genuine brethren, and to discountenance impostors, and all dissenters from the original plan of Masonry.

9. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art.

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

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

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

13. You admit that no new Lodge shall be formed without permission of the Grand Lodge; and that no countenance be

given to any irregular Lodge or to any person clandestinely initiated therein, being contrary to the Ancient charges of the Order.

14. You admit that no person can be regularly made a Mason in, or admitted a member of, any regular Lodge, without previous notice, and due inquiry into his character.

15. You agree that no visitors shall be received into your Lodge without due examination, and producing proper vouchers of their having been initiated into a regular Lodge.<sup>1</sup>

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 cordial submission as before, the Grand Master thus addresses him :

"Brother A B, in consequence of your cheerful 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."

The new Master is then regularly invested with the insignia of his office, and the furniture and implements of his Lodge.

The various implements of the profession are emblematical of our conduct in life, and upon this occasion carefully enumerated.

"The *Holy Writings*, that great light in Masonry, will guide you to all truth; it will direct your paths to the temple of happiness, and point out to you the whole duty of man.

"The *Square* teaches to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue.

"The *Compass* teaches to limit our desires in every station, that, rising to eminence by merit, we may live respected, and die regretted.

"The *Rule* directs that we should punctually observe our

<sup>1</sup> We omit the ancient document inserted in a former edition.

duty; press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions, have *eternity* in view.

“The *Line* teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to *immortality*.

“The *Book of Constitutions* you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

“Lastly, you receive in charge the *By-Laws* of your Lodge, which you are to see carefully and punctually executed.”

The jewels of the officers of the new Lodge being then returned to the Master, he delivers them, respectively, to the several officers of the Grand Lodge, according to their rank.

The subordinate officers of the new Lodge are then invested with their jewels, by the Grand Officers of corresponding rank; and are by them, severally in turn, conducted to the Grand Master, who delivers each of them a short charge, as follows, viz.:

#### THE SENIOR WARDEN.

“Brother C D, you are appointed Senior Warden of this new Lodge, and are now invested with the ensign of your office.<sup>1</sup>

“The *Level* demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are Brethren; for he who is placed on the lowest spoke of fortune’s wheel, may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinctions, but that of goodness, shall cease; and death, the grand leveler of human greatness, reduce us to the same state.

<sup>1</sup> The introduction of the word “appointed” here—which in practice is usually rendered “elected” may be traced to two circumstances. 1. In the first organization of the Lodge, the officers are usually *appointed* by the Grand Lodge; and 2d. In former times, the Wardens were *appointed* by the Master.



• Your regular attendance on our stated meetings is essentially necessary; in the absence of the master you are to govern this Lodge: in his presence you are to assist him in the government of it. I firmly rely on your knowledge of Masonry, and attachment to the Lodge, for the faithful discharge of the duties of this important trust—*Look well to the West!*"

#### THE JUNIOR WARDEN.

"Brother E F, you are appointed Junior Warden of this new Lodge; and are now invested with the badge of your office.

"The *Plumb* admonishes us to walk uprightly in our several stations, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty.

"To you, with such assistance as may be necessary, is intrusted the examination of visitors, and the reception of candidates.<sup>1</sup>

"To you is also committed the superintendence of the Craft during the hours of refreshment.<sup>2</sup>

"It is, therefore, indispensably necessary that you should not only be temperate and discreet, in the indulgence of your own inclinations, but carefully observe that none of the Craft be suffered to convert the purposes of refreshment into intemperance and excess.

"Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute the duty which you owe to your present appointment—*Look well to the South!*"

#### THE TREASURER.

"Brother G H, you are appointed Treasurer of this new Lodge. It is your duty to receive all moneys from the hands of the Secretary, keep just and regular accounts of the same,

<sup>1</sup>This is not now the general usage in the American Lodges; for the former, a special committee is usually appointed; for the latter, the stewards are designated, or, in their absence, a special committee.

<sup>2</sup>This sentence expresses the prime duty, care and responsibility of the Junior Warden, "to take charge of the brethren while at refreshment," *i. e.*, between the meetings of the Lodge.



and pay them out at the Worshipful Master's will and pleasure, with the consent of the Lodge. I trust your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office."

#### THE SECRETARY.

"Brother I K, you are appointed Secretary of this new Lodge. It is your duty to observe the Worshipful Master's will and pleasure, to record the proceedings of the Lodge, to receive all moneys, and pay them into the hands of the Treasurer.

"Your good inclination to Masonry and this Lodge, I hope, will induce you to discharge your office with fidelity, and, by so doing, you will merit the esteem and applause of your Brethren."

#### THE SENIOR AND JUNIOR DEACONS.

"Brothers L M and N O, you are appointed Deacons of this new Lodge. It is your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge; such as the reception of candidates into the different degrees of Masonry, the introduction and accommodation of visitors, and in the immediate practice of our rites. These columns, as badges of your office, I intrust to your care, not doubting your vigilance and attention."<sup>1</sup>

#### THE STEWARDS.

"Brothers P Q and R S, you are appointed Stewards of this new Lodge. The duties of your office are, to assist in the collection of dues and subscriptions, or keep an account of the Lodge expenses, to see that the tables are properly furnished at refreshment, and that every Brother is suitably provided for; and generally to assist the Deacons and other officers in performing their respective duties. Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge."

<sup>1</sup>The *badge* or *jewel* of the Deacons' offices is, by common usage, changed, as may be seen in the cut. But in many Lodges, other emblems are worn; such as the Winged Mercury, the Triangles, the Stone-Cutters' Hammer, etc. There is little uniformity in this respect.

## THE TYLER

Is then appointed, and receives the instrument of his office, with a short charge on the occasion.

The Grand Master then addresses the officers and members of the new Lodge as follows :

## CHARGE UPON THE INSTALLATION OF THE OFFICERS OF A LODGE.

“WORSHIPFUL MASTER:—The Grand Lodge having committed to your care the superintendence and government of the Brethren who are to compose this new Lodge, you can not be insensible of the obligations which devolve on you, as their head ; nor of your responsibility for the faithful discharge of the important duties annexed to your appointment.

“The honor, reputation, and usefulness of your Lodge will materially depend on the skill and assiduity with which you manage its concerns ; while the happiness of its members will be generally promoted, in proportion to the zeal and ability with which you propagate the genuine principles of our institution.

“For a pattern of imitation, consider the great luminary of nature, which, rising in the *East*, regularly diffuses light and luster to all within its circle. In like manner it is your province to spread and communicate light and instruction to the Brethren of your Lodge. Forcibly impress upon them the dignity and high importance of *Masonry* ; and seriously admonish them never to disgrace it. Charge them to practice *out* of the Lodge those duties which they have been taught *in* it ; and by amiable, discreet and virtuous conduct, to convince mankind of the goodness of the institution ; so that, when any one is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows ; to whom distress may prefer its suit, whose hand is guided by justice, and his heart expanded by benevolence. In short, by a diligent observance of the *By-Laws* of your Lodge, the *Constitutions* of *Masonry*, and, above all, the *Holy Scriptures*, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a *crown of rejoicing*, which shall continue when time shall be no more.”

“BROTHER SENIOR AND JUNIOR WARDENS:—You are too well acquainted with the principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to mention, that what you have seen praiseworthy in others, you should carefully imitate; and what in them may have appeared defective, you should in yourselves amend. You should be examples of good order and regularity; for it is only by a due regard to the laws in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master you will succeed to higher duties; your acquirements must, therefore, be such as that the Craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your Brethren, and the testimony of a good conscience.”

“BRETHREN OF ——— LODGE:—Such is the nature of our constitution, that as some must, of necessity, rule and teach, so others must, of course, learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern your Lodge, are sufficiently conversant with the rules of propriety, and the laws of the institution, to avoid exceeding the powers with which they are intrusted; and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim—to please each other, and unite in the grand design of being happy and communicating happiness.

“Finally, my Brethren, as this association has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight, which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and as Masons. Within your peaceful walls, may your children’s children celebrate, with joy and gratitude, the transactions of this auspicious solemnity; and may *the tenets of our profession* be transmitted through your Lodge, pure and unimpaired, from generation to generation.”

The Grand Marshal then proclaims the new Lodge, in the following manner, viz:

“In the name of the Most Worshipful Grand Lodge of the State of \_\_\_\_\_, I proclaim this new Lodge, by the name of \_\_\_\_\_ Lodge, duly constituted.”

This proclamation is made thrice, and each time followed with a flourish of drums or trumpets.

The Grand Chaplain then makes the concluding prayer, which ends the public ceremonies.

The grand procession is then formed in the same order as before, and returns to the hall.

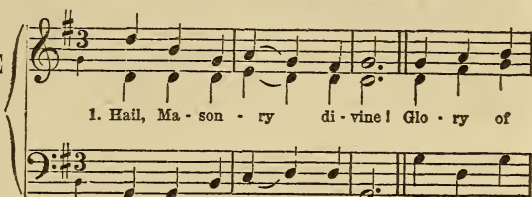
The Grand Master, Deputy Grand Master, and Grand Wardens, being seated, all but Master Masons are caused to retire, and the procession continues round the hall, which upon passing the several Grand officers, pays them due homage, by the usual congratulations and honors, in the different degrees, commencing with the lowest. During the procession (which passes three times round the Lodge) the following song is sung, which concludes the ceremony of installation:

## INSTALLATION ODE.

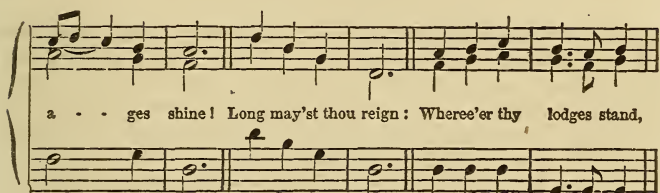
AIR.—ITALIAN HYMN.

Adapted and arranged by BRO. JAS. B. TAYLOR.

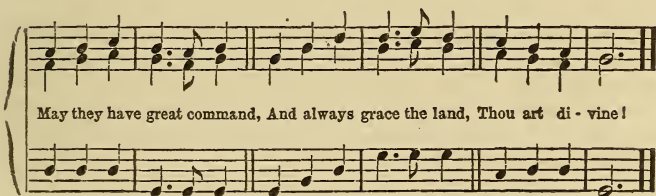
PIANOFORTE  
or  
MELODEON.



1. Hail, Ma - son - ry di - vine! Glo - ry of



a - - ges shine! Long may'st thou reign: Where'er thy lodges stand,



May they have great command, And always grace the land, Thou art di - vine!

2 Great fabrics still arise,  
And grace the azure skies;  
Great are thy schemes;  
Thy noble orders are  
Matchless, beyond compare;  
No art with thee can share.  
Thou art divine!

3 Hiram, the architect,  
Did all the Craft direct  
How they should build.  
Solomon, Israel's king,  
Did mighty blessings bring,  
Which gave us cause to sing,  
Hail, royal art!

The Lodge is then closed with the usual solemnities in the different degrees, by the Grand Master and his officers.

This is the usual ceremony observed by regular Masons at the constitution of a new Lodge, which the Grand Master may abridge or extend at pleasure; but the material points are on no account to be omitted. The same ceremony and charges attend every succeeding installation of new officers.<sup>1</sup>

### THE THIRD SECTION.

#### CEREMONY OBSERVED AT LAYING THE FOUNDATION STONE OF PUBLIC STRUCTURES.

This ceremony is conducted by the Grand Master and his officers, assisted by the members of the Grand Lodge, and such officers and members of private Lodges, as can conveniently attend. The chief magistrate, and other civil officers of the place where the building is to be erected, also generally attend on the occasion.

At the time appointed, the Grand Lodge is convened in some suitable place, approved by the Grand Master. A band of martial music is provided, and the brethren appear in the insignia of the Order, and with white gloves and Aprons.

The Lodge is opened by the Grand Master, and the rules for regulating the procession to and from the place where the ceremony is to be performed, are read by the Grand Secretary. The necessary cautions are then given from the Chair, and the Lodge is adjourned; after which the procession sets out in the following order:

#### PROCESSION AT LAYING CORNER STONES.

Two Tylers, with Drawn Swords.  
 Tyler of the oldest Lodge with Sword.  
 Two Stewards of the oldest Lodge.  
 Entered Apprentices.  
 Fellow Crafts.  
 Master Masons.  
 Stewards.  
 Junior Deacons.  
 Senior Deacons.

<sup>1</sup> Officers re-elected to office without an intermission of time, need not be re-installed.



Marshal.

- Secretaries.  
 Treasurers.  
 Past Wardens.  
 Junior Wardens.  
 Senior Wardens.  
 Past Masters.  
 Royal Arch Masons.  
 Knights Templar.  
 Masters.  
 Music.
- Grand Tyler, with a Drawn Sword.  
 Grand Stewards, with White Rods.  
 A Brother with a Golden Vessel containing Corn.  
 Two Brethren, with Silver Vessels, one containing  
 Wine, and the other Oil.  
 Principal Architect, with Square, Level and Plumb.  
 Grand Secretary and Treasurer.  
 Bible, Square and Compass, carried by a Master of a Lodge,  
 supported by two Stewards.  
 Grand Chaplain.  
 The Five Orders.  
 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 Large Light, borne by a Master of a Lodge.  
 Deputy Grand Master.  
 Master of the oldest Lodge, bearing the Book of Constitutions, on  
 a Velvet Cushion.  
 Grand Deacons, with Black Rods, on a line seven feet apart.  
 GRAND MASTER.  
 Grand Sword Bearer, with a Drawn Sword.  
 Two Stewards, with White Rods.

A triumphal arch is usually erected at the place where the ceremony is to be performed.

The procession passes through the arch, and the brethren repairing to their stands, the Grand Master and his officers take their places on a temporary platform, covered with carpet. An ode on Masonry is sung. The Grand Master commands silence, and the necessary preparations are made for laying the stone, on which is engraved the year of Masonry, the name and titles of the Grand Master, etc., etc.

The stone is raised up, by means of an engine erected for that purpose, and the Grand Chaplain or orator repeats a short prayer. The Grand Treasurer then, by the Grand

Master's command, places under the stone various sorts of coin and medals of the present age. Solemn music is introduced, and the stone let down into its place. The principal Architect then presents the working tools to the Grand Master, who applies the *plumb*, *square* and *level* to the stone, in their proper positions, and pronounces it to be "WELL FORMED, TRUE AND TRUSTY."

The golden and silver vessels are next brought to the table, and delivered, the former to the Deputy Grand Master, and the latter to the Grand 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 completion 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 *public* honors of Masonry are given.

The Grand Master then delivers over to the Architect the various implements of architecture, intrusting him with the superintendence and direction of the work; after which he re-ascends the platform, and an oration suitable to the occasion is delivered. A voluntary collection is made for the workmen, and the sum collected is placed upon the stone by the Grand Treasurer. A song in honor of Masonry concludes the ceremony, after which the procession returns to the place whence it set out, and the Lodge is closed.

## THE FOURTH SECTION.

CEREMONY OBSERVED AT THE DEDICATION OF MASONS' HALLS.<sup>1</sup>

On the day appointed for the celebration of the ceremony of dedication, the Grand Master and his officers, accompanied by the members of the Grand Lodge, meet in a convenient room near the place where the ceremony is to be performed, and the Grand Lodge is opened in ample form in the first three degrees of Masonry.<sup>2</sup>

The Master of the Lodge to which the hall to be dedicated belongs, being present, rises, and addresses the Grand Master, as follows:

“MOST WORSHIPFUL:—The brethren of —— Lodge, being animated with a desire of promoting the honor and interest of the Craft, have, at great pains and expense, erected a Masonic hall, for their convenience and accommodation. They are now desirous that the same should be examined by the M. W. Grand Lodge; and if it should meet their approbation, that it should be solemnly dedicated to Masonic purposes, agreeably to ancient form.”

The Grand Master then directs the Grand Secretary to read the order of procession, which is delivered over to the Grand Marshal; and a general charge respecting propriety of behavior, is given by the Deputy Grand Master.

A grand procession is then formed in the order laid down in the first section. The whole moves forward to the hall which is to be dedicated, and upon the arrival of the front of the procession 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 music continues while the procession marches three times round the hall.

The Lodge is then placed in the center; and the Grand Master having taken the chair, under a canopy of state, the Grand officers, and the Masters and Wardens of the Lodges repair to the places previously prepared for their reception:

<sup>1</sup> See *Preston's Illustrations*, (U. M. L., vol. 3), for a detailed account of the dedication of a Masonic Hall, in England.

<sup>2</sup> Commencing with the *lowest*.

the three lights, and the gold and silver pitchers, with corn, wine and oil, are placed round the Lodge, at the head of which stands the pedestal, with the Bible open, and the Square and Compass laid thereon, with the Constitution-roll, on a crimson velvet cushion.<sup>1</sup> Matters being thus disposed, an anthem is sung, and an exordium on Masonry given: after which, the Architect addresses the Grand Master, as follows:

“MOST WORSHIPFUL:—Having been intrusted with the superintendence and management of the workmen employed in the construction of this edifice; and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care when the foundation of this fabric was laid; humbly hoping, that the exertions which have been made on this occasion, will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.”

To which the Grand Master makes the following reply

“BROTHER ARCHITECT:—The skill and fidelity displayed in the execution of the trust reposed in you, at the commencement of this undertaking, have secured the entire approbation of the Grand Lodge; and they sincerely pray, that this edifice may continue a lasting monument of the taste, spirit, and liberality of its founders.”

An ode in honor of Masonry is sung, accompanied with instrumental music.

The Deputy Grand Master then rises and says:

“MOST WORSHIPFUL:—The hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the fraternity that it should be now dedicated, according to ancient form and usage.”

Whereupon the Grand Master requests all to retire but such as are Master Masons. A procession is then formed in the following order, viz.:

<sup>1</sup>For an appropriate Anthem, see *Appendix*.

Grand Sword Bearer.

A Past Master, with a Light.

A Past Master, with Bible, Square, and Compass, on a Velvet Cushion.

Two Past Masters, each with a Light.

Grand Secretary and Treasurer, with Emblems.

Grand Junior Warden, with Pitcher of Corn.

Grand Senior Warden, with Pitcher of Wine.

Deputy Grand Master, with Pitcher of Oil.

Grand Master.

Two Stewards with Rods.

All the other brethren keep their places, and assist in performing an ode, which continues during the procession, excepting only at the intervals of dedication. The Lodge is uncovered, and the first procession being made round it, the Junior Grand Warden presents the pitcher of corn to the Grand Master, who pours it out upon the Lodge, at the same time pronouncing, "In the name of the great Jehovah, to whom be all honor and glory, I do solemnly dedicate this hall to MASONRY." *The grand honors are given.*<sup>1</sup>

The second procession is then made round the Lodge, and the Grand Senior Warden presents the pitcher of wine to the Grand Master, who sprinkles it upon the Lodge, at the same time saying, "In the name of the holy Saint John, I do solemnly dedicate this hall to VIRTUE." *The grand honors are twice repeated.*

The third procession is then made round the Lodge, and the Deputy Grand Master presents the pitcher of oil to the Grand Master, who sprinkles it upon the Lodge, saying, "In the name of the whole Fraternity, I do solemnly dedicate this hall to UNIVERSAL BENEVOLENCE." *The grand honors are thrice repeated.*

A solemn invocation is made to Heaven, by the Grand Chaplain, and an anthem sung; after which the Lodge is covered, and the Grand Master retires to his chair. An

<sup>1</sup>The following is a description of the Public Grand Honors: The arms are crossed over the breast, the left arm uppermost. The palms are then struck smartly together, over the head, the eyes glancing upward. Lastly, the hands are brought down, open, and struck upon the thighs (*see Mackey's Lexicon*); thus the Grand Honors are given in full. This is to be repeated three times.



oration is then delivered, and the ceremonies conclude with music. The Grand Lodge is then closed in ample form in the several degrees.<sup>1</sup>

## THE FIFTH SECTION.

THE CEREMONY USED AT FUNERALS, ACCORDING TO ANCIENT CUSTOM; WITH THE SERVICE USED ON THE OCCASION.<sup>2</sup>

No Mason can be interred with the formalities of the Order, unless it be by his own special request, communicated to the Master of the Lodge of which he died a member, foreigners and sojourners excepted; nor unless he has been advanced to the third degree of Masonry; and from this restriction

<sup>1</sup> Commencing with the *highest*. The more frequent usage is, to close the three Lodges by a single order.

<sup>2</sup> The management of Masonic obsequies has been in the main so badly performed as to suggest some extra regulations here.

The whole care of the Craft and the preliminary arrangements of the occasion must be under the charge of a Marshal chosen for his skill, experience, and manly bearing, who shall receive his orders from, and make his reports to, the Master alone. If more than fifty brethren are in the procession, a Deputy Marshal for every fifty must be appointed. Music should be procured when at all practicable, as without it the order of marching can not be perfectly performed. The Marshal and his Deputy march on the left of the procession, the former moving continually from the head to the rear of the line, for which purpose, if the attendance is numerous, he must be mounted.

The rules of alignment, etc., are these: 1. The files march six feet apart; 2. Right hand man in each file covers his file leader; 3. Left hand man in each file touches elbow on his right; 4. At the word *March*, every brother throws his left foot forward instantly; 5. At the word *Halt*, all movements cease.

A procession is a Lodge strictly under the discipline of the Lodge-room. Therefore no brother can enter the procession, or leave it, without express permission from the Master, conveyed through the Marshal.

Approach the grave from the East. When the Tyler arrives within ten paces thereof, the Marshal halts the procession, orders the files to separate, by side step, four paces, then face inward. The Marshal walks between the lines to the Master, and then conducts him as the head of the procession around the grave, leaving it on the right, the brethren closing in behind the Master and countermarching. The coffin is conveyed to the grave and laid upon trestles above it. The rest of the proceedings may be gathered from the pages above.



there can be no exception. Fellow-crafts, or Apprentices, are not entitled to funeral obsequies, nor to attend the Masonic procession on such occasion.<sup>1</sup>

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, fixes the day and hour for the funeral, and issues his command to summon the Lodge.<sup>3</sup>

He may invite as many Lodges as he thinks proper, and the members of those Lodges may accompany their officers in form; but the whole ceremony must be under the direction of the Master of the Lodge to which the deceased belonged, and he and his officers must be duly honored, and cheerfully obeyed on the occasion.<sup>3</sup> But in case the deceased was not a member of either of the attending Lodges, the procession and ceremony must be under the direction of the Master of the oldest Lodge.

All the Brethren who walk in procession should observe, as much as possible, an uniformity in their dress. Decent mourning, with white stockings, gloves, and aprons, is most suitable.

#### THE FUNERAL SERVICE.

The Brethren being assembled at the Lodge-room (or some other convenient place), the presiding Master opens the Lodge, in the third degree, with the usual forms; and having stated the purpose of the meeting, the service begins:

*Master.*—"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 can not 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."

<sup>1</sup> This rule has been, until lately, shamefully violated in certain localities by the admission of Fellow-crafts, and even Entered Apprentices into the ranks.

<sup>2</sup> A custom prevails, in many Lodges, of keeping a "Book of Memory;" in which those who desire Masonic honors after death, record their wishes. This is worthy of general adoption.

<sup>3</sup> Except when the Grand or Deputy Grand Master is present and exercises his authority.—*Webb.*

*Master.*—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

The grand honors are then given, and certain forms used, which can not be here explained.

The Master then, taking the SACRED ROLL<sup>1</sup> in his hand, says,

"Let us die the death of the righteous, and let our 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 records the name and age of the deceased upon the roll, and says,

"Almighty Father! into thy hands we commend the soul of our loving Brother."

The Brethren answer three times (giving the grand honors each time),

"The will of God is accomplished! Amen! so mote it be."

The Master then deposits the Roll in the archives, and 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 draw our attention toward Thee, the only refuge in time of need! 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 favor, we may be received into Thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. *Amen.*"

A procession is then formed, which moves to the house of the deceased, and from thence to the place of interment. The different Lodges rank according to seniority, excepting that the Lodge, of which the deceased was a member, walks nearest the corpse. Each Lodge forms one division, and the following order is observed:

<sup>1</sup> This is a sheet of parchment or paper, containing the natural age, and Masonic age and affiliation of the deceased.

ORDER OF PROCESSION AT A FUNERAL.

Tyler, with a Drawn Sword.

Stewards, with White Rods.

Musicians (if they are Masons, otherwise they follow the Tyler).

Master Masons.

Senior and Junior Deacons.

Secretary and Treasurer.

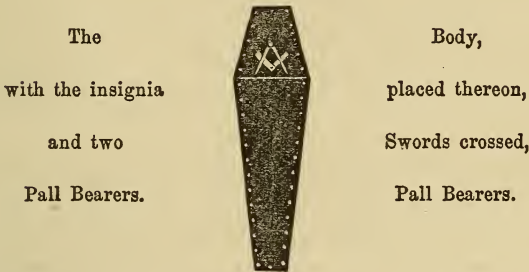
Senior and Junior Wardens.

Past Masters.

The Holy Writings, on a Cushion covered with Black Cloth, carried by the oldest member of the Lodge.

The Master.

Clergy.



The Brethren are not to desert their ranks, or change places, but keep in their different departments. When the procession arrives at the church-yard, the members of the Lodge form a circle round the grave, and the clergyman and officers of the acting Lodge taking their station at the head of the grave, and the mourners at the foot; the service is resumed, and the following exhortation given :

“ 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 lectures to the living : from them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

“ Notwithstanding the various mementoes of mortality with which we daily meet ; notwithstanding death has established his empire over all the works of nature ; yet, through some unaccountable infatuation, we 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 employment of many years, till 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? Fix your eyes on the last scene, and view life stripped of her ornaments, and exposed in her natural meanness; you will then be convinced of the futility of those empty delusions. In the grave, all fallacies are detected, all ranks are leveled, and all distinctions are done away.

“While we drop the sympathetic tear over the grave of our deceased friend, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise that his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained: the wisest, as well as the best of men, have erred.

“Let the present example excite our most serious thoughts, 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 embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this world shall cease to delight, and the reflections of a virtuous life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor we hurried, unprepared, into the presence of an all-wise and powerful Judge, to whom the secrets of all hearts are known.

“Let us, while in this state of existence, support, with propriety, the character of our profession, advert to the nature of our solemn ties, and pursue, with assiduity, the sacred tenets of our Order: then, with becoming reverence, let us supplicate the Divine grace, to insure the favor of that eternal Being, whose goodness and power know no bound; that when the awful moment arrives, be it soon or late, we may be enabled to prosecute our journey, without dread or apprehension, to that far distant country whence no traveler returns.”

The following invocations are then made by the Master:

*Master.* May we be true and faithful, and may we live and die in love!

*Answer.* So mote it be.

*Master.* May we profess what is good, and always act agreeably to our profession!

*Answer.* So mote it be.

*Master.* May the Lord bless us and prosper us, and may all our good intentions be crowned with success!

*Answer.* So mote it be.

*Master.* Glory be to God on high! on earth peace! good will toward men!

*Answer.* So mote it be, now, from henceforth, and forevermore.

The brethren then move in procession round the place of interment, and severally drop a sprig of evergreen into the grave, accompanied with the usual honors.

The Master then concludes the ceremony at the grave, in the following words:

“From time immemorial it has been a custom among the fraternity of Free and Accepted Masons, at the request of a Brother, to accompany the corpse to the place of interment and there to deposit his remains with the usual formalities.

“In conformity to this usage, and at the special request of our deceased Brother, whose memory we revere and whose loss we now deplore, we have assembled in the character of Masons to resign his body to the earth whence it came, and to offer up to his memory before the world, the last tribute of our affection, thereby demonstrating the sincerity of our past esteem and our steady attachment to the principles of the Order.

“The great Creator having been pleased, out of his mercy, to remove our Brother from the cares and troubles of a transitory existence to a state of eternal duration, and thereby to weaken the chain by which we are united, man to man, may we who survive him anticipate our approaching fate, and be more strongly cemented in the ties of union and friendship, that, during the short space allotted to our present existence, we may wisely and usefully employ our time, and, in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other.

“Unto the grave we resign the body of our deceased friend, there to remain until the general resurrection, in favorable expectation that his immortal soul may then par-



take of joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of his infinite goodness, at the grand tribunal of unbiassed justice, extend his mercy toward him, and all of us, and crown our hope with everlasting bliss in the expanded calms of a boundless eternity! This we beg for the honor of his name, to whom be glory now and forever. *Amen.*"

Thus the service ends, and the procession returns in form to the place whence it set out, where the necessary duties are complied with, and the business of Masonry is renewed. The insignia and ornaments of the deceased, if an officer of the Lodge, are returned to the Master with the usual ceremonies, after which the charges for regulating the conduct of the brethren are rehearsed, and the Lodge is closed in the third degree.<sup>1</sup>

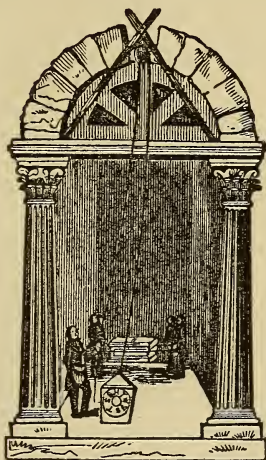
<sup>1</sup> If the Past or Present Grand Master should join the procession of a private Lodge, or a Deputy Grand Master, or a Grand Warden, a proper attention is to be paid to them. They take place after the Master of the Lodge. Two Deacons with black rods, are appointed by the Master to attend a Grand Warden; and when the 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 seven feet.

Marshals are to walk, or ride, on the left of the procession.

On entering public buildings, the Bible, Square and Compass, Book of Constitutions, etc., are placed before the Grand Master. The Grand Marshal and Grand Deacons keep near him.— *Webb.*



# MOST EXCELLENT MASTER.



## CHAPTER XII.

### 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 advanced far toward 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.<sup>1</sup>

In its original establishment, when the Temple of Jerusa-

<sup>1</sup> The regular officers of a Most Excellent Master's Lodge are two. 1. Most Excellent Master. 2. Most Excellent Senior Warden. The degree is capable of imparting the finest dramatic effect, when properly conferred. The whole is exceedingly solemn and impressive.

lem was finished, and the fraternity celebrated the cap-stone 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 :

The earth is the Lord's, and the fullness 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 lifted 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 xxiv.*

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' sake, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good.—*Psalm cxxii.*

In the original editions the following Ode occurs in the Appendix. It is set in this place for the greater convenience of use.

MOST EXCELLENT MASTERS' ODE.

AIR—"ALL HAIL TO THE MORNING."

ARRANGED BY BRO. JAS. B. TAYLOR.

PIANOFORTE

or

MELODEON.

1. All hail to the morning that bids us re-  
 2. Companions, as - semble, On this joy - ful  
 3. Now those that are worthy, Our toils who have

joice ; The tem - ple's com - pleted, Ex - alt high each voice ; The  
 day ; (The occa - sion is glorious), The key - stone to lay ; Ful -  
 shar'd, And prov'd themselves faithful, Shall meet their re - ward. Their

cap - stone is finish'd, Our la - bor is o'er ; The sound of the  
 fill'd is the promise By the AN - CIENT OF DAYS, To bring forth the  
 vir - tue and knowledge, In - dus - try and skill, Have our ap - pro -

gavel Shall hail us no more. To the Power Al - mighty, who  
 cap - stone with shouting and praise. There is no more oc - casion for  
 ba - tion, Have gain'd our good will. We ac - cept and re - ceive them, Most

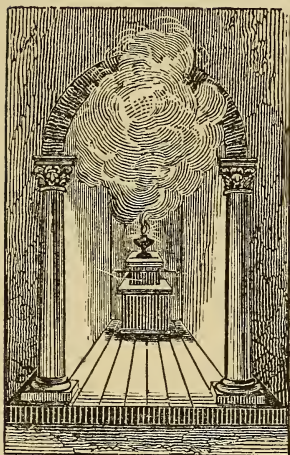
ev er has guid - ed The tribes of old Israel, ex - alting their  
 Level or Plumb-line, For Trowel or Gavel, for Compass or  
 Ex - cellent mas - ter, In - vested with honors, And power to pre-

fame ; To Him who hath govern'd our hearts un - di -  
 Square ; Our works are com - plet - ed, the ark safe - ly  
 side ; A - mong wor - thy craftsmen, where - ev - er as -

vid - ed. Let's send forth our voic - es to praise His great name.  
 seat - ed, And we shall be greeted as workmen most rare.  
 sembled, The knowledge of Masons to spread far and wide.

4. 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.



Passages of Scripture from 2 Chron. vi: are also introduced with solemn ceremonies.<sup>1</sup>

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 worshiped, and praised the Lord, saying, For he is good; for his mercy endureth forever.—2 Chron. vii: 1-4.

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

<sup>1</sup> The whole of this chapter, or extracts from it, used by the Master at discretion. As every Lodge is provided with a copy of the Holy Scriptures as an essential part of its furniture, we have thought proper to omit the lengthy passages, and use the space for other matter not so easily available to the Craft.

entertain of your Masonic abilities. Let this consideration induce you to be careful of forfeiting, by misconduct or inattention to our rules, that esteem which has raised you to the rank you now possess.

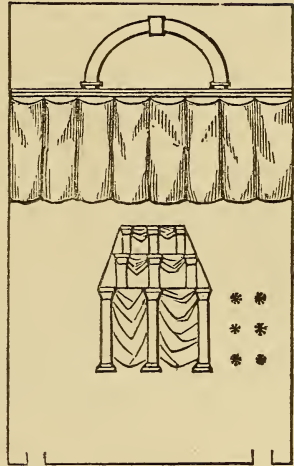
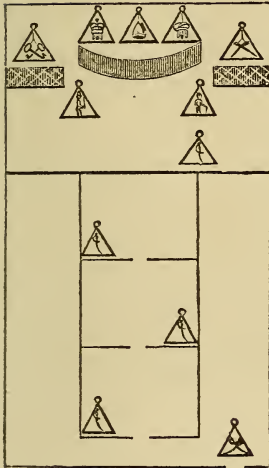
“It is one of your great duties, as a Most Excellent Master, to dispense light and truth to the uninformed Mason; and I need not remind you of the impossibility of complying with this obligation without possessing an accurate acquaintance with the lectures of each degree.

“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 XIII.

### OBSERVATIONS ON THE SEVENTH, OR DEGREE OF ROYAL ARCH MASON.

THIS degree is indescribably more august, sublime, and important, than all which precede it; and it 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.

This degree 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 can not be complete.

The following passage of Scripture is read at the opening :

Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which 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 naught, but wrought with labor 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 busybodies. Now them that are such, we command and exhort, that with quietness they work, and eat their own bread. But ye, brethren, be ye not weary in well-doing. And if any man obey not our word, 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 salutations of Paul, with mine own hand, which is the token: so I write.—2 *Thess.* iii: 6-17.

#### OBSERVATIONS ON THE SEVENTH LECTURE.

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 usefulness, 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.<sup>1</sup>

#### THE FIRST SECTION.

The first section opens to our view a large field for contemplation and study. It furnishes us with many interesting

<sup>1</sup>The officers of a Chapter, independent of the Tyler, are nine, viz.: High Priest, King, Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain, Grand Master 3d Vail, Grand Master 2d Vail, Grand Master 1st Vail.

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.

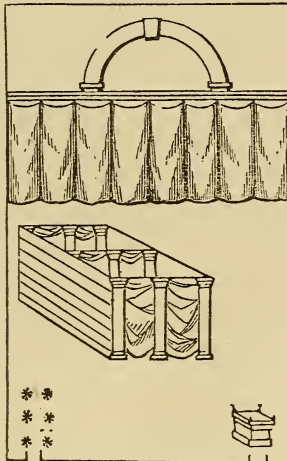
This section explains the mode of government in this class of Masons; it designates the appellation, number, and situation, of the several officers; and points out the purposes and duties of their respective stations.

### THE SECOND SECTION.

This section contains much valuable historical information, and proves, beyond the power of contradiction, and in the most striking colors, that prosperity and happiness are ever the ultimate consequences of virtue and justice, while disgrace and ruin invariably follow the practices of vice and immorality.

A proper arrangement of the following charges, etc., is essentially necessary to be observed in every Chapter; and their application should be familiar to every Royal Arch Mason.

I will bring the blind by a way that they knew not; I will



lead them in paths that they have not known; I will make darkness light before them, and crooked things straight: These things will I do unto them, and will not forsake them.—*Isaiah*, xlii., 16.

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 stupendous 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 amid the pains and calamities of our present state, so many means of refreshment and satisfaction are reserved unto us, while traveling 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 favored 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 us 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 a sweet-smelling savor, well-pleasing unto Thee. And since sin has 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.*"

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the backside 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 thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father;

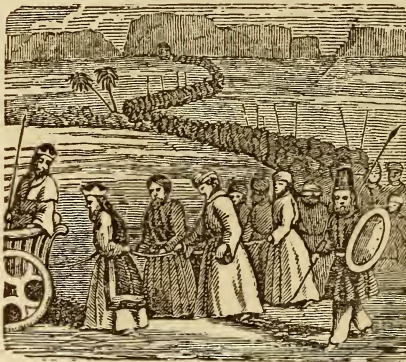


the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God.—*Exodus* iii: 1-6.

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, and 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; 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 men or maiden, old men, 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 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 burnt the house of God, and brake down the wall of Jerusalem, and burnt 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.—*2 Chron.* xxxvi: 11-20.



Now, in the first year of Cyrus, king of Persia, 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.

### PROCLAMATION OF CYRUS.

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.—*Ezra i: 1-3.*



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 thus shalt thou say unto the children of Israel, I AM hath sent me unto you.—*Exodus* iii: 13, 14.

Lord, I cry unto Thee: make haste unto me: give ear unto my voice. 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. Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil. 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* cxli.

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 darkness, that I may praise Thy name.—*Psalm* cxlii.

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. Therefore is my spirit overwhelmed within me: my heart within me is desolate. 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 my soul unto Thee. Teach me to do Thy will; for Thou art my God: bring my soul out

of trouble, and of Thy mercy cut off mine enemies, for I am Thy servant.—*Psalms* cxliii.

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 your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

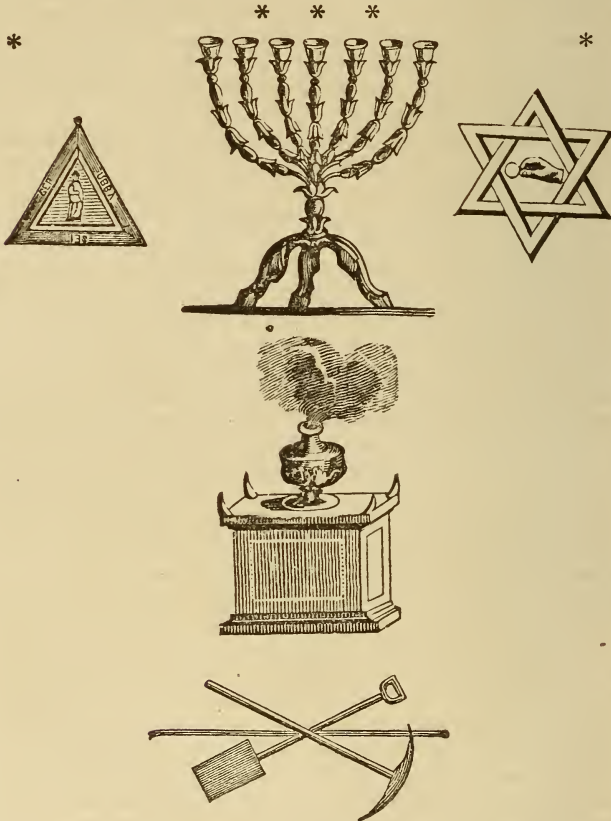
And the Lord said furthermore unto him, Put now thine hand into thy bosom; and he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And He said, Put thine hand into thy bosom again: and he put his hand into his bosom again, and plucked it out of his bosom, and, 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.—*Exodus* iv: 1-10.

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, and be strong, O Joshua, son of Josedech the high priest, and be strong, all ye people of the land, and work; for I am with you, according to the word which 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. The silver is mine, and the gold is mine. The glory of this latter house shall be greater than of the former, and in this place will I give peace.

In that day will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee.—*Haggai ii: 1-9, 23.*



This is the word of the Lord unto Zerubbabel, saying, Not by might nor power, but by my spirit. 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.—*Zechariah* iv: 6-10.

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 anything 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.—*John* i: 1-5.

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.—*Deuteronomy* xxxi: 24-26.

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* xxv: 21.

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 have 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* xvi: 32-34.

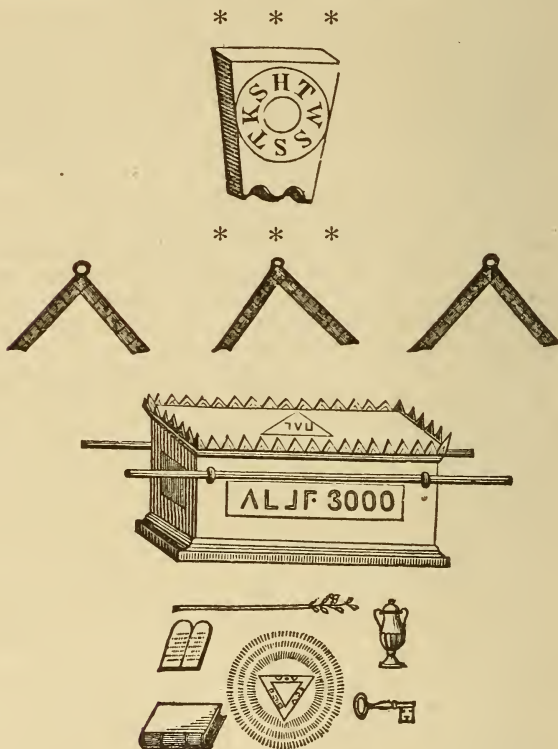
And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token.—*Numbers* xvii: 10.

For there was a tabernacle made; the first wherein was the candlestick, and the table, and the showbread; which is



called The Sanctuary. And after the veils, the tabernacle, which is called The Holiest of all; which had a 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 can not now speak particularly.—*Hebrews ix: 2-5.*

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.—*Amos ix: 11.*





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.—*Exodus vi: 2, 3.*

The following particulars, relative to King Solomon's Temple, may with propriety be here introduced, and can not 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 twenty-first 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 it was 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 ax, 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 Zeredatha, 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 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 with 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.—2 *Chron.* x.

But as for 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 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 its 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 dispatched 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.

#### 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 honorable 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 immovable in the discharge of our respective duties; and here we are bound, by the most solemn ties, to promote each other's welfare, and correct each other's 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 can not freely vouch for, and whom you do not firmly and confidently believe, will fully conform to the principles of our Order, and fulfill 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; and that zeal, fidelity, and affection, will be the distinguishing characteristics of our society, and that satisfaction, harmony, and peace 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 practice all those duties *out of* the Chapter, which are inculcated in it."

*Response:* So mote it be. Amen.

After these observations little more can be wanted to encourage the zealous Mason to persevere in his researches. Whoever has traced the Art in regular progression from the commencement of the first to the conclusion of the seventh degree, according to the plan here laid down, will have amassed an ample store of useful learning; and must reflect with pleasure on the good effects of his past diligence and attention; while, by applying the whole to the general advantage of society, he will observe method in the proper distribution of what he has acquired, secure to himself the veneration of Masons, and the approbation of all good men.

# THE ORDER

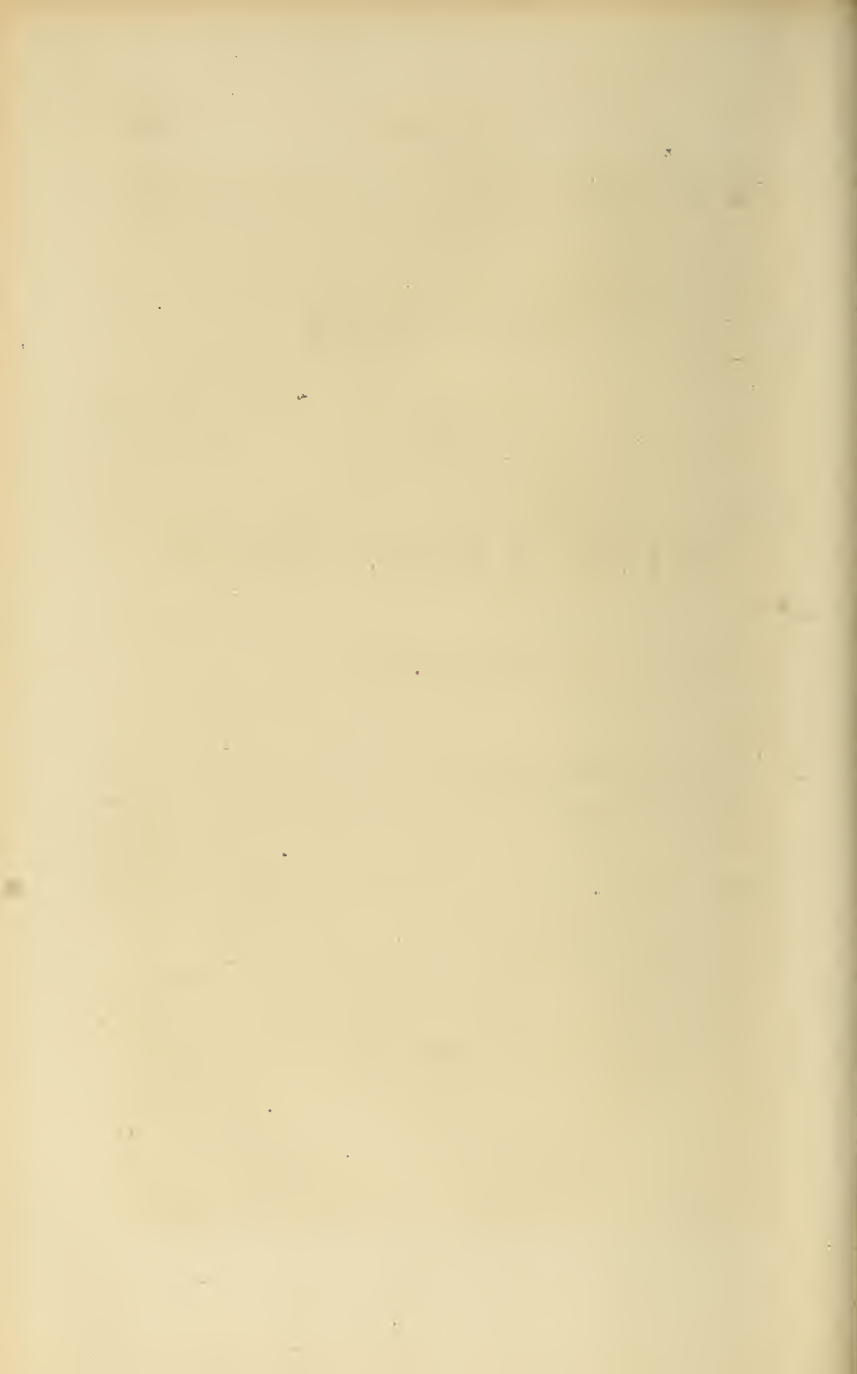
OF

## HIGH PRIESTHOOD.

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THIS Order, when conferred with solemn ceremony, as in Ohio and Kentucky, is truly grand and imposing; but, in general, it is only communicated in a convocation of three or more Past High Priests, and with but little ceremony. This is in accordance with a common practice in the *Ancient and Accepted Rite*, from which the Order was chiefly borrowed.

The officers of a Council, independent of the *Tyler*, are, *President, Vice President, Chaplain, Treasurer, Recorder, Master of Ceremonies, Conductor, Herald, and Steward.*



# HIGH PRIESTHOOD.

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## CHAPTER XIV.

### OBSERVATIONS ON THE ORDER OF 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 elected to sustain that office in some regular Chapter of Royal Arch Masons.

The following passages of Scripture are made use of during the ceremonies appertaining to this Order, viz. :

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 Shevah, which is the king's dale. And Melchisedek, 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, possessor of heaven and earth: and blessed be 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 unto 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 unto 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.—*Genesis* xiv: 12-24.

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 shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.—*Numbers* vi: 22-26.

For this Melchisedek, 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, but made like unto the Son of God); 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.—*Heb.* vii: 1-5.

For he testifieth, Thou art a priest forever, after the order of Melchisedek.

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 swear, and will not repent, Thou art a Priest forever, after the order of Melchisedek.—*Heb.* vii: 17-21.



CEREMONIES AND CHARGES UPON CONSTITUTING AND DEDICATING A ROYAL ARCH CHAPTER AND INSTALLING ITS OFFICERS.<sup>1</sup>

I. The Grand officers will meet at a convenient place, and open.

II. The subordinate Chapter will meet in the outer courts of their hall, and form an avenue for the reception of the Grand officers.

III. 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 same to the Grand officers, and introduce the Committee.

IV. The Grand officers will move in procession, conducted by the Committee, to the hall of the Chapter.

When the Grand High Priest enters, the Grand Chapter will give *the Grand Honors*.

V. When the Grand officers have passed through the avenue they countermarch in the rear of the left hand line and face to the left. In the meantime the Chapter will form rank entire and face to the front. The officers of the Chapter then file off and form a front rank, two paces in advance of their members.

VI. 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 affirmative, he directs their officers to approach the sacred volume, and become qualified for installation, according to ancient usage and custom.

VII. The Grand Marshal will then form the whole in procession, and they will march through the *vails* into the inner apartment, where they will surround the altar, which is previously furnished and prepared in *ample form* for the occasion.

VIII. All present will then kneel, and the following prayer will be recited :

<sup>1</sup> In the original editions there is a historical account of Royal Arch Masonry of twenty-five pages inserted here, which seems to us unsuited to the place, and unnecessarily cumbersome to the volume. It is therefore omitted.

## PRAYER.

“Almighty and Supreme High Priest of heaven and earth! Who is there in heaven but thee, and who upon 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 understandings of the children of men! Our Father, who art in heaven, we invoke thy benediction upon the purposes of our present assembly. Let this Chapter be established to thine honor: let its officers be endowed with wisdom to discern, and fidelity to pursue, its truest interests; 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.”

All the Companions except the 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.

IX. The whole then repair to their appropriate stations.<sup>1</sup>

X. An Anthem or Ode is to be performed.

XI. An Oration or Address is to be delivered.

XII. An Ode or piece of Music.

[XIII. The Deputy Grand High Priest then rises and informs the Grand High Priest, that “a number of Companions, duly instructed in the sublime mysteries, being desirous of promoting the honor, 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 obtained, they are now assembled for the pur-

<sup>1</sup> Those paragraphs which are inclosed 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, and to annual installations.—*Webb*.

pose of being constituted, and having their officers installed in due and ancient form.”]

[XIV. The Grand Master 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.]

[XV. 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.”]

[XVI. The Public Grand Honors will then be given by the officers and members of the new Chapter while passing in review in front of the Grand officers.]

[XVII. The furniture, clothing, jewels, implements, utensils, etc., belonging to the Chapter (having been previously placed in the center, in front of the Grand officers, covered), are now uncovered, and the new Chapter is dedicated in due and ancient form, as is well described in the Most Excellent Master’s Degree.]

#### INSTALLATION.

XVIII. 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 skillful 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 COMPANION:—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 honorable 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 fulfill them; and I am confident that the Companions who are chosen to preside with you, will give strength to your endeavors, and support 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:

“1. Do you solemnly promise that you will redouble your endeavors 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 nine 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?<sup>1</sup>

“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?

<sup>1</sup> This rule, in practice, is relaxed, and only technically observed by admitting one and sometimes two Companions as substitutes, where the necessity of the case seems to demand it.

"8. That you will not admit any visitor 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 by-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 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, and the 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 blessings on the Companion appointed to preside over this new assembly, and now prostrate before thee; fill his heart with 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 endeavors; 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," etc.

*Response.*—"So mote it be."

XIX. The Grand High Priest will then cause the High Priest elect to be invested with his clothing, badges, etc.; after which he will address him as follows:

"COMPANION:—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 all other degrees are called Lodges. Every Chapter ought to assemble for work at least once in every three months, and must consist of a High Priest, King, Scribe, Captain of the Host, Principal Sojourner, Royal Arch Chaplain, Three Masters of the Vails, Secretary, Treasurer, 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:

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 Vail as Junior Overseer.

The Master of the Second Vail as Senior Overseer.

The Master of the Third Vail as Master Overseer.

The Secretary, Treasurer, and Tyler as officers of corresponding rank.

The High Priest of every Chapter has it in special charge to see that the By-Laws of this Chapter, as well as the Grand Royal Arch Constitution and the Regulations of the Grand Chapter, are well 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 moneys 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 honorable 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 fulfill those duties; and I am confident that the Companions, who are chosen to preside with you, will give strength to your endeavors, and support to your exertions.

"Let the *miter*, 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 earth, and that *perfect holiness belongeth alone unto the Lord*.

"The *breastplate* 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 honor and interests of your Chapter and its members, should be always *near your heart*.

"The *various colors* 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."

XX. 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 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, etc., and then addresses him as follows, viz:

## CHARGE TO THE SECOND OFFICER OR KING.



“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 neighbor, 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, teach 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 *ardent zeal* with which you should endeavor 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 honor 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.”

XXI. 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.

“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 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 offense, or countenancing anything that may create divisions or dissensions. You are, by all the means in your power, to endeavor 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 *Turban*) 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, in-

*temperance* 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 labor, 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.’”

XXII. 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 intrusted 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. He that brings the blind by a way that they knew 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 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.”

XXIII. 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 degree. 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 sustains the station assigned to you should possess a thorough knowledge of his various duties; and that he should execute them with a promptitude and propriety of deportment that shall give them their proper effect.



“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-colored tessellated border*, adorning the robe, is an emblem of ardor 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 labors, a noble and glorious reward. The *White Banner* intrusted to your care is emblematical of that purity of life and rectitude of conduct which should distinguish every one that passes the white vail of the sanctuary. Your past exertions will be considered as a pledge of your future assiduity in the faithful discharge of your duties.”

XXIV. 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*.<sup>1</sup> It is your particular 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

<sup>1</sup> In this page, as in a preceding page, it is “Senior” Deacon. This is opposed to theory and practice, and we change it.





traveled the rugged path of trial, and evinced their title to our favor and friendship. You will be attentive to obey the commands of your chief, and always near at hand to execute them.

"I give it to 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."

XXV. He then retires, and the three Grand Masters of the Vails are presented together.

CHARGE TO THE MASTER OF THE THIRD VAIL.



"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 color of your banner is emblematical of *fervency* and *fidelity*: it is the appropriate color of the *Royal Arch* degree. It admonishes us that we should be fervent in the exercise of our devotions to God, and faithful in our endeavors to promote the happiness of man."

CHARGE TO THE MASTER OF THE SECOND VAIL.



"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 honor. The color of your banner is produced by the combination of two distinct colors, namely, *blue* and *scarlet*; the former of which is the characteristic color 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 color 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 VAIL.

“COMPANION:—I invest you with the *Blue Banner*, which is the ensign of your office, and a sword for its defense and protection. The color of your banner is one of the most durable and beautiful in nature. It is the appropriate color 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 benevolence; and instructs us that in the mind of a Mason this virtue should be as expansive as the blue arch of heaven itself.”



## CHARGE TO THE THREE MASTERS OF THE VAILS, 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 endeavors to acquire those in which you may be in anywise deficient. Let the various *colors* 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 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 practicing 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 can not be gathered up again.”

XXVI. They then retire, 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 notifications and orders of his superior officers; *punctuality* in attending the meetings 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 moneys 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 a suitable candidate for this important office; and I can not entertain a doubt that you will discharge its duties beneficially to the Chapter, and honorably 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*.”

XXVII. He then retires, 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.

XXVIII. 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.’”



XXIX. 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 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 *cowans and eavesdroppers*, 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 offense toward GOD and toward 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 sus-

tains the office with which you are intrusted, should be a man of good morals, steady habits, strict discipline, temperate, affable, and discreet. I trust that a just regard for the honor 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."

XXX. He will then retire, and then follows an

ADDRESS TO THE HIGH PRIEST.

"M. E. COMPANION:—Having been honored 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 demeanor should be such as to repay the honor they have so conspicuously conferred upon you, by an honorable 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 rites and ceremonies, and the internal economy of the Chapter over which you preside; but the public reputation 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, honorably to yourself and satisfactorily to the Chapter. You are to see that your officers are capable and faithful in the exercises 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 are 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 favor 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 an 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 demeanor of your equals and inferiors toward you should be marked with deference and respect? Be sure that you omit no opportunity of furnishing them with examples in your own conduct toward 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 honorable character. But when to this is added the pleasure which every philanthropic heart must feel in doing good, in promoting good order, in diffusing light, and knowl-

edge, in cultivating Masonic and Christian charity, which are the great objects of this sublime institution, I can not doubt that your future conduct, and that of your successors, will be calculated still to increase the luster 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 exercise of your CHARITY be as constant as the returning wants of the distressed *widow* and the 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 *traveling the thorny path of life*, and finally *admitted within the veil of heaven*, to the full enjoyment of life eternal.”

Amen. So mote it be.

XXXI. The officers and members of the Chapter will then pass in review in front of the Grand officers, and pay them the customary salutation as they pass.

XXXII. The Grand Marshal will then make proclamation as follows, viz.: “In the name of the M. E. Grand High Priest, I do proclaim this Chapter, by the name of ———, to be regularly constituted, and its officers duly installed.”

XXXIII. The officers of the Chapter will then take their stations upon the left of the Grand officers respectively, and the members will be seated until the Grand officers retire.

XXXIV. The ceremonies conclude with an Ode, or appropriate piece of music.

XXXV. When the Grand officers retire, the Chapter will form an avenue for them to pass through, and salute them with the Grand honors. They will be attended as far as the door of their apartment, by the committee who introduced them.

XXXVI. The two bodies then separately close their respective Chapters.

THE  
CRYPTIC DEGREES:

CONSISTING OF

THE ROYAL MASTER AND SELECT MASTER,

COMPOSING

THE THIRD ORDER IN MASONRY.

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THE CRYPTIC DEGREES are conferred in a Body styled a *Council*. The ballot is taken in the Second or Select Masters' Degree; and the same rules of balloting are observed as in the preceding degrees. All discipline exercised by the Lodge or Chapter, such as suspension or expulsion, is indorsed by the Council without question; in addition to which, it has a discipline of its own for offenses against its own regulations.

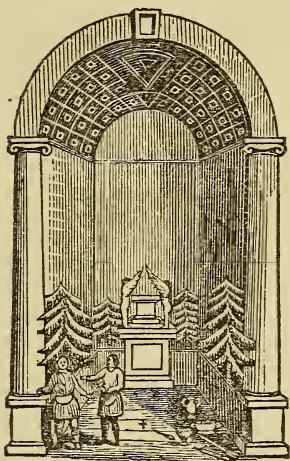
Not less than nine nor more than twenty-seven can open, work, or close a Council. If a larger number than twenty-seven is present, they take no part in the proceedings.

The whole system of Cryptic Masonry is confined to the United States alone, and was borrowed, about the year 1815, from the *Ancient and Accepted Rite*.



# ROYAL MASTER.

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## CHAPTER XV.

### ROYAL MASTER'S DEGREE.<sup>1</sup>

THIS degree can not, legally, be conferred on any but Royal Arch Masons, who have taken all the preceding degrees; and it is preparatory to that of the Select Master. Although it is short, yet it contains some valuable information, and is intimately connected with the degree of Select Master. It also enables us, with ease and facility, to examine the privileges of others to this degree; while, at the same time, it proves ourselves.

The following passages of Scripture, etc., are considered to be appropriate to this degree:

And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold,

<sup>1</sup> The *Monitor* containing nothing relative to the degrees of Royal and Select Master, we draw our illustration from Cross's Chart.



whereupon the show-bread 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.—1 *Kings* vii: 40, 48-50.

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 of the city.—*Rev.* xxii: 12-14.

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.—1 *Kings* vi: 27.

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 a hand's breadth: at the two ends of it were two cherubims, looking inward, toward 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 which, the Rabbins say, was made out of the same mass, without any soldering of parts.

Here the Shekinah, 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 MASTER.

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## CHAPTER XVI.

### SELECT MASTER'S DEGREE.

THIS degree is the summit and perfection of ancient Masonry; and without which the history of the Royal Arch degree can not 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 four hundred and seventy years.

Many particulars relative to those few who, for their superior skill, were selected 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, toward 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:

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.—*Psalm lxxxvii.*

The following passages of Scripture are introduced and explained:

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.—1 *Kings*, iv: 1, 5, 6.

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.—1 *Kings*, v: 17, 18.

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.—1 *Kings*, vii: 13, 14.

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.—*Ezekiel*, xxvii: 9.

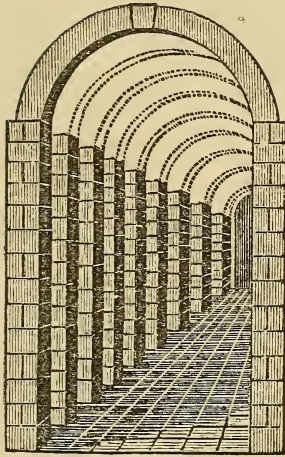
And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bore the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.—*Deuteronomy*, xxxi: 24-26.

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*, xvi: 33, 34.

And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token.—*Num.*, xvii: 10.

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.—*Numbers*, vii: 89.

And look that thou make them after their pattern, which was shown thee in the mount.—*Exodus*, xxv: 40.



## 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 honor conferred on you, in admitting you to this Select degree. Let upright-ness 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 on 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 *secrecy*, 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 num-

ber 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 you be admitted to participate in all the privileges of a *Select Master*.<sup>1</sup>

<sup>1</sup>There is a ceremony of Constituting Councils of Royal and Select Masters and Installing officers, but as we can not use it without violating copyright we omit it.



THE  
CHIVALRIC DEGREES:

CONSISTING OF

THE KNIGHTS OF THE RED CROSS,  
KNIGHTS TEMPLAR, AND KNIGHTS OF MALTA,

COMPOSING

THE FOURTH ORDER IN MASONRY.

(169)



# KNIGHTS OF THE RED CROSS.

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## CHAPTER XVII.

### OBSERVATIONS ON THE ORDERS OF KNIGHTHOOD.

As several Orders of Knighthood are conferred, both in Europe and America, reputedly under the sanction of Masonic assemblies, it may be expected that some notice will be taken of them in this work. It may be necessary to premise that the Orders of Knighthood compose no part of the system of Freemasonry. They are, in comparison to it, societies of but yesterday, and all of them fall short of the excellence, the harmony, universality, and utility of the noble institution.

The design of this part of the work will be to collect together such observations from Scripture and history as are deemed applicable to the several orders; and as in America, they are only conferred as honorary degrees, it is possible that this may be the means of producing a uniformity in their application and use.

### OF THE ORDER OF KNIGHTS OF THE RED CROSS.

The incidents upon which this Order is founded, occurred in the reign of Darius, king of Persia. It is more immediately connected with symbolic Masonry, than any other Order of Knighthood. Their meetings are called *Councils*; their sashes are decorated with a *Sword* and *Trowel*, and trimmed with red and green.

The following passages of Scripture are considered by Knights of this Order as applicable to their institution, and are occasionally rehearsed in their Councils:

“Now in the second year of their coming into 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 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.—*Ezra* iii: 8-11.

“Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the Temple 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 chief 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 counselors against them, to frustrate their purpose, all the days of Cyrus, king of Persia, even until 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 interpreted 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 serv-

as s, 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 dishonor; 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 records, 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 portion 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 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.*

Josephus informs us that Darius, while he was yet a private man, made a vow to God, that if ever he came to the

throne, he would send all the holy vessels that were at Babylon back again to Jerusalem; and it happened about the time of his accession, that Zerubbabel, who was a captain or prince of the Jewish captives, came from Jerusalem, to Darius, as well to solicit his protection against their adversaries on the other side of the river, as to watch a suitable opportunity of endeavoring to persuade the king to fulfill his promise. He had long been known to Darius as a man of great judgment and understanding, and was therefore taken into the king's confidence, and put into a particular trust, with two other great officers, as his constant attendants.

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 a discourse with his three favorite 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*, of *women*, or of *truth*? 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.

On the following day the king assembled together the princes and nobility to hear the question debated; and having placed himself upon the royal seat of judgment, he called upon them to make a public defense of their several opinions: whereupon the first began upon the strength of wine, as follows:

“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, upon the power of kings, and spoke as follows: "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, and spoke as follows: "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 *women* 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 shouldest 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 who 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.

“ 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.

“ Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families, with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them, remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses. And it came to pass, when our enemies heard that 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.”

“Then the prophets, Haggai the prophet and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem, in the name of the God of Israel, even unto them. Then rose up Zerubbabel, the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them. At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them: Who hath commanded you to build this house, and to make up this wall? Then said we unto them, after this manner: What are the names of the men that make this building? But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius; and then they returned answer by letter concerning this matter. The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions, the Apharsachites, which were on this side the river, sent unto Darius the king: They sent a letter unto him, wherein was written: Unto Darius, the king, all peace. Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, and said unto them thus: Who commanded you to build this house, and to make up these walls? We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar, the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first year of Cyrus the

king of Babylon, the same king Cyrus made a decree to build this house of God. And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple at Babylon, and they were delivered unto one whose name was Sheshbazzar, whom he made governor; and said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place. Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem; and since that time even until now hath it been in building, and yet it is not finished. Now, therefore, if it seem good to the king, let there be search made in the king's treasure-house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter."—*Ezra* v.

"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 sacrifice, 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, Shethar-boznai, 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 the 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 savors 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 the 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. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king," and in the year of the world 3489.—  
*Ezra vi.*

# KNIGHTS TEMPLAR.

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## CHAPTER XVIII.

### OBSERVATIONS ON THE ORDERS OF KNIGHTS TEMPLAR, AND KNIGHTS OF MALTA.

ACCORDING to the Abbé de Vertôt, the Order of Knights of Malta, who were originally called Hospitalers 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.

Some time after the establishment of this Order, nine gentlemen, of whose names two only remain on record, viz.: Hugh de Paganinis and Godfrey Adelman formed a society to guard and protect the Christian pilgrims who traveled from abroad to visit the holy Sepulcher.

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, and not from the temple of Jerusalem, that having been destroyed by Titus Vespasian, 982 years before the society of Templars was instituted.

The society increased rapidly, and was much respected; but had neither habit, order, or mark of distinction, for the space of nine years, when Pope Honorius II, at the request of Stephen, Patriarch of Jerusalem, laid down a rule and manner of life for them; and ordained that they should be clothed in white; to which garment Pope Eugenius III, added a red cross, to be worn on the breast, which they promised by a solemn oath to observe forever.

Incited by the example of the *Knights Templar*, about the year, 1118, the *Hospitalers* also took up the profession of arms, in addition to their original charitable profession; occupying themselves at one time in attending upon the sick,



and at others in acts of hostility against the Turks and Saracens. At this time they took the name of *Knights Hospitalers*.

Both Orders flourished and increased daily; but that of the Templars, though the younger of the two, having from its original establishment been wholly employed in the profession of arms, was by many esteemed to be the most honorable; and therefore many noblemen, princes, and persons of the highest distinction, who thought the service of tending the sick too servile an employment, entered themselves among the *Knights Templar* in preference to the other Order.

Both Orders, for years, generally took the field together, and, as well by themselves as in conjunction with the troops of the Crusades, won many battles, and performed prodigies of valor. The emulation, however, which subsisted between them often occasioned warm disputes, which rose to such a height as produced frequent skirmishes between detached parties of the two Orders. This occasioned the Pope and the respective Grand Masters to interfere, who in a great measure suppressed these quarrels; but the Knights of the different Orders, ever afterward, continued to view each other with jealous eyes.

Some time after these difficulties were thus partially suppressed, the Turks assembled a great force and drove the whole of the Christians out of Palestine. The last fortress they had possession of was that of St. John d'Acre. This was long and bravely defended by the Knights Templar against their besiegers. The Turks, however, at last forced three hundred Knights, being all that remained of the garrison, to take refuge in a strong tower, to which also the women fled for safety. The Turks hereupon set about undermining it, which they in a short time so effectually accomplished, that the Knights saw, in case they held out any longer, they must inevitably perish. They therefore capitulated, stipulating, among other things, that the honor of their women should not be violated. Upon this, the tower being opened, the Turks marched in; but, in total breach of the terms of capitulation, they immediately began to offer violence to the women. The enraged Knights instantly drew their swords hewed in pieces all the Turks who had entered, shut the gates against those who remained without, and resigned themselves to inevitable death, which they soon met with, by the tower being undermined and thrown down upon their heads.

After this defeat, the two Orders found an asylum in the island of Cyprus; from whence, after some time, the Knights Templar, finding their number so diminished as to leave no hopes of effecting anything toward the recovery of the holy land, without new Crusades (which the Christian princes did not seem inclined to set on foot), returned to their different commanders in the various parts of Christendom.

From this time the Orders separated; the Knights Hospitalers remained awhile at Cyprus, from whence they afterward went to Rhodes, and thence to Malta; which name they then assumed. The Knights Templar dispersed themselves throughout all Europe, but still enjoyed princely revenues, and were extremely wealthy.

Vertôt says, that Pope Boniface VIII, having engaged in a warm dispute with Philip, king of France, the two Orders, as had too frequently happened before, took opposite sides. The Knights of Malta declared in favor of King Philip, while the Knights Templar espoused the cause of the Pope. This conduct, Philip, partly from a revengeful disposition, and partly from the hope of getting possession of the vast wealth of the Knights, never could forgive; but formed, thenceforward, the design of suppressing the Order, whenever a proper opportunity should offer. This, however, did not occur, until after the decease of Pope Boniface.

Immediately on the death of that pontiff, the Cardinals assembled to elect his successor; but party disputes ran so high in the conclave, that there seemed no probability of again filling the papal chair very speedily. At length, through the intrigues and machinations of the friends of Philip, the Cardinals were all brought to consent to the election of any priest that he should recommend to them.

This was the darling object the monarch had in view; this being accomplished, he immediately sent for the Archbishop of Bordeaux, whose ambition he knew had no bounds, and who would hesitate at nothing to gratify it; and communicated to him the power he had received of nominating a person to the papal chair, and promising he should be the person, on his engaging to perform six conditions. The Archbishop greedily snatched at the bait, and immediately took an oath on the sacrament to the faithful performance of the conditions. Philip then laid open to him five of the conditions, but reserved the sixth until after the Archbishop's coronation as

Pope; which soon took place in consequence of the recommendation of the king to the conclave; and the new Pope took upon himself the name of Clement V.

Vertôt goes on to say, that a Templar and a citizen of Beziers, having been apprehended for some crime, and committed together to a dungeon, for want of a priest, confessed to each other; that the citizen, having heard the Templar's confession, in order to save his own life, accused the Order to King Philip; charging them, on the authority of what his fellow-prisoner had told him, with idolatry, sodomy, robbery, and murder; adding that the Knights Templar being secretly Mohammedans, each Knight, on his admission in the Order, was obliged to renounce Jesus Christ, and to spit on the cross, in token of his abhorrence of it. Philip, on hearing these accusations, pardoned the citizen, and disclosed to the Pope his sixth condition, which was the suppression of the Order of Knights Templar.

Not only every Knight Templar must know to a certainty the absolute falsehood of these charges, but every unprejudiced reader of Vertôt's history must also perceive that the whole of their accusation was the product of Philip's own brain, in order to accomplish his long-wished for object of suppressing the Order, and getting possession of their vast riches in his dominions. It is, therefore, evident that the story of the Templar's confession was all a forgery, and that the citizen was no other than a tool of Philip, who, to insure his own pardon, was prevailed on to make oath of such a confession having been made to him by the Templar.

The historian proceeds to say, that in consequence of this accusation, the Knights Templar in France, and other parts of the Pope's dominions, were imprisoned by his order, and put to the most exquisite tortures, to make them confess themselves guilty. They, however, bore these tortures with the most heroic fortitude, persisting to the last in asserting their own innocence, and that of their Order.

In addition to these proceedings, Pope Clement, in the year 1312, issued his bull for the annihilation of the Order of Knights Templar, which he caused to be published throughout every country in Christendom. He, at the same time, gave their possessions to the Knights of Malta, which appropriation of the Templar's estates was assented to by most of the sovereigns in Europe; and there is now extant among the

English statutes, an act of parliament, whereby, after setting forth that the Order of Templars has been suppressed, their possessions in England are confirmed to the Knights of St. John.

Vertôt, however, further says, that in Germany, the historians of that nation relate, that Pope Clement having sent his bull for abolishing the Order, to the Archbishop of Metey, for him to enforce, that prelate summoned all his clergy together, that the publication might be made with greater solemnity; and that they were suddenly surprised by the entry of Wallgruffor, Count Sauvage, one of the principals of the Order, attended by twenty other Templars, armed, and in their regular habits.

The Count declared he was not come to do violence to anybody, but having heard of the bull against his Order, came to insist that the appeal which they made from that decree to the next council, and the successor of Clement, should be received, read, and published. This he pressed so warmly, that the Archbishop, not thinking it proper to refuse men whom he saw armed, complied. He sent the appeal afterward to the Pope, who ordered him to have it examined in a council of his province. Accordingly, a synod was called, and after a lengthy trial, and various formalities which were then observed, the Templars of that province were declared innocent of the crimes charged upon them.

Although the Templars were thus declared innocent, it does not appear that either their possessions or their government, as a distinct order, was restored; but that their estates in the German Empire were divided between the Knights of Malta and the Teutonic Knights; to the first of which Orders, many Knights Templar afterward joined themselves. This appears altogether probable from the following circumstances, viz.: It is unquestionable, that the habit of the Knights Templar was originally *white*; but we now observe they distinguish themselves by the same color as the Knights of Malta, viz.: *black*; which change can not be accounted for in any other way than by a union with the Knights of that Order.

#### MANUAL.

The throne is situated in the east; above is suspended the arms of the Grand Patron, between a banner of the emblems of the Order, and another of the arms of the Grand Master.



On the right of the throne the Deputy Grand Master and Past Grand Master; or in Subordinate Encampments, the Past Grand Commander.

On the left the Grand Prelate and Grand Chancellor.

The Grand Treasurer on the right, and the Grand Register on the left in front.

The Knights, who are entitled to seats above the standards, are so arranged as that there shall be an equal number on each side the throne.

Over the stall of each is a banner of arms or emblems. Next on each side is a standard-bearer, with a banner of sky-blue silk, on which is a cross of Malta in silver, with the motto, *The will of God*.

Next below the standards two experts, one bearing a spear and a shield, and the other a battle-ax. Next to them the sword-bearer and cross-bearer; then the Knights not in office, concluding with the two Stewards, each with his staff.

In the south-west the Senior Warden; in the north-west the Junior Warden.

In the west, between the Wardens, a stall for the Initiate, supported by the Master of Ceremonies and a herald.

#### APRONS.

White, with a black border: or black, with a white border. The flap, black, and a skull and cross bones embroidered in silver thereon.

#### DRESS.

A full suit of black, with a rapier and military hat; a broad black sash on the right shoulder; across the body to the left side, ornamented with a silver star opposite to the left breast, having seven points.

The Grand Master or Commander, a star of nine points; in the center of the star, a cross and serpent of gold, surrounded by a circle, on which is engraved, or enameled, *In Hoc Signo Vinces*.

The following passages of Scripture are occasionally rehearsed in encampments of Knights Templar:

“James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My



Brethen, count it all joy when you 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, that 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."

#### EXHORTATION.

1. Let the brother of low degree rejoice in that he is exalted.
2. Come unto me, all ye that labor, and are heavy laden, and I will give you rest.
3. Christ suffered for us, leaving us an example that we should follow his steps.
4. For we were as sheep going astray, but now are we returned to the shepherd and bishop of our souls.
5. If our 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?
6. To do good and to communicate forget not, for with such sacrifices God is well pleased.
7. May he who is able send you forth into the world thoroughly furnished for every good work, keep you from falling into vice and error, improve, strengthen, establish and perfect you.

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 woe 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.*

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 further, 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 to 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: 36–49.

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 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 the 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: 24–38.

## OLD HUNDRED L. M.

PIANOFORTE  
or  
MELODEON.

1. The ris - ing God forsakes the tomb! Up

to his Fa - ther's court he flies; Cher - u bic le - gions

guard him home, And shout him wel - come to the skies.

2. 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.
3. Say, "live for ever glorious King,  
Born to redeem, and strong to save,"  
Then ask—"O Death! where is thy sting?"  
"And where's thy victory?" boasting grave.

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.*

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the *whole armor* 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 and powers, against the rulers of the darkness of the world, against spiritual wickedness in high places. Wherefore, take unto you the whole armor 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 breastplate of righteousness; And your feet shod with the preparation of the Gospel of peace; Above all, taking the shield of faith, wherewith you shall be able to quench the fiery darts of the wicked; And take the helmet of Salvation, and the sword of the Spirit, which is the word of God.—*Eph. vi. 10-17.*



# KNIGHTS OF MALTA.

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## CHAPTER XX.

### KNIGHTS OF MALTA.

THE following passages of Scripture are occasionally rehearsed in encampments of Knights of Malta.

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, they changed their minds, and said that he was a god.—*Acts xxviii: 1-6.*

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.—*St. John xix: 19.*

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 print 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 said 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.—*John* xx: 24–28.

CHARGE TO A NEWLY CREATED SIR KNIGHT TEMPLAR AND KNIGHT OF MALTA.<sup>1</sup>

SIR KNIGHT:—Having passed through the several degrees and honorary distinctions of our ancient and honorable 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 of those labors 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 coming as unto a living *stone*, disallowed indeed of men, but chosen of God and precious, even that hope which is an anchor to the soul both sure and steadfast, that demonstrates the existence of the soul, and animates us with the certainty of a glorious immortality.

And now, Sir Knight, we bid you welcome to all those 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.

<sup>1</sup>This charge is from a later author; there was none in the Monitor. It is taken from Cross.

It will henceforth become your duty as well as inclination, 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 succor, defend, and protect *innocence*, the *distressed*, and *helpless*, ever standing forth as a champion to espouse the cause of the *Christian Religion*.

You are to inculcate, enforce, and practice *virtue*; and amid all the temptations which surround you, never to be drawn aside from the path of duty, or forgetful of those due guards and passwords which are necessary to be had in perpetual remembrance; and while one hand is wielding the sure defense 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 honor, 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 defense 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; for whatever may be your situation or rank in life, on close examination, you will find those in similar stations, who have dignified themselves and been useful to mankind. Whether, therefore, you are placed upon the highest pinnacle of worldly grandeur, and distinctly seen to glitter from afar; 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 password to gain admission into that REST prepared from the foundation of the world. 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*.

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

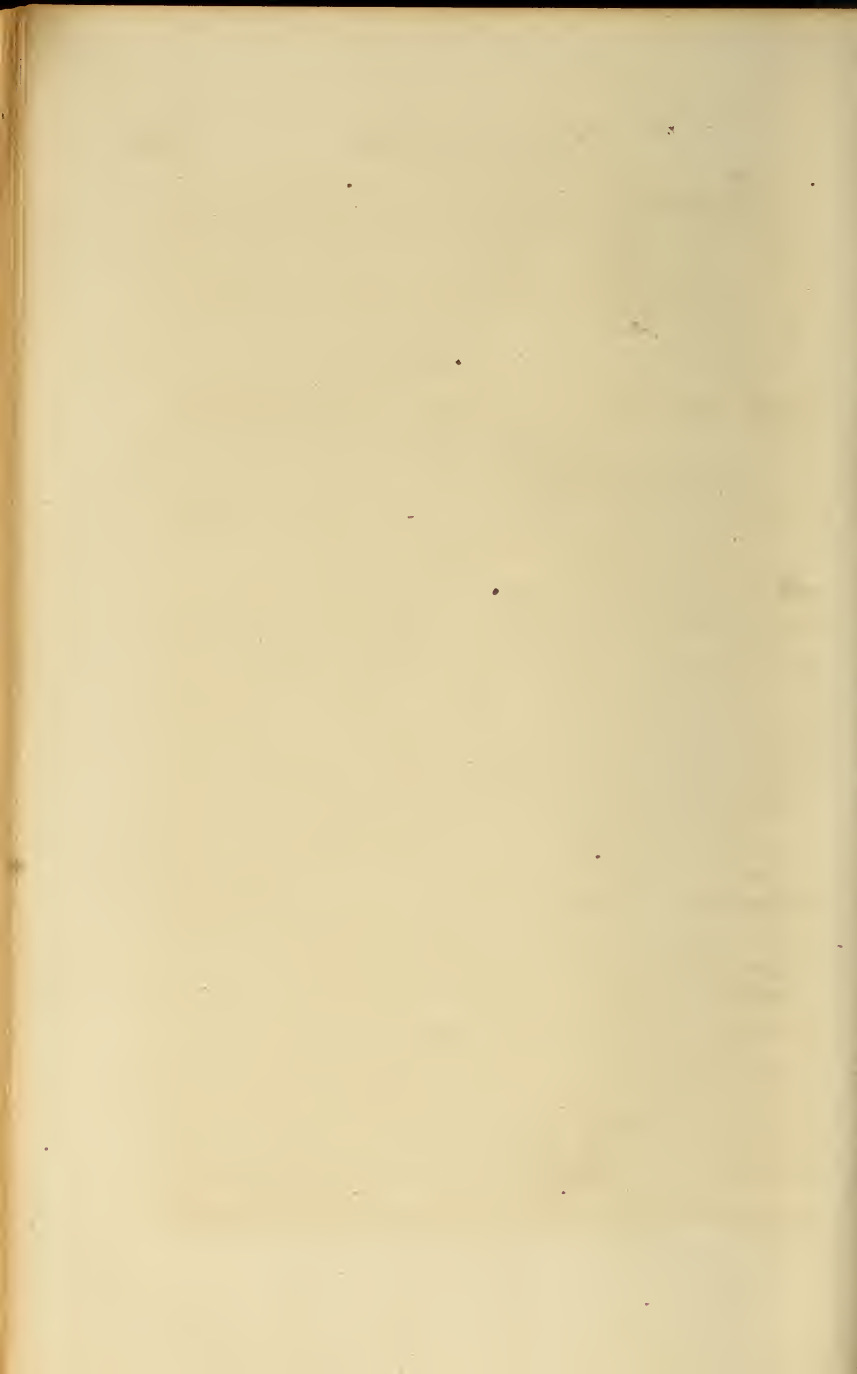
the *Truth*; if he be calumniated, vindicate his cause; for, although in some instances, he may have erred, still recollect that indiscretion in him should never destroy humanity in you.

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 widely-extended arms of the blessed IMMANUEL, and forever made to participate in his Heavenly Kingdom.<sup>1</sup>

<sup>1</sup>There is no form of constituting Encampments and installing officers in the Monitor, and we can not use those in other authors without a violation of copyright.







# CATALOGUE

OF

## JOHN SHERER'S MASONIC PUBLICATIONS.



### 1.—SHERER'S MASONIC CARPETS.

These are of three styles. The first is a Master's Carpet, 6 by 6½ feet, finished in map style, molding at top with roller at bottom, presenting the emblems of the three degrees in rich colors. The second style is 3 by 4 feet, finished in a similar manner, containing all the emblems of the three degrees, arranged in three departments—one department being devoted to the emblems of E. A., one to those of F. C., and one to those of M. M. The third style presents the emblems of the Lodge, Chapter, and Council degrees, arranged in departments—one being devoted to the representation of the emblems of each body. This latter style is mapped like the others, and of the largest size.

Official recommendations of the highest character have been given in favor of these Carpets by the Grand Lodges and Grand Chapters of seven Southern and five Western States; while letters of recommendation, too numerous to recapitulate, from leading brethren in other States, attest the uniform satisfaction these works have afforded to the brethren and officers of the lodges wherever they are in use. The price of either style is \$20.

## 2.—SHERER'S NEW FELLOW-CRAFT CHART

In furnishing a lodge-room, the principal expense heretofore necessary to incur has been the pillars J. and B., and in most of our country lodge-rooms they are, from the extreme cost of providing them of a character and form to correspond with the biblical description of them, oftener absent than present. To remedy this has been the object of the invention of the New Fellow-Craft Chart. Upon either side of this Chart are represented, six feet high and of suitable proportions, the pillars of the Porch, drawn and painted in a manner at once artistic and correct. So faithfully are these pillars represented from the description of them to be found in Holy Writ, that to produce copies of them in any material upon which they might be carved would cost not less than \$300. The artist has evidently studied their description with an abiding sense of their beauty; for in his display of the chapters, and portrayal of their net-work, lily-work, and pomegranates, as also their surmounting globes and supporting capitals, shafts and pedestals, those columns are at once the most faithful rendering of the original record and most beautiful evidence of artistic genius and arrangement of them ever yet beheld.

Between those pillars is portrayed an outer view of the middle chamber upon a scale so large that the three human figures introduced, although well advanced in the perspective, are ten inches high and of suitable proportions. This view of the M. C. occupies the full space between the pillars—a space about three feet wide by six feet high. Rising from the immediate foreground appear the three steps indicative of the three stages of human life, each riser of which bears upon its

front one of the working-tools of a F. C. The broad tread of the uppermost is lapped by the lowest of the succeeding five steps, surmounted by the other four in proper perspective, each bearing upon its riser, in plain lettering, the name of its appropriate sense and order of architecture; while, in their turn, those are surmounted by the seven steps, each bearing upon its riser the name of that science of which it is indicative. Upon the highest, or fifteenth step, stands the S. D. and the newly-made F. C., the former in the act of addressing the J. W., while in the gable of the porch, immediately above the head of that officer, is figured, as if carved in the face of the solid stone, the scene at the ford, to which reference is about to be made in the colloquy which follows. So beautifully rendered is every thing represented upon this Chart, and so large and consequently attractive is the scale upon which it is drawn, that the mind of the candidate must be riveted upon this work as upon a beautiful painting which is being explained to him; while the assistance it affords to the S. D. in aiding his memory to master the lengthy and intricate explanations of the emblems represented, is such that it must be once experienced before it can by that officer be appreciated. The price of this work is \$20. It is finished in map form, with molding at the top and roller at the bottom. In use it should be suspended from some style of suitable support.

For the use of such lodges as are already provided with pillars, the center portion of this work is mapped by itself and exclusive of the views of the pillars, and sold at \$15.

For such lodges as can not afford to buy the complete work, the pillars alone are mapped singly. They can

be hung upon triangular board upright stands of suitable height, and convey to the eye of the candidate a much more vivid idea of the original than wooden pillars of three times their cost. They are sold at \$15 for the two.

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### 3.—THE FLOOR CLOTH;

OR, CARPET OF THE MIDDLE CHAMBER.—This work is painted in oil-colors upon canvas, and is divided into three parts. It is intended to be placed flat upon the floor of the lodge-room, and walked over by the S. D. and newly-obligated F. C., while the former is explaining the second section of that degree to the latter. The price of this work varies from \$30 to \$40, and to \$50, according to the labor expended in its production.

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### 4.—SHERER'S MASONIC TRACING-BOARD.

This is a collection of the emblems of the three degrees of the Lodge, bound in a volume; each degree occupying one plate or page, 20 by 26 inches. These plates are printed from the finest lithographic drawings, in colors, and upon the best plate-paper. The correctness of their symbolism has been vouched for by a large number of the most intelligent of our brethren. The magnificent engravings, "Jerusalem as besieged by Titus," and "King Solomon's Temple," form appropriate front and after-pieces to the emblems of the degrees. The price of this work, which can be used by the W. M. more readily than the large carpet, is \$20.



## 5.—SHERER'S MASONIC DEGREE BOOK

OF ANCIENT CRAFT MASONRY.—This is a volume of *sixteen* plates, each 18 by 22 inches, to which are added, as the front and after-pieces, "Jerusalem as besieged by Titus," and "King Solomon's Temple." The whole, strongly and handsomely bound, is inclosed for safe keeping in a neat walnut case, made especially for it, with lock and key. This is the most satisfactory work that a lodge can purchase for the use of its Master, in exemplifying the different degrees, as the emblems are arranged as they occur, in sections, one full page being devoted to the emblems of each section. The plates are brilliantly colored, and in this manner they are rendered very conspicuous, while the mind of the candidate is not confused with the endeavor to grasp a knowledge of that which does not immediately appertain to the subject under explanation. The price of this work is \$25, including the box which contains it, and in which it may be carefully and cleanly kept when not in use. A suitable walnut stand, upon which it should rest while in use, can be furnished with it for \$4.50 additional.

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## 6.—THE MASONIC LADDER;

OR, THE NINE STEPS TO ANCIENT FREEMASONRY; being a practical exhibit in prose and verse of the moral precepts, scriptural instructions, traditions and allegories of the degrees of the Lodge, Chapter, and Council. This is quite a new book, and affords great satisfaction to the initiated reader. It is a volume of 268 pp., and put at the low price of \$1.50. It should be in the hands of every brother, calculated as it is to refresh his memory and keep him bright in the work and lectures.

### 7.—GEMS OF MASONRY.

This is an illustrated volume of some 64 pages, containing historical and scriptural references to the emblems of the first seven degrees. By its aid any brother can take a keen interest in recalling to memory what he has seen in the work of those degrees, and the W. M. is enabled to store his mind with refreshing knowledge suitable and indeed necessary for his office. The price is but \$1, post-paid to any part of the U. S. or Canada.

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### 8.—WEBB'S FREEMASON'S MONITOR.

This book is an exact copy of the edition of 1816, as to language, with the improvements of illustration and notes necessary to make it a useful book at the present day. Being the oldest Monitor in America, Webb's work has been the parent and fount of information from whence has been derived all the Masonic hand-books in the United States. Price \$1.

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### 9.—VIEW OF JERUSALEM AS BESIEGED BY TITUS.

This is a magnificent chromo-lithograph, printed in the best style of the art. It has been pronounced a most remarkable work, and one upon which the eye of every Freemason will repose with interest. For a parlor ornament it is very appropriate, while for a lodge, nothing is more so. The price is \$2, except to clubs of five or more, to whom it will be put at \$1.50 to each.

### 10.—VIEW OF SOLOMON'S TEMPLE.

This work was engraved at Boston, Mass., upon two steel plates, from the celebrated design of Chancellor Schott, of Hamburg, at a cost exceeding two thousand dollars. Nothing but an examination will afford a sufficient idea of the fund of instruction embodied in this work. The border designs, of which there are eight; the drawings subsidiary, of which there are four, and the scriptural and historical passages thickly interspersed, make it a perfect cyclopedia of the subject. The size of the plate is 24 by 42 inches, and the price is, for plain prints, \$2, and for colored, \$3 each. Where clubs of five or more unite, the prices will be \$1.50 for plain, and \$2.50 for colored copies.

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### 11.—MASTER MASON'S DIPLOMA.

This is by far the most appropriate and elegant Diploma ever issued; it is universally admired, and graces many a brother's parlor. In size it is 20 by 27 inches. It is printed in tint on heavy plate-paper, for framing.

The design is that of the Form, Support, and Covering of the Lodge. The view from the south displays the Pillar of Beauty in majestic proportions; those of Wisdom and Strength being in perspective. Jacob, peacefully slumbering on his mystic pillow, lies at the foot of the Celestial Ladder, along which angels pass and reposs on errands of mercy. The heavenly bodies are in their appointed places. The surrounding objects are such as are appropriate to oriental climes. The whole constituting a splendid picture. At the foot of each pillar are seen the Jewels of the Master and

Wardens respectively. Below it is appended the proper form of Diploma, having blanks for names, dates, etc., and for the lodge seal and photograph of the owner. Every Master Mason should have this Diploma. Price, \$2 per copy. The same design, on a scale of 13 by 18 inches, is furnished for \$1.50. Orders from Secretaries and Tylers filled at reduced rates

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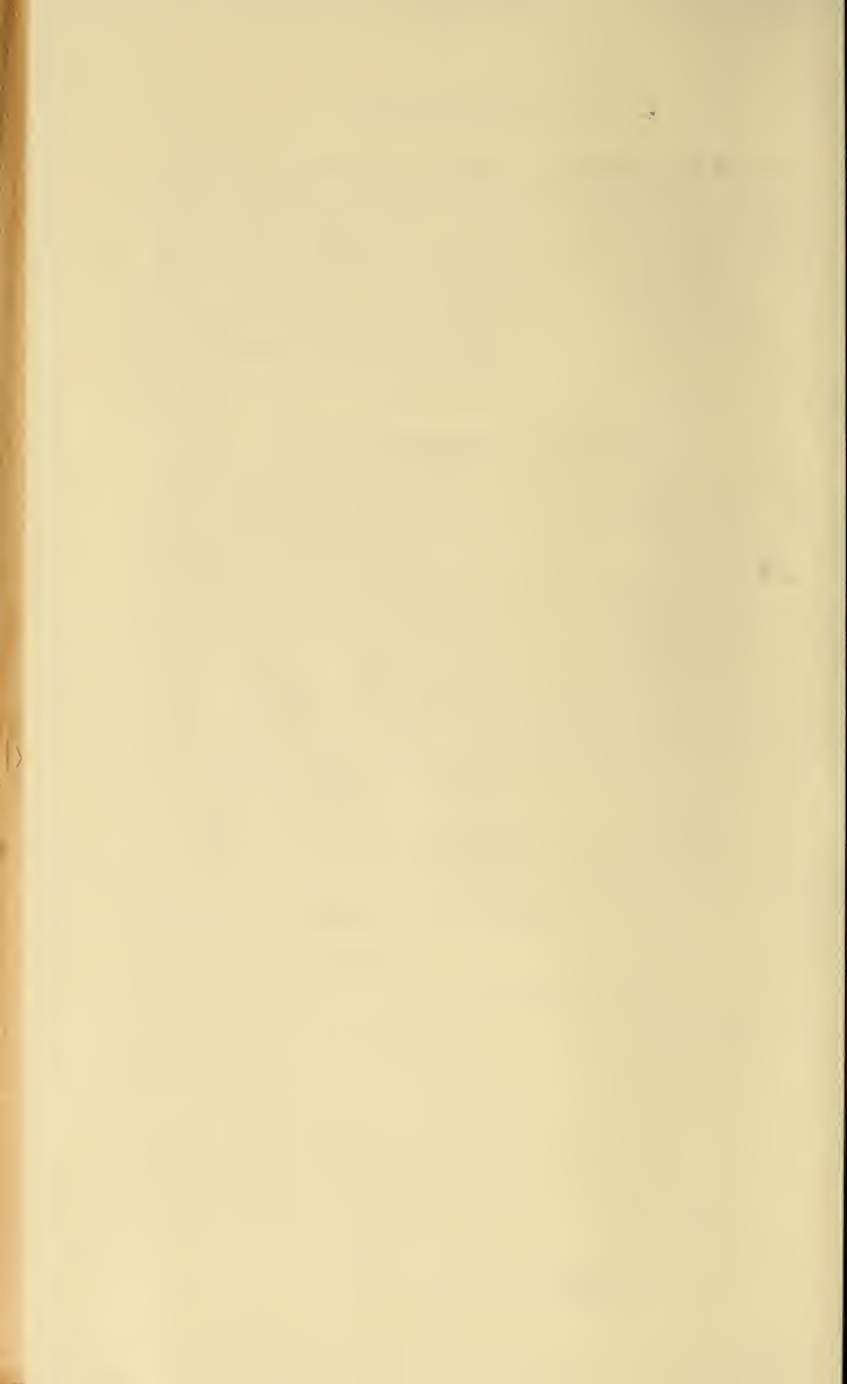
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