

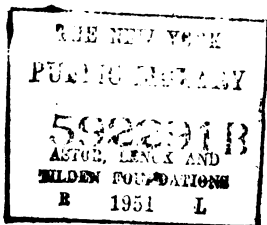
SOME OF THE BEAUTIES OF
FREE-MASONRY;
BRING
EXTRACTS FROM PUBLICATIONS,
WHICH HAVE RECEIVED THE APPROBATION OF THE
WISE AND VIRTUOUS OF THE FRATERNITY:
WITH
INTRODUCTORY REMARKS,
DESIGNED TO REMOVE THE VARIOUS OBJECTIONS
MADE AGAINST THE ORDER.

BY JOSHUA BRADLEY, A. M.
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—K. T.—and Grand Chaplain of Washington Encamp-
ment No. 2, of Newport, R. I.

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District of Vermont—to wit :

BE IT REMEMBERED, That on the seventeenth day of September, in the forty-first year of the Independence of L. S. the United States of America, JOSHUA BRADLEY of the said district, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following to wit :

“ Some of the Beauties of Free Masonry ; being extracts from publications which have received the approbation of the wise and virtuous of the *fraternity* : with introductory remarks, designed to remove the various objections made against the order By Joshua Bradley, A. M. Member of Newport Royal Arch Chapter No. 2.—Kt. R. C.—K. M.—K. T.—and Grand Chaplain of Washington Encampment No. 2, of Newport, R. I.”

In conformity to the act of the Congress of the United States entitled, “ an act for the encouragement of learning, by securing the copies of maps, charts, and books to the authors and proprietors of such copies, during the times therein mentioned ”

JESSE GOVE,

Clerk of the District of Vermont.

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PREFACE.

To bring forward any thing new as a doctrine in Masonry, to lead youths to embrace contradictory systems, who are desirous of being initiated into our mysteries, or to cause any brother to err, is strictly forbidden. Yet every one has a right, to examine our sentiments, to search the records of ancient times, and to assemble a cloud of witnesses to confirm the wavering, and open fountains of knowledge to the uninformed. This, the author of the following work, believed to be his duty. In attending to which, he has endeavoured to obtain as much correct information as possible from all who have gone this way before him, and to extract from their valuable works, such excellent precepts and observations, and to arrange them in such order, as may exhibit the genuine principles of our institution, and lead our brethren to view, in a concise manner, without much expense, the foundation, materials, cement, ceremonies, and beneficial effects of the fraternity.

To prevent frequent quotations and a repetition of names, the reader is informed, that this volume is compiled from the highly esteemed and very useful works of Messrs. S. TOWN, ROLLIN, PRESTON, T. S. WEBB, DR. DALCHO, REV. J. SAURIN, and T. M. HARRIS, and the BOOK OF CONSTITUTIONS. Should this performance afford useful instruction to any; refreshment to the experienced in the craft; obliterate the prejudices of those who have not known our sentiments; render luminous the paths of thousands, who are coming to our temple; and finally, should the Father of lights, who has condescended to crown with his smiles the virtuous transactions of Masons, in every age, nation, and clime, grant his benign influences to those who may read this book, that they may receive the truth and be saved through the merits of Jesus, the author will have an ample reward and the unspeakable satisfaction of believing that his undertaking this work has originated in righteousness.

“If I am right, thy grace impart,
 Me in the right to stay;
 If I am wrong, O teach my heart,
 To find that better way.”

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INTRODUCTION.

As many individuals in every part of community entertain different opinions of Masonry, and some christians feel injured when any of their relations, friends, and brethren join the lodges ; the writer wishes, if possible, to remove the objections which they bring against the order, that they may no longer disrespect a system that is founded in truth, and cannot be destroyed. To make the attempt he has discussed those objections in the following brief catechetical manner,

1st. “ *How is the secrecy of Masonry consistently kept when the principles of the institution are professedly drawn from divine revelation ?*”

“ The principles and privileges of the institution are open to all such as are qualified to receive them ; but of

these qualifications we must reserve the power of judging for ourselves. Every trade of importance, every art and occupation, has its secrets, not to be communicated but to such as have become proficient in the science connected with them, nor then but with proper caution and restriction; and often times under the guard of heavy penalties. Charters of incorporation are granted by civil governments for their greater security, and patents for their encouragement. Nay, every government, every statesman, and every individual, has secrets which are concealed with prudent care, and confided only in the true and trusty."

"We only claim a like indulgence; that of conducting ourselves by our own rules, and of admitting to a participation of our secrets and privileges such as choose to apply for them upon our own terms. So far from wishing to deprive any one of the light we enjoy, we sincerely wish all the race of men were suitably qualified to receive it; and if so, our doors shall never be shut against them, but our

lodge, our hearts, our souls shall be open to their reception.”

“As the great family of the mystick compact is spread over the surface of the two hemispheres, it would be impossible to distinguish its members, without some peculiar mark, by which they become known. *The signs, words, and tokens*, form the medium of communication between brethren of all nations and tongues, by which they become intelligible to each other and make known their necessities.

“The importance of secrecy with us, is such, that we may not be deceived in the dispensing of our charities; that we may not be betrayed in the tenderness of our benevolence, or that others usurp the portion which is prepared for those of our family. Who can wish any man to be so iniquitous among Masons, as to guide the thief to steal from a sick brother the medicine which should restore his health? The balsam which should close his wounds? The clothing which should shield his trembling limbs from the severity of winter? The drink which

should moisten his parching lips? The bread which should save his soul alive?"

"Such is the importance of our secrecy:—Were no other ties upon our affections or consciences than merely the sense of the injury we should do to the poor and the wretched, by a transgression of this rule, we are persuaded it would be sufficient to lock up the tongue of every man who professes himself to be a Mason," and lead him solemnly to look into the heavens and say, "Set a watch, O Lord, before my mouth; keep thou the door of my lips."

Our principles being drawn from revelation, do not require us to make the secrets of Masonry known; but give us many encouragements to persevere in their concealment. The glorious Author of our being has informed us, "That he worketh all things after the counsel of his own will:" yet he has never made his unchangeable purpose known in all its extensive amiableness, glory, and perfection to any of his friends. He dis-

closes to the universe of intelligence, at different times and in diverse manners, all that is absolutely necessary for their happiness and the dignity of his character. Jesus, who treated his disciples with the greatest tenderness and respect, thought it consistent and infinitely for the best, to keep some things concealed from them, and consequently said : " I have many things to say unto you, but ye cannot bear them now." Masons may safely follow Immanuel in rendering to all a suitable tribute of respect, and keep in their hearts those peculiarities which cannot in the present state of things be consistently revealed.

2d. *" How is it consistent to require candidates to promise to conceal certain secrets, before they are communicated to them for their examination ?"*

This requisition may appear terrifying to many, and undoubtedly hinders some from making application for initiation ; yet when the course that we pursue with those who are desirous of

becoming members, is examined, and the plan which our opponents have adopted to keep their systems of secrecy from publick scrutiny is candidly investigated, every unprejudiced person will quit this seemingly strong hold against Masonry and think more honourably of the institution.

Every candidate before his admission has a right to peruse the warrant or dispensation by which the lodge is held, also, the by-laws, and see a catalogue of the members. He may be informed by those whom he can believe that the obligation which he is to take, is perfectly moral and compatible with the principles of christianity, civil society, and good government.

It cannot be criminal that we should make every candidate promise to keep the secrets of Masonry, previously to our communicating to him the distinguishing characteristicks of our order, and our manner of knowing those who have been initiated. In every plan wisely formed for refinement, enjoyment, and happiness, a reciprocity of

promises are made among individuals. Who shall commence promising? Shall those who have been made Masons? Or shall those who wish to enter the fraternity? Let every reader judge righteously, and we shall be acquitted. Did none of our opponents never have any thing of a private nature, which they were willing to confide in a particular friend, but previously to communicating it, they demanded a solemn promise of secrecy? And were they not determined to know whether their friend would conceal their secret, before they would presume to communicate it? If there is a propriety in their procedure, why not in ours? If we are wrong in this part of our transaction, "He that is without sin among you, let him cast the first stone at" us.

3d. *"How can men, professing different political and religious sentiments be received into lodges?"*

The requisite qualifications of a candidate, being described in Chap. XI, the reader may there see our senti-

ments upon this subject briefly stated. It is therefore only necessary here to observe, that, as all nations are involved in difficulties, and men adhering to their political creeds and religious opinions are frequently overwhelmed with sorrows and plunged deeply into all the scenes of poverty, and their families reduced to all the perplexities connected with misfortunes; Masonry opens an asylum to all those who are worthy and well qualified to receive its honours and extend its benefactions. Every religious sect who acknowledges the Supreme Being is equally respected by our order. "Religious and political disputes are banished from our societies, as tending to sap the foundations of friendship, and to undermine the basis of the best institutions." We leave every member free to choose and to support those principles of religion, and those forms of government which appear consistent to his views and worthy of his attention; and never censure nor disrespect him for being zealously engaged in what he deems important to Zion,

or to the world, while he keeps himself within the square with all men, and receives the Sacred Writings as his only sure guide to eternal blessedness.

To debar the faithful from our temple, our instructions, and our privileges, merely because their minds have been more or less expanded by heavenly influences, or more or less interestedly influential in the affairs of their nation, would at once demolish our fabrick to the ground, and not "leave one stone upon another."

It seems necessary in the nature of things that this society should be thus extensive in its plan of receiving members, that there might be one system formed by man in which the confusion of tongues, the rage of party, the fame of heroes, the distinctions of birth, nations, statesmen, kings, and ecclesiasticks should cease, and all meet on a level and greet each other as brethren. "God has made of one blood all nations." Here without molesting the peaceful abodes of any, we cordially unite our talents, raise a fund

for the indigent, worthy brother, the widow and orphan, and bow our knees before the Father of lights, humbly beseeching him to make us his sons, to keep us from the contaminating principles of selfishness, and to enable us to spread our arms as extensively as possible to deliver our brethren from calamity, their connections from penury, and the whole world from the powers of darkness and condemnation.

If any wish for a more limited system, they can find many in every nation, and warm associates with whom they can enjoy all the benefits and advancements which their principles can produce. If their sentiments inflame them against Masonry, because it is not confined to one nation, country, or denomination of pious professors, let them be entreated to examine themselves and know what manner of spirit influences them to condemn us.

Jesus said, "Judge righteous judgment." Paul said, "What have I to do to judge them that are without?" And again; "Who art thou that judgest another man's servant?"

4th. "Why are not females admitted to become members?"

The debarring the fair sex from the intrinsick excellence of Masonry, and the valuable secrets contained in every degree of advancement in our society, has occasioned much unprofitable conversation, animosity, surmisings, and indefatigable enquiry among all classes and denominations of mankind. To trace their various opinions, and record their unhallowed denunciations against us, would require the wisdom of Solomon, the strength of Hercules, the age of Methuselah, the patience of Job, and "the pen of a ready writer."

Our institution being founded in the fitness of things relative to men, cannot admit the delicacy of female nature to suffer the preparatory and scrutinizing eye of examination necessary for initiation into any one important degree in Masonry. Lady Masham, on reading the notes which the learned Mr. Locke had made on Masonry from an old manuscript found in the Bodleian Library, declared to that great philosopher, "That she then more than

ever wished herself a man, that she might be capable of admission into the fraternity." This implied that she had such clear views of our principles and labours, that she would not allow herself even to wish for initiation, unless the mode of her existence were changed. It is hoped that no lady will be so presumptuous as to trample upon her own dignity, and seriously wish the plan of Deity marred that she might fill some different sphere in the universal range of intelligent existence. None should propagate the preposterous idea that we deem the fair and most amiable part of creation unworthy of the secrets of our mystick profession, from any mental deficiency in them; for history, scripture, and daily experience, proclaim their abilities, their virtues, and their persevering attachment to religion, in peals powerful enough to shake to atoms and doom to remediless destruction the strongest systems of infidelity that were ever erected by man. Let none suppose on account of their non admission into our association as Masons, that we are at liberty to treat them disre-

spectfully, or have any particle hid in our pavement of rites on which we can fix our eyes or place our feet to lessen our sacred obligations to protect, defend, and render them happy. No one can find the least atom on which he can stand with any propriety, and charge Masonry as being unfriendly to female felicity. We can never admit a man to receive the honours and enjoyments of our institution, whom we know is an unkind husband, a refractory son, a contemner of his sisters, or one who fosters a malevolent disposition towards any individual of the human family. The ladies in every enlightened part of the world, and in every free government, are admitted with the utmost pleasure and satisfaction to assemble with gentlemen and enjoy uninterruptedly all that is consistent, all that is virtuous, all that is charming, all that is dignifying to their existence, all that renders life important, all that fills the mind with unquenchable desires to be fitted to appear in the presence of Immanuel and dwell in the undiminished splendours of his kingdom. To them the sancti-

fyng word of life is proclaimed, and they are invited to receive cordially without delay, all spiritual and eternal blessings. There is an entertainment unspeakably well prepared for them in the stupendous plan of redemption.

The volume of inspiration is replete with language which describes the important excellency of women and the reciprocal obligations existing among the sexes. "The woman is the glory of the man. God sent forth his son made of a woman. Her price is far above rubies. The heart of her husband doth safely trust in her. She will do him good and not evil, all the days of her life. Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband." When this endearing connection is revered and cherished agreeably to the plan of Deity, which has been briefly exhibited, then ask, where can a righteous man, or upright Mason be found, who could endure the sight of beholding his amiable wife, sister, or any female, clad in all the insignia of our order, and working with all the implements of the Craft?

What pious, what refined lady, arrayed in such attire, could look upon herself with approbation? Masonry cannot be accessory to the violation of nature's law, and therefore, closes the door that the fair sex may not enter and be subjected to all the manual labours designated by heaven for the stronger and hardier sex. In fine, let this subject be fully considered in all its bearings, and the objections brought against us for not admitting females into our lodges as members, though ever so amiable, virtuous, and respected, must sink into the regions of nonentity, no more to arise to interrupt the peace of families and the harmony of societies.

5th. "How can Masonry be a good institution, when a number who have been initiated do not maintain a character compatible with the principles of morality?"

It is acknowledged that some who have been members of our institution, have since their initiation become intemperate, profligate, and vicious; but will this departure from the principles

of our institution, destroy the nature and perfection of those principles? Is it fair, just, and honourable to condemn and go about to defame any society or government merely on account of the hypocrisy and disorderly conduct of some of its members? Shall an amiable family be set at naught and blotted out from under heaven, because one or two have left the purity of virtue, trampled on natural affection and wandered into a far country? If systems, principles and governments, may be calumniated with impunity, on account of the miscreant conduct of some of their members, or former pretended favourites; then may we rise and proclaim as with a voice of ten thousand thunders, that there is nothing amiable, nothing worthy of our regard, and no moral goodness in the universe. For the fair temple of Jehovah, was once echoing with the harmonious songs of angels, and not one enemy to his Supreme Majesty was found in his boundless empire; yet has that white throne on which he now sits, become less pure, because some of those angels have fallen and become

demons? Are the prophets and evangelists to be lightly esteemed and the Holy writings to be burnt to ashes, because some of their pretended friends, were captivated with their discourses, praised their sublime sentiments, and seemingly obeyed their commanding voice, and then turned away from all the glories of endless perfection, to wander in the mazes of infidelity and speed their way to the regions of darkness and blackness for ever? Shall the church of the living God be loaded with criminality, because some have forsaken her ordinances, who once sang hallelujahs within her walls? Certainly not. Neither can Masonry be consistently criminated, because some have made shipwreck of their profession and lost all title to the honours of the order and the confidence of mankind.

6th. "If Masonry possess intrinsick excellencies, why do many good men, who once attended the lodges, now neglect them?"

Masonry does not require any member to attend every communication, t^r

the neglect of important avocations and religious concerns. Many at the time of initiation, and for sometime afterwards can consistently attend every meeting ; but in the course of life, connections, circumstances, appointments to important offices of trust, and the fulfilment of engagements demand their whole attention, and prevent their assembling with their brethren, to transact the affairs of the fraternity. Did Gen. Green, Franklin, and Gen. Washington think meanly of Masonry, or wish our opponents to take advantage of their non attendance, when the arts of war, philosophy, and government kept them at a distance to labour for the good of mankind and the glory of Messiah's kingdom? Our ever revered Washington, addressing the brotherhood said, "Our liberal principles are founded in the immutable laws of truth and justice." And his prayer disclosed his unquenchable zeal for the institution. He said, "I sincerely pray that the Great Architect of the universe may bless you here and receive you hereafter into his immortal temple."

BEAUTIES OF FREEMASONRY.

CHAPTER I.

FREE-MASONRY, AN ANCIENT AND USEFUL INSTITUTION.

THE opinions of eminent writers on the origin of this society are numerous. This very circumstance, however, may afford us undeniable proof of its great antiquity: for had it been of modern date, no difficulties could have arisen on this point. Every inquirer could turn to the page and there find where the faithful historian had recorded its commencement. The fine spun reasonings, of those who make Masons of every man of note, from Adam to Nimrod, and from Nimrod to Solomon, down to the present day, cannot be admitted to swell the pages of this book.

It is hoped that every Mason will be satisfied, and every reader rest contented, when the ground is presented;

where our principles probably first disposed individuals to form mutually into a society for their own benefit and the happiness of the human race.

Every descendant from our apostate father, found himself in need of knowledge to inform him, laws to direct him; property to support him, medicine to relieve him, aliments to nourish him, clothing and lodging to defend himself against the injuries of the seasons. Individuals in this situation felt inclined to unite themselves together in order that the industry of all might supply the wants of each.

It is easy to comprehend, that, in order to enjoy the blessing proposed by this assemblage, some maxims must be laid down and inviolably obeyed. It was necessary for all the members of that body to consider themselves as naturally equal; that, by this idea, they might be induced to afford each other mutual succour.

Whenever that period arrived, our principles began to have their influence; and he that was the most pious, the most discerning, and the most anxious-

ly disposed to develop the constitution of the universe and methodically tender the greatest services to the whole, retired when that assembly arose, deeply impressed with the importance of their transactions. When he had accurately reviewed the scene that was closed and the sentiments advanced, he was fully inclined to believe that there were some in that community with whom he could unite in bonds more precious and fraternal. He cautiously communicated his plan of intimate friendship, and reciprocal labours, and benefactions, to those whom he had found to be true and trusty. Similar interests form a similar design. A few whose views were alike and whose desires were similar, relative to the improvement of their social powers, would readily embrace each other in the arms of friendship and form rules of equity binding each member sacredly to observe them, for his own safety, the glory of God, and the alleviation of every brother whom adversity might overwhelm with distress.

Hence we may conclude that an or-

ganized state of the principles of the society, denominated Masonick, arose from the social and relative duties of mankind and an earnest solicitude of individuals, for their general well being.

Men who had a sacred regard for the Divine Being, would necessarily study to alleviate the miseries and calamities of his creatures, and improve their inconveniences.

To accomplish these important purposes they must study, they must embellish their minds with science, they must retire from the busy throng, they must labour and try experiments. These were instituted to establish data, and as operations and effects were multiplied, causes were developed, and the sciences and fine arts were established upon an imperishable foundation.

Emerging from the ignorance and blindness in which they had been overwhelmed, they traced the Great Architect of the universe through the walks of his power, and found themselves amazed in the boundless regions of

his wisdom. They beheld him in his works, they read his majesty in the heavens, and discovered his miracles in the deep: every plant that painted the face of nature, and every thing having the breath of life, described his presence and his omnipotence.

The symmetry and harmony displayed by the Divine Architect in the formation of the planetary system, gave rise to many of our mysteries.

Let there be light! proclaim'd the Almighty Lord.

Astonish'd chaos heard the potent word;
Through all his realms the kindling ether runs,

And the mass starts into a million suns;
Earths, round each sun, with quick explosions, burst,

And second planets issue from the first;
Bend, as they journey with projectile force,
In bright ellipses their reluctant course;
Orbs wheel in orbs, round centres, centres roll,

And form, well balanc'd, one revolving whole;
Onward they move amid their bright abode,
Space without bounds, the bosom of their God!

History confirms the sentiment that our order included both architects and

philosophers. From the former, the most eminent characters have arisen in every empire through the revolution of ages, and many may yet arise and travel with indefatigable strength to the highest summit of classical information, and be instrumental of emancipating nations from the horrors of despotism, and a world from political madness. When Moses was about to erect the sanctuary, and, afterward, when Solomon built the Temple at Jerusalem for the worship of the only true and living God, they chose, from among the people, those whose wisdom and zeal for the true faith attached them to the worship of the Most High, and committed to them, the erection of those works of piety. It was on those great occasions that our predecessors appeared to the world possessing a greater degree of knowledge than the multitude, labouring more successfully, and exhibiting to every beholder, monuments of art completed without discordant voices. At the building of the Temple, our society received a stability of form and a regularity of working, which the

ravages of time have not impaired, Solomon, who was divinely inspired, found it indispensably necessary, in prosecuting such an undertaking as he had been directed, that the workmen should be a regularly organized body, that every part of the building might be executed without the least confusion, and with the greatest despatch. Nothing could be more conducive to the convenience, improvement and profit of the builders, nor to the prudence, wisdom, and honour of their employer,

Hence, the most expert workmen of various crafts came forward immediately, and cheerfully united according to the wise directions of their regal master.

Every part of the Temple was executed with the utmost promptitude, and with the greatest skill and harmony.

After the completion of this building, it would be a dictate of reason to conclude that the workmen must be eminently skilled in their art; that anticipating the period of their separation, they would strengthen the cords of

friendship, by those ties and obligations which might remain perpetually binding; that they would introduce a kind of language unknown to the world, by which they might for ever thereafter make themselves known to each other; that such regulations would be adopted, as should be calculated to render the association permanent, useful, and respectable.

After the dedication of the Temple, many of the workmen, it may be expected, would travel, not only through the different tribes of Israel, but among other contiguous nations, in search of employment equal to their skill. Hence may we account, in part, for the early and rapid diffusion of Masonry among different nations.

Hiram, who was then king of Tyre, a nation contiguous to the Jews, was not only in league with Solomon, but his active and zealous friend; and Hiram, the celebrated artizan, had a Tyrian for his father, and a Jewess for his mother. Many of the Tyrians were actively engaged with the workmen of Solomon, in preparing the materials,

and in erecting the Temple. Masonry must, therefore, have existed and flourished among the Tyrians, nearly, in the same degree, as among the Jews. Their language, also, being almost entirely from the Hebrew, would greatly facilitate this intercourse between the two nations.

One hundred and sixty four years after the dedication of the Temple, the Tyrians planted a colony in the northern part of Africa, whence arose the Carthagenians. This people, in a short time, became exceedingly commercial and opulent. A commercial and friendly intercourse ever continued between the Tyrians and Carthagenians, in such a manner, and on such principles as would induce us to believe, if Masonry existed among the former, it would of course among the latter.

The Tyrians not only sent colonies into Africa, but also into Europe. The city of Cadiz, which has since become the great emporium of Spain, was very anciently founded by the Tyrians. The Carthagenians, in process of time, possessed themselves of the

greatest part of Spain, together with several important islands in the Mediterranean sea; all of which possessions, together with their own country, afterwards fell into the hands of the Romans.

During the reign of Solomon, especially, as well as before and afterward, a very intimate connection existed between the Jews and Egyptians. Moses was born in Egypt and educated in Pharoah's court, until he was forty years old, and was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. Solomon married Pharoah's daughter and brought her into the city of David. This affinity with the king of Egypt, inclined many of his nobility to visit Jerusalem, and commercial arrangements were made and carried on amicably between those nations. From this reciprocal connection, we are inclined to infer that Masonry was introduced among the Egyptians. Be this, however, as it may, we are informed by several authentick historians, that Masonry did flourish in Egypt soon after

this period. By this mysterious art existing in our principles, and smiled upon by the Father of lights, ancient Egypt subsisted, covered with glory, during a period of fifteen or sixteen ages. They extended our system of benevolence so far, that he, who refused to relieve the wretched, when he had it in his power to assist him, was himself punished with death: They regarded justice so impartially, that the kings obliged the judges to take an oath, that they would never do any thing against their own consciences, though they, the kings themselves, should command them. They would not confer upon a bad prince the honours of a funeral. They held a session upon every noted Egyptian who died, for the direct purpose of inquiring, how he had spent his life, so that all the respect due to his memory might be paid. They entertained such just ideas of the vanity of life, as to consider their houses as inns, in which they were to lodge as it were only for a night. They were so laborious, that even their amusements were adapted to strength-

en the body, and improve the mind : They prohibited the borrowing of money, except on condition of pledging a deposit so important, that a man who deferred the redemption of it, was looked upon with horreur.

It is well known, that the Egyptian priests have uniformly been considered by ancient historians, as possessing many valuable secrets, and as being the greatest proficient in the arts and sciences of their times. Whether they actually possessed the Masonick secrets, or not, we cannot absolutely determine ; but we have strong circumstantial reasons to believe they did. It was here that Pythagoras was initiated into their mysteries, and instructed in their art. It was here, that sculpture and architecture, and all the sciences of the times, were so greatly perfected. And here it has been thought by some of the most curious observers of antiquity, that Masonry has been held in high estimation.

Several Egyptian obelisks still remain, some of which were, in the reign of Augustus, conveyed to Rome. On

these obelisks are curiously engraved many hieroglyphical and Masonick emblems.

Egypt, by ancient philosophers, was considered as the seat of science. Hence we find, that Homer, Lycurgus, Solon, Pythagoras, Plato, Thales, and many others, of the ancient poets, statesmen, and philosophers, frequently visited Egypt, where many of them were, by the Egyptian priests, initiated into their mysteries. Cecrops, an Egyptian, was the original founder of Athens. Hence, a correspondence would necessarily continue for a considerable time, between those countries. And if this correspondence did not afford a suitable medium for the transfer of those mysteries, yet those philosophers, who were in the habit of visiting Egypt, would, of course, carry back to their native country whatever they deemed valuable for their own citizens.

Many incidental circumstances, however, occur in the history of the Grecian States, which strongly favour the idea of the existence of Masonry among that people. From the many which

might be mentioned, two only can be admitted into this work. At the time when the plague proved so mortal in the city of Athens, Hippocrates, a native of the island of Coss, being eminent as a physician, was invited to Athens. He immediately obeyed, and proved abundantly serviceable in that pestilential disorder. Such was the gratitude of the Athenians, that it was decreed, he should be initiated into the most exalted mysteries of their nation. In turning over the historick pages of Persia, every Mason will behold many of his principles cordially received and cherished, by the first characters who shed a lustre through every department of government in those distant realms. It was here that the children of the royal family were at fourteen years of age put under the tuition of four of the wisest and most virtuous statesmen. The first taught them the worship of the gods; the second trained them up to speak truth and practice equity; the third habituated them to subdue voluptuousness, to enjoy real liberty, to be always princes,

and always masters of themselves and their own passions; the fourth inspired them with courage, and by teaching them how to command themselves, taught them, how to maintain dominion over others. It was here, that falsehood was considered by every class of people, in the most horrid light, as a vice the meanest and most disgraceful. It was here that they showed a noble generosity, conferring favours on the nations they conquered, and leaving them to enjoy all the ensigns of their former grandeur: It was here, that they obliged themselves to publish the virtues of their greatest enemies, and to keep, as an inviolable secret, state affairs, so that neither promises nor threatenings could extort it; for the ancient laws of the kingdom obliged them to be silent under the pain of death: And it was here, that they religiously recorded noble actions and transmitted them to posterity in public registers.

Masonick principles are the same in every age and nation, and when fostered in the human heart, will produce

the same benevolent effects. When Alexander the Great, in his conquest of nations, approached the city of Jerusalem, he was met by the High Priest, in all his pontifical robes. No sooner did the conqueror discover this venerable person, clad with the insignia of his office, than halting his army, he instantly advanced, reverently bowed, saluted the H. P. conferred with him, and departed in peace. This singular event took place three hundred and thirty three years before the advent of Christ.

The Romans, who succeeded the Grecians in universal empire, had a favourable opportunity by their various treaties with that nation, as well as the Carthagenians, and by their final subversion of both nations, to obtain a knowledge of those mysteries, which it is most evident the Grecians and Carthagenians did actually possess. To every critical reader of the Roman history, striking evidences will appear of the existence of Masonry among that nation. On the whole, it is confidently believed, that many of the Roman generals were not only Masons, but great

encouragers of the art, both among their own citizens and those of ancient Briton. Although the Britons were unknown to the Romans until the reign of Julius Cæsar, yet are there many convincing evidences that Masonry had long been known among that people.

The Druids, who were the ancient priests of Britain and Gaul, are thought to have derived their government, rights, and ceremonies from Pythagoras. These Druids, who were the public instructors of the people, were held in high estimation.

From their history, it is evident they, in a degree, understood astrology, geometry, and natural history; that they also believed in the immortality of the soul. They had an Arch Druid in each nation, who held sufficient authority to convene the others at pleasure, or whenever the general good required counsel. And it was their uniform practice, on receiving any youth under their instruction to retire to some remote place, where he was duly taught their mysteries. These circumstances are calculated to induce every per-

son to believe certain mysteries, unknown to the world, were attached to their ceremonies.

Pythagoras is considered to be the founder of their institutions, and as he was ever thought to have been a Mason, we have strong circumstantial reasons to believe something of Masonry was known to the Druids. Hence we find it might have existed among the ancient Britons and Gauls before they were conquered by the Romans. However this may be, we find no country in which it has flourished to that degree, or been productive of greater good to mankind, than on the island of Great Britain. In consequence, however, of those various struggles between the Picts and Scots, the Britons, Saxons, and Danes, Masonry was not much cultivated until about five hundred and fifty years after the commencement of the christian era; when St. Austin, with a number of brethren, came from Italy to England, where they devoted their time and talents exclusively to the interest of christianity and Masonry.

At this time St. Austin presided in person in laying the foundation of several important publick buildings.

In the year Six Hundred and Twenty Six, King Athelstane summoned all the brethen of the kingdom to attend a general meeting; he then granted them a charter, and established a Grand Lodge, which has continued by succession until the present day. Hence arose the ancient York Masons. In consequence of this high patronage, many of the nobility immediately came forward and were united to the society.

In the year Six Hundred and Ninety, Edgar became an eminent and distinguished patron of the order. In Eight Hundred and Ninety Six, Alfred the Great, having expelled the Danes from his kingdom, became a zealous and hearty encourager of Masonry. Such was his attachment to the order, that he appropriated one seventh part of his revenue to promote the institution.

In the year One Thousand and Sixty Six, the Tower of London, the Palace and Hall of Westminster, and Lon-

don Bridge, were begun under the joint patronage of the Bishop of Rochester and the Earl of Shrewsbury, both of whom were distinguished Masons. During the reign of Henry I, and Stephen, the order was patronised by the crown, and the chapel at Westminster, the House of Commons, and many other magnificent edifices were erected. In the reign of Edward III. lodges became numerous and Masonry highly honourable. Richard II. and Henry IV, V. and VI. devoted much of their time to encourage and promote the respectability and usefulness of the society. Henry VI. however, was a most virulent enemy during the former part of his reign, but his prejudices subsiding, he was initiated in the year Fourteen Hundred and Forty Two, and thence forward, was as eminent for his attachment, as before, for his enmity.

James I. of Scotland, honoured the lodges with his royal presence, often presided in person, and actually settled an annual of an English noble, to be paid to every Master Mason in Scotland. On the 24th June, Fifteen Hun-

dred and Two, Henry VII. formed a Grand Lodge in his palace, proceeded in great splendour to the east end of Westminster Abbey, and with his own hand laid the first stone in that excellent and much admired building.

During the reign of James I. of England, men of literature came from all parts of Europe, and attended the lodges in England, as seminaries replete with the arts and sciences.

Charles I. the successour of James, assembled the brethren, and in person laid the corner stone of St. Paul's Cathedral with great solemnity. Sir Christopher Wren exceeded all who had gone before him, in his indefatigable exertions to promote Masonry.

By these brief remarks, we may see in what manner, and by whom, Masonry has been patronised. Men of the highest rank in many kingdoms have been brought to kneel before their subjects, and philosophers have been taught true wisdom by their inferiours. The most haughty and imperious monarchs, smitten by the force of truth, have discovered themselves to be but

men;—resigned the Masonick chair to the most expert work men, carefully submitting to their controul.

Since the reign of William III. Masonry has been held in higher or lower estimation, not only in England, but most other countries, according to the number and respectability of its members. It was introduced into the United States at an early period after their settlement by Europeans.

In the year Sixteen Hundred and Thirty Three, a charter was granted by the Grand Lodge in England, to a number of brethren then residing in Boston, with full power to constitute Masonick Lodges throughout North America, as occasion might require. Under the authority of this charter, lodges were established in various parts of our then infant colonies, in Canada, and several of the West-India islands.

Its rapid progress through every state in our happy country is well known to every informed member in the fraternity.

A concise history of Masonry, arising and flourishing, through the ran-

ges of antiquity, and patronised by the pious and scientific of the most powerful empires on earth, has now been presented to an enlightened publick.

From this brief account of those many important truths which might be deduced, as contributing to the good of mankind in general, one may be drawn which has been preeminently advantageous: That this society has been a most happy medium of preserving some of the most valuable arts during the dark ages of the world, and transmitting them down to posterity. In those dark periods of time, when barbarism triumphed over refinement, this society held the arcana of that knowledge, without which mankind must probably have remained in a savage state. A faithful few preserved this noble science, which has abundantly contributed to a state of civilization. When christianity began to be propagated, and the fervour of enthusiastick superstition began to subside, Masonry exhibited its charms to the world and went hand in hand, with the spread of the gospel, in effecting that important

change wrought on society. Hence we have by coincidence in effect, most convincing proof of coincidence in principle. This was clearly exemplified in the Saxon heptarchy. At the same time when those petty monarchs became converted to christianity, they embraced and patronised the Masonick art. The same holds true at the present day. The united effects of christianity and genuine Masonry are ever productive of the best society.

Masonry is the most perfect and sublime institution, ever formed by man, for promoting the happiness of individuals, or for increasing the general good of the community. Its fundamental principles are, *Universal Benevolence*, and *Brotherly Love*. It holds out, in its precepts, those captivating pictures of virtue, which stimulate the brotherhood to deeds of charity, and offers to its professors, *Dignity* and *Respect*. It teaches those great and awful truths, on which futurity is founded, and points to those means by which we may obtain the rewards of virtue. It also instructs us in the duty we owe

to our neighbour, and teaches us not to injure him in any of his connections, and in all our dealings with him, to act with justice and impartiality. It discourages defamation; it bids us not to circulate any whisper of infamy, or improve any hint of suspicion. It orders us to be faithful to our trusts; not to deceive him who relies upon us; to be above the meanness of dissimulation; to let the words of our mouths express the thoughts of our hearts; and whatsoever we promise, religiously to perform.

When the rude blast of war assails an unhappy country with its ravages, and embattled legions of kindred men are opposed in direful conflicts; when all around perish by the victor's sword, and humanity stands appalled at the sight—the *Mason's extended arms* preserve him from destruction: He meets with friendship and protection from his enemy, and instead of receiving the fatal weapon in his bosom, his heart is gladdened by hearing the endearing appellation of *Brother*. When the Corsairs of Algiers, with unprincipled fu-

ry attack the defenceless vessels of unoffending nations, and load their unhappy crews with the bond of servitude, to drag a miserable existence under the lash of tyranny—the Mason's *well known sign* preserves him from chains, and the kind offices of a brother are extended to him.

Such being the principles and advantages of Masonry, it ceases to be a matter of surprise, that in every country the art has been professed and encouraged by the most enlightened and virtuous of their inhabitants. The rulers of mighty empires and the chieftains of great nations have, oftentimes, joined our fraternal society, and immortalized their names by practising the virtuous principles of the order. May the whole fraternity spreading around the globe, persevere in well doing, and by the unmerited grace of Immanuel, flowing through their hearts, be invigorated to finish all their work, and finally be admitted to sit down in the kingdom of heaven.

CHAPTER II.

The names of the Masonick Degrees, as recorded in the report submitted to the Supreme Council of the Sovereign Grand Inspectors General, held in Charleston, South-Carolina, on the 4th day of December, 1802.

1st	Degree called Entered Apprentice.
2d	Fellow Craft.
3d	Master Mason.
4th	Secret Master.
5th	Perfect Master.
6th	Intimate Secretary.
7th	Provost and Judge.
8th	Intendant of the Building.
9th	Elected Knights of Nine.
10th	{ Illustrious Elected of } Fifteen.
11th	Sublime Knight Elected.
12th	Grand Master Architect.
13th	Royal Arch.
14th	Perfection.
15th	Knight of the East.
16th	Prince of Jerusalem.
17th	{ Knight of the East and } West.
18th	{ Sovereign Prince of Rose } Croix de Heroden.
19th	Grand Pontiff.
20th	{ Grand Master of all } Symbolick Lodges.

21st	{ Patriarch Noachite or Chevalier Prussien.
22d	Prince of Libanus.
23d	Chief of the Tabernacle.
24th	Prince of the Tabernacle.
25th	Prince of Mercy.
26th	{ Knight of the Brazen Serpent.
27th	Commander of the Temple.
28th	Knight of the Sun.
29th	K——H.
30, 31 and 32	{ Prince of the Royal Se- cret, Prince of Masons.
33d	{ Sovereign Grand In- spectors General.

From the 17th to the 33d inclusive, are given by the Inspectors, who are sovereigns of Masonry. Besides the above degrees, most of the inspectors are in possession of a number of detached degrees, given in different parts of the world, and which they generally communicate, free of expense, to those Brethren, who are high enough to understand them: Making in the aggregate, Fifty Three Degrees.

The seven following degrees are selected from the Freemason's Monitor, with observations on each. These are generally communicated in the American Lodges as here described,

- 1st. Entered Apprentice.
- 2d. Fellow Craft.
- 3d. Master Mason.
- 4th. Mark Master.
- 5th. Past Master.
- 6th. Most Excellent Master.
- 7th. Royal Arch.

The privileges of these classes are distinct, and particular means are adopted, to preserve those privileges to the just and meritorious of each class.

Honour and probity are recommendations to the first class; in which the practice of virtue is enforced, and the duties of morality inculcated, while the mind is prepared for regular and social converse, in the principles of knowledge and philosophy.

Diligence, assiduity, and application, are qualifications for the second class, in which an accurate elucidation of science, both in theory and practice, is given.

Here human reason is cultivated by a due exertion of the rational and intellectual powers and faculties ; nice and difficult theories are explained ; new discoveries produced, and those already known beautifully embellished.

The third class is composed of those whom truth and fidelity have distinguished ; who, when assaulted by threats and violence, after solicitations and persuasions have failed, have evinced their firmness and integrity in preserving inviolate the mysteries of the order.

The fourth class consists of those who have perseveringly studied the scientifick branches of the art, and exhibited proofs of their skill and acquirements, and who have consequently obtained the honour of this degree, as a reward of merit.

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

The sixth class consists of those who, having discharged the duties of

the chair with honour and reputation, are acknowledged and recorded as excellent masters.

The seventh 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 land marks 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 our government, when we act in conformity to our rules. By this judicious arrangement, true friendship is cultivated among different ranks and degrees of men, while hospitality is promoted, industry rewarded, and ingenuity encouraged.

CHAPTER III.

REMARKS ON THE LECTURE OF THE
FIRST DEGREE.

The first lecture of Masonry is divided into *Three Sections*, and each section into different clauses. Virtue is painted in the most beautiful colours 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 discharge of the duties of social life.

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 invest-

igated. 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.

Towards the close of the section is explained that peculiar ensign of Masonry, the *lamb skin, or white leather apron*, which is an emblem of innocence, and the badge of a Mason more ancient than the golden fleece or Roman eagle—more honourable than the star and garter, or any other order that could be conferred upon the candidate at 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 honour to the fraternity.)

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*.

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

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 sceptical and hesitating mind, their excellency and utility—it illustrates, at the same time, certain particulars, of which, as Masons, we are indispensably bound to know.

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? Every thing 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 ways and customs of Masons have ever corresponded with those of the Egyptian philosophers, to which they bear a near affinity. Unwilling to expose their mysteries to the 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, 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 ever invented by man—every character, figure, and emblem, depicted in a lodge, has a moral tendency, and inculcates the practice of virtue. Every candidate,

at his initiation, is presented with a lamb skin, or white leather apron.

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



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.

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

Every well grounded 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 Masonick emblem 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 *Mosaick pavement*, the *indented tessel*, and the *blazing star*. The *Mosaick pavement* is a representation of the ground floor of king Solomon's Temple; the *indented tessel*, that beautiful tessellated border, or skirting, which surrounded it; and the *blazing star*, in the centre, is commemorative of the star which appeared, to guide the wise men of the East to the place of our Saviour's nativity. The *Mosaick pavement* is emblematical of human life, chequered with good and evil: the *beautiful border*, which surrounds it, those bles-

sings 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 centre.)

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

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

The Perfect Ashler is a stone made ready by the hands of the 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 Ashler*, we are reminded of our rude and imperfect state by nature; by the *Perfect Ashler*, that state of perfection at which we hope to arrive; by a virtuous education, our own endeavours, and the blessing of God; and by the *Trestle Board*, we

are reminded, that as the operative workman erects his temple building agreeably to the rules and designs laid down by the master, on his trestle board, so should we, both operative and speculative, endeavour to erect our spiritual building agreeably to the rules and designs laid down by the *Supreme Architect* of the universe, in the book of Life, which is our spiritual *trestle board*.

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 behaviour, as well in publick 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.

Brotherly love. By the exercise of this, 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.

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 sooth 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.

Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lessons we are taught in Masonry. On this theme we contemplate, and by its dictates en-

deavour to regulate our conduct: hence, whilst 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 others's prosperity.

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

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.

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 entrusted—and which was emblematically represented upon his first admission into the lodge.

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and prudentially determine, on all things relative to our present, as well as our future happiness. This virtue should be the peculiar characteristick 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.

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.

Such is the arrangement of the different sections in the first lecture, which, with the forms adopted at the opening and closing of the 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.

CHAPTER IV.

REMARKS ON THE LECTURE OF THE
SECOND DEGREE.

The First Section of the second degree accurately elucidates the mode of introduction into that particular class—and instructs the diligent craftsman how to proceed in the proper arrangement of the ceremonies used on the occasion. It qualifies him to judge of their importance, and convinces him of the necessity of strictly adhering to every established usage of the order. Here he is entrusted with particular tests, to enable him to prove his title to the privileges of this degree, while satisfactory reasons are given for their origin. Many duties, which cement, in the firmest union, well informed brethren, are illustrated in this section—and an opportunity is given to make such advances in Masonry, as will always distinguish the abilities of those who have arrived at preferment. The knowledge of this section is absolutely

necessary for all craftsmen—and as it recapitulates the ceremony of initiation, and contains many other important particulars, no officer or member of a lodge should be unacquainted with it.

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

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

Amos 7th chapter. “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.”

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 gentleman may display his talents to advantage, in the elucidation of the *Orders of Architectura*, the *Senses* of human nature, and the *Liberal Arts and Sciences*, which are severally classed in a regular arrangement. In short, this section contains a store of valuable knowledge, founded on reason and sacred record, both entertaining and instructive.

Masonry is considered under two denominations—*Operative* and *Speculative*.

By *Operative Masonry*, we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty; and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from the vi-

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.

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

“ In six days the Lord made heaven and earth, and rested on the seventh day” — the seventh, therefore, our ancient

brethren consecrated as a day of rest from their labours, thereby enjoying frequent opportunities to contemplate the glorious works of 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.

Globes. These 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.

(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:

Its Antiquity. From the first formation of society, order in architecture may be traced. When the rigour of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom, 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, the *Tuscan*, *Doric*, *Ionic*, *Corinthian*, and *Composite*.

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

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

The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after times, when it began to be adorned, it gained the name of Doric; for when it was constructed in its primitive and simple form, the name of Tuscan was conferred upon 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 is the richest of the five orders, and is deemed a master piece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentals and modillions. The order is used in stately and superb structures.

This order was invented at Corinth, by Callimachus, who is said to have

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

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 have nothing but what is borrowed, and differ only accidentally—the Tuscan is the Doric in its earliest state—and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious, and distinct in architecture.

An analysis of the human faculties is next given in this section, in which the five external senses particularly claim our 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 musick. 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 rational powers, our happiness may be complete.

Seeing is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of nature. By this

sense we find our way in the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it.-- By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more --by it we perceive the tempers and dispositions; the passions and affections of our fellow creatures, when they wish most to conceal them; so that though the tongue may be taught to lie and dissemble, the countenance would display the hypocrisy to the discerning eye. In fine the rays of light which administer to this sense, are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties sight is the noblest. The structure of the eye, and its appertences, 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 demonstrates this organ to be the masterpiece of nature's works.

Feeling is that sense by which we distinguish the different qualities of bodies--such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension.

These three senses, *Hearing*, *Seeing*, and *Feeling*, are deemed peculiarly essential among Masons.

Smelling is that sense by which we distinguish odours, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, 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 in-

side 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. Every thing that enters into the stomach must undergo the scrutiny of tasting—and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, &c.

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

On the mind all our knowledge must depend—what therefore can be a more proper subject for the investigation of Masons? By anatomical dis-

section 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 preception, and all the active powers of the soul, present a vast and boundless field for philosophical disquisition, which far exceeds human inquiry, and are peculiar mysteries, known only to nature, and to nature's God, to whom we and all are indebted for creation, preservation, and every blessing we enjoy.

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

Grammar 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.

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

Logick teaches us to guide our reason discretionally, in the general knowledge of things, and directs our enquiries 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.

Arithmetick 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 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*.

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.)

Musick 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 enquires into the nature of concords and discords, and enables us to fix

out the proportion between them by numbers.

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.

The moral advantages of geometry.
 This is the first and noblest of sciences; it is the basis on which the super-structure 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, wisdom, and the goodness, of the Grand Artificer of the Universe, and view with delight, the proportions which connect this vast machine. By it we discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of nature.

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

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. 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 thoughts ; 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.

CHAPTER V.

REMARKS ON THE LECTURE OF THE
THIRD DEGREE.

This lecture is divided into *Three Sections*.

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 governour of the work.

The following passage of scripture from Ecclesiastes 12th chap. is introduced during the ceremony :

“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 musick 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."

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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 common mass ; but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of *brotherly love* and affection ; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work, or best agree.

The Second Section recites the historical tradition 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 equal-

led, and never excelled, in the history of man.

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

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

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

This famous fabrick 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 tranquility, which pervaded the world at this important period.)

The Three Steps usually delineated upon the Master's Carpet, are emblematical of the three principal stages of human life, viz. youth, manhood, and age. In youth as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge: In manhood as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbours, and ourselves; that so in age as Master Masons, we may enjoy the happy re-

fections consequent on a well spent life, and die in the hope of a glorious immortality.]

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

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

When we take a survey of nature, we view man in his infancy, more helpless and indigent than the brutal

creation ; he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather.

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

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 Masonick 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 hid from the eyes of man; yet, that *All Seeing Eye*, whom the *sun, moon, and stars* obey, and under whose watch care, even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us "according to our works."

The Anchor and Ark are emblems of a well grounded *hope*, and a well spent life. They are emblematical of that divine Ark, which safely wafts us over this tempestuous sea of troubles, and that Anchor, which shall safely moor us in a peaceful harbour, where

the wicked cease from troubling, and the weary shall find rest.

- *The Forty-Seventh Problem of Euclid*, 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 Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry and 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 *Ureka*, in the Grecian language signifying, *I have found it*; and upon the discovery of which, he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

The Hour Glass is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives

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

The Scythe is an emblem of time, which cuts the brittle thread of life and launches us into eternity. Behold! what havock the scythe of time makes among the human race; if by chance we should escape the numerous evils incident to childhood and youth, and with health and vigour arrive to the years of manhood, yet withal we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us.

CHAPTER VI.

REMARKS ON THE LECTURE OF THE
FOURTH DEGREE.

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 Mystick ceremony of introducing a candidate.

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

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 number of Artists employed in 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.

Rev. chap. 2. “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.”

ii. *Chron. chap. 2.* “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."

Psalm 118. "The stone which the builders refused, is become the head stone of the corner."

Matt. chap. 21. "Did ye never read in the Scriptures, the stone which the builders rejected, is become the head of the corner?"

Mark, chap. 12. "And have ye not read this Scripture, The stone which the builders rejected is become the head of the corner?"

Luke, chap. 20. "What is this then that is written, The stone which the builders rejected, is become the head of the corner?"

Acts, chap. 4. "This is the stone which was set at nought of you builders, which is become the head of the corner."

Rev. chap. 3. "He that hath an ear to hear, let him hear."

Ezek. chap. 44. "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."

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 gives or nothing can de-
stroy—

The soul's calm sun-shine, and the heart-
felt joy.

CHAPTER VII.

REMARKS ON THE FIFTH DEGREE, OR PAST MASTER.

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

As this lecture abounds with forms and some ceremonies, not used in a lodge of Past Masters, when this degree is conferred; only the address given the candidate at his initiation, will appear under this head.

The Master elect, having signified his cordial submission to the rules and obligations appertaining to this degree, is invested with his jewel and thus addressed :

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 lodge, in full confidence of your care, skill, and capacity to govern the same.

I invest you with the honourable badge of the office of Master of this lodge. And now present you the insignia of your office, and the necessary furniture of your lodge. The various implements of the profession, are emblematical of our conduct in life, and upon this occasion, I present you with 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 the 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 duty; press forward in the path of virtue, and neither inclining to the right nor 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 **Bye Laws** of your lodge which you are to see carefully and punctually executed.

CHAPTER VIII.

REMARKS ON THE SIXTH OR MOST
EXCELLENT MASTER'S DEGREE.

None but the meritorious and praiseworthy; none but those who through diligence and industry have progressed far towards perfection; none but those who have been seated in the *Oriental Chair*, by the unanimous suffrages of their brethren, can be admitted to this degree of Masonry.

In its original establishment, when the Temple of Jerusalem was finished, and the fraternity celebrated the capstone with great joy, it is demonstrable that none but those who had proved themselves to be complete Masters of their profession were admitted to this honour; and indeed the duties incumbent on every Mason, who is accepted and acknowledged as a Most Excellent Master, are such as render it indispensable that he should have a perfect knowledge of all the preceding degrees.

One of the following passages of Scripture is rehearsed at opening, accompanied by solemn ceremonies :

Psalm 24. "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 122. "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David.

"Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, peace be within thee. Because of the house of the Lord our God, I will seek thy good."

The following passages of Scripture are also introduced, accompanied with solemn ceremonies.

ii. *Chron. chap. 6.* "Then said Solomon, The Lord hath said, that he

would dwell in the thick darkness ; But I have built an house of habitation for thee, and a place for thy dwelling for ever.

“ And the king turned his face and blessed the whole congregation of Israel ; And he said blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, Since the day I brought my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there ; neither chose I any man to be a ruler over my people Israel ; but I have chosen Jerusalem, that my name might be there ; and I have chosen David to be over my people Israel.

“ Now, it was in the heart of David my father to build an house for the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart ; notwithstanding thou shalt not build the

house ; but thy son, which shall come forth out of thy loins, he shall build the house for my name. The Lord, therefore, hath performed his word that he hath spoken ; for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel ; and in it I have put the ark, wherein is the covenant of the Lord, that he hath made with the children of Israel.

“ And he stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands and said ; O Lord God of Israel, there is no God like thee in heaven nor in earth ; which keepest covenant and showest mercy unto thy servant David my father, that which thou hast promised him ; and spakest with thy mouth and hast fulfilled it with thine hand as it is this day. Now, therefore, O Lord God of Israel, keep with thy servant David my father, that which thou hast promised, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel ;

yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. (But will God in very deed dwell with men on earth! Behold, heaven, and the heaven of heavens, cannot contain thee; how much less this house which I have builded?) Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said, that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.

“Hearken, therefore, unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place; hear thou from thy dwelling place, even from heaven; and, when thou hearest, forgive.

“If a man sin against his neighbour, and an oath be laid upon him to make

him swear, and the oath come before thine altar in this house : Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head, and by justifying the righteous, by giving him according to his righteousness.

“ And if thy people Israel be put to the worse before the enemy, because they have sinned against thee, and shall return and confess thy name, and pray and make supplication before thee in this house ; then hear thou from the heavens and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them, and to their fathers.

“ When the heaven is shut up, and there is no rain, because they have sinned against thee ; yet if they pray toward this place, and confess thy name, and turn from their sin when thou dost afflict them ; Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way wherein they should walk ; and send rain up.

on thy land, which thou hast given **ūn** to thy people for an inheritance.

“ If there be dearth in the land, if there be pestilence, if there be blasting or mildew, locusts or caterpillers; if their enemies besiege them in the cities of their land; whatsoever sore, or whatsoever sickness there be: Then what prayer, or what supplication soever, shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands in this house; Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men;) That they may fear thee, to walk in thy ways so long as they live in the land which thou gavest unto our fathers.

“ Moreover, concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand and thy stretched out arm; if

they come and pray in this house : then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for ; that all the people of the earth may know thy name, and fear thee, as doth thy people Israel ; and may know that this house which I have built, is called by thy name.

“ If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name : Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

“ If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives into a land far off or near ; yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly ;

if they return to thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name : Then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

“ Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.

“ Now, therefore, arise, O Lord God, into thy resting place, thou, and the ark of thy strength : let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

“ O Lord God, turn not away the face of thine anointed : remember the mercies of David thy servant.”

Chap. 7. "Now when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

"And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good: for his mercy endureth for ever."

Chap. 9. "And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cup-bearers also, and their apparel; and his ascent by which he went up into the house of the Lord; there was no more spirit in her. And she said

to the king, It was a true report which I heard in mine own land of thine acts, and of thy wisdom: Howbeit, I believed not their words until I came, and mine eyes had seen it: and behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard. Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. Blessed be the Lord thy God, which delighteth in thee, to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore, made he thee king over them, to do judgment and justice."

CHAPTER IX.

REMARKS ON THE SEVENTH, OR DEGREE OF ROYAL ARCH MASON.

This degree is indescribably more august, sublime, and important, than all which precede it; and is the summit and perfection of ancient Masonry. It impresses on our minds a belief of the being and existence of a Supreme Deity, "without beginning of days or end of years;" and reminds us of the reverence due 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 Masonick character cannot be complete.

The following passage from ii. *Thessalonians*, chap. 3. 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 ourselves not disorderly among you. Neither did we eat any man's bread, for nought, but wrought with labour, and travel day and night, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an example 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 there are some who walk among you disorderly, working not at all, but are busy bodies. Now them that are such we command and exhort, that with quietness they work, and eat their own bread. But ye brethren be not weary in well doing. And if any man obey not our word, 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. The salutation of Paul,

with mine own hand, which is the token ; So I write.”

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*.

The First Section opens to our view a large field for contemplation and study. It furnishes us with many interesting particulars relative to the state of the fraternity, during and since the reign of King Solomon ; and illustrates the causes and consequences of some very important events which occurred during his reign.

This section explains the mode of government in this class of Masons ; it designates the appellation, number,

and situation, of the several officers ; and points out the purposes and duties of their respective stations.

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

A proper arrangement, of the following passages of Scripture and remarks, is essentially necessary to be observed in every CHAPTER OF ROYAL ARCH MASONS.

Isaiah, chap. 42. "I will bring the blind by a way that they know not : I will lead them in paths that they have not known ; I will make darkness light before them, and crooked things straight : These things will I do unto them, and will not forsake them."

Exodus, chap. 3. “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 off thy feet, for the place whereon thou standest is holy ground. Moreover he said I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God.”

ii. *Chron. chap. 36.* “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 chief of the priests and the phople 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, till 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

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man or maiden, old man or him that stooped for age : he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes ; all these he brought to Babylon. And they 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.”

Ezra, chap. 1. “ 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 : 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 which is in Jerusalem.”

Exodus, chap. 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 he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”

Psalms 141, 142, and 143. “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.”

“I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication. I poured out my complaint before him: I showed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me: no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge, and my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

Bring my soul out of prison, that I may praise thy name."

"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 percecuted 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 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 put my trust; cause me to know the way wherein I should walk; for I lift up 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."

Exodus, chap. 4. “ 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.”

Haggai, chap. 2. “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 you 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 the 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.”

Zechariah, chap. 4. “ 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."

John, chap. 1. "In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not."

Deuteronomy, chap. 31. "And it came to pass when Moses had made an end of writing the words of the law in a book, until they were finished, that Moses commanded the Levites

which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."

Exodus, chap. 25. "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, chap. 26. "And Moses said, This is the thing which the Lord commanded. 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 an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept."

Numbers, chap. 17. “ And the Lord said unto Moses, Bring Aaron’s rod again before the testimony, to be kept for a token.”

Hebrews, chap. 9. “ For there was a tabernacle made ; the first, wherein was the candlestick, and the table, and the shew-bread ; which is called The Sanctuary ; and after the second veil the tabernacle, which is called The Holiest of all : which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant ; and over it the cherubims of glory, shadowing the mercy seat ; of which we cannot now particularly speak.”

Amos, chap. 9. “ In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old.”

Exodus, chap. 6. “ 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.”

Every Royal Arch Mason is requested to read with particular attention the i. Kings, 8th chapter. The compiler considers the 8th and 9th verses of so much importance to every one who would wish to have every thing arranged with propriety in this degree, that he has transcribed them.

“ And they drew out the staves, that the end of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.”

CHAPTER X.

HISTORICAL REMARKS RELATING,
TO KING SOLOMON'S TEMPLE.

*These cannot be uninteresting to a Royal
Arch Mason.*

This famous fabrick was situated on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel. It was begun in the fourth year of the reign of Solomon; the third after the death of David; four hundred and eighty years after the passage of the Red Sea, and on the second day of the month Zif, being the second month of the sacred year, which answers to the 21st of April, in the year of the world, two thousand nine hundred and ninety-two, and was carried on with such prodigious speed, that it was finished, in all its parts, in little more than seven years.

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By the Masonick art, and the wise regulations of Solomon, every part of the building, whether of stone, brick, timber, or metal, was wrought and prepared before they were brought to Jerusalem; so that the only tools made use of in erecting the fabrick, were wooden instruments prepared for that purpose. The noise of the axe, the hammer, and every other tool of metal, was confined to the forests of Lebanon, where the timber was procured, and to Mount Libanus, and the plains and quarries of Zeradathah, 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, three thousand and twenty nine, 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 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 unto this people, and please them, and speak good words to them, they will be thy servants for ever. 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

counsel of the young men. 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.

“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 Salmanazer, 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 subjec-

tion to the laws of the house of Dâ-vid, 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 information

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 officer 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 be-

ing given to the Babylonians, they pursued them early in the morning, and surrounded them near Jericho, where they were bound, and carried before the king, who ordered his wives and children to be put to death in his sight; and then ordered Zedekiah's eyes to be put out, and himself conducted in chains to Babylon.

After this victory, Nebuchadnezzar despatched his principal officer, Nebuzaradan, to Jerusalem, to ransack and burn both palace and temple, to raze the city to the ground, and conduct the captive inhabitants to Babylon: this order he accordingly executed..... Among the captives were the following persons of eminence: Saraiah, 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 Cýrus, king of Persia, he issued his famous edict, purporting that the God adored by the Israclites was

the eternal Being through whose bounty he enjoyed the regal dignity, and that he had found himself honourably 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.

CHAPTER XI.

WHAT IS ABSOLUTELY REQUISITE
IN ALL WHO ASPIRE TO PARTAKE
OF THE SUBLIME HONOURS OF THOSE WHO ARE DULY
INITIATED INTO THE MYSTERIES,
AND INSTRUCTED IN THE ART OF MASONRY.

Whoever, from love of knowledge, interest, or curiosity, desires to be a Mason, is to know that, as his foundation and great corner stone, he is firmly to believe in the Eternal God. A Mason must observe the moral law: and if he rightly understand the royal art, he will never be an atheist or an irreligious libertine.

In ancient times, Masons were charged to comply with the religious opinions and usages of the country or nation where they sojourned or worked, yet it is now thought most expedient that the brethren should only be charged to adhere to the *essentials* of religion, in which all denominations

agree ; leaving each brother to his own judgment as to particular forms..... Whence, being good men and true, of unsullied honour and unfailing honesty, the order becomes the centre of union, and the means of conciliating true friendship.

Whoever would become a Mason, is further to be informed, that his obligations as a subject and a citizen will not be relaxed, but enforced. He is to be a lover of peace, and to be obedient to the civil powers, which yield him protection, and are set over him, where he resides or works. Nor can a real craftsman ever be concerned in conspiracies against the state, or be disrespectful to the magistrate ; because the welfare of his country is his most happy earthly object.

Whoever would be a Mason, should know how to practice all the private virtues. He should avoid all manner of intemperance, or excess, which might prevent his performance of the laudable duties of his craft, or lead him into enormities, which would reflect dishonour upon the fraternity. He is

to be industrious in his profession, and true to the Lord and master he serves. He is to labour justly, and not to eat any man's bread for nought; but to pay truly for his meat and drink..... What leisure his labour allows, he is to employ in studying the arts and sciences with a diligent mind, that he may the better perform all his duties, to his Creator, his country, his neighbours, and himself.

He is to seek and acquire, as far as possible, the virtues of *patience, meekness, self-denial, forbearance*, and the like, which give him the command of himself, and enable him to govern his own family with affection, dignity, and prudence: at the same time checking every disposition injurious to the world; and promoting that love and service which brethren of the same household and profession owe to each other.

He should learn to abstain from all *malice, slander, and evil speaking*; from all *provoking, reproachful, and ungodly language*: keeping always a tongue of good report.

He should know how to obey those who are set over him; however inferior they may be in worldly rank or condition. For although Masonry divests no man of his honours and titles, yet, in the lodge, preeminence of virtue, and knowledge in the royal art, is considered as the true source of all nobility, rule, and government.

A Mason is never to shut his ear unkindly against the complaints of any of the human race; yet, when a *brother* is oppressed, or suffers, he is in a more peculiar manner called to open his whole soul in love and compassion to him, and to relieve him without prejudice, according to his capacity.

The virtue indispensably requisite in a Mason, is *secrecy*. This is the guard of their confidence, and the security of their trust. So great stress is to be laid upon it, that it is enforced under the strongest penalties and obligations; nor, in their esteem, is any man to be accounted *wise*, who has not intellectual strength and ability sufficient to cover and conceal such honest secrets as are committed to him, as

well as his own more serious and private affairs.

No person is capable of becoming a member, unless, together with the virtues aforementioned, or at least a disposition to seek and acquire them, he is also free born; of mature age (or twenty-one years;) of good report; of sufficient natural endowments, and the senses of a man; with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his craft, as becoming the members of this most ancient and honourable fraternity, who ought not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity. He must also be upright in body, not deformed or dismembered, at the time of making; but of hale and entire limbs, as a man ought to be.

CHAPTER XII.

INSTRUCTIONS FOR THE CANDIDATE.. THE FORM OF A PETITION TO BE PRESENTED BY HIM FOR INITIATION. WHAT IS REQUIRED OF HIM. HIS RIGHT OF KNOWING WITH WHOM HE IS TO BE CONNECTED, AND THEIR LAWS.

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.

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 fra-

ternity, which petition should be kept on file by the secretary.

PETITION.....*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 favourable opinion of your ancient institution, he is desirous of being admitted a member thereof, if found worthy. His place of residence is his age years ; his occupation

(Signed) A. B.

After this petition is read, it is generally required, that the candidate must be proposed in form, by a member of the lodge, who is acquainted with him, and the proposition seconded by another member. A committee is sometimes appointed to make inquiry relative to his character and qualifications.

The brother who proposes a candidate shall, at the same time, deposit

such a sum of money for him as the rules or bye-laws of the lodge may require ; which is forfeited to the lodge if the candidate should not attend according to his proposal ; but is to be returned to him if he should not be approved or elected. In case he be elected, he is to pay, in addition to his deposit, such further sum as the laws of the lodge may require, for the benefit of the craft, and of distressed members.

The candidate has a right, before his admission, to desire his friend to show him the Warrant, or Dispensation, by which the lodge is held ; which, if genuine, he will find to be an instrument written, or printed, on parchment, and signed by some Grand Master, his Deputy, the Grand Wardens, and Grand Secretary ; sealed with the Grand Lodge seal ; constituting particular persons, therein named, as Master and Wardens, with full power to congregate and hold a lodge at such a place, and therein make and admit Free Masons, according to the most ancient and honourable custom.

of the royal craft, in all ages and nations throughout the known world, with full power and authority to nominate and choose their successours, &c.

He may also request the perusal of the bye-laws; which being short he may read in the presence of his friend, and be shown a list of the members of the lodge: by all which he will better be able to judge whether he could associate with them, and render a ready conformity to their rules.

CHAPTER XIII.

DECLARATIONS TO BE ASSENTED TO BY A CANDIDATE IN AN ADJOINING APARTMENT, PREVIOUS TO INITIATION.

Do you seriously declare, upon your honour, before these gentlemen, (the Deacons or Stewards of the lodge) that, unbiassed by friends, and uninfluenced by unworthy motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry? Ans. I do.

Do you seriously declare, upon your honour, before these gentlemen, that you are prompted to solicit the privileges of Masonry, by a favourable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow creatures? Ans. I do.

Do you seriously declare, upon your honour, before these gentlemen, that you will cheerfully conform to all

the ancient established usages and customs of the fraternity? Ans. I do.

After the above declarations are made, and reported to the Master, he makes it known to the lodge, in the following manner, 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.

CHAPTER XIV.

REMARKS UPON THE CEREMONIES
USED AT OPENING AND CLOSING
OF 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,

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.

The ceremony of opening and closing a lodge with solemnity and decorum, is therefore universally admitted among Masons; and though the mode in some lodges may vary, and in every *degree* must vary, still a uniformity in the general practice prevails in every lodge; and the variation (if any) is solely occasioned by a want of method.

which a little application might easily remove.

To conduct this ceremony with propriety, ought to be the peculiar study of every Mason—especially of those who have the honour to rule in our assemblies. To persons who are dignified, every eye is naturally directed for propriety of conduct and behaviour—and from them, other brethren, who are less informed, will naturally expect to derive an example worthy of imitation.

From a share in this ceremony no Mason can be exempted. It is a general concern, in which all must assist. This is the first request of the Master, and the prelude to all business. No sooner has it been signified, than every officer repairs to his station, and the brethren rank 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.

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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 mystick 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.

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 the due observance of this ceremony—a reverential awe for the Deity is inculcated, and the eye fixed on that object, from whose radiant beams light only can be derived. Here we are taught to adore the God of heaven, and to supplicate his protection on our well-meant endeavours. The Master as

sumes 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.

At closing the lodge, a similar form takes place. Here the less important duties of Masonry are not passed over unobserved. The necessary degree of subordination in the government of a lodge is peculiarly marked, while the proper tribute of gratitude is offered up to the beneficent Author of life, and his blessing invoked and extended to the whole fraternity. Each brother faithfully locks up the treasure he 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 labour and industry in the lodge.

These are faint outlines of a ceremony which universally prevails among Masons in every country, and distinguishes all their meetings. It is ar-

ranged as a general section in every degree, and takes the lead in all our illustrations:

CHAPTER XV.

CHARGES, PRAYERS, AND ADDRESSES.

*A Charge used at opening a Lodge,
from Psalm 133.*

“Behold! how good and how pleasant it is for brethren to dwell together in unity.

“It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard, that went down to the skirts of his garments.

“As the dew of Hermon, that descended upon the mountains of Zion: for there the Lord commanded a blessing, even life for evermore.”

ANOTHER.

The ways of science are beautiful. Knowledge is attained by degrees. Wisdom dwells with contemplation. There are we to seek her. Though the passage be difficult, the further we proceed the easier it will become.

If we are united, our society must flourish. Let all things give place to peace and good fellowship. Uniting in the grand design, let us be happy in ourselves, and endeavour to contribute to the happiness of others. Let us promote the useful arts; and by them mark our superiority and distinction. Let us cultivate the moral virtues; and improve in all that is good and amiable. Let the genius of Masonry preside over our conduct; and under its sovereign sway, let us act with becoming dignity. Never let us expose our character to derision. Thus shall we act in conformity to our precepts, and support the name we have always borne, of being a respectable, a regular, and a uniform society.

A Charge, or Benediction, used at closing a Lodge.

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.

ANOTHER.

BRETHREN,

You are now to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard so frequently inculcated, and forcibly recommended in this lodge. Be diligent, prudent, temperate, discreet. Remember, that around this altar, you have promised to befriend and relieve every brother, who shall need your assistance. Remember that you have promised to remind him, in the most tender manner, of his failings, and aid his reformation. Vindicate his character, when wrongfully traduced. Suggest, in his behalf, the most candid and favourable circumstances. Is he justly reprehended? let Masons exhibit to the world, how they love one another.

These generous principles are to extend further. Every human being has a claim upon your kind offices. Do good unto all. Recommend it more "especially to the household of the faithful."

By diligence in the duties of your respective callings, by liberal benevolence and diffusive charity, by constancy and fidelity in your friendships, discover the beneficial and happy effects of this ancient and honourable institution.

Let it not be supposed, that you have here "laboured in vain, and spent your strength for nought; for your work is with the Lord, and your recompense with your God."

"Finally, brethren, be ye all of one mind, live in peace, and may the God of love and peace delight to dwell with and bless you."

CHAPTER XVI.

PRAYERS.

The ancient prayer, at making or opening.

Most holy and glorious Lord God, the great Architect of the universe; the giver of all good gifts and graces: Thou hast promised, that "where two or three are gathered together in thy name, thou wilt be in the midst of them and bless them." In thy name we assemble, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, and that all our actions may tend to thy glory, and to our advancement in knowledge and virtue.

And we beseech thee, O Lord God, to bless our present assembling; and grant that this our new brother may prove true and faithful. Endue him with a competency of thy divine wisdom, that he may, with the secrets of Free Masonry, be able to unfold the

mysteries of godliness. And may he and we walk in the light of thy countenance; and when the trials of our probationary state are over, be admitted into the temple "not made with hands, eternal in the heavens!" Amen.

ANOTHER.

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 honour of thy holy name! Amen.

ANOTHER.

Great Architect in heaven! Maker and Ruler of worlds unnumbered! deign, from thy celestial temple, to look down on us, the work of thine hands. As we are now about to enlighten a fellow mortal in Masonry,

wilt thou enlighten us in the knowledge of divine truths. Enable us to live within the compass of thy commands, and to square our actions to thy divine will; and bless us, even us, Father Almighty! Thou hast planted reason in the human heart; may it expand, until it reaches the footstool of thy throne; and when our spirits shall be called to part from this lodge of clay, may they be permitted to join the perfect lodge in heaven, there to receive never-ending refreshment, in the regions of bliss and immortality. Amen.

ANOTHER.

At the initiation of a minister.

O Thou, whose offspring we are! On the mountain of thy truth, permit us to dwell with unspeakable satisfaction, and with unquenchable zeal to display thy glorious perfections. Behold us, we beseech thee, at this hour, leading a young son into a knowledge and enjoyment of our *rights and benefits*. Like the temple, erected in ancient ages by Masons, and dedicated to thee, let him

be beautiful without, and all glorious within. Let his soul be furnished with unsearchable grace, and his affections be as pure as the serene heavens, when the silent moon gives her light. Let him obey as the sun, who labours until perfect day with increasing strength; and let all the purposes of his heart be as the stars, which tell of worlds unknown, and are notices of boundless benevolence. Let him move like the heavenly orbs, in harmony, and while he flies in the midst of heaven, may he preach thine everlasting gospel to all nations.

Within this lodge, may he be sacred as the altar, sweet as the incense, and pure as the most holy place..... Among thy ministering servants, may he be ready as an angel of God, and faithful as a beloved son. And when his work is finished, may his memory be celebrated by love, on the durable monuments of eternity; and his reward, in the solemn joys of heaven, be sure from the hand of God, to whom be glory for ever. Amen.

ANOTHER.

A general prayer in a lodge.

Great Architect! in whose work all life is employed. The whole is harmony in thee, each part has its place, and all is perfect.

Behold us, who form this apartment in thy works, small indeed in itself, but vast enough for our full employment. From hence we behold thy magnificent displays of power and wisdom, and here we enjoy thy goodness. Regard our work, begun in thy presence, and by thy laws. On the equal base of truth let our building stand! May its entrance be illuminated with the Sun of righteousness, and in his beams may all our advancements be made and covered with rays of glory. With our Master, may our labour be sweet, and our reward sure. May the skilful inspire a laudable ambition, and each soul be filled with light.

When we extend our hands to a friend, and introduce him to our jors, let truth guide our lips, and love dwell in our hearts. May we add merit to

our friendship, and a sincere heart to our labours. May the entrance be a sweet recollection to him. May each visit improve his hopes and enlarge his virtues. May our virtues shine together with brighter light, and the everlasting glory of our God be upon us, Amen.

ANOTHER.

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 thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while travelling through this vale of tears. Man that is born of a woman, is of few days and full of trouble. He cometh forth as a flower, and is cut down ; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee ; thou hast appointed his bounds that he cannot

pass ; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away : yea, man giveth up the ghost, and where is he ? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord ! have compassion on the children of thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation,.... Amen.

Response by the brethren—So mote it be, or Amen.

ANOTHER.

At the constitution of a Lodge.

Great, Adorable and Supreme Being ! We praise thee for all thy mercies, and especially for giving us desires to enjoy, and powers of enjoying the delights of society. The affections, which thou hast implanted in us, and

which we cannot destroy without violence to our nature, are among the chief blessings which thy benign wisdom hath bestowed upon us : Help us duly to improve all our powers to the promotion of thy glory in the world, and the good of our fellow creatures.

May we be active under thy divine light, and dwell in thy truth.

Extend thy favour to us who are now entering into a fraternal compact under peculiar obligations. Enable us to be faithful to thee, faithful in our callings in life, faithful Masons in all the duties of the Craft, and faithful to each other as members of this society. Take us under the shadow of thy protection; and to thy service and glory may we consecrate our hearts. May we always put faith in thee, have hope in salvation, and be in charity with all mankind. Amen.

ANOTHER.

To thee we lift up our hearts, Great Nature's adorable and wondrous Architect, Almighty Parent of the world, wise Former of man ; imploring on

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this, and all our other laudable undertakings, thy favour, thy blessing, thy aid ; without which, vain and fruitless are all the efforts of feeble man.

It is from thee, that we have received the heart to feel, the hand to labour, the eye to behold, the ear to hear, the tongue to proclaim ; and all the faculties which make us partakers of natural, and susceptible of moral good ! Teach us, then, to delight in them, to improve them, as thy blessing : And, through the beauty, order, and excellence of created things, to view, contemplate, and adore thy uncreated excellence and beauty.

Formed as thy temple, and enriched with thy wisdom, we look up to thee, to inspire us with understanding, with science, with virtue, with all that can dignify, refine, and exalt our nature, and render the temple at least not wholly unworthy of its sacred inhabitant.

Enable us to perform every duty with exactness and honour ; and, by our attention to all the sweet and blessed offices the endearing charities of social life in particular ; teach us to

win those who unite in those tender offices with us: And as fathers, husbands, friends—as worthy men and worthy Masons—to distinguish and adorn our profession.

And while, through thy bounty, rich Dispenser of every blessing! our cups overflow with plenteousness, and *wine*, and *corn*, and *oil*, delight and cheer our boards, O may our full hearts never be wanting in gratitude, and in the voice of thanksgiving to thee; in liberal sentiments towards every laudable undertaking; in the quickest sensibility and readiest relief we can give to the woes and distresses of our fellow creatures—of all mankind—of every being, universal Lord, who bears thine image, and looks up to thy providence, who is fed by thy hand, hopes for thy future and all comprehending mercy, and can and will triumphantly unite with us—with the general voice of Masons and of men, earnestly and emphatically saying,

“Glory to God in the highest, and on earth peace, good will toward men.”
Amen.

ANOTHER,

To be used at the constituting and opening of a grand lodge.

O most glorious and eternal God, the infinitely wise Architect of the universe; we, thy servants, assembled in solemn grand lodge, would extol thy power and wisdom. Thou saidst, "Let there be light, and there was light." The heavens opened and declared thy glory; and the firmament spangled with thy handy work. The sun, who rules the day, gave light to the moon, who rules the night, surrounded with the stars. So that, "there is one glory of the sun, another glory of the moon, and one star differs from another star in glory;" and all, by wondrous signs and tokens, without human voice, or language, solemnly proclaim divine mysteries.

We adore thee for our creation; for the breath of life; for the light of reason and conscience; and for all the noble and useful faculties of our souls, which give us so exalted a rank in order of being. Enable us to live an,

swerably to our exalted privileges and happy destination.

We beseech thee to give us, thy servants, at this, and at all times, wisdom in all our doings; strength of mind in our difficulties; and the beauty of harmony in all our communications with one another.

Grant, that thy servant, now to be solemnly invested with authority and rule over these lodges, may be endued with knowledge and wisdom; and may we, and all our brethren under his jurisdiction, understand, learn, and keep all the statutes and commandments of the Lord, pure and undefiled. May brotherly love and charity always abound among us. And when we have finished our work here below, let our transition be from this earthly tabernacle to the heavenly temple above; there, among thy jewels, may we appear in thy glory for ever and ever.

Bless and prosper, we pray thee, every branch and member of this fraternity, throughout the habitable earth. May thy kingdom of peace, love, and harmony, come. "May thy will be

done on earth, as it is in heaven ;” and the whole world be filled with thy glory—Amen.

ANOTHER,

Made 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, amidst the pains and calamities of our present state, so many means of refreshment and satisfaction are reserved unto us, while travel-

ling the rugged path of life. Especially, would we at this time render thee our thanksgiving and praise for the institution, as members of which we are at this time assembled, and for all the pleasures we have derived from it..... We thank thee that the few here assembled before thee, have been favoured with new inducements, and laid under new and stronger obligations to virtue and holiness. May these obligations, O blessed Father, have their full effect upon us. Teach us, we pray thee, the true reverence of thy great, mighty, and terrible name. Inspire us with a firm and unshaken resolution in our virtuous pursuits. Give us grace diligently to search thy word in the book of nature, wherein the duties of our high vocation are inculcated with divine authority. May the solemnities of the ceremonies of our institution be duly impressed on our minds, and have a lasting and happy effect upon our lives. O thou, who didst aforetime appear unto thy servant Moses "in a flame of fire out of the midst of a bush," enkindle, we beseech thee, in each of

our hearts, a flame of devotion to thee, of love to each other, and of charity to all mankind. May all thy miracles and mighty works fill us with the dread, and thy goodness impress us with the love of thy holy name. May "holiness to the Lord" be engraven on all our thoughts, words, and actions..... May the incense of piety ascend continually unto thee from the altar of our hearts, and burn, day and night, as a sacrifice of a sweet smelling savour, well pleasing unto thee. And since sin has destroyed within us the first temple of purity and innocence, may the 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.

ANOTHER.

*Made at the opening of the sublime
grand lodge.*

O! thou great and eternal Lord God,
source of light and love; thou sove-
reign Inspector and mighty Architect

of the wonders of creation—who from thy throne, in the highest heaven, in mercy looketh down upon all the dwellers of the earth; lend, we beseech thee, thine ear to the prayers and petitions of thy unworthy servants, now assembled in thy presence, to teach the mysteries of that sublime edifice, which is erected and dedicated to thy most holy and glorious name. Pour upon us, and all the members of the mystick craft, throughout the two hemispheres, the rich blessings of thy providence. Give us strength to overcome temptations; to subdue our passions and to practice virtue. Fill our hearts with fear without desolation; with piety, without illusion; with confidence, without presumption; and with joy, without licentiousness. Fill our hearts with tender affections for thy divine goodness, and love for our neighbours. Make us faithful to our friends, and charitable to our enemies. Dispose our hearts, O thou God eternal, to receive religious impressions; our minds to receive the great lights of science; and direct our

footsteps in the bright paths of the righteous.

Let all our actions prove to an admiring world, that our lives are sincerely dedicated to thee, our God, and to the relief of our fellow creatures; and finally, when we yield up our breath to thee, may we be admitted into that sublime and eternal lodge, where happiness reigns without alloy, and where, around the throne of the great Jehovah, we shall sing hallelujahs to his name.

“Now, unto the king eternal, immortal, invisible, the only wise God, be the kingdom, power and glory, for ever and ever.” Amen.

Charge at the initiation into the first degree.

BROTHER,

As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honourable order—ancient, as having subsisted from time immemorial—and honourable, as tending,

in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation—nor were ever more excellent rules and useful maxims laid down, than are inculcated in the several Masonick 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 neighbour, and yourself. To God, in never mentioning his name, but with that reverential awe which is due from a creature to his creator—to implore his aid in all your laudable undertakings, and to esteem him as the chief good—to your neighbour, in acting upon the square, and doing unto him as you wish he should do unto you—and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession...

A zealous attachment to these duties will ensure publick 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 demeanour be particularly careful to avoid censure or reproach. Let not interest, favour, or prejudice, bias your integrity, or influence you to be guilty of a dishonourable 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 Masonick knowledge, you are to converse with well-informed brethren, who will be always as

ready to give, as you will be ready to receive instruction.

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

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.

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

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

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

demonstrates the more important truths of morality.

Your past behaviour and regular deportment have merited the honour which we have now conferred; and in your new character it is expected that you will conform to the principles of the order, by steadily persevering in the practice of every commendable virtue.

Such is the nature of your engagements as a Fellow Craft, and to these duties you are bound by the most sacred ties.

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 favour and esteem.

You are now bound by duty, honour and gratitude, to be faithful to your trust; to support the dignity of your

character on every occasion ; and to enforce, by precept and example, obedience to the tenets of the order.

In the character of a Master Mason, you are authorised 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 inferiours, obedience and submission ; to your equals, courtesy and affability ; to your superiours, kindness and condescension. Universal benevolence you are always to inculcate ; and by the regularity of your own behaviour, afford the best example for the conduct of others less informed. The ancient landmarks of the order, entrusted to your care, you are carefully to preserve ; and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

Your virtue, honour, and reputation are concerned in supporting with dignity the character you now bear. Let

no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you this evening represent. Thus you will render yourself deserving of the honour which we have conferred, and merit the confidence that we have reposed.

*Charge to be read at opening a Mark
Master's Lodge.*

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

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

“ Wherefore, also, it is contained in the scriptures, Behold, I lay in Zion, for a foundation, a tried stone, a precious corner stone, a sure foundation;

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

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

Charge to be delivered when a candidate is advanced to the fourth degree.

BROTHER,

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

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

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

While such is your conduct, should misfortunes assail you, should friends forsake you, should envy traduce your good name, and malice persecute you; yet may you have confidence, that among Mark Master Masons, you will

find friends who will administer relief to your distresses, and comfort 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.

Matthew, chap. xx. “ For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them, *Go ye also into the vineyard, and whatsoever is right I will give you.* And they went their way. 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 he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more, and they likewise received every man a penny. And when they 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 thou not agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it

not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen."

Charge to be delivered to a Brother who is accepted and acknowledged as a Most Excellent Master.

BROTHER,

Your admittance to this degree of Masonry, is a proof of the good opinion the brethren of this lodge entertain of your Masonick abilities. Let this consideration induce you to be careful of forfeiting, by misconduct and inattention to our rules, that esteem which has raised you to the rank you now possess.

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

If you are not already completely conversant in all the degrees heretofore conferred on you, remember, that an indulgence, prompted by a belief that you will apply yourself with double diligence to make yourself so, has induced the brethren to accept you.

Let it therefore be your unremitting study to acquire such a degree of knowledge and information as shall enable you to discharge with propriety, the various duties incumbent on you, and to preserve unsullied the title now conferred upon you of a Most Excellent Master.

Charge to a newly exalted Companion.

WORTHY COMPANION,

By the consent and assistance of the members of this chapter, you are now exalted to the sublime and honourable degree of a Royal Arch Mason.

Having attained this degree, you have arrived at the summit and perfection of ancient Masonry ; and are consequently entitled to a full explanation of the mysteries of the order.

The rites and mysteries developed in this degree have been handed down through a chosen few, unchanged by time, and uncontrolled by prejudice ; and we expect and trust, they will be regarded by you with the same veneration, and transmitted with the same scrupulous purity to your successours.

No one can reflect on the ceremonies of gaining admission into this place, without being forcibly struck with the important lessons which they teach.

Here we are necessarily led to contemplate with gratitude and admiration the sacred source from whence all earthly comforts flow ; here we find additional inducements to continue steadfast and immoveable in the discharge of our respective duties ; and here we are bound, by the most solemn ties, to promote each 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 uttermost of their power, the great end of our institution. By paying due attention to this determination, we expect you will never recommend any candidate to this chapter, whose abilities, and knowledge of the foregoing degrees, you cannot freely vouch for, and whom you do not firmly and confidently believe, will fully conform to the principles of our order, and fulfil the obligations of a Royal Arch Mason. While such are our members, we may expect to be united in one object, without lukewarmness, inattention, or neglect; but zeal, fidelity, and affection, will be the distinguishing characteristic of our society, and that satisfaction, harmony and peace may be enjoyed at our meetings, which no other society can afford.

CLOSING.

The chapter is closed with solemn ceremonies and the following prayer is

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rehearsed, by the Most Excellent High Priest :

By the *wisdom* of the Supreme High Priest may we be directed, by his *strength* may we be enabled, and by the *beauty* of virtue, may we be incited, to perform the obligations here enjoined on us ; to keep inviolably the mysteries here unfolded to us ; and invariably to practise all those duties *out* of the chapter, which are inculcated *in* it.

Response. So mote it be. Amen.

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.

Charge to a Grand Master at his installation.

Let me congratulate you, Most Worshipful, on the honour of being raised from the level of equality, to the high station of presiding over all the lodges of this State, and jurisdiction. May the *Father of Lights* invest you with his choicest gifts—may heavenly wisdom illumine your mind—may heavenly power give strength to your exertions—may heavenly goodness fill and enlarge your breast—may your feet rest upon the rock of justice—from your hands, may streams of beneficence continually issue: And round your head may there bend a circle made splendid by the rays of honour: And late, very late in life, may you be transmitted from the fading honours of an earthly lodge, to the mansions prepared for the faithful in a better world.

Let me congratulate you, Right Worshipful, Grand Officers, and other Brethren, on the election of our venerable Grand Master—as it is agreeably to the rules of our institution, to command, so it is *ours* with readiness to obey. Look to the sun, and behold worlds revolving around him, in continual order, with the happiest effect, and learn to imitate their regularity, in hope of obtaining from the chair of Solomon the light of wisdom and the warmth of love.

Let us learn to rise in our affections to the Great Father of all, and thence descending, expand the heart from brother to brother, and to all mankind—of them let us learn never to be weary in the ways of well doing, but “to mourn with them that mourn, and to rejoice with them that do rejoice,” until having finished our work on earth, we shall be admitted to the temple above, “not made with hands, eternal in the heavens.”

ADDRESSES.

To a Grand Master at his installation:

I am desired, Most Worshipful, to instal you into your high office, as Grand Master of Masons. Give me leave to seat you in this *chair*, and to invest you with this *badge* of your office. This will silently admonish you always to do justice to the cause of Masonry; to consult, as the exalted rank you now hold, demands of you, its real interests. It will instruct you to infuse into the many lodges, of which you are now the head, the true spirit of our *order*. It will direct you to make wise regulations for the good government of the *fraternity*; to give due commendations to the worthy members of it; and to rebuke those who act contrary to its laws.

I next deliver this *emblem of that power* with which you are now invested. Always make use of it for the good of our benevolent institution.

To you are committed, also, those *Sacred Writings* in which are to be found the sublime parts of our ancient mystery. In them are, likewise, most strongly inculcated the social and moral duties, without which no man can be a Mason. You will direct your *lodges* to read, to study and obey them. Receive these *tools of operative Masonry*, which are to each of us the most expressive symbols. These will assist you, Most Worshipful, to reduce all rude matter into proper form; to bring to due subjection irregular passions, and to circumscribe them by harmony, order, and duty.

And lastly, I present to you, the *Book of Constitutions*, in which are contained the *rules* and *orders* made for the good governments of the society; and the *charges*, which show its nature, its wisdom, and its utility. With this book, Most Worshipful, you will direct your lodges to make themselves well acquainted—a work in all its parts, worthy the attention of men the most enlightened and judicious.

Your are now, Most Worshipful, at the head of an *order* which is calculated to unite men by true friendship; to extend benevolence, and to promote virtue. And, give me leave to say, that the honour with which you are invested is not unworthy of a man of the highest rank, or most distinguished abilities. Permit me, also, to remind you, that your faithful attention to the duties of your office, and acceptable discharge of them, will render you of great benefit to one of the most liberal institutions upon earth.

May you do honour to your exalted station; and long enjoy the highest respect and best wishes of all the fraternity.

At the initiation of a Clergyman.

BROTHER,

You are a preacher of that religion, which inculcates universal benevolence and unbounded charity. You must, therefore, be fond of the order, and zealous for the interests of Free Masonry, which, in the strongest man-

ner, inculcates the same charity and benevolence, and which, like that religion, encourages every moral and social virtue; which introduces peace and good will among mankind. So that, whoever is warmed with the spirit of christianity, must esteem, must love Free Masonry.

Here virtue, the grand object in view, luminous as the meridian sun, shines refulgent on the mind; enlivens the heart, and warms it with sympathy and affection.

Though every man, who, carefully listens to the dictates of reason, may arrive at a clear persuasion of the beauty and necessity of virtue, both private and publick, yet it is a full recommendation of a society to have these pursuits continually in view, as the sole objects of their association: And these are the laudable bonds which unite us in one indissoluble fraternity.

At the initiation of a Foreigner.

BROTHER,

You, the native and subject of another nation, by entering into our *order* have connected yourself, by sacred and affectionate ties, with thousands of Masons in this, and other countries: Ever recollect that the *order* you have entered into, bids you always to look upon the world as one great republick, of which every nation is a family, and every particular person a child. When, therefore, you return and settle in your own country, take care that the progress of friendship be not confined to the narrow circle of national connections, or particular religions; but let it be universal, and extend to every branch of the human race. At the same time remember that, besides the common ties of humanity, you have at this time entered into obligations, which engage you to kind and friendly actions to your brother Masons, of whatever station, country, or religion.

At the initiation of a Soldier.

BROTHER,

Our institution breathes a spirit of general philanthropy. Its benefits, considered in a social view, are extensive. It unites all mankind. It, in every nation, opens an asylum to virtue in distress, and grants hospitality to the necessitous and unfortunate. The sublime principles of universal goodness, and love to all mankind, which are essential to it, cannot be lost in national distinctions, prejudices, and animosities. The rage of contest it has abated, and substituted in its stead the milder emotions of humanity. It has even taught the pride of victory to give way to the dictates of an honourable connection.

Should your country demand your services in foreign wars, and captivity should be your portion, may you find affectionate brethren where others would only find enemies.

In whatever nation you travel, when you meet a Mason, you will find a brother and a friend, who will do all

in his power to serve you, and who will relieve you, should you be poor or in distress, to the utmost of his ability, and with ready cheerfulness.

At the visitation of lodges.

BRETHREN,

It is the duty of the Grand Master and Wardens of the Grand Lodge, annually to inspect and visit the lodges under their jurisdiction, either themselves, or proxies. And the present interview has alike contributed to our satisfaction and to your honour.

We are much gratified in perceiving the harmony and decorum of the lodge. Continue to maintain them, and you will reflect great honour on yourselves and on the society.

We are pleased to find your *records* so perfect; and that they display such proofs of zeal in the great objects of our institution.

The attainment of happiness, in some form or other, has been the constant pursuit of man. But while wealth, honour and pleasure, have been prevailing objects of attention, the philanthro

ist has employed his talents in various means to sweeten the bitter cup of adversity, and extend the blessings of friendship and universal charity.

Among these the institution of Free Masonry sustains a distinguished rank; and although we cannot, on this occasion, delineate its origin or history, we are well assured that its principles and influence have existed from the earliest ages, continued in different nations, and been diffused in a degree proportionate to the rise and progress of learning, arts, freedom, and religion. Nor have the beneficial effects of its doctrines and precepts been wrapt in the veil of secrecy; for we might look back to the times of the Patriarchs and Prophets, and find the names of those who were justly venerated for their wisdom, prudence, and liberality; and in every generation from the days of Solomon to the present period, we might trace the virtue, benevolence, and patriotism of those who have strenuously advocated the interests of this *fraternity*.

It is by a frequent recurrence to the nature and design of our society, that

we are enabled to illustrate its usefulness ; and at this time it is peculiarly proper to consider the general method of preserving inviolate, and transmitting to posterity, its important privileges.

The qualifications of *Candidates for initiation*, first claim our attention ; and is a subject in which the honour and happiness of the Craft are so deeply interested, that it is the indispensable duty of every good Mason to consider it. Natural benevolence, industry, temperance, and economy, are the characterestick marks of an honest mind ; and, if united, will lead to usefulness and publick influence. But when, from personal motives, or merely to benefit the funds of the lodge, we admit a person of a doubtful character, we not only violate our trust, but defeat our own purposes ; for, says an illustrious Grand Master of old, “ in the house of the righteous is much treasure ; but in the revenue of the wicked is trouble.”

The next object of consequence, is the appropriation of a suitable time for

the instruction of *Entered Apprentices and Fellow Crafts*. It frequently happens, and for reasons which at the time may appear plausible, that the brethren are admitted Master Masons, in a manner injurious to themselves, and derogatory to the lodge : for, having suddenly attained this privilege, they have fewer inducements for improvement, and are seldom qualified to dignify the important offices.

A punctual attendance at the stated meetings, when our necessary avocations will allow, is essential to the prosperity of the lodge, and conducive to our own improvement. It discovers a respect for the institution ; and by detaching us from ordinary pursuits, enlivens our fraternal union, reminds us of our engagements to each other, and cherishes those friendly sentiments, which are the strength and ornament of our profession.

In a country like this, where every member of the community is versed in the rights of society, and taught from the cradle, that distinctions and preferment are the reward of merit only,

it is scarcely proper to mention the necessity of prudence and circumspection in the choice of officers. Those who are honoured with the suffrages of the brethren, should always remember that their dignity consists in an entire conformity to the laws and regulations under which they are appointed; and the members should consider, on their part, that a due submission to the constitutional commands of those who are appointed to govern, is but a compliment to themselves.

A regular intercourse with the Grand Lodge, either by the Master and Wardens, or a discreet and well instructed representative, is of the highest consequence; for it promotes that harmony which is the cement of our society; and is the easiest way of communicating with those who are alike prepared to sympathize in all our sorrows, and participate in all our joys.

By a frequent and attentive perusal of the *Book of Constitutions*, and other publications of a similar nature, we shall be acquainted with the duties of our calling, and may be qualified, not

only to preserve the ancient land marks of our fathers, but to sustain and honour the most exalted offices among the brethren.

The flourishing state of Masonry in our own country, has contributed to enlarge the boundaries of social happiness; and a general knowledge of its principles and ceremonies through this jurisdiction, has, with the enjoyment of civil and religious freedom, extended the blessings of philanthropy among every class of our fellow citizens.

We take our leave of you, assuring you of our best wishes for the prosperity of your lodge. Long may you enjoy every satisfaction and delight, which disinterested friendship can afford. May kindness and brotherly love distinguish your conduct as men and as Masons. Within your peaceful walls, may your children's children be taught the wonderful mysteries of our order, and move in the vast circle of infinite benevolence. And may future generations, animated by the recollection of your exertions, transmit a benediction to their successors, like this ancient

and expressive language : “ God Almighty bless thee, and make thee fruitful, and multiply thee ; that thou mayest inherit the land wherein thou art a stranger ; and thou shalt spread abroad to the West and to the East, to the North and to the South : And in thee, and in thy seed, shall all the families of the earth be blessed.”

CHAPTER XVII.

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, setting forth, That they are free and accepted Master Masons; that they are at present, or have been, members of regular lodges; that, having the prosperity of the fraternity at heart, they are willing to exert their best endeavours to promote and diffuse the genuine principles of Masonry; that, for the conveniency of their respective dwellings, and for other good reasons, they are desirous of forming a new lodge, in the town of - - - - -
- - - - -, to be named - - - - -; that in consequence of this desire, they pray for letters of dispensation, or a warrant of constitution, to empower

them to assemble, as a legal lodge, to discharge the duties of Masonry, in a regular and constitutional manner, according to the original forms of the order, and the regulations of the Grand Lodge. That they have nominated and do recommend A B to be the first Master ; C D to be the first Senior Warden, and E F to be the first Junior Warden, of the said lodge ; that, if the prayer of the petition should be granted, they promise a strict conformity to all the constitutional laws and regulations of the Grand Lodge.

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, and authorises the petitioners to assemble as a *legal* lodge, for a certain specified term of time.

In some jurisdictions, the Grand and Deputy Grand Masters, respectfully, 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 cannot 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 initiation 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. If this be ob-

tained, 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 constitution of Masonry.

After a charter is granted by the Grand Lodge, the G. 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, issues a written instrument under his hand and private seal to some worthy Present or Past Master, with full power to con-

jugate, constitute, and instal the petitioners.

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 in-
 form you, that the Most Worshipful
 Grand Lodge [or Grand Master] was
 pleased to grant them a letter of dis-
 pensation, bearing date the - - - - day
 of - - - -, in the year - - - -, authoris-

ing 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 shall be consecrated, and their officers installed, agreeably to the ancient usages and customs of the Craft; for which purpose they are now met, and await the pleasure of the most worshipful Grand Master.

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

The necessary cautions are then given, and all, excepting Masters and Past Masters of lodges, are requested to retire until the Master of the new lodge is placed in the chair of Solomon. He is then bound to the faithful performance of his trust, and invested with the characteristic of the chair.

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 addressess 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 Templers ;
 Masters of Lodges.

The New Lodge.

Tyler, with a Drawn Sword ;
 Stewards, with White Rods ;
 Entered Apprentices ;
 Fellow Crafts ;
 Master Masons ;
 Deacons ;
 Secretary and Treasurer ;
 Two Brethren, carrying the Lodge ;*
 Junior and Senior Wardens ;
 The Holy Writings, carried by the
 Oldest Member not in Office ;
 The Master ;
 Music.

* *Flooring.*

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The Grand Lodge.

Grand Tyler, with a Drawn Sword;
 Grand Stewards, with White Rods;
 A Brother, carrying a Golden Vessel
 of Corn; *

Two Brethren, carrying Silver Ves-
 sels, one of Wine, the other of Oil;

Grand Secretaries;

Grand Treasurer;

A Burning Taper, borne by a Past
 Master;

A Past Master, bearing the Holy Wri-
 tings;

Square and Compass, supported by
 two Stewards with Rods;

Two Burning Tapers, borne by two
 Past Masters;

Clergy and Orator;

The Tuscan and Composite Orders;

The Doric, Ionic and Corinthian Or-
 ders;

Past Grand Wardens;

Past Deputy Grand Masters;

Past Grand Masters;

The Globes;

Junior and Senior Grand Wardens;

* *Wheat.*

Right Worshipful Deputy Grand Master ;

The Master of the Oldest Lodge, carrying 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, are placed upon a table, in front of the Grand Master ; the *lodge* is placed in the centre, upon

the platform, covered with white satten or linen, and encompassed by three tapers, and the vessels of corn, wine, and oil.

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

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 Dep-

uty 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 musick.

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 har-
 mony in all our communications!

Permit us, O thou Author of light
 and life, great Source of Love and
 happiness, to erect this lodge, and now
 solemnly to *consecrate* it to the honour
 of thy glory!

Glory be to God on high.

[Response by the brethren.]

*As it was in the beginning, is now
 and ever shall be! Amen.*

During the response, the Deputy Grand Master, and the Grand Wardens, take the vessels of corn, wine, and oil, and sprinkle the elements of consecration upon the lodge.

(The Grand Chaplain then continues:)

Grant, O Lord our God, that those who are now about to be invested with the government of this lodge, may be endued with wisdom to instruct their brethren in all their duties. May *brotherly love, relief, and truth*, always prevail among the members of this lodge, and may this bond of union continue to strengthen the lodges throughout the world.

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

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

Finally—May we finish all our work here below with thine approbation; and then have our transition from

this earthly abode to thy heavenly temple above, there to enjoy light, glory and bliss, ineffable and eternal!

Glory be to God on high!

(Response by the brethren.)

As it was in the beginning, is now, and ever shall be! Amen! so mote it be! Amen!

Then succeeds solemn musick, 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 musick 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 honourable 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.

Ceremony of Installation.

The Grand Master* 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,† 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, AB, 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.

* In this, and other similar instances, where the Grand Master is specified in acting, may be understood any Master who performs the ceremony.

† A private examination is understood to precede the installation of every officer.

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 summary 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 honourably by all men.

5. You agree to hold in veneration the original rulers and patrons of the order of Masonry, and their regular successours, 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 behaviour, 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 ground work 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 to 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 in a regular lodge.

These are the regulations of free and accepted Masons.

The Grand Master then addresses the Master elect in the following manner : Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you ? The new Master having signified his 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 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, respectfully, 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.

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 leveller of human greatness, reduce us to the same state.

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 attach-

ment 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 entrusted the examination of visitors, and the reception of candidates. To you is also committed the superintendance of the Craft during the hours of refreshment; 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 monies from the hands of the Secretary, keep just and regular accounts of the same, 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 monies, 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 in the reception of candidates into the different degrees of Masonry; the introduction and accommodation of visitors, and in the immediate practice of our rites. Those columns, as badges of your office, I entrust to your care, not doubting your vigilance and attention.

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, to 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.

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 cannot 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 honour, 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 lustre to all within its circle. In like manner it is your province to spread and communicate light and in-

struction 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 burthened 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 ByLaws 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 honour 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 ap-

plause 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 entrusted; 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 publick 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 G. Wardens, being seat-

ed, 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 honours, in the different degrees. During the procession (which passes three times round the lodge) an appropriate song is sung which concludes the ceremony of installation.

CHAPTER XVIII.

REMARKS ON THE ORDER OF HIGH
PRIEST.

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 :

Genesis, chap. 14. “ 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 Eshcol, and brother of Aner : and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants,

born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him, (after his return from the slaughter of Chedorlaomer, and of the kings that were with him,) at the valley of Sheveh, which is the king's dale. And Melchisedeck, king of Salem, brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, 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 shouldst 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, Eshcol, and Mamre; let them take their portion."

Numb. chap. 6. "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."

Hebrews, chap. 7. "For this Melchisedeck, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him; to whom also Abraham gave a tenth part of all; (first be-

ing, 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."

"For he testifieth, Thou art a priest for ever, after the order of Melchise-deck."

"And inasmuch as not without an oath he was made priest."

"For those priests (*under the Levitical law*) were made without an oath; but this with an oath, by him that said unto him, The Lord sware, and will not repent, Thou art a priest for ever after the order of Melchise-deck."

CHAPTER XIX.

THE MANNER OF CONSTITUTING
NEW CHAPTERS AND THE CER-
EMONIES USED ON THE OCCA-
SION.

1. The Grand Officers will meet at a convenient place and open.

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

3. When formed they will despatch 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.

4. The Grand Officers will move in procession, conducted by the committee, to the hall of the Chapter; when the Grand High Priest enters, the Chapter will give the *Grand Honours*.

5. When the Grand Officers have passed through the avenue, they counter-march in the rear of the left hand line and face to the left ; in the mean time 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.

6. 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 if they remain satisfied with their choice. If they answer in the affirmative, he directs these officers to approach the sacred volume, and become qualified for installation according to ancient usage and custom.

7. The Grand Marshal will then form the whole in procession, in single file, and they will march through the aisles into the *inner apartment*, where they will surround the *Altar*, which is to be previously furnished .

and prepared, in ample form, for the occasion.

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

PRAYER.

Almighty and Supreme High Priest of heaven and earth ! who is there in heaven but thee, and who upon the earth can stand in competition with thee ? thy omniscient mind brings all things in review, past, present, and to come ; thine omnipotent arm directs the movements of the vast creation ; thine omnipresent eye pervades the secret recesses of every heart ; thy boundless beneficence supplies us with every comfort and enjoyment ; and thine unspeakable perfections and glory surpass the 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 honour ; 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 superiours, 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 !

9. The whole then repair to their appropriate stations.*

10. An Anthem or Ode is to be performed.

11. An Oration or Address is to be delivered.

12. An Ode or piece of music.

[13. The Deputy Grand High Priest then rises and informs the Grand High Priest, that a number of Companions duly instructed in the sublime myste-

*Those paragraphs which are enclosed within brackets apply exclusively to cases when new Chapters were instituted, and their officers installed for the first time ;--The rest apply equally to such cases as well as to annual installations.

ries, being desirous of promoting the honour and propagating the principles of the Art, have applied to the Grand Chapter for a warrant to constitute a new Chapter of Royal Arch Masons, which having obtained, they are now assembled for the purpose of being constituted, and having their officers installed in due form.]

[14. The Grand Marshal will then form the officers and members of the new Chapter in front of the Grand Officers; after which the Grand High Priest directs the Grand Secretary to read the warrant.]

[15. 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 G. G. Roy-

al 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.]

[16. The public Grand Honours will then be given by the officers and members of the new Chapter while passing in review in front of the Grand Officers.]

17. The furniture, clothing, jewels, implements, utensils, &c. belonging to the Chapter, (having been previously placed in the centre, in front of the Grand Officers, covered) are now uncovered, [and the new Chapter is dedicated in ancient manner and form, as is well described in the Most Excellent Master's degree.]

18. The Deputy Grand High Priest will then present the first officer of the new Chapter to the Grand High Priest, saying,

Most Excellent Grand High Priest,

I present you my worthy companion , nominated in the warrant, to be installed High Priest of this

new Chapter ; I find him to be skilful in the Royal Art, and attentive to the moral precepts of our forefathers, and have therefore no doubt but he will discharge the duties of his office with fidelity.

The Grand High Priest then addresses him as follows :

Most Excellent 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 honourable to all those who diligently perform the important duties annexed to it ; your reputed Masonick 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 a constant practice of the several sublime lectures and charges, you will be best able to fulfil them ; and I am confident that the companions who are chosen to preside with you, will give

strength to your endeavours, and support 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 endeavours to correct the vices, purify the morals, and promote the happiness of those of your brethren 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.

4. That you will not exalt any one to this degree, who has not shown a charitable and humane disposition; or who has not made a considerable proficiency in the foregoing degrees.

5. That you will promote the general good of our order, and on all proper

occasions be ready to give and receive instructions, and particularly from the General and State Grand Officers.

6. That to the utmost of your power you will preserve the solemnities of our ceremonies, and behave, in open Chapter, with the most profound respect and reverence, as an example to your companions.

7. That you will not acknowledge or have intercourse with any Chapter that does not work under a constitutional warrant or dispensation.

8. That you will not admit any visitor into your Chapter who has not been exalted in a Chapter legally constituted, without his first being 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 will pay due respect and obedience to the instructions of the General and State Grand Officers, particularly relating to the several Lec-

tures and Charges, and will resign the Chair to them, severally, when they may visit your Chapter.

11. That you will support and observe the General Grand Royal Arch Constitution, and the general regulations of the Grand Royal Arch Chapter under whose authority you act.

Do you submit to all these things, and do you promise to observe and practice them faithfully ?

These questions being answered in the affirmative, the companions all kneel in due form, and the Grand High Priest or Grand Chaplain repeats the following or some other suitable prayer.

Most Holy and Glorious Lord God, the Great High Priest of heaven and earth.

We approach thee with reverence, and implore thy blessing on the Companion appointed to preside over this new assembly, and now prostrate before thee ; fill his heart with thy fear, that his tongue and actions may pronounce thy glory. Make him

stedfast in thy service: grant him firmness of mind; animate his heart, and strengthen his endeavours; may he teach thy judgment and thy laws; and may the incense he shall put before thee, upon thine altar, prove an acceptable sacrifice unto thee. Bless him, O Lord, and bless the work of his hands.—Accept us in mercy: hear thou from heaven thy dwelling-place, and forgive our transgressions.

Glory be to God the Father; as it was in the beginning, &c.

Response. So mote it be.

19. The Grand High Priest will then cause the High Priest elect to be invested with the clothing, badges, &c. after which he will address him as follows, viz.

COMPANION,

In consequence of your cheerful acquiescence with the charges which you have heard recited, you are now qualified for installation as the High Priest of this Royal Arch Chapter; and it is incumbent upon me, upon this occa-

sion, 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 Captain, three Masters of the Veils, Secretary, Treasurer, and as many members as may be found convenient for working to advantage.

The officers of the Chapter officiate in the Lodge 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 Capt. of the Host as Marshal or Master of Ceremonies.

The Principal Sojourner as Junior Deacon.

The Royal Arch Captain as Senior Deacon.

The Master of the first Veil as Junior Overseer,

The Master of the second Veil as Senior Overseer.

The Master of the third Veil as Master Overseer.

The 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 duly observed; that all the officers of his Chapter perform the duties of their respective offices faithfully, and are examples of diligence and industry to their companions:—that true and accurate records of all the proceedings of the Chapter, are kept by the Secretary:—that the Treasurer keeps and renders exact and just accounts of all the 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 his 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 this duty should on no occasion be omitted.

The office of High Priest is a station highly honourable to all those who diligently perform the important duties annexed to it. By a frequent recurrence to the Constitution and General Regulations and a constant practice of the several sublime lectures and charges you will be best enabled to fulfil those duties, and I am confident that the Companions who are chosen to preside with you, will give strength

to your endeavours and support to your exertions.

Let the *Mitre* with which you are invested remind you of the dignity of the office you sustain, and its *inscription* impress upon your mind a sense of your dependence upon God;—that perfection is not given unto man upon the earth, and that perfect holiness belongeth alone unto the Lord.

The *Breast-plate*, with which you are decorated, in imitation of that on which were engraven the names of the twelve tribes, and worn by the High Priest of Israel, is to teach you that you are always to bear in mind your responsibility to the laws and ordinances of the institution, and that the honour and interests of your Chapter and its members should be always *near your heart*.

The *various colours* of the *Robes* you wear, are emblematical of every grace and virtue which can adorn and beautify the human mind; each of which will be briefly illustrated in the course of the charges to be delivered to your subordinate officers.

You will now take charge of your officers, standing upon their right, and present severally in succession to the Deputy Grand High Priest, by whom they will be presented to me for installation.

20. 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 superiour officer; if he answers in the affirmative, he is asked whether he fully and freely assents to the same; if he answers in the affirmative, the Grand High Priest directs his Deputy to invest him with his Clothing, &c. and then addresses him as follows; viz.

Charge to the second Officer or King.

COMPANION,

The important station to which you are elected in this Chapter requires from you exemplary conduct, its du-

ties demand your most assiduous attention; you are to second and support your Chief in all the requirements of his office; and should casualties at any time prevent his attendance, you are to succeed him in the performance of his duties.

Your Badge (*the Level surmounted by a Crown*) should remind you, that although you are the representative of a King; and exalted by office above your companions, yet that you remain upon a level with them as respects your duty to God, to your neighbour, and to yourself;—that you are equally bound with them to be obedient to the laws and ordinances of the institution, to be charitable, humane and just, and to seek every occasion of doing good.

Your office teaches a striking lesson of humility.—The institutions of political society teach us to consider the King as the chief of created beings, and that the first duty of his subjects is to obey his mandates; but the institutions of our sublime degrees, by placing the King in a situation *subor-*

dinate 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* and the ardent zeal with which you should endeavour to promote its prosperity.

In presenting to you the *Crown*, which is an emblem of Royalty, I would remind you that to reign sovereign in the hearts and affections of men must be far more grateful to a generous and benevolent mind, than to rule over their lives and fortunes; and that to enable you to enjoy this pre-eminence with honour and satisfaction you must subject your own passions and prejudices to the dominion of reason and charity.

You are entitled to the second seat in the council of your companions.—

Let the bright example of your illustrious predecessor in the grand council at Jerusalem, stimulate you to the faithful discharge of your duties; and when the King of kings shall sum non you into his immediate presence, from his hand may you receive a *crown of glory* which shall never fade away.

21. The King will then retire to the line of officers, and the Scribe will be presented, in the manner before mentioned.—After his investure 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 superiour officers, you are bound to succeed them, and to perform their duties. The purposes of the institution ought never to suffer for want of intelligence in its proper officers; you will therefore perceive the necessity there is of your possessing such qualifications as will enable you to accomplish those du-

ties which are incumbent upon you in your appropriate station, as well as those which may occasionally devolve on you, by the absence of your superiours.

The *Purple Robe* with which you are invested is an emblem of *Union*, and is calculated to remind you that the harmony and unanimity of the Chapter should be your constant aim; and to this end you are studiously to avoid all occasions of giving offence, or countenancing any thing, that may create divisions or dissensions. You are by all the means in your power, to endeavour to establish a permanent union, and good understanding amongst all orders and degrees of Masonry; and as the glorious Sun at its meridian height dispels the mists and clouds which obscure the horizon, so may your exertions tend to dissipate the gloom of jealousy, envy, 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 hu-

man felicity, intemperance and excess, let this faithful monitor ever remind you to walk uprightly in your station; admonishing and animating your companions to fidelity and industry whilst at labour, and to temperance and moderation whilst 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 which is

Such as the saints in glory love,
And such as angels eat,

22. 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 land-marks, are within your pro-

vince; and it is indispensably necessary that the parts 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 know not, and leads them in paths that they have not known, should always be well qualified to make darkness light before them, and crooked things straight,

Your 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 publick or private; and as the world can only judge of our private discipline by our publick deportment, you will be careful that the utmost order and decorum be observed on all such occasions.

I invest you with the badge of your office, and presume that you will give to your duties all that study and attention which their importance demands:

23. 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 *Junior Deacon*, in the preparatory degrees. Amongst 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 coloured* tasselled border, adorning the Robe, is an emblem of arduour and perseverance, and signifies that when we have engaged in a virtuous cause, notwithstanding all the impediments, hardships, and trials we may be destined to encounter, we should endure them all with fortitude, and ardently persevere unto the end; resting assured of receiving, at the termination of our labours, a noble and glorious reward.

The *White Banner* entrusted to your care, is emblematical of that purity of life and rectitude of conduct, which should distinguish every one that passes the white veil of the sanctuary.

Your past exertions will be considered as a pledge of your future assidu-

ity, in the faithful discharge of your duties.

24. 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 *Senior Deacon*. It is your particular province, conjointly with the Captain of the Host, to attend to the examination of all visitors, and to take care that none are permitted to enter the Chapter, but such as have *travelled the rugged path* of trial, and evinced their title to our favour and friendship. You will be ever attentive to 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.

25. He then retires and the three Masters of the veils are presented together.

Charge to the Master of the third Veil.

COMPANION—

I present you with the *Scarlet Banner*, which is the ensign of your office, and with a sword to protect and defend the same. The rich and beautiful colour of your Banner is emblematic of fervency and fidelity; it is the appropriate colour of the Royal Arch degree; it admonishes us that we should be *fervent* in the exercise of our devotions to God, and *faithful* in our endeavours to promote the happiness of man.

Charge to the Master of the second Veil.

COMPANION—

I invest you with the *Purple Banner*, which is the ensign of your office, and arm you with a sword to en-

able you to maintain its honour. The colour of your Banner is produced by the combination of two distinct colours, namely, Blue and Scarlet; the former of which is the characteristick colour of the *symbolick*, or *first three degrees* of Masonry, and the latter that of the *Royal Arch degree*. It is an emblem of *Union*, and is the characteristick colour of the *intermediate degrees*. It admonishes us to cultivate and improve that spirit of Union and harmony, between the brethren of the *symbolick* degrees, and the companions of the sublime degrees, which should ever distinguish the members of a society founded upon the principles of everlasting truth and universal philanthropy.

Charge to the Master of the first Veil.

COMPANION—

I invest you with the *Blue Banner*, which is the ensign of your office, and a sword for its defence and protection. The colour of your Banner is one of the most *durable* and beautiful in nature. It is the appropriate colour

adopted and worn by our ancient brethren of the three symbolick degrees, and is the peculiar characteristick 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 Veils as Overseers.

COMPANIONS—

Those who are placed as overseers of any work should be well qualified to judge of its beauties and deformities, its excellencies and defects; they should be capable of estimating the former and amending the latter. This consideration should induce you to cultivate and improve all those qualifications with which you are already endowed, as well as to persevere in your endeavours to acquire those which you may be in any wise deficient in. Let

the various colours of the Banners committed to your charge, admonish you to the exercise of the several virtues which they are emblematick of; and you are to enjoin the practice of those virtues upon all those who shall present themselves, or the work of their hands for your inspection. Let no work receive your approbation but such as is calculated to adorn and strengthen the Masonick edifice. Be industrious and faithful in practising and disseminating a knowledge of the *true and perfect work* which alone can stand the test of the Grand Overseer's square in the great day of trial and retribution; "then, although every *rod* should become a serpent, and every serpent an enemy to this institution, yet shall their utmost exertions to destroy its reputation or sap its foundation, become impotent as the *leprous hand* or as *water spilled upon the ground* which cannot be gathered up again."

26. 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 the notifications and orders of his superiour 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 monies that may pass through his hands, and *fidelity* in paying the same over into the hands of the Treasurer. The possession of these good qualities, I presume has designated you as a suitable candidate for this important office, and I cannot entertain a doubt that you will discharge its duties beneficially to the Chapter, and honourably to yourself. And when you shall have completed the *Record* of your transactions here below, and

finished the term of your probation, may you be admitted in the celestial Grand Chapter of saints and angels, and find your name *recorded* in the *Book of Life Eternal*.

27. 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.

28. He then retires and the Stewards are presented.

Charge to the Stewards.

COMPANIONS—

You being elected Stewards of the 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."

29. Then these retire and the Tyler is presented.

Charge to the Tyler.

You are appointed Tyler of the 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 evedroppers, 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 centinel at the avenue of our actions, thereby avoiding every unqualified and unworthy thought, word, and deed, and preserving consciences void of offence towards God and towards man.

As the first application from visitor for admission into the Chapter, is generally made to the Tyler at the door, your station will often present you to the observation of strangers, it is therefore essentially necessary, that he who sustains the office with which you are entrusted should be a man of good morals, steady habits, strict discipline, temperate, affable, and discreet. I trust that a just regard for the honour and reputation of the institution will ever induce you to perform with fidelity the trust reposed in you ; and when the door of this earthly tabernacle shall be closed, may you find an abundant entrance through the gates into the temple and city of our God.

30. He will retire, and then follows an

Address to the High Priest.

M. E. COMPANION—

Having been honoured with the free suffrages of the members of this Chapter, you are elected to the most important office which is within their

power to bestow. This expression of their esteem and respect, should draw from you corresponding sensations, and your demeanour should be such as to repay the honours they have so conspicuously conferred upon you, by an honourable and faithful discharge of the duties of your office.

The station you are called to fill is important not only as it respects the *correct practice* of our rites and ceremonies, and the internal economy of the Chapter, over which you preside, but the publick reputation of the institution will be generally found to rise or fall according to the skill or fidelity and discretion, with which its concerns are managed, and in proportion as the characters and conduct of its principal officers are estimable or censurable.

You have accepted a trust to which is attached a weight of responsibility that will require all your efforts to discharge honourably to yourself and satisfactorily to the Chapter. You are to see that your officers are capable and faithful in the exercise of their offices; should they lack ability you are expect-

ed 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 your Chapter; see that due order and subordination is observed on all occasions; that the members are properly instructed; that a due solemnity be observed in the practice of our rites; that no improper lenity be permitted at *any time*, but more especially at the introduction of strangers among the workmen. In fine, you are to be an example to your officers and members, which they need not hesitate to follow; thus securing to yourself the favour of heaven and the applauses of your brethren and companions.

Address to the Officers generally.

COMPANIONS IN OFFICE—

Precepts and examples 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 demeanour of your equals and inferiours towards you should be marked with deference and respect? Be sure that you omit no opportunity of furnishing them with examples in your own conduct towards your superiours. Do you desire to obtain information 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 superiour 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 subordi-

nate, 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, is so highly appreciated, and the good reputation of the Chapter so well established, that I must presume that those considerations alone, were there not others of greater magnitude, would be sufficient to induce you to preserve and perpetuate this valuable and honourable character. But when to these are added the pleasures which every philanthropick heart must feel in doing good, in promoting good order, in diffusing light and knowledge, in cultivating Masonick and christian charity, which are the great objects of this sublime institution, I cannot doubt that your future conduct, and that of your successours, will be calculated still to increase the lustre of your justly esteemed reputation.

May your Chapter become *beautiful* as the *Temple*—*peaceful* as the *Ark*, and *sacred* as its *most holy place*. May your oblations of piety and praise be *grateful* as the *incense*; your love *warm* as its *flame*, and your charity diffusive as its fragrance. May your hearts be *pure* as the *altar*, and your conduct *acceptable* as the *offering*.

May the exercises of your charity be as constant as the returning wants of the distressed widow, and 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, whilst travelling the thorny path of life, and finally admitted within the veil of heaven to the full enjoyment of life eternal.

So mote it be.

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

32. The Grand Marshal will then make proclamation as follows, viz. In the name of the most excellent Grand High Priest, I do proclaim this Chapter by the name of to be regularly constituted and its officers duly installed.

33. 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.

34. The ceremonies conclude with an ode or appropriate piece of musick.

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

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

CHAPTER XX.

HOW MASONS OUGHT TO BEHAVE
TOWARDS EACH OTHER, THEIR
RELATIVES, AND TOWARDS ALL
MANKIND.

Every Brother ought to belong to some regular lodge, and should always appear therein properly clothed ; truly subjecting himself to all its *By Laws* and the general regulations. He must attend all meetings, when duly summoned, unless he can offer to the Master and Wardens such plea of necessity for his absence as the said laws and regulations may admit.

No Brother should be a member of more than one lodge at the same time.

All should work faithfully and honestly. All the working hours appointed by law, or confirmed by custom, are to be strictly observed.

The Master and Masons must faithfully finish their work.

None should envy a Brother's prosperity, or put him out of his work, if capable of finishing it.

All should receive their wages without murmuring, and avoid all unbecoming modes of expression. They should call each other *Brother* in the lodge.

While the lodge is open for work, Masons must hold no private conversation or committees, without leave from the Master; nor talk of any thing foreign or impertinent; nor interrupt the Master or Wardens, or any Brother addressing himself to the Chair; nor behave inattentively, while the lodge is engaged in what is serious and solemn; but every Brother must pay due reverence to the Master, the Wardens, and all his Fellows.

No private offences, or disputes about nations, families, religions, or politicks, must be brought within the doors of the lodge.

Free and accepted Masons have ever been charged to avoid all slander of true and faithful brethren, with all malice and unjust resentment, or talk-

ing disrespectfully of a *Brother's* performance. Nor must they suffer any to spread unjust reproaches or calumnies against a brother, behind his back, nor to injure him in his fortune, occupation, or character ; but they shall defend such a *brother*, and give him notice of any danger or injury wherewith he may be threatened, to enable him to escape the same, as far as is consistent with honour, prudence, and the safety of religion, morality, and the state, but no further.

They are cautiously to examine a stranger or foreign brother, as prudence and the rule of the Craft direct, that they may not be imposed upon by a pretender ; and if they find him to be such, they are to reject him, but with proper caution. But such as are found to be true and faithful, they are to respect as brothers, relieving them, if in want, to the utmost of their power, or directing them how to find relief ; and employing, if they can, or else recommending them to employment.

Masons are to avoid all law suits, until they have laboured, to the utmost of their ability, agreeably to the *Book of Constitutions*, to obtain what is justly their due. In all differences of a Masonick nature, law suits are to be entirely avoided, and the good advice of prudent brethren is to be followed, as they are the best referees of such differences.

Masons ought to be moral men. Consequently they should be good husbands, good parents, good sons, and good neighbours ; avoiding all excesses injurious to themselves, or families, and to be wise in all things.

Our institution inspires its members with exalted ideas of God, and leads to the exercise of pure and sublime piety. A reverence for the Supreme Being, the Grand Architect of nature, is the elemental life, the primordial source of all its principles, the very spring and fountain of all its virtues.

It interests us, also, in the duties and engagements of humanity : produces an affectionate concern for the welfare

of all around us; and raising us superiour to every selfish view, or party prejudice, fills the heart with an unlimited good will to man.

All its plans are pacifick. It co-operates with the pure religion of Jesus, in regulating the tempers, restraining the passions, sweetening the dispositions, and harmonizing the discordant interests of men.

It seeks to intertwine the cardinal virtues and the christian graces in the web of the affections and the drapery of the conduct. It wears the ornament *of a meek and quiet spirit*. In one hand, it holds out the olive branch of peace; and in the other, the liberal donation of charity. In all ages and in all countries the *true and accepted* have been found to conduct as peaceable citizens, and acknowledged to be the firm and decided supporters of good order, government, and religion.

Little should we deserve the name *of the sons of peace*, if we violated our allegiance as subjects; much less should we merit the protection of the legislature, if we gave the slightest en-

couragement to machinations against the national tranquility, or the poisonous breath of seditious calumny. "To depart from evil and do good;" uniformly to follow after "the things that make for peace, and things whereby we may edify one another;" and to promote, as far as we can, the general welfare of the community to which we belong, and of mankind at large; is at once our characteristic profession, our duty, our interest, and our praise.

Every brother should remember that piety towards God the glorious Master Builder of the universe, and love to mankind, are the two grand immovable pillars which support the fabric of Masonry. May all our hearts ever glow with the warmest emotions of piety and the noblest sentiments of benevolence.

CHAPTER XXI.

THE CEREMONY OBSERVED AT FUNERALS, ACCORDING TO ANCIENT CUSTOM ; WITH THE SERVICE USED ON THE OCCASION.

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 there can be no exception. Fellow Crafts, or Apprentices, are not entitled to funeral obsequies, nor to attend the Masonick procession on such occasions.

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. 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 honoured, and cheerfully obeyed, on the occasion.* 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

* Except when the Grand or Deputy Grand Master is present and exercises his authority.

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 cannot tell who shall gather them."

Master. "When he dieth he shall carry nothing away; his glory shall not descend after him."

Response. "Naked he came into the world, and naked he must return."

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

The Grand Honours are then given, and certain forms used which cannot be here explained.

The Master then taking the *Sacred Roll* 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 for ever 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 Honours each time.)

The will of God is accomplished! so be it.

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 favour, 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 :

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		Body,
with the insignia		placed thereon,
and two		Swords crossed ;
Pall Bearers.		Pall Bearers.

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 mementos 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

A a

scene, and view life stript 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 falacies are detected, all ranks are leveled, and all distinctions are done away.

While we drop the sympathetick 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 allwise 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 ensure the favour 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 traveller 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 towards men!

Answer. So mote it be, now, from henceforth, and for evermore.

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 honours.

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 his 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 favourable expectation that his immortal soul may then partake 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 towards him and all of us, and crown our hope with everlasting bliss in the expanded realms of a boundless eternity ! This we beg, for the honour of his name ; to whom be glory, now and for ever, *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 a 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

CHAPTER XXII.

SONGS.

*During the closing ceremony of the
Fourth Degree.*

**MARK MASTERS, all appear
Before the Chief O'erseer ;
In concert move ;
Let him your work inspect,
For the Chief Architect,
If there is no defect,
He will approve,**

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

**Hiram, the widow's son,
Sent unto Solomon
Our great key-stone ;
On it appears the name**

Which raises high the fame
Of all to whom the same
Is truly known.

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

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

At the constituting a Lodge.

HAIL Masonry divine !
Glory of ages shine ;
Long may'st thou reign ;
Whene'er thy lodges stand,
May they have great command,
And always grace the land,
Thou art divine !

Great fabricks 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.

Hiram the architect,
 Did all the craft direct
 How they should build ;
 Sol'mon great Isr'el's king,
 Did mighty blessings bring,
 And left us room to sing,
 Hail, royal Art !



*At receiving and acknowledging a
 Most Excellent Master.*

ALL hail to the morning
 That bids us rejoice ;
 The temple's completed,
 Exalt high each voice ;
 The tape stone is finish'd,
 Our labour is o'er ;
 The sound of the gavel
 Shall hail us no more.

To the Power Almighty, who ever has guided
 The tribes of old Israel, exalting their fame,
 To him who hath govern'd our hearts undi-
 vided,
 Let's send forth our voices, to praise his
 great name.

Companions, assemble
 On this joyful day,
 (The occasion is glorious)
 The key-stone to lay ;
 Fulfill'd is the promise,
 By the ANCIENT OF DAYS,
 To bring forth the cape-stone,
 With shouting and praise.

Ceremonies.

There's no more occasion for level and
 plumb-line,
 For trowel or gavel, for compass or
 square ;
 Our works are completed, the ark safely
 seated,
 And we shall be greeted as workmen
 most rare.

Now those that are worthy,
 Our toils who have shar'd,
 And prov'd themselves faithful,
 Shall meet their reward.

Their virtue and knowledge,
 Industry and skill,
 Have our approbation,
 Have gain'd our good will.

We accept and receive them Most Excel-
 lent Masters,
 Invested with honours, and power to pre-
 side ;
 Amongst worthy Craftsmen, wherever as-
 sembled,
 The knowledge of Masons to spread far
 and wide.

ALMIGHTY JEHOVAH,
 Descend now and fill
 This lodge with thy glory,
 Our hearts with good will !
 Preside at our meetings,
 Assist us to find
 True pleasures 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.

Past Master's Song.

WHEN earth's foundation first was laid,
 By the Almighty Artist's hand,
 'Twas then our perfect, our perfect laws
 were made,
 Establish'd by his strict command.

Chorus.

Hail, mysterious—hail glorious Masonry!
 That makes us ever great and free.

In vain mankind for shelter sought,
 In vain from place to place did roam,
 Until from heaven, from heaven he was
 taught

To plan, to build, to fix his home.

Illustrious hence we date our Art,
 And now in beauteous piles appear,
 Which shall to endless, to endless time im-
 part,

How worthy and how great we are.

Nor we less fam'd for every tie,
 By which the human thought is bound;
 Love, truth, and friendship, and friendship
 socially,

Join all our hearts and hands around.

Our actions still by virtue blest,
 And to our precepts ever true,
 The world admiring, admiring shall request
 To learn, and our bright paths pursue.