

THE
FREEMASON'S MONITOR;
OR,
ILLUSTRATIONS OF MASONRY:
IN TWO PARTS.

BY THOMAS SMITH WEBB,

PAST MASTER OF TEMPLE LODGE, ALBANY, G. H. P. OF
THE GRAND R. A. CHAPTER OF RHODE-ISLAND, AND
GRAND MASTER OF THE PROVIDENCE ENCAMPMENT
OF KNIGHTS TEMPLARS, &c.

A NEW AND IMPROVED EDITION.

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DISTRICT OF RHODE-ISLAND,

TO WIT :

BE IT REMEMBERED, That on the fourteenth
(L.9.) day of November, in the thirtieth year of the Independence of the United States of America, **THOMAS SMITH WEBB**, 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:—

“The Freemason’s Monitor ; or, Illustrations of Masonry : in two parts. By Thomas Smith Webb, Past Master of Temple Lodge, Albany, G. H. P. of the Grand R. A. Chapter of Rhode-Island, and Grand Master of the Providence Encampment of Knights Templars, &c. A new and improved Edition.”

In conformity to the act of the Congress of the United States of America, 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,” and also to an act, entitled, “An act supplementary to an act, 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, and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.”

EDMUND T. ELLERY,

Clerk of the District Court for Rhode-Island District.

A true copy of record—Attest.

EDMUND T. ELLERY.

**GRAND ROYAL ARCH CHAPTER OF THE STATE
OF RHODE-ISLAND.**

Providence, July 7, A. L. 5809.

THE subscribers, having been appointed a committee to examine a publication by companion THOMAS S. WEBB, entitled, "THE FREEMASON'S MONITOR," beg leave to report, that having attended to the subject of their appointment, they are of opinion, that the said publication is replete with useful Masonic Information, and is fully entitled to the sanction of this Grand Chapter.

JOHN CARLILE, R. A. K.

WM. WILKINSON, R. A. S.

JER'H F. JENKINS, R. A. T.

NATHAN FISHER, R. A. C.

JOSEPH TILLINGHAST, R. A. C.

Whereupon resolved unanimously, That this Grand Chapter recommend the aforesaid work to the attention and study of all the members of the fraternity to whom the same may come.

Extract from the records.

AMOS T. JENCKES, Grand Secretary.

PREFACE.

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

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

It is presumed, that all regular Lodges, and Royal Arch Chapters, will find it a useful assistant and *Monitor*; inasmuch as it contains most of the Charges, Prayers, and Scripture Passages, made use of at our meetings, and which are not otherwise to be found, without recourse to se-

veral volumes. This often occasions much delay in the recitals, produces many irregularities in their distribution, and sometimes causes important omissions.

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

September 26th, 1797.

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THE
FREEMASON'S MONITOR.

PART I.

BOOK I.

CHAPTER I.

Origin of Masonry, and its general Advantages.

FROM the commencement of the world, we may trace the foundation of masonry.* Ever since symmetry began, and harmony displayed her charms, our order has had a being. During many ages, and in many different countries, it has flourished. In the dark periods of antiquity, when literature was in a low state, and the rude manners of our forefathers withheld from them that knowledge we now so amply share, masonry diffused its influence. This science unveiled, arts arose,

* Masonry and Geometry are sometimes used as synonymous terms.

civilization took place, and the progress of knowledge and philosophy gradually dispelled the gloom of ignorance and barbarism. Government being settled, authority was given to laws, and the assemblies of the fraternity acquired the patronage of the great and the good, while the tenets of the profession were attended with unbounded utility.

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

the general design of the craft, is zealously pursued.

From this view of the system, its utility must be sufficiently obvious. The universal principles of the art unite men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions, in one indissoluble bond of affection, so that in every nation a mason finds a friend, and in every climate a home.



CHAPTER II.

The Government of the Fraternity explained.

THE mode of government observed by the fraternity will best explain the importance, and give the truest idea of the nature and design, of the masonic system.

There are several classes of masons, under different appellations. The privileges of these classes are distinct, and particular means are adopted to preserve those privileges to the just and meritorious of each class.

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

converse, in the principles of knowledge and philosophy.

Diligence, assiduity and application, are qualifications for the second class ; in which an accurate elucidation of science, both in theory and practice, is given. Here human reason is cultivated by a due exertion of the rational and intellectual powers and faculties ; nice and difficult theories are explained ; new discoveries produced, and those already known beautifully embellished.

The third class is composed of those whom truth and fidelity have distinguished ; who, when assaulted by threats and violence, after solicitation and persuasion 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 scientific branches of the art, and exhibited proofs of their skill and acquirements, and who have consequently obtained the honour of this degree, as a reward of merit.

The fifth class consists of those who, having acquired a proficiency of knowledge 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 landmarks of the order are preserved; and from them we learn and practise the necessary and instructive lessons, which at once dignify the art, and qualify its professors to illustrate its excellence and utility.

This is the established mode of the masonic government, when the rules of the system are observed. By this judicious arrangement, true friendship is cultivated among different ranks and degrees of men, hospitality promoted, industry rewarded, and ingenuity encouraged.



CHAPTER III.

The Importance of the Secrets of Masonry demonstrated.

IF the secrets of masonry are replete with such advantages to mankind, it may be asked, why are they not divulged for the general good of society? To which it may be answered; were the privileges of masonry to be indiscriminately bestowed, the design of the institution would be

subverted; and, being familiar, like many other important matters, would soon lose their value, and sink into disregard.

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

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

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

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

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



CHAPTER IV.

General Remarks.

MASONRY is an art equally useful and extensive. In every art there is a mystery, which requires a gradual progression of knowledge to arrive at any degree of perfection in it. Without much instruction, and more exercise, no man can be skilful in any art: in like manner, without an assiduous application to the various subjects treated of in the different lectures of masonry, no person can be sufficiently acquainted with its true value.

It must not, however, be inferred from this remark, that persons who labour under the disadvantages of a confined education, or whose sphere of life requires a more intense application to business or study, are to be discouraged in their endeavours to gain a knowledge of masonry.

To qualify an individual to enjoy the benefits of the society at large, or to partake of its privileges, it is not absolutely necessary that he should be acquainted with all the intricate parts of the science. These are only intended for the diligent and assiduous mason, who may have leisure and opportunity to indulge such pursuits.

Though some are more able than others, some more eminent, some more useful, yet all, in their different spheres, may prove advantageous to the community. As the nature of every man's profession will not admit of that leisure which is necessary to qualify him to become an expert mason, it is highly proper that the official duties of a lodge should be executed by persons whose education and situation in life enable them to become adepts; as it must be allowed, that all who accept offices, and exercise authority, should be properly qualified to discharge the task assigned them, with honour to themselves, and credit to their sundry stations.



CHAPTER V.

The Ceremony of Opening and Closing a Lodge.

IN all regular assemblies of men, who are convened for wise and useful purposes, the com-

mencement and conclusion of business are accompanied with some form. In every country of the world the practice prevails, and is deemed essential. From the most remote periods of antiquity it may be traced, and the refined improvements of modern times have not totally abolished it.

Ceremonies, when simply considered, it is true, are little more than visionary delusions; but their effects are sometimes important. When they impress awe and reverence on the mind, and engage the attention, by external attraction, to solemn rites, they are interesting objects. These purposes are effected by judicious ceremonies, when regularly conducted and properly arranged. On this ground they have received the sanction of the wisest men in all ages, and consequently could not escape the notice of masons. To begin well, is the most likely means to end well: and it is judiciously remarked, that when order and method are neglected at the beginning, they will be seldom found to take place at the end.

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

thod, which a little application might easily remove.

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

From a share in this ceremony no mason can be exempted. It is a general concern, in which all must assist. This is the first request of the master, and the prelude to all business. No sooner has it been signified, than every officer repairs to his station, and the brethren rank according to their degrees. The intent of the meeting becomes the sole object of attention, and the mind is insensibly drawn from those indiscriminate subjects of conversation, which are apt to intrude on our less serious moments.

This effect accomplished, our care is directed to the external avenues of the lodge, and the proper officers, whose province it is to discharge that duty, execute their trust with fidelity ; and by certain mystic forms, of no recent date, intimate that we may safely proceed. To detect impostors among ourselves, an adherence to order in the

character of masons ensues, and the lodge is either opened or closed in solemn form.

At opening the lodge, two purposes are wisely effected: the master is reminded of the dignity of his character, and the brethren of the homage and veneration due from them in their sundry stations. These are not the only advantages resulting from a due observance of this ceremony; a reverential awe for the Deity is inculcated, and the eye fixed on that object, from whose radiant beams light only can be derived. Here we are taught to adore the God of Heaven, and to supplicate his protection on our well meant endeavours. The master assumes his government in due form, and under him his wardens; who accept their 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 arranged as a general section in every degree, and takes the lead in all our illustrations.

Charge used at Opening a Lodge.

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

“It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment;

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

A Prayer used at Closing the 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.

CHAPTER VI.

Charges and Regulations for the Conduct and Behaviour of Masons.

A REHEARSAL of the ancient charges properly succeeds the opening, and precedes the closing, of a lodge. This was the constant practice of our ancient brethren, and ought never to be neglected in our regular assemblies. A recapitulation of our duty cannot be disagreeable to those who are acquainted with it; and to those who know it not, should any such be, it must be highly proper to recommend it.

ANCIENT CHARGES.

On the Management of the Craft in Working.

Masons employ themselves diligently in their sundry vocations, live creditably, and conform with cheerfulness to the government of the country in which they reside.

[The most expert craftsman is chosen or appointed master of the work, and is duly honoured by those over whom he presides.

The master, knowing himself qualified, undertakes the government of the lodge, and truly dispenses his rewards, giving to every brother the approbation which he merits.

[A craftsman who is appointed warden of the work under the master, is true to master and fellows, carefully oversees the work, and his brethren obey him.]

The master, wardens and brethren receive their rewards justly, are faithful, and carefully finish the work they begin, whether it be in the first or second degree ; but never put that work to the first, which has been accustomed to the second degree, nor that to the second or first, which has been accustomed to the third.

Neither envy nor censure is discovered among true masons. No brother is supplanted, or put out of his work, if he be capable to finish it ; as no man who is not perfectly skilled in the original design, can, with equal advantage to the master, finish the work begun by another.

All employed in masonry, meekly receive their rewards, and use no disobliging name. Brother or fellow are the terms or appellations they bestow on each other. They behave courteously within and without the lodge, and never desert the master till the work is finished.

Laws for the Government of the Lodge.

You are to salute one another in a courteous manner, agreeably to the forms established among

masons ;* you are freely to give such mutual instructions as shall be thought necessary or expedient, not being overseen or overheard, without encroaching upon each other, or derogating from that respect which is due to any gentleman were he not a mason ; for though, as masons, we rank as brethren on a level, yet masonry deprives no man of the honour due to his rank or character, but rather adds to his honour, especially if he has deserved well of the fraternity, who always render honour to whom it is due, and avoid ill manners.

No private committees are to be allowed, or separate conversations encouraged ; the master or wardens are not to be interrupted, or any brother speaking to the master ; but due decorum is to be observed, and a proper respect paid to the master and presiding officers.

These laws are to be strictly enforced, that harmony may be preserved, and the business of the lodge be carried on with order and regularity.

Amen. So mote it be.

* In a lodge, masons meet as members of one family ; all prejudices, therefore, on account of religion, country, or private opinion, are removed.

Charge on the Behaviour of Masons out of the Lodge.

When the lodge is closed, you may enjoy yourselves with innocent mirth; but you are carefully to avoid excess. You are not to compel any brother to act contrary to his inclination, or give offence by word or deed, but enjoy a free and easy conversation. You are to use no immoral or obscene discourse, but at all times support with propriety the dignity of your character.

You are to be cautious in your words and carriage, that the most penetrating stranger may not discover, or find out, what is not proper to be intimated; and, if necessary, you are to wave a discourse, and manage it prudently, for the honour of the fraternity.

At home, and in your several neighbourhoods, you are to behave as wise and moral men. You are never to communicate to your families, friends or acquaintance, the private transactions of our different assemblies; but upon every occasion to consult your own honour, and the reputation of the fraternity at large.

You are to study the preservation of health, by avoiding irregularity and intemperance, that your families may not be neglected and injured, or yourselves disabled from attending to your necessary employments in life.

If a stranger apply in the character of a mason, you are cautiously to examine him in such a method as prudence may direct, and agreeably to the forms established among masons; that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt, and beware of giving him any secret hints of knowledge. But if you discover him to be a true and genuine brother, you are to respect him; if he be in want, you are to relieve him, or direct him how he may be relieved; you are to employ him, or recommend him to employment: however, you are never charged to do beyond your ability, only to prefer a poor brother, who is a good man and true, before any other person in the same circumstances.

Finally: These rules you are always to observe and enforce, and also the duties which have been communicated in the lectures; cultivating brotherly love, the foundation and capstone, the cement and glory, of this ancient fraternity; avoiding, upon every occasion, wrangling and quarrelling, slandering and backbiting; not permitting others to slander honest brethren, but defending their characters, and doing them good offices, as far as may be consistent with your honour and safety, but no farther. Hence all may see the benign influence of masonry, as all true masons

have done from the beginning of the world, and will do to the end of time.

Amen. So mote it be.



CHAPTER VII.

Pre-requisites for a Candidate.

BY a late regulation, adopted by most of the grand lodges in America, no candidate for the mysteries of masonry can be initiated without having been proposed at a previous meeting of the lodge; in order that no one may be introduced without due inquiry relative to his character and qualifications.

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

Form of a Petition to be presented by a Candidate for Initiation.

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

“The petition of the subscriber respectfully sheweth, 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, the candidate must be proposed in form, by a member of the lodge, and the proposition seconded by another member; a committee is then appointed to make inquiry relative to his character and qualifications.

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

“Do you seriously declare, upon your honour, before these gentlemen,* that, unbiassed by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of masonry?” I do.

“Do you seriously declare, upon your 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

* The stewards of the lodge are usually present.

knowledge, and a sincere wish of being serviceable to your fellow creatures?" 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?" I do.

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

"BRETHREN,

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

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



CHAPTER VIII.

Remarks on the First Lecture.

WE shall now enter on a disquisition of the different sections of the lectures appropriated to the several degrees of masonry, giving a brief sur-

mary of the whole, and annexing to every remark the particulars to which the section alludes. By these means the industrious mason will be instructed in the regular arrangement of the sections in each lecture, and be enabled with more ease to acquire a knowledge of the art.

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 proper discharge of the duties of social life.

The First Section.

The first section in this lecture is suited to all capacities, and may and ought to be known by every person who ranks as a mason. It consists of general heads, which, though short and simple, carry weight with them. They not only serve as marks of distinction, but communicate useful and interesting knowledge, when they are duly investigated. They qualify us to try and examine the rights of others to our privileges, while they prove ourselves; and, as they induce us to inquire

more minutely into other particulars of greater importance, they serve as an introduction to subjects more amply explained in the following sections.

A Prayer used at the Initiation of a Candidate.

“Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us! Endue him with a competency of thy divine wisdom, that, by the secrets of our art, he may be better enabled to display the beauties of virtuousness, to the honour of thy holy name! *Amen.*”

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

Towards the close of this 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; and eight for refreshment and sleep.”*

* “The most effectual expedient employed by Alfred the Great, for the encouragement of learning, was his own example, and the constant assiduity with which he employed himself in the pursuit of knowledge. He usually divided his

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.

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 our ignorance might lead us into error, and which, as masons, we are indispensably bound to know.

time into three equal portions; one was employed in sleep and the refection of his body; another in the dispatch of business; and a third in study and devotion."

Hume's History of England.

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 usages 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 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 that ever subsisted; every character, figure and emblem, depicted in a lodge, has a moral tendency, and inculcates the practice of virtue.

The Badge of a Mason.

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 the Celestial Lodge above, where the Supreme Architect of the Universe presides.

The Third Section.

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

proper attention is also paid to our ancient and venerable patrons.

From east to west, freemasonry extends, and between the north and south, in every clime and nation, are masons to be found.

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 governed lodge is *furnished* with the *Holy Bible*, the *Square* and the *Compass*; the *bible* points out the path that leads to happiness, and is dedicated to *God*; the *square* teaches to regulate our conduct by the principles of morality and virtue, and is dedicated to the *Master*; the *compass* teaches to limit our desires in every station, and is dedicated to the *Craft*.

The Bible is dedicated to the service of God, because it is the inestimable gift of God to man ; the Square to the Master, because, being the proper masonic 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 *Mosaic pavement*, the *indented tessel*, and the *blazing star*. The *Mosaic pavement* is a representation of the ground floor of king Solomon's temple ; the *indented tessel*, that beautiful tessellated border, or skirting, which surrounded it ; and the *blazing star*, in the centre, is commemorative of the star which appeared, to guide the wise men of the east to the place of our Saviour's nativity. The *Mosaic pavement* is emblematic of human life, checquered with good and evil ; the *beautiful border* which surrounds it, those blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence, which is hieroglyphically represented by the *blazing star* in the 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 working tools of the fellow craft. The *trestle-board* is for the master workman to draw his designs upon.

By the *rough ashler*, we are reminded of our rude and imperfect state by nature; by the *perfect ashler*, that state of perfection at which we hope to arrive, by a virtuous education, our own endeavours, and the blessing of God; and by the *trestle-board*, we are reminded, that as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his trestle-board, so should we, both operative and speculative, 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.

By a recurrence to the chapter upon the dedication of lodges, it will be perceived, that although our ancient brethren dedicated their lodges to King Solomon, yet masons professing christianity dedicate theirs to St. John the Baptist, and St. John the Evangelist, who were eminent patrons of masonry; and since their time there is represented in every regular and well governed lodge,

a certain *point within a circle* ; the *point* representing an individual brother, the *circle* representing the boundary line of his duty to God and man, beyond which he is never to suffer his passions, prejudices or interests to betray him, on any occasion. This *circle* is embordered by two perpendicular, parallel lines, representing St. John the Baptist and St. John the Evangelist ; who were perfect parallels, in christianity, as well as masonry ; and upon the vertex rests the book of Holy Scriptures, which point out the whole duty of man. In going round this circle, we necessarily touch upon these two lines, as well as upon the Holy Scriptures, and whilst 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 in public, as well as in private life ; in the lodge, as well as in the general commerce of society.

It forcibly inculcates the most instructive lessons. Brotherly love, relief and truth, are themes on which we here expatiate.

OF BROTHERLY LOVE.

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

OF RELIEF.

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

OF TRUTH.

Truth is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in masonry. On this theme

we contemplate, and by its dictates endeavour to regulate our conduct ; hence, whilst influenced by this principle, hypocrisy and deceit are unknown amongst us, sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

To this illustration succeeds an explanation of the four cardinal virtues—temperance, fortitude, prudence and justice.

OF TEMPERANCE.

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

OF FORTITUDE.

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

OF PRUDENCE.

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine on all things relative to our present, as well as to our future happiness. This virtue should be the peculiar characteristic of every mason, not only for the government of his conduct while in the lodge, but also when abroad in the world; it should be particularly attended to in all strange and mixed companies, never to let

fall the least sign, token or word, whereby the secrets of masonry might be unlawfully obtained.

OF JUSTICE.

Justice is that standard, or boundary of right, which enables us to render to everyman 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 a ledge, 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 interest-

ing allegory, which must unfold its beauties to the candid and industrious inquirer.

Charge at Initiation into the First Degree.

BROTHER,

As you are now introduced into the first principles of masonry, I congratulate you on being accepted into this ancient and honourable order; ancient, as having subsisted from time immemorial; and honourable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated in the several masonic lectures. The greatest and best of men in all ages have been encouragers and promoters of the art, and have never deemed it derogatory from their dignity, to level themselves with the fraternity, extend their privileges, and patronise 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 public and private esteem.

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

In your outward 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 masonic knowledge, you are to converse with well informed brethren, who will be always as ready to give, as you will be 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.



CHAPTER IX.

Remarks on the Second Degree.

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

Masonry includes within its circle almost every branch of polite learning. Under the veil of its mysteries, is comprehended a regular system of science. Many of its illustrations, to the confined

genius, may appear unimportant ; but the man of more enlarged faculties will perceive them to be, in the highest degree, useful and interesting. To please the accomplished scholar, and ingenious artist, masonry is wisely planned ; and, in the investigation of its latent doctrines, the philosopher and mathematician may experience equal delight and satisfaction.

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

The first degree is well calculated to enforce the duties of morality, and imprint on the memory the noblest principles which can adorn the human mind. It is therefore the best introduction to the second degree, which not only extends the same plan, but comprehends a more diffusive system of knowledge. Here practice and theory join, in

qualifying the industrious mason to share the pleasures which an advancement in the art must necessarily afford. Listening with attention to the wise opinions of experienced craftsmen on important subjects, he gradually familiarises his mind to useful instruction, and is soon enabled to investigate truths of the utmost concern in the general transactions of life.

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

The First Section.

The first section of the second degree accurately elucidates the mode of introduction into that particular class ; and instructs the diligent craftsman how to proceed in the proper arrangement of the ceremonies used on the occasion. It qualifies him to judge of their importance, and convinces him of the necessity of strictly adhering to every established usage of the order. Here he is 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.”

The Second Section.

The second section of this degree has recourse to the origin of the institution, and views masonry

under two denominations, operative and speculative. These are separately considered, and the principles on which both are founded, particularly explained. Their affinity is pointed out, by allegorical figures, and typical representations. The period stipulated for rewarding merit is fixed, and the inimitable moral to which that circumstance alludes is explained ; the creation of the world is described, and many particulars recited, all of which have been carefully preserved among masons, and transmitted from one age to another, by oral tradition.

Circumstances of great importance to the fraternity are here particularised, 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 Architecture*, the *Senses* of human nature, and the liberal *Arts* and *Sciences*, which are severally classed in a regular arrangement. In short, this section contains a store of valuable knowledge, founded on reason and sacred record, both entertaining and instructive.

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

Operative Masonry.

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

Speculative Masonry.

By speculative masonry, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practise charity. It is so far intetwoven 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 God created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethern consecrated as a day of rest from their labours, thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore their great Creator.

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

Of the Globes.

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

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

The Use of the Globes.

Their principal use, beside serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution, and the diurnal rotation, of the earth

round its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and his works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited.

The orders of architecture come under consideration in this section ; a brief description of them may therefore not be improper.

Of Order in Architecture.

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

Of its Antiquity.

From the first formation of society, order in architecture may be traced. When the 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 thus classed: the Tuscan, Doric, Ionic, Corinthian, and Composite.

THE TUSCAN

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

THE DORIC,

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

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

THE IONIC

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

THE CORINTHIAN,

The richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentals and modillions. This order is used in stately and superb structures.

Of the Invention of this Order.

It was invented at Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable 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.

Of the Invention of Order of Architecture.

The ancient and original orders of architecture, revered by masons, are no more than three, the DORIC, IONIC, and CORINTHIAN, which were invented by the Greeks. To these the Romans have added two; the Tuscan, which they made plainer than the Doric; and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, shew 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

ed for what is great, judicious and distinct in architecture.

Of the five Senses of Human Nature.

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

HEARING

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

The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge by the information of others. For these purposes we are endowed with hearing, that, by a proper exertion of our 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, evince the admirable contrivance of nature for performing all its various external and internal motions, while the variety displayed in the eyes of different animals, suited to their several ways of life,

clearly demonstrates this organ to be the masterpiece of nature's work.

FEELING

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

These three senses, HEARING, SEEING, and FEELING, are deemed peculiarly essential among masons.

SMELLING

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

TASTING

Enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by nature to distinguish wholesome food from that which is nauseous. 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 dissection and observation, we become acquainted with the body ; but it is by the anatomy of the mind alone we discover its powers and principles.

To sum up the whole of this transcendent measure of God's bounty to man, we shall add, that memory, imagination, taste, reasoning, moral

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

Of the Seven Liberal Arts and Sciences.

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

GRAMMAR.

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

RHETORIC.

Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force and elegance ; wisely contriving to captivate the hearer by strength of argument and beauty of expres-

sion, whether it be to entreat and exhort, to admonish or applaud.

LOGIC.

Logic teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted ; and in it are employed the faculties of conceiving, judging, reasoning, and disposing ; all of which are naturally led on from one gradation to another, till the point in question is finally determined.

ARITHMETIC.

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

GEOMETRY.

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

line, from a line to a *superficies*, and from a *superficies* to a *solid*.

A *point* is a dimensionless figure ; or an indivisible part of space.

A *line* is a point continued, and a figure of one capacity, namely, *length*.

A *superficies* is a figure of two dimensions, namely, *length* and *breadth*.

A *solid* is a figure of three dimensions, namely, *length*, *breadth* and *thickness*.

Of the Advantages of Geometry.

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

MUSIC.

Music teaches the art of forming concords, so as to compose delightful harmony, by a mathema-

tical and proportional arrangement of acute, grave and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones, and the intervals of sound. It inquires into the nature of conords and discords, and enables us to find out the proportion between them by numbers.

ASTRONOMY.

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

Of the Moral Advantages of Geometry.

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

Geometry, the first and noblest of sciences, is the basis on which the superstructure of masonry is erected. By geometry, we may curiously trace nature, through her various windings, to her most concealed recesses. By it, we discover the power, the wisdom, and the goodness, of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring laws of nature.

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

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments

of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the mysteries of masonry are safely lodged in the repository of faithful breasts. Tools and implements of architecture are selected by the fraternity, to imprint on the memory wise and serious truths ; and thus, through a succession of ages, are transmitted unimpaired the excellent tenets of our institution.

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

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 in-

crease in knowledge, you will improve in social intercourse.

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

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



CHAPTER X.

Remarks on the Third Degree.

FROM this class the rulers of regular bodies of masons, in the first three degrees, are selected ; as it is only from those who are capable of giving instruction, that we can properly expect to receive it. The lecture of this degree, considered separately from the duties and ceremonies appertaining to the degree of presiding or past-master, is divided into three sections.

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 unac-

quainted with it, is illy qualified to act as a ruler or governor of the work.

The following passage of scripture is introduced during the ceremonies.

ECCLESIASTES xii. 1—7.

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

to the earth as it was ; and the spirit shall return unto God who gave it."

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.

This section recites the historical traditions of the order, and presents to view a finished picture, of the utmost consequence to the fraternity. It exemplifies an instance of virtue, fortitude, and integrity, seldom equalled, and never excelled, in the history of man.

Prayer at raising a Brother to the Sublime Degree of a Master Mason.

Thou, O God ! knowest our down-sitting and our up-rising, and understandest our 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. So mote it be.

The Third Section.

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

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

The construction of this grand edifice was attended with two remarkable circumstances. From Josephus we learn, that although seven years were occupied in building it, yet during the whole term it rained not in the day time, that the workmen might not be obstructed in their 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 fabric was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters ; all hewn from the finest Parian marble. There were employed in its building three grand masters ; three thousand and three hundred masters, or overseers of the work ; eighty thousand fellow crafts ; and seventy thousand entered apprentices, or bearers of burthens. All these were classed and arranged in such a manner by the wisdom of Solomon, that neither envy, discord nor confusion were suffered to in-

terrupt that universal peace and tranquillity, which pervaded the world at this important period.

THE POT OF INCENSE

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

THE BEE-HIVE

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

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

tering 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 masonic virtues, *silence* and *circumspection*.

THE SWORD, POINTING TO A NAKED HEART,

Demonstrates that justice will sooner or later overtake us ; and although our thoughts, words,

and actions, may be hidden from the eyes of man, yet that

ALL-SEEING EYE,

Whom the SUN, MOON and STARS obey, and under whose watchful care even COMETS perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

THE ANCHOR AND ARK

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

*The Forty-seventh Problem of Euclid.**

This was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated

* THEOREM.]—In any right-angled triangle, the square which is described upon the side subtending the right angle, is equal to the squares described upon the sides which contain the right angle.

Euclid, lib. i. prop. 47.

into several orders of priesthood, and raised to the sublime degree of a master mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in geometry or masonry; on this subject he drew out many problems and theorems, and amongst the most distinguished, he erected this, which, in the joy of his heart, he called *Eureka*, in the Grecian language signifying, *I have found it*; and upon the discovery of which, he is said to have sacrificed a hecatomb. It teaches masons to be general lovers of the arts and sciences.

THE HOUR-GLASS

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

THE SCYTHE

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

THE THREE STEPS,

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

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 inferiors, obedience and submission ; to your equals, courtesy and affability ; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate ; and, by the regularity of your own behaviour, afford the best example for the conduct of others less informed. The ancient 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.



CHAPTER XI.

Remarks on the Fourth, or Mark Master Mason's Degree.

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

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

By its effects the disorder and confusion that might otherwise have attended so immense an undertaking was completely prevented; and not

only the craftsmen themselves, who were eighty thousand in number, but every part of their workmanship, was discriminated with the greatest nicety, and the utmost facility. If defects were found, by the help of this degree the overseers were enabled without difficulty to ascertain who was the faulty workman: so that all deficiencies might be remedied, without injuring the credit, or diminishing the reward, of the industrious and faithful of the craft.

Charge to be read at Opening the Lodge.

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

“If so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as 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 dis-

obedient, the stone which the builders disallowed, the same is made the head of the corner.

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

REMARKS ON THE FOURTH LECTURE.

The First Section.

The first section explains the manner of convoking and opening a mark-master's lodge. It teaches the stations and duties of the respective officers, and recapitulates the mystic ceremony of introducing a candidate.

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

The Second Section.

In the second section the mark-master is particularly instructed in the origin and history of this degree, and the indispensable obligations he is un-

der 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. of St. John, ii. 17.—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.

2 Chron. ii. 16.—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.

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

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

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

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

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

Rev. iii. 13.—He that hath *an ear* to hear, let him hear.

Ezekiel xliv. 1—3 & 5.—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 earthly gives, or can destroy—

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

Charge to be delivered when a candidate is advanced to the Fourth Degree.

“ BROTHER,

“ I congratulate you on having been thought worthy of being promoted to this 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 un-

fit 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 corners.*”

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

MATTHEW, xx. 1—16.

“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 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 burthen 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."

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

The following Song is sung during the Closing Ceremony.

I.

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.

II.

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.

III.

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.

IV.

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.

V.

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



CHAPTER XII.

*Observations on the Degree of Present or Past
Master.*

THIS degree should be carefully studied, and well understood, by every master of a lodge. It treats of the 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.

REMARKS ON THE FIFTH LECTURE.

The First Section.

Of the Manner of Constituting a Lodge of Master Masons.

Any number of master masons, not under seven, desirous of forming a new lodge, must apply, by petition, to the grand lodge of the state in which they reside, 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, respectively, are invested with authority to grant dispensations, at pleasure, during the recess of the grand lodge ; in others, they are

never issued without the special direction of the grand lodge.

Lodges working under dispensations are considered merely as agents of the grand lodge ; their presiding officers are not entitled to the rank of past masters ; their officers are not privileged with a vote or voice in the grand lodge ; they 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 initiations into the several degrees, become the property of the grand lodge, and must be delivered over to the grand treasurer.

When lodges that are at first instituted by dispensation, have passed a proper term of probation, they make application to the grand lodge for a charter of constitution. If this be obtained, they are then confirmed in the possession of their property, and possess all the rights and privileges of regularly constituted lodges, as long as they conform to the constitutions of masonry.

After a charter is granted by the grand lodge, the grand master appoints a day and hour for constituting and consecrating the new lodge, and for installing its master, wardens, and other officers.

If the grand master, in person, attends the ceremony, the lodge is said to be constituted in *am-*

ple 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 conjugate, constitute and install 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 inform you, that the most worshipful grand lodge [or grand master] was pleased to grant them a letter of dispensation, bearing date the day of, in the year, authorising them to form and open a lodge of free and accepted masons, in the town of ; that since that period they have regularly assembled, and conducted the business of masonry according to the best of their abilities ; that their proceedings having received the approbation of the M. W. grand lodge, they have obtained a charter of constitution, and are desirous that their lodge should be consecrated, and their officers installed, agreeably to the ancient usages and customs of the craft ; for which purpose they are now met, and await the pleasure of the most worshipful Grand Master."

He then returns to his lodge, who prepare for the reception of the grand lodge. When notice is given that they are prepared, the grand lodge walk in 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 characteristics 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 addresses them, "*Brethren, behold your master!*" As they pass, they make the proper salutation; and when they have all passed, he joins them, and takes his appropriate station.

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

Tyler, with a Drawn Sword,
 } Two Stewards, with White Rods,
 Entered Apprentices,
 Fellow Crafts,
 Master Masons,
 Stewards,
 Junior Deacons,
 Senior Deacons,
 Secretaries,
 Treasurers,
 Past Wardens,

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

The New Lodge.

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

Secretary and Treasurer,

Two Brethren carrying the Lodge,*

Junior and Senior Wardens,

The Holy Writings, carried by the Oldest
 Member, not in Office,

The Master,

Music.

The Grand Lodge.

Grand Tyler, with a Drawn Sword,

Grand Stewards, with White Rods,

A Brother, carrying a Golden Vessel of Corn,†

Two Brethren, carrying Silver Vessels, one of
 Wine, the other of Oil,

* Flooring.

† Wheat.

Grand Secretaries,
 Grand Treasurer,
 A Burning Taper, borne by a Past Master,
 A Past Master, bearing the Holy Writings,
 Square and Compass, supported by
 two Stewards with Rods,
 Two Burning Tapers, borne by two Past
 Masters,
 Clergy and Orator,
 The Tuscan and Composite Orders,
 The Doric, Ionic and Corinthian Orders,
 Past Grand Wardens,
 Past Deputy Grand Masters,
 Past Grand Masters,
 The Globes,
 Junior and Senior Grand Wardens,
 Right Worshipful Deputy Grand Master,
 The Master of the Oldest Lodge, carrying the
 Book of Constitutions,
 The M. W. GRAND MASTER,
 The Grand Deacons, on a line seven feet apart,
 on the Right and Left of the Grand
 Master, with Black Rods,
 Grand Sword Bearer, with a Drawn Sword,
 Two Stewards, with White Rods.

The whole procession moves on to the church,
 or house where the services are to be performed.

When the front of the procession arrives at the door, they halt, open to the right and left, and face inward, while the grand master, and others in succession, pass through and enter the house.

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

The bible, square and compass, and book of constitutions, are placed upon a table, in front of the grand master; the *lodge* is placed in the centre, upon the platform, covered with white satin, or linen, and encompassed by the three tapers, and the vessels of corn, wine and oil.

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

The grand marshal then directs the officers and members of the new lodge to form in front of the grand master. The deputy grand master addresses the grand master, as follows:

“ MOST WORSHIPFUL,

“ A number of brethren, duly instructed in the mysteries of masonry, having assembled together, at stated periods, for some time past, by virtue of

a dispensation granted them for that purpose, do now desire to be *constituted* into a *regular lodge*, agreeably to the ancient usages and customs of the fraternity."

Their secretary then delivers the dispensation and records to the master elect, who presents them to the grand master.

The grand master examines the records, and if they are found correct, proclaims,

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

After the charter is read, the grand master then says,

"We shall now proceed, according to ancient usage, to constitute these brethren into a regular lodge."

Whereupon the several officers of the new lodge deliver up their jewels and badges to *their* master, who presents them, with his own, to the deputy grand master, and he to the grand master.

The deputy grand master now presents the master elect of the new lodge to the grand master, saying,

" MOST WORSHIPFUL,

" I present you brother, whom the members of the lodge now to be constituted have chosen for their master."

The grand master asks them if they remain satisfied with their choice. (*They bow in token of assent.*)

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

The officers and members of the new lodge then form in the broad aisle, in front of the grand master; and the business of consecration commences, with solemn music.

Ceremony of Consecration.

The grand master, attended by the grand officers, and the grand chaplain, form themselves in order, round the lodge, which is then uncovered. All devoutly kneeling, the first clause of the consecration prayer is rehearsed, as follows, viz.

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

“ We humbly invoke thee to give us, at this and at all times, *wisdom* in all our doings, *strength* of mind in all our difficulties, and the *beauty* of harmony in all our communications !

“ Permit us, O thou Author of Light and Life, great Source of Love and Happiness, to erect this lodge, and now solemnly to *consecrate* it to the 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 amongst the members of this lodge ; and may this bond of union continue to strengthen the lodges throughout the world !

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

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

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

“ *Glory be to God on high !*”

[Response by the brethren.]

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

“ *Amen ! so mote it be ! Amen !*”

Then succeeds solemn music, while the lodge is covered. The grand chaplain then DEDICATES the lodge, in the following terms :

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

“ *Glory be to God on high !*”

[Response.]

“ *As it was in the beginning, is now, and ever shall be, world without end !*

“ *Amen ! so mote it be ! Amen !*”

A piece of music is then performed, whilst the brethren of the new lodge advance in procession, to salute the grand lodge, with their hands crossed

upon their breasts, and bowing as they pass. 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.

Second Section.

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, an-

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

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, A B, to be installed master of this new lodge. I find him to be of good morals, and of great skill, true and trusty; and as he is a lover of the whole fraternity, wheresoever dispersed over the face of the earth, I doubt not that he will discharge his duty with fidelity."

The grand master then addresses him :

"BROTHER,

"Previous to your investiture, it is necessary that you should signify your assent to those ancient charges and regulations which point out the duty of a master of a lodge."

The grand master then reads, or orders to be read, a summary of the ancient charges, to the master elect, as follows, viz.

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

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

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

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

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

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

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

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

“ VIII. You promise to respect genuine brethren, and to discountenance impostors, and all dissenters from the original plan of masonry.

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

“ X. 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.

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

“ XII. 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.

“ XIII. 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.

“ XIV. 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.

“ XV. 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.”*

[* As the curious reader may wish to know the ancient charges that were used on this occasion, we shall here insert

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

them verbatim as they are contained in a MS. in possession of the Lodge of Antiquity in London, written in the reign of James the Second.

*"*****And furthermore, at diverse assemblies, have been put and ordained diverse crafties by the best advise of magistrates and fellowes.*

"Every man that is a mason take good heed to these charges (wee pray) that if any man find himselfe guilty of any of these charges, that he may amend himselfe, or principallly for dread of God you that be charged to take good heed that you keepe all these charges well, for it is a great evill for a man to forswear himselfe upon a book.

"The first charge is, That yee shall be true men to God and the holy Church, and to use no-error or heresie by your understanding, and by wise men's teaching.

"Allso, secondly, yee shall be true one to another, (that is to say) every mason of the craft that is mason allowed, yee shall doe to him as yee would be done unto yourselfe.

"Thirdly, And yee shall keepe truely all the counsell that ought to be kept in the way of masonhood, and all the counsell of the lodge or of the chamber. Allso, that yee shall be no thiefe nor thieves to your knowledge free: that yee shall be true to the King, lord or master that yee serve, and truely to see and work for his advantage.

"Fourthly, Yee shall call all masons your fellowes, or your brethren, and no other names.

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

" Fifthly, Yee shall not take your fellow's wife in villany, nor deflower his daughter or servant, nor put him to no disworship.

" Sixthly, Yee shall truly pay for your meat or drinke wheresoever yee goe to table or board. Allso, yee shall doe no villany there, whereby the craft or science may be slandered.

" These be the charges general to every true mason, both masters and fellowes.

" Now will I rehearse other charges single for masons allowed or accepted.

" First, That no mason take on him no lord's worke, nor any other man's, unlesse he know himself well able to perform the worke, so that the craft have no slander.

" Secondly, Allso, that no master take worke but that he take reasonable pay for itt ; so that the lord may be truly served, and the master to live honestly and to pay his fellowes truly. And that no master or fellow supplant others of their worke ; (that is to say) that if he hath taken a worke, or else stand master of any worke, that he shall not put him out, unless he be unable of cunning to make an end of his worke. And no master nor fellow shall take no apprintice for less than seaven yeares. And that the apprintice be free-born, and of limbs whole as a man ought to be, and no bastard. And that no master or fellow take no allowance to be made mason without the assent of his fellowes, at the least six or seavch.

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.

"Thirdly, That he that be made be able in all degrees; that is, free-born, of a good kindred, true, and no bondsman, and that he have his right limbs as a man ought to have.

"Fourthly, That a master take no apprentice without he have occupation to occupy two or three fellowes at the least.

"Fifthly, That no master or fellow put away any lord's worke to task that ought to be journey worke.

Sixthly, That every master give pay to his fellowes and servants as they may deserve, soe that he be not defamed with false working. And that none slander another behind his backe, to make him loose his good name.

"Seaventhly, That no fellow in the house or abroad answer another ungodly or reproveable without a cause.

Eighthly, That every master mason doe reverence his elder; and that a mason be no common plaier at the cards, dice, or hazard, nor at any other unlawfull plaies, through the which the science and craft may be dishonoured or slandered.

"Ninthly, That no fellow goe into the town by night, except he have a fellow with him, who may beare him record that he was in an honest place.

"Tenthly, That every master and fellow shall come to the assemblee, if it be within fifty miles of him, if he have any warning. And if he have trespassed against the craft, to abide the award of masters and fellowes.

"Eleventhly, That every master mason and fellow that hath trespassed against the craft shall stand to the correction of other

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 harmonise our conduct by the principles of morality and virtue.

masters and fellowes to make him accord; and if they cannot accord, to go to the common law.

“*Twelfthly, That a master or fellowes make not a mould stone, square, nor rule, to no lowen, nor let no lowen worke within their lodge, nor without, to mould stone.*

“*Thirteenthly, That every mason receive and cherish strange fellowes when they come over the countrie, and set them on worke if they will worke, as the manner is; (that is to say) if the mason have any mould stone in his place, he shall give him a mould stone, and sett him on worke; and if he have none, the mason shall refresh him with money unto the next lodge.*

“*Fourteenthly, That every mason shall truly serve his master for his pay.*

“*Fifteenthly, That every master shall truly make an end of his worke, taske, or journey, whethersoe it be.*

“*These be all the charges and covenants that ought to be read at the instalment of master, or making of a free mason or free masons. The Almighty God of Jacob, who ever have you and me in his keeping, bless us now and ever. Amen.*”

“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, respectively, to the several officers of the grand lodge, according to their rank.

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

THE SENIOR WARDEN.

“ Brother C D, you are appointed Senior Warden of this new lodge, and are now invested with the ensign of your office.

“ 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 attachment to the lodge, for the faithful discharge of the duties of this important trust.—
Look well to the West!”

THE JUNIOR WARDEN.

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

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

“ To you, with such assistance as may be necessary, is entrusted the examination of visitors, and the reception of candidates. To you is also committed the superintendence 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 dif-

ferent 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; whilst 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 instruction to the brethren of your lodge. Forcibly impress upon them the dignity and high importance of masonry; and seriously admonish them never to disgrace it. Charge them to practise *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 by-laws of your lodge, the constitutions of masonry, and above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with 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 ex-

pect obedience to them from others. You are assiduously to assist the master in the discharge of his trust ; diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the master you will succeed to higher duties ; your acquirements must therefore be such, as that the craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your brethren, and the testimony of a good conscience.

“ BRETHREN OF LODGE,

“ Such is the nature of our constitution, that as some must of necessity rule and teach, so others must of course learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern your lodge, are sufficiently conversant with the rules of propriety and the laws of the institution, to avoid exceeding the powers with which they are 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 public ceremonies.

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

The grand master, deputy grand master, and grand wardens, being seated, all but master masons are caused to retire, and the procession con-

tinues 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) the following song is sung, which concludes the ceremony of installation.

F.

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

II.

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

III.

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 !

} Chorus
 Three Times.

The lodge is then closed with the usual solemnities in the different degrees, by the grand master and his officers.

This is the usual ceremony observed by regular masons at the constitution of a new lodge, which the grand master may abridge or extend at pleasure; but the material points are on no account to be omitted. The same ceremony and charges attend every succeeding installation of new officers.

The Third Section.

Ceremony observed at laying the Foundation Stone of Public Structures.

This ceremony is conducted by the grand master and his officers, assisted by the members of the grand lodge, and such officers and members of private lodges as can conveniently attend. The chief magistrate, and other civil officers of the place where the building is to be erected, also generally attend on the occasion:

At the time appointed, the grand lodge is convened at some suitable place, approved by the grand master. A band of martial music is provided, and the brethren appear in the insignia of the order, and with white gloves and aprons. The lodge is opened by the grand master, and the

rules for regulating the procession to and from the place where the ceremony is to be performed, are read by the grand secretary. The necessary cautions are then given from the chair, and the lodge is adjourned; after which the procession sets out in the following order :

Procession at Laying Foundation Stones.

Two Tylers, with Drawn Swords,
 Tyler of the Oldest Lodge, with do.
 Two Stewards of the Oldest Lodge,
 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 Templars,
 Masters,
 Music,
 Grand Tyler, with a Drawn Sword,

Marshal.

Grand Stewards, with White Rods,
 A Brother, with a Golden Vessel containing Corn,
 Two Brethren, with Silver Vessels, one contain-
 ing Wine, and the other Oil,
 Principal Architect, with Square, Level and Plumb,
 Grand Secretary and Treasurer,
 Bible, Square and Compass, carried by a Master
 of a Lodge, supported by two Stewards,
 Grand Chaplain,
 The Five Orders,
 Past Grand Wardens,
 Past Deputy Grand Masters,
 Past Grand Masters,
 Chief Magistrate of the Place,
 Two Large Lights, borne by two Masters of
 Lodges,
 Grand Wardens,
 One Large Light, borne by a Master of a Lodge,
 Deputy Grand Master,
 Master of the Oldest Lodge, bearing the Book of
 Constitutions, on a Velvet Cushion,
 Grand Deacons, with Black Rods, on a Line se-
 ven Feet apart,
 GRAND MASTER,
 Grand Sword Bearer, with a Drawn Sword,
 Two Stewards, with White Rods.

A triumphal arch is usually erected at the place where the ceremony is to be performed. The procession passes through the arch, and the brethren repairing to their stands, the grand master and his officers take their places on a temporary platform, covered with carpet. An ode on masonry is sung. The grand master commands silence, and the necessary preparations are made for laying the stone, on which is engraved the year of masonry, the name and titles of the grand master, &c. &c.

The stone is raised up, by means of an engine erected for that purpose, and the grand chaplain or orator repeats a short prayer. The grand treasurer then, by the grand master's command, places under the stone various sorts of coin and medals of the present age. Solemn music is introduced, and the stone let down into its place. The principal architect then presents the working tools to the grand master, who applies the *plumb*, *square* and *level*, to the stone, in their proper positions, and pronounces it to be "WELL FORMED, TRUE AND TRUSTY."

The golden and silver vessels are next brought to the table, and delivered, the former to the deputy grand master, and the latter to the grand wardens, who successively present them to the grand master: and he, according to ancient ce-

remony, pours the corn, the wine and the oil which they contain, on the stone, saying,

“ May the all-bounteous Author of Nature bless the inhabitants of this place with all the necessaries, conveniencies and comforts of life ; assist in the erection and completion of this building ; protect the workmen against every accident, and long preserve this structure from decay ; and grant to us all, in needed supply, the CORN of *nourishment*, the WINE of *refreshment*, and the OIL of *joy* !”

“ *Amen ! so mote it be ! Amen !*”

He then strikes the stone thrice with the mallet, and the *public* honours of masonry are given.

The grand master then delivers over to the architect the various implements of architecture, entrusting him with the superintendence and direction of the work ; after which, he re-ascends the platform, and an oration suitable to the occasion is delivered. A voluntary collection is made for the workmen, and the sum collected is placed upon the stone by the grand treasurer. A song in honour of masonry concludes the ceremony, after which the procession returns to the place whence it set out, and the lodge is closed.

*The Fourth Section.**Ceremony observed at the Dedication of Masons' Halls.*

On the day appointed for the celebration of the ceremony of dedication, the grand master and his officers, accompanied by the members of the grand lodge, meet in a convenient room near to the place where the ceremony is to be performed, and the grand lodge is opened in ample form in the first three degrees of masonry.

The master of the lodge to which the hall to be dedicated belongs, being present, rises, and addresses the grand master, as follows :

“ MOST WORSHIPEUL,

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

The grand master then directs the grand secretary to read the order of procession, which is de-

livered over to the grand marshal ; and a general charge respecting propriety of behaviour, is given by the deputy grand master.

A grand procession is then formed in the order laid down in the first section, page 100. The whole moves forward to the hall which is to be dedicated, and upon the arrival of the front of the procession at the door, they halt, open to the right and left, and face inward ; whilst the grand master, and others in succession, pass through and enter. The music continues while the procession marches three times round the hall.

The lodge is then placed in the centre ; and the grand master having taken the chair, under a canopy of state, the grand officers, and the masters and wardens of the lodges, repair to the places previously prepared for their reception : the three lights, and the gold and silver pitchers, with the corn, wine and oil, are placed round the lodge, at the head of which stands the pedestal, with the bible open, and the square and compass laid thereon, with the constitution roll, on a crimson velvet cushion. Matters being thus disposed, an anthem is sung, and an exordium on masonry given ; after which the architect addresses the grand master, as follows :

“ MOST WORSHIPFUL,

“ Having been entrusted with the superintendence and management of the workmen employed in the construction of this edifice ; and having, according to the best of my ability, accomplished the task assigned me ; I now return my thanks for the honour of this appointment, and beg leave to surrender up the implements which were committed to my care when the foundation of this fabric was laid ; humbly hoping, that the exertions which have been made on this occasion, will be crowned with your approbation, and that of the most worshipful grand lodge.”

To which the grand master makes the following reply :

“ BROTHER ARCHITECT,

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

An ode in honour of masonry is sung, accompanied with instrumental music.

The deputy grand master then rises, and says :

“ MOST WORSHIPFUL,

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

Whereupon the grand master requests all to retire but such as are master masons. A procession is then formed, in the following order, viz.

Grand Sword Bearer,

A Past Master, with a Light,

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

Two Past Masters, each with a Light,

Grand Secretary and Treasurer, with Emblems,

Grand Junior Warden, with Pitcher of Corn,

Grand Senior Warden, with Pitcher of Wine,

Deputy Grand Master, with Pitcher of Oil,

Grand Master,

Two Stewards, with Rods.

All the other brethren keep their places, and assist in performing an ode, which continues during the procession, excepting only at the intervals of dedication. The lodge is uncovered, and the first procession being made round it, the junior grand warden presents the pitcher of corn to the

grand master, who pours it out upon the lodge, at the same time pronouncing, "In the name of the great Jehovah, to whom be all honour and glory, I do solemnly dedicate this hall to MASONRY."

The grand honours are given.

The second procession is then made round the lodge, and the grand senior warden presents the pitcher of wine to the grand master, who sprinkles it upon the lodge, at the same time saying, "In the name of holy Saint John, I do solemnly dedicate this hall to VIRTUE." *The grand honours are twice repeated.*

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

A solemn invocation is made to Heaven, by the grand chaplain, and an anthem sung; after which the lodge is covered, and the grand master retires to his chair. An oration is then delivered, and the ceremonies conclude with music. The grand lodge is then closed in ample form, in the several degrees.

The Fifth Section.

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 masonic 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 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."

* Except when the grand or deputy grand master is present and exercises his authority.

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
 with the Insignia
 and two
 Pall Bearers.



Body,
 placed thereon,
 Swords crossed.
 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 churchyard, 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 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 fallacies are detected, all ranks are levelled, and all distinctions are done away.

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

attained ; the wisest, as well as the best of men, have erred.

“ Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity ; but embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this world shall cease to delight, and the reflections of a virtuous life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor we hurried unprepared into the presence of an all-wise and powerful Judge, to whom the secrets of all hearts are known.

“ Let us, while in this state of existence, support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our order. Then, with becoming reverence, let us supplicate the divine grace, to 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

unbiased 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.

NOTES.

If a past or present grandmaster should join the procession of a private lodge, or deputy grand master, or a grand warden, a proper attention is to be paid to them. They take place after the master of the lodge. Two deacons, with black rods, are appointed by the master to attend a grand warden ; and when the grand master is present, or deputy grand master, the book of constitutions is borne before him, a sword bearer follows him, and the deacons, with black rods, are placed on his right and left, at an angular distance of seven feet.

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

On entering public buildings, the bible, square and compass, book of constitutions, &c. are placed before the grand master. The grand marshal and grand deacons keep near him.

CHAPTER XIII.

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 cape-stone with great joy, it is demonstrable that none but those who had proved themselves to be complete masters of their profession were admitted to this 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 are rehearsed at opening, accompanied by solemn ceremonies :

PSALM XXIV.

“ The earth is the Lord's, and the fulness thereof ; the world, and they that dwell therein. For

he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord, strong and mighty, the Lord, mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory. Selah.”

PSALM CXXII.

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

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

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

2 CHRON. vi.

[Then said Solomon, The Lord hath said that he would dwell in the thick darkness. But I have built an house of habitation for thee, and a place for thy dwelling for ever.

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

Now, it was in the heart of David, my father, to build an house for the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was 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 (For Solomon had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court ; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven) and said,

O Lord God of Israel; there is no God like thee in the heaven nor in the earth ; which keepest covenant and shewest mercy unto thy servants that walk before thee with all their hearts : thou which hast kept with thy servant David my father that which thou hast promised him ; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. Now, therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel ; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. (But will God in very deed dwell with men on the earth ! Behold, heaven, and the heaven of heavens, cannot contain thee ; how much less this house which I have 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 towards 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 upon thy land, which thou hast given unto thy people for an inheritance.

If there be dearth in the land, if there be pestilence, if there be blasting or mildew, locusts or caterpillars; 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 know-

est 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 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.]

2 CHRON. vii. 1—4.

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

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

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

“ BROTHER,

“ Your admittance to this degree of masonry, is a proof of the good opinion the brethren of this lodge entertain of your masonic abilities. Let this consideration induce you to be careful of forfeiting, by misconduct and inattention to our rules, that

esteem which has raised you to the rank you now possess.

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

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

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



CHAPTER XXV.

Observations on the Seventh, or Degree of Royal Arch Mason.

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

and is the summit and perfection of ancient masonry. It impresses on our minds a belief of the being and existence of a Supreme Deity, without beginning of days, or end of years ; and reminds us of the reverence due to his holy name.

This degree brings to light many essentials of the craft, which were for the space of four hundred and seventy years buried in darkness : and without a knowledge of which the masonic character cannot be complete.

The following passage of scripture is read at opening :—

2 THESSALONIANS iii. 6—17.

“ 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 ye not weary in well doing. And if any man obey not our word, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. Now the Lord of peace himself give you peace always. The salutation of Paul, with mine own hand, which is the token : so I write."

Observations on the Seventh Lecture.

The lecture of this degree is divided into two sections, and should be well understood by every royal arch mason ; upon an accurate acquaintance with it, will depend his usefulness at our assemblies ; and without it, he will be unqualified to perform the duties of the various stations in which his services may be required by the chapter.

The First Section.

The first section opens to our view a large field for contemplation and study. It furnishes us with many interesting particulars relative to the state of the fraternity, during and since the reign of King Solomon ; and illustrates the causes and con-

sequences of some very important events which occurred during his reign.

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

The Second Section.

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

A proper arrangement of the following charges, &c. is essentially necessary to be observed in every chapter ; and their application should be familiar to every royal arch mason.

Isaiah xlii. 16. " I will bring the blind by a way that they knew not ; I will lead them in paths that they have not known ; I will make the darkness light before them, and crooked things straight : These things will I do unto them, and will not forsake them."

Prayer rehearsed during the Ceremony of Exaltation to the Degree of Royal Arch Mason.

“Supreme Architect of Universal Nature, who, by thine almighty word, didst speak into being the stupendous Arch of Heaven, and, for the instruction and pleasure of thy rational creatures, didst adorn us with greater and lesser lights; thereby magnifying thy power, and endearing thy goodness unto the sons of men: we humbly adore and worship thine unspeakable perfection. We bless thee that when man had fallen from his innocence and his happiness, thou didst still leave unto him the powers of reasoning, and capacity of improvement and of pleasure. We thank thee that amidst the pains and calamities of our present state, so many means of refreshment and satisfaction are reserved unto us, while travelling the *rugged path of life*. Especially would we at this time render thee our thanksgiving and praise for the institution, as members of which we are at this time assembled, and for all the pleasures we have derived from it. We thank thee that the few here assembled before thee, have been favoured with new inducements, and laid under new and stronger obligations, to virtue and holiness. May these obligations, Oh blessed Father, have their full effect upon us. Teach us, we pray thee, the true

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reverence of thy great, mighty and terrible name. Inspire us with a firm and unshaken resolution in our virtuous pursuits. Give us grace diligently to search thy word in the Book of Nature, wherein the duties of our high vocation are inculcated with divine authority. May the solemnity of the ceremonies of our institution be duly impressed on our minds, and have a lasting and happy effect upon our lives. Oh 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 thy heavenly grace guide and assist us in rebuilding a *second temple* of reformation, and may the glory of this latter house be greater than the glory of the former. *Amen.*"

Exodus iii. 1—6. “ Now Moses kept the flock of Jethro his father in law, the priest of Midian ; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burned. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses, And he said, Here am I. And he said, Draw not nigh hither : put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God.”

2 *Chron.* xxxvi. 11—20. “ Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. And he also rebelled against King Nebuchadnezzar, 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 people transgressed very much, after all the abominations of the heathen, and polluted the house of the Lord, which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers ; because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the King of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young 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 i. 1—3. “ 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 iii. 13, 14. “ And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?”

“ And God said unto Moses, I AM THAT I AM: And thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”

Psalms cxli. “ 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 practise wicked works with

men that work iniquity. Let the righteous smite me, it shall be a kindness ; and let him reprove me, it shall be an excellent oil. Mine eyes are unto thee, O God the Lord : in thee is my trust ; leave not my soul destitute. Keep me from the snares which they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I withal escape."

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

Psalm cxliii. " Hear my prayer, O Lord ; give ear to my supplications : in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant : for in thy

sight shall no man living be justified. For the enemy hath persecuted my soul ; he hath smitten my life down to the ground : he hath made me to dwell in darkness. Therefore is my spirit overwhelmed within me : my heart within me is desolate. Hear me speedily, O Lord ; my spirit faileth : hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving kindness in the morning ; for in thee do I trust : cause me to know the way wherein I should walk ; for I lift 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 iv. 1—10. “ 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 ii. 1—9, 23. “In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the, son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it

as nothing? Yet now be strong, O Zerubbabel, and be strong, O Joshua, son of Josedech the high priest, and be strong all ye people of the land, and work; for I am with you, according to the word which I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the Lord of Hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land: and I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory. The silver is mine, and the gold is mine. The glory of this latter house shall be greater than of the former, and in this place will I give peace."

"In that day will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee."

Zechariah iv. 6—10. "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 i. 1—5. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him ; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehendeth it not."

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

Exodus xxv. 21. "And thou shalt put the mercy seat above, upon the ark ; and in the ark thou shalt put the testimony that I shall give thee."

Exodus xvi. 32—34. "And Moses said, This is the thing which the Lord commandeth, Fill an omer of the manna, to be kept for your

generations ; that they may see the bread where-with I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept."

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

Hebrews ix. 2—5. " For there was a tabernacle made ; the first, wherein was the candlestick, and the table, and the shewbread ; which is called The Sanctuary. And after the vails, the tabernacle, which is called The Holiest of all ; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant ; and over it the cherubims of glory, shadowing the mercy seat ; of which we cannot now speak particularly."

Amos ix. 11. " In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old."

Exodus vi. 2, 3. "And God spake unto ^{Mo}ses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them."

The following particulars, relative to King Solomon's Temple, may with propriety be here introduced, and cannot be uninteresting to a royal arch mason.

This famous fabric was situated on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying Angel. It was begun in the fourth year of the reign of Solomon; the third after the death of David; four hundred and eighty years after the passage of the Red Sea, and on the second day of the month Zif, being the second month of the sacred year, which answers to the 21st of April, in the year of the world 2992, and was carried on with such prodigious speed, that it was finished, in all its parts, in little more than seven years.

By the masonic art, and the wise regulations of Solomon, every part of the building, whether of stone, brick, timber or metal, was wrought and prepared before they were brought to Jerusalem; so that the only tools made use of in erecting

the fabric were wooden instruments prepared for that purpose. The noise of the ax, the hammer, and every other tool of metal, was confined to the forests of Lebanon, where the timber was procured, and to Mount Libanus, and the plains and quarries of Zeredathah, where the stones were raised, squared, marked and numbered ; that nothing might be heard among the masons at Jerusalem, but harmony and peace.

In the year of the world 3029, King Solomon died, and was succeeded by his son Rehoboam, who, immediately after the death of his father, went down to Shechem, where the chiefs of the people were met together to proclaim him king.

• When Jeroboam, the son of Nebat, who was in Egypt, whither he had fled from the presence of Solomon, and whose ambition had long aspired to the throne, heard of the death of the king, he hastened to return from Egypt, to put himself at the head of the discontented tribes, and lead them on to rebellion. He accordingly assembled them together, and came to king Rehoboam, and spake to him after this manner :

“ Thy father made our yoke grievous ; now, therefore, ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee. And he said unto them, Come again unto me after three

days. And the people departed. And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me, to return answer to this people? And they spake unto him saying, If thou be kind to this people, and please them, and speak goods 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 unto you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions. So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day. And the king answered them roughly: and king Rehoboam forsook the counsel.

of the old men ; and answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto : my father chastised you with whips, but I will chastise you with scorpions. And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David ? and we have none inheritance in the son of Jesse : every man to your tents, O Israel : and now, David, see to thine own house. So all Israel went to their tents."

See 2 Chron. chap. x.

But as for the children of Israel that dwelt in the cities of Judah and Benjamin, Rehoboam reigned over them.

In this manner were the tribes of Israel divided, and under two distinct governments, for 254 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 Salmanezer, king of Assyria, who in the reign of Hoshea, king of Israel, besieged the city of Samaria, laid their country waste, and utterly extirpated their government. Such was the wretched fate of a people who disdained subjection to the laws of the house of David, and whose impiety and effeminacy ended in their destruction.

After a series of changes and ~~And~~ ^{events}, of which an account may be found in the history of the Temple, Nebuchadnezzar, king of Babylon, with his forces, took possession of Jerusalem, and having made captive Jehoiachim, the king of Judah, elevated his uncle Zedekiah to the throne, after binding him by a solemn oath neither to make innovations in the government, nor to take part with the Egyptians in their wars against Babylon.

At the end of eight years Zedekiah violated his oath to Nebuchadnezzar, by forming a treaty offensive and defensive with the Egyptians; thinking that jointly they could subdue the king of Babylon. Nebuchadnezzar immediately marched, and ravaged Zedekiah's country, seized his castle and fortress, and proceeded to the siege of Jerusalem. Pharaoh, learning how Zedekiah was pressed, advanced to his relief, with a view of raising the siege. Nebuchadnezzar, having intimation thereof, would not wait his approach, but proceeded to give him battle, and in one contest drove him out of Syria. This circumstance suspended the siege.

In the ninth year of Zedekiah's reign, the king of Babylon again besieged Jerusalem, with a large army, and for a year and an half exerted all his strength to conquer it; but the city did not yield, though enfeebled by famine and pestilence.

In the eleventh year the siege went on vigorously ; the Babylonians completed their works, having raised towers all round the city, so as to drive the invaded party from its walls. The place, though a prey to plague and famine, was obstinately defended during the space of a year and a half. But at length, want of provisions and forces compelled its surrender, and it was accordingly delivered, at midnight, to the officers of Nebuchadnezzar.

Zedekiah, seeing the troops enter the temple, absconded by a narrow pass, to the desert, with his officers and friends : but advice of his escape being given to the Babylonians, they pursued them early in the morning, and surrounded them near Jericho, where they were bound, and carried before the king, who ordered his wives and children to be put to death in his sight ; and then ordered Zedekiah's eyes to be put out, and himself conducted in chains to Babylon.

After this victory, Nebuchadnezzar dispatched his principal officer, Nebuzaradan, to Jerusalem, to ransack and burn both palace and temple, to raze the city to the ground, and conduct the captive inhabitants to Babylon ; this order he accordingly executed. Among the captives were the following persons of eminence : Séraiah, the high priest ; Zephaniah, next in rank ; the secre-

tary to the king ; three principal keepers of the temple ; seven of the king's chosen friends, and other persons of distinction.

In the seventieth year of the captivity of the Jews, and the first of the reign of Cyrus, king of Persia, he issued his famous edict, purporting that the God adored by the Israelites, was the eternal Being through whose bounty he enjoyed the regal dignity, and that he had found himself 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.

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 uncontroled by prejudice ; and we expect and trust, they will be regarded by you with the same veneration, and transmitted with the same scrupulous purity to your successors.

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

“ Here we are necessarily led to contemplate with gratitude and admiration the sacred source from whence all earthly comforts flow ; here we find additional inducements to continue stedfast and immoveable in the discharge of our respective duties ; and here we are bound, by the most solemn ties, to promote each others' welfare, and correct each others' failings, by advice, admonition and reproof.

“ As it is our most earnest desire, and a duty we owe to our companions of this order, that the

- admission of every candidate into this chapter shall be attended by the approbation of the most scrupinizing eye, we hope always to possess the satisfaction of finding none amongst us, but such as will promote to the utmost of their power the great end of our institution. By paying due attention to this determination, we expect you will never recommend any candidate to this chapter, whose abilities, and knowledge of the foregoing degrees, you cannot freely vouch for, and whom you do not firmly and confidently believe, will fully conform to the principles of our order, and fulfil the obligations of a royal arch mason. While such are our members, we may expect to be united in one object, without lukewarmness, inattention or neglect ; but zeal, fidelity, and affection, will be the distinguishing characteristics of our society, and that satisfaction, harmony and peace may be enjoyed at our meetings, which no other society can afford."

CLOSING.

The chapter is closed with solemn ceremonies ; and the following prayer is rehearsed, by the most excellent high priest :

“ By the *Wisdom* of the Supreme High Priest may we be directed, by his *Strength* may we be enabled, and by the *Beauty* of virtue may we be

incited, to perform the obligations here enjoined on us ; to keep inviolably the mysteries here unfolded to us ; and invariably to practise all those duties out of the chapter, which are inculcated in it."

Response. *So mote it be. Amen.*

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.

CHAPTER XV.

Observations 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.

Gen. xiv. 12—24. “ And they took Lot, Abram's brother's son, (who dwelt in Sodom,) and his goods, and departed. And there came one that had escaped, and told Abram the Hebrew ; for he dwelt in the plain of Mamre the Amorite, brother of 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 Melchizedec king of Salem brought forth bread and wine : and he was the priest of the

most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth : and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich : Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre ; let them take their portion."

Numb. vi. 22—26. " And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee ; the Lord make his face shine upon thee, and be gracious unto thee : the Lord lift up his countenance upon thee, and give thee peace."

Hebrews vii. 1—6. " For this Melchizedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the

kings, and blessed him ; to whom also Abraham gave a tenth part of all ; (first being, by interpretation, King of righteousness, and after that also, King of Salem, which is, King of peace ; without father, without mother, without descent, having neither beginning of days, nor end of life ; but made like unto the Son of God ;) abideth a priest continually. Now, consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham."

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

" 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 Melchizedec."

THE
FREEMASON'S MONITOR.



BOOK II.



CHAPTER I.

Of the Government of Royal Arch Chapters.

THE first three degrees of masonry are holden under the authority of *Grand Lodges*, composed of the master and wardens of all the lodges within a certain district, together with the proper grand officers ; the organization of which, will be noticed in another part of this work.

In like manner chapters of royal arch masons, with power to confer the preparatory degrees of mark master, past master, and most excellent master, are holden under the authority of grand chapters, composed of the three principal officers of all the royal arch chapters within a certain district, together with the proper grand officers.

Until the year 1797, no grand chapter of royal arch masons was organized in America. Previously to this period, a competent number of companions

of that degree, possessed of sufficient abilities, under the sanction of a master's warrant, proceeded to exercise the rights and privileges of royal arch chapters, whenever they thought it expedient and proper ; although in most cases the approbation of a neighbouring chapter was deemed useful, if not essential.

This unrestrained mode of proceeding was subject to many inconveniences ; unsuitable characters might be admitted ; irregularities in the mode of working introduced ; the purposes of the society perverted ; and thus the order degraded, by falling into the hands of those who might be regardless of the reputation of the institution. If differences should arise between two chapters, who was to decide upon them ? If unworthy characters, who for want of due caution had gained admission, should attempt to open new chapters, for their own emolument, or for the purposes of conviviality or intemperance, who was to restrain them ? If the established regulations, and ancient landmarks, should be violated or broken down, where was there power sufficient to remedy the evil ?

Sensible of the existence of these, and many other inconveniences to which the order were subjected, the chapters of royal arch masons, in various parts of the United States, have, within a few years past, taken the proper and necessary measures for

forming and establishing grand royal arch chapters, for their better government and regulation.

In the year 1797, a convention of representatives from the several chapters in the state of Pennsylvania, met at Philadelphia ; and, after mature deliberation, came to a resolution of forming and opening a grand royal arch chapter, which was accordingly accomplished in good harmony.

Actuated by similar motives, on the 24th of October, 1797, a convention of committees, from several chapters in the northern states, assembled at Mason's Hall, in Boston ; being appointed (as expressed in their credentials) " To meet with any, or every chapter of royal arch masons, within the states of New-Hampshire, Massachusetts, Rhode-Island, Connecticut, Vermont, and New-York ; or with any committee or committees, duly appointed and authorised, by any or all of said chapters, and to deliberate upon the propriety and expediency of forming and establishing a grand chapter of royal arch masons, for the government and regulation of the several chapters within the said states."

M. E. THOMAS SMITH WEBB was chosen Chairman.

Comp. WILLIAM WOART, Scribe.

The convention, having taken the matter into consideration, came to a determination to forward

to each of the chapters within the six states before-mentioned a circular letter, expressive of their opinions on the subject, which letter was in the words following, viz.

(CIRCULAR.)

“ COMPANIONS,

“ FROM time immemorial, we find that Grand Lodges of Free and Accepted Masons, have been established, wherever Masonry has flourished ; for the purpose of granting warrants for instituting private Lodges, as well as for establishing certain general rules and regulations for the government of the same.

“ It is an opinion generally received, and we think well authenticated, that no Grand Lodge of Master Masons can claim or exercise authority over any Convention or Chapter of *Royal Arch Masons* ; nor can any Chapter, although of standing immemorial, exercise the authority of a Grand Chapter : We therefore think it highly expedient, for the regular government of all Chapters within the said States, who exercise the rights and privileges of *Royal Arch Masons* ; and to prevent irregularities in the propagation and use of those rights and privileges, that there should be a *Grand Chapter of Royal Arch Masons* established within the said States : And whereas this Convention has received official information from our Companions at Philadelphia, that the several Chapters within their vicinity, have recently assembled and established a *Grand Chapter of Royal Arch Masons* for their government ; In conformity to their example, we think it our duty to recommend to the several Chapters within the said States of New-Hampshire, Massachusetts, Rhode-Island, Connecticut, Vermont and New-York, to unite and form a *Grand Chapter* for the said States.

“ The local situation of the States before mentioned, the easy and frequent intercourse between their several princì-

pal towns and cities, as well as the similarity of habits, manners and customs, as citizens and as Masons, which prevail throughout the said States, induce us to believe that a union of all the Chapters therein in one *Grand Chapter*, will have the most useful, lasting and happy effects in the uniform distribution and propagation of the sublime degrees of Masonry. They therefore take the liberty of recommending to the consideration of your Most Excellent Chapter, the propriety of appointing one or more delegate or delegates, to represent your Chapter, at a meeting of the several Chapters before mentioned, to be holden at the City of Hartford, in the State of Connecticut, on the fourth Wednesday of January next ensuing; investing them with full power and authority, in conjunction with the other delegates, to form and open a *Grand Chapter of Royal Arch Masons*, and to establish a Constitution for the government and regulation of all the Chapters that now are, or may hereafter be, erected within the said States."

In consequence of this address, the several chapters within the States therein enumerated (with the exception of two or three chapters only) appointed delegates, who assembled at Hartford, on the fourth Wednesday in January, 1798, and after several days deliberation upon the subject, they formed and adopted a constitution for the government of the royal arch chapters, and lodges of mark masters, past masters and most excellent masters, throughout the said states; and having elected and installed their grand officers, the grand chapter became completely organized.

CHAPTER II.

Powers vested in the General Grand Officers.

AGREEABLY to the General Grand Royal Arch Constitution, Grand Royal Arch Chapters were established in the several Northern States, where there were royal arch chapters existing; and in every instance the private chapters have united with, and acknowledged the authority of the said grand chapters.

The long-desired and necessary authority for correcting abuses, and regulating the concerns of royal arch masonry, in the northern states, being thus happily established, the sublime degrees soon became flourishing and respectable. Royal arch masons in the southern states (where there were no grand chapters) observed with pleasure and satisfaction the establishment of grand chapters in the northern states, under the authority of a general constitution, and became desirous of uniting with them, under the same authority. Applications were accordingly made for the privilege of opening new chapters in the southern states; but there being no provision made in the constitution for extending its authority beyond the limits first contemplated, the state grand chapters took the subject into consideration, and the following proceedings were had thereon:

GRAND ROYAL ARCH CHAPTER OF THE STATE
OF RHODE-ISLAND.

Providence, January 4, 1864.

UPON motion made and seconded, the following resolutions, together with the preamble, passed unanimously, viz.

Whereas an application has been made to this Grand Chapter for the institution of a Royal Arch Chapter in one of the Southern States; and whereas the 12th section, 2nd article of the Grand Royal Arch Constitution provides that the jurisdiction of the several State Grand Chapters shall not extend beyond the limits of the state in which they shall respectively be holden: therefore,

Resolved, that in the opinion of this grand chapter, no state grand chapter is competent to grant warrants for the institution of chapters or lodges beyond the jurisdiction of the state wherein the same is holden, excepting the instances provided for by the 9th section of the second article of the constitution.

And whereas it appears to this grand chapter an object of great importance that the benefits of the grand royal arch constitution should be extended throughout the United States so soon as the same can be regularly effected, therefore,

Resolved, that this grand chapter do invest, and they do hereby invest, the grand high priest, king and scribe of the general grand chapter, or any two of them conjointly, with full power and authority to grant and issue letters of dispensation for the institution of lodges of mark masters, past masters, most excellent masters, and chapters of royal arch masons, within any state in which there is not a grand royal arch chapter established; upon the same principles and conditions as the grand and deputy grand high priests of the state grand chapters are authorised to grant letters of dispensation for the like purposes in their respective states: Provided, that the fees required by the constitution on such

accessions shall be paid into the hands of the treasurer of this general grand chapter.

Resolved, that the grand secretary communicate a copy of the foregoing resolutions, and also a copy of the annexed circular letter, to the several grand chapters in the northern states, and solicit their concurrence therein.

(CIRCULAR.)

" To the Most Excellent Grand Officers and Companions of the Grand Royal Arch Chapter of the State of

" EXCELLENT COMPANIONS,

" THE subject of the annexed resolutions, which presented itself for the consideration of this grand chapter at their meeting of the present date, is viewed by us as involving consequences of serious magnitude, and such as we apprehend are intimately connected with the tranquillity, if not the existence, of that union, which at present so happily subsists between the several grand royal arch chapters of the Northern States of America.

" At the period when the general grand chapter was first instituted, and the constitution which unites and governs us was formed and ratified, it was supposed to be impracticable to extend its influence throughout the United States; its provisions were therefore confined to the six northern states only: but subsequent experience has taught us that its extension is not only practicable, but desirable.

" The first question that naturally arises on this subject is relative to the manner in which this extension can be effected consistently with the constitution. By the 12th section 2nd article of the constitution, the several state grand chapters are prohibited the privilege of instituting chapters, &c. in any of the southern or middle states; and it follows of course that if a chapter should be granted contrary to the provisions of the constitution within any of the said states, it is of itself utterly null and void.

• “ This grand chapter therefore proposes that competent authority to grant warrants for the institution of chapters and lodges within any state in which there is no grand chapter established, should be vested by the several state grand chapters in the general grand high priest, general grand king and general grand scribe, or any two of them conjointly ; the monies arising therefrom, and also the annual dues from said chapters and lodges so instituted, to be paid into the general grand fund for the purpose of assisting in defraying the expenses of the general grand chapter at their septennial meeting.

“ Upon comparing the plan here proposed with any other that has occurred to us, it appears to possess the fewest objections, and the greatest advantages. In forming this opinion, we are led to consider that the several state grand chapters possess equal rights and privileges, and it follows that if either of them has authority to grant warrants beyond the jurisdiction assigned them by the constitution, they each and all possess the same authority ; and in the exercise of this authority they may often be led unintentionally to interfere with each other's interests, and thereby mar that union which it ought to be our care to cultivate and improve, and thus there may be as many chapters instituted in any one of the southern states as there are grand chapters in the northern states, each holding under a different authority, and all at variance with each other.

“ This is one of the consequences that may be expected to arise from the exercise of this authority by the state grand chapters ; because, if a petition be presented to any one of the grand chapters for a warrant, they will only expect a recommendation from another chapter under their own jurisdiction ; and although there may be many (and perhaps too many) chapters already established in the vicinity of the place where the new one is intended to be opened, yet being under a different jurisdiction, a recommendation cannot be

expected or required from them ; and thus may chapters be instituted, in this mode, in direct hostility to the best interests of the institution.

“ If the union of the several grand chapters under one general head, and under one constitution, be considered an object of importance to our general interests, by establishing and cultivating one uniform and consistent manner of working in the sublime degrees throughout the United States, it is then of importance that this union should be strengthened and improved by all possible means ; and it is consequently essential, that the septennial meeting of the general grand chapter should be regularly, fully and respectably attended.

“ If the jurisdiction of the constitution should be extended throughout the United States, at the next general meeting, it may become necessary to appoint a place for future meetings further southward ; and as the necessary expenses will consequently be increased, it may be then thought proper to devise some mode for the accumulation of a general fund, that shall be adequate to this useful and important purpose.

“ If the proposition now made should be adopted, the pecuniary benefits arising from the institution of new chapters will be experienced equally by all the grand chapters in the confederation ; and, judging by the wise and liberal policy which has hitherto marked the proceedings of your most excellent grand chapter, we presume that no pecuniary consideration will operate to prevent your concurrence with us in the annexed resolutions.

“ By order of the M. E. GRAND CHAPTER.

“ Grand Secretary.”

A majority of the grand chapters acknowledging the jurisdiction of the constitution, having agreed to the beforementioned decree, proposed by the grand chapter of Rhode-Island, the general

grand officers became invested with the power and authority therein expressed.

On the first day of December, 1804, the general grand officers granted a letter of dispensation for forming and holding a chapter of royal arch masons, in the city of Savannah, in the state of Georgia, by the name of GEORGIA CHAPTER; and on the first day of March, 1805, they granted a letter of dispensation for forming and opening a new royal arch chapter in the town of Beaufort, in the state of South Carolina, by the name of UNITY CHAPTER.



CHAPTER III.

ON the ninth day of January, 1799, the grand chapter of the northern states met, by adjournment, at Providence, in the State of Rhode-Island, and revised their constitution.

The second section of the first article of the Constitution as revised, directed that the General Grand Chapter should convene septennially for the choice of officers and other business. A meeting was accordingly holden at the city of Middletown, (Conn.) commencing on the 9th day of January, A. D. 1806.

PRESENT,

Representatives from the respective Grand Chapters of the States of Rhode-Island, Connecticut, New-York, and Vermont.

A communication was presented by Companion *Ozias Fuller*, from Rutland, in the State of Vermont, signed "*Nichols Goddard*, Grand Secretary," informing this General Grand Chapter of the formation of a Grand Royal Arch Chapter in the said State, and subjoining a copy of their regulations, and also a certificate of the appointment of the said *Ozias Fuller* as Proxy of the Grand High Priest of the said Grand Chapter.

A communication was also received from the Secretary of the Grand Chapter of the State of New-York, containing the report of a committee appointed by the said Grand Chapter upon the subject of the formation of a Grand Chapter in the State of Vermont.

The two communications beforementioned having been read and considered, it was resolved, That this General Grand Chapter deem it advisable, under a consideration of all the circumstances attending the formation of a Grand Royal Arch Chapter in the State of Vermont, to admit, and they do hereby admit, the said Grand Chapter of Vermont, into a Union with us, under the General Grand Royal Arch Constitution.

A communication was received from the General Grand King, and the General Grand Scribe, stating, that by virtue of authority derived from a special decree of several of the State Grand Chapters, they had conjointly issued a warrant for instituting a Chapter of Royal Arch Masons in the town of *Beaufort*, in the State of South-Carolina, by the name of "*Unity Chapter*;" and also another warrant for instituting a Chapter of Royal Arch Masons, in the City of *Savannah*, in the State of Georgia, by the name of "*Georgia Chapter*."

Whereupon it was resolved, That this General Grand Chapter do approve of the proceedings of the General Grand King, and the General Grand Scribe, relative to the formation of *Unity Chapter*, in *Beaufort*, and *Georgia Chapter*, in *Savannah*; and that their respective warrants be confirmed, and made permanent, by either of the aforementioned General Grand Officers.

In order to prevent the printing or circulation of incorrect or mutilated copies of the Constitution, it was resolved, That the copy right of the same be vested in the General Grand King, until the further orders of the General Grand Chapter.

A committee was appointed, consisting of the General Grand King, and the General Grand Secretary, to transcribe, and procure to be printed, a

suitable number of copies of the Constitution, and transmit them to the several States.

Resolved, That the next Septennial meeting of the General Grand Chapter, be holden in the City of New-York, on the second Thursday in September, A. D. 1812.

The General Grand Chapter proceeded to a choice of officers, agreeably to the Constitution, when the companions, whose names follow, were elected to the offices annexed to their respective names, viz.

M.E. BENJAMIN HURD, jun. Esq. of Charlestown, (Mass.) GENERAL GRAND HIGH PRIEST.

M.E. THOMAS S. WEBB, Esq. of Providence (R.I.) GENERAL GRAND KING.

M.E. EZRA AMES, of Albany (N. Y.) GENERAL GRAND SCRIBE.

E. Otis Ammidon, of Providence (R.I.) *General Grand Secretary.*

E. James Harrison, of Boston (Mass.) *General Grand Treasurer.*

E. and Rev. Jonathan Nye, of St. Albans (Vermont) *General Grand Chaplain.*

E. Joseph Huntingdon, of Norwich (Conn.) *General Grand Marshal.*

The General Grand Chapter then resolved itself into a Committee of the whole upon the General

Grand Royal Arch Constitution, when sundry alterations and amendments were proposed, and considered, and afterwards ratified and confirmed, by the General Grand Chapter; which Constitution, as ratified and confirmed, is in the words following, viz.:

THE

GENERAL GRAND ROYAL ARCH

CONSTITUTION, &c.

ARTICLE I.

OF THE GENERAL GRAND CHAPTER.

Sec. 1. THERE shall be a General Grand Chapter of Royal Arch Masons, for the United States of America; which shall be holden as is hereinafter directed, and shall consist of a General Grand High Priest, General Grand King, General Grand Scribe, Secretary, Treasurer, Chaplain, and Marshal, and likewise of the several Grand, and Deputy Grand High Priests, Kings and Scribes for the time being, of the several Grand Chapters hereinafter enumerated, and of the Past General Grand High Priests, Kings and Scribes of the said General Grand Chapter; and the said enumerated Officers, or their Proxies, shall be the only members and voters in the said General Grand Royal Arch Chapter.

Sec. 2. The General Grand Chapter shall meet Septennially, on the second Thursday in September, for the choice of officers, and other business; dating from the second Thurs-

day in September, A. D. 1805, at such place as may, from time to time, be appointed.

Sec. 3. A special meeting of the General Grand Chapter shall be called whenever the General Grand High Priest, General Grand King, and General Grand Scribe, or any two of them, may deem it necessary ; and also whenever it may be required by a majority of the Grand Chapters of the States aforesaid, provided such requisition be made known in writing, by the said Grand Chapters respectively, to the General Grand High Priest, King or Scribe.—And it shall be the duty of the said General Officers, and they are each of them severally authorised, empowered and directed, upon receiving official notice of such requisition from a majority of the Grand Chapters aforesaid, to appoint a time and place of meeting, and notify each of the said Grand Chapters thereof accordingly.

Sec. 4. It shall be incumbent on the General Grand High Priest, General Grand King, and General Grand Scribe, severally, to improve and perfect themselves in the sublime Arts, and work of Mark Masters, Past Masters, Most Excellent Masters, and Royal Arch Masons ;—to make themselves Masters of the several Masonic Lectures and Ancient Charges ;—to consult with each other, and with the Grand and Deputy Grand High Priests, Kings and Scribes of the several States aforesaid, for the purpose of adopting measures suitable and proper for diffusing a knowledge of the said Lectures and Charges, and an uniform mode of *working*, in the several Chapters and Lodges throughout this jurisdiction ; and the better to effect this laudable purpose, the aforesaid General Grand Officers are severally hereby authorised and empowered to visit and preside in any and every Chapter of Royal Arch Masons, and Lodge of Most Excellent, Past, or Mark Master Masons, throughout the said States, and to give such instructions and directions as the good of the Fraternity may require ; always adhering to the ancient landmarks of the order.

Sec. 5. In all cases of the absence of any Officer from any body of Masons, instituted or holden by virtue of this Constitution, the officer next in rank shall succeed his superior; unless through courtesy said officer should decline in favour of a past superior Officer present.—And in case of the absence of all the Officers from any legal meeting of either of the bodies aforesaid, the members present, according to seniority and abilities, shall fill the several Offices.

Sec. 6. In every Chapter or Lodge of Masons, instituted or holden by virtue of this Constitution, all questions (except upon the admission of members or candidates) shall be determined by a majority of votes; the presiding officer for the time being, being entitled to vote, if a Member; and in case the votes should at any time be equally divided, the presiding Officer as aforesaid shall give the casting vote.

Sec. 7. The General Grand Royal Arch Chapter shall be competent (on concurrence of two thirds of its Members present) at any time hereafter, to revise, amend and alter this Constitution.

Sec. 8. In case any casualty should at any time hereafter prevent the septennial election of Officers, the several General Grand Officers shall sustain their respective offices until successors are duly elected and qualified.

Sec. 9. The General Grand High Priest, General Grand King, and General Grand Scribe, shall severally have power and authority to institute new Royal Arch Chapters, and Lodges of the subordinate degrees, in any State in which there is not a Grand Chapter regularly established. But no new Chapter shall be instituted in any State wherein there is a Chapter or Chapters holden under the authority of this Constitution, without a recommendation from the Chapter nearest the residence of the petitioners.—The Fees for instituting a new Royal Arch Chapter, with the subordinate degrees, shall be ninety dollars; and for a new Mark Masters' Lodge, twenty dollars; exclusive of such compensation to

the Grand Secretary, as the Grand Officers aforesaid may deem reasonable.

ARTICLE II.

OF THE STATE GRAND ROYAL ARCH CHAPTERS.

Sec. 1. The STATE GRAND CHAPTERS shall severally consist of a Grand High Priest, Deputy Grand High Priest, Grand King, Grand Scribe, Grand Secretary, Grand Treasurer, Grand Chaplain, and Grand Marshal, and likewise of the High Priests, Kings and Scribes, for the time being, of the several Chapters over which they shall respectively preside, and of the Past Grand and Deputy Grand High Priests, Kings and Scribes of the said Grand Chapters; and the said enumerated Officers (or their proxies) shall be the only members and voters in the said Grand Chapters respectively.

Sec. 2. The State Grand Chapters shall severally be holden at least once in every year, at such times and places as they shall respectively direct; and the Grand or Deputy Grand High Priests respectively, for the time being, may at any time call a special meeting, to be holden at such place as they shall severally think proper to appoint:

Sec. 3. The Officers of the State Grand Chapters shall be chosen annually, by ballot, at such time and place as the said Grand Chapters shall respectively direct:

Sec. 4. The several State Grand Chapters (subject to the provisions of this Constitution) shall have the sole government and superintendence of the several Royal Arch Chapters, and Lodges of Most Excellent, Past and Mark Master Masons within their respective jurisdictions; to assign their limits, and settle controversies that may happen between them;—and shall have power, under their respective seals, and the sign manual of their respective Grand or Deputy Grand High Priests, Kings and Scribes (or their legal proxies) attested by their respective Secretaries, to constitute new Chapters of Royal Arch Masons, and Lodges of Most Ex-

cellent, Past, and Mark Master Masons, within their respective jurisdictions.

Sec. 5. The Grand and Deputy Grand High Priests, severally, shall have the power and authority, whenever they shall deem it expedient (during the recess of the Grand Chapter of which they are Officers) to grant Letters of Dispensation, under their respective hands, and private seals, to a competent number of petitioners (possessing the qualifications required by the 9th Section of the 2d Article) empowering them to open a Chapter of Royal Arch Masons, and Lodge of Most Excellent, Past and Mark Master Masons, for a certain specified term of time; provided, that the said term of time shall not extend beyond the next meeting of the Grand Chapter of the State in which such Dispensation shall be granted; and provided further, that the same fees as are required by this Constitution for Warrants, shall be first deposited in the hands of the Grand Treasurer.—And in all cases of such Dispensation, the Grand or Deputy Grand High Priests respectively, who may grant the same, shall make report thereof, at the next stated meeting of the Grand Chapter of their respective jurisdictions, when the said Grand Chapters, respectively, may either continue or recall the said Dispensations, or may grant the petitioners a warrant of Constitution:—And in case such warrant shall be granted, the fees first deposited, shall be credited in payment for the same; but if a warrant should not be granted, nor the Dispensation continued, the said fees shall be refunded to the petitioners, excepting only such part thereof as shall have been actually expended by means of their application.

Sec. 6. The several State Grand Chapters shall possess authority, upon the institution of new Royal Arch Chapters, or Lodges of Mark Masters, within their respective jurisdictions, to require the payment of such fees as they may deem expedient and proper; which said fees shall be

advanced and paid into the Treasury before a warrant or charter shall be issued.

Sec. 7. No warrant shall be granted, for instituting Lodges of Most Excellent or Past Masters, independent of a Chapter of Royal Arch Masons.

Sec. 8. The Grand Chapters severally shall have power to require from the several Chapters and Lodges under their respective jurisdictions; such reasonable proportion of sums, received by them for the exaltation or advancement of candidates, and such certain annual sums from their respective members, as by their ordinances or regulations shall hereafter be appointed; all which said sums or dues shall be made good, and paid annually, by the said Chapters and Lodges respectively, into the Grand Treasury of the Grand Chapter under which they hold their authority, on or before the first day of the respective annual meetings of the said Grand Chapters.

Sec. 9. No warrant for the institution of a new Chapter of Royal Arch Masons shall be granted, except upon the petition of nine regular Royal Arch Masons; which petition shall be accompanied by a certificate from the Chapter nearest to the place where the new Chapter is intended to be opened, vouching for the moral characters, and masonic abilities, of the petitioners, and recommending to the Grand Chapter under whose authority they act, to grant their prayer. And no warrant for the institution of a Lodge of Mark Master Masons shall be granted, except upon the petition of (at least) five regular Mark Master Masons, accompanied by vouchers from the nearest Lodge of that degree, similar to those required upon the institution of a Chapter.

Sec. 10. The Grand Secretaries of the State Grand Chapters shall severally make an annual communication to each other, and also to the General Grand Secretary, containing a list of Grand Officers, and all such other matters as may be deemed necessary for the mutual information of the said Grand Chapters. And the said Grand Secretaries shall also

regularly transmit to the General Grand Secretary a copy of all their by laws and regulations.

Sec. 11. Whenever there shall have been three, or more, Royal Arch Chapters, instituted in any State, by virtue of authority derived from this Constitution, a Grand Chapter may be formed in such State (with the approbation of one or more of the General Grand Officers) by the High Priests, Kings and Scribes of the said Chapters, who shall be authorised to elect the Grand Officers. Provided always, that no new State Grand Chapter shall be formed until after the expiration of one year from the establishment of the junior Chapter in such State.

Sec. 12. The several Grand and Deputy Grand High Priests, Kings and Scribes, for the time being, of the several State Grand Chapters, are bound to the performance of the same duties, and are invested with the same powers and prerogatives, throughout their respective jurisdictions, as are prescribed to the General Grand Officers, in the 4th Section, 1st Article, of this Constitution.

Sec. 13. The jurisdiction of the several State Grand Chapters shall not extend beyond the limits of the State in which they shall respectively be holden.

ARTICLE III.

OF THE SUBORDINATE CHAPTERS AND LODGES.

Sec. 1. All legally constituted assemblies of Royal Arch Masons are called CHAPTERS; as regular bodies of Mark Masters, Past Masters, and Most Excellent Masters, are called LODGES.—Every Chapter ought to assemble for work, at least once in every three months; and must consist of an High Priest, King, Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain, three Grand Masters, Secretary, Treasurer, and as many Members as may be found convenient for working to advantage.

Sec. 2. Every Chapter of Royal Arch Masons, and Lodges of Mark Master Masons, throughout this jurisdiction, shall have a Warrant of Constitution; from the Grand Chapter of the State in which they may respectively be holden, or a warrant from one of the General Grand Officers. And no Chapter or Lodge shall be deemed legal without such warrant; and Masonic communication (either public or private) is hereby interdicted and forbidden, between any Chapter or Lodge under this jurisdiction, or any Member of either of them, and any Chapter, Lodge or Assembly, that may be so illegally formed; opened or holden, without such warrant, or any or either of their Members, or any person exalted or advanced in such illegal Chapter or Lodge. But nothing in this Section shall be construed to affect any Chapter or Lodge which was established before the adoption of the Grand Royal Arch Constitution, at Hartford (on the 27th day of January, A. D. 1798.)

Sec. 3. Whenever a warrant is issued for instituting a Chapter of Royal Arch Masons, with a power in said warrant to open and hold a Lodge of Most Excellent, Past and Mark Master Masons, the High Priest, King and Scribe, for the time being, of such Chapter, shall be the master and wardens in said Lodges, according to seniority.

Sec. 4. All applications for the exaltation or advancement of Candidates, in any Chapter or Lodge, under this jurisdiction, shall lie over, at least one meeting, for the consideration of the Members.

Sec. 5. No Mason shall be a member of two separate and distinct bodies, of the same denomination, at one and the same time.

Sec. 6. No Chapter shall be removed, without the knowledge of the High Priest, nor any motion made for that purpose in his absence; but if the High Priest be present, and a motion is made and seconded, for removing the Chapter to some more convenient place (within the limits prescribed in their warrant) the High Priest shall forthwith cause noti-

Notifications to be issued to all the members, informing them of the motion for removal, and of the time and place when the question is to be determined; which notice shall be issued at least ten days previous to the appointed meeting.—But if the High Priest (after motion duly made and seconded as aforesaid) should refuse or neglect to cause the notices to be issued as aforesaid, the officer next in rank, who may be present at the next regular meeting following (upon motion made and seconded for that purpose) may in like manner issue the said notices.

Sec. 7. All Mark Master Masons' Lodges shall be regulated, in cases of removal, by the same rules as are prescribed in the foregoing Section for the removal of Chapters.

Sec. 8. The High Priest, and other Officers, of every Chapter, and the Officers of every Lodge of Mark Master Masons, shall be chosen annually, by ballot.

Sec. 9. The High Priest of every Chapter has it in special charge, as appertaining to his office, duty and dignity, to see that the by laws of his Chapter, as well as the General Grand Royal Arch Constitution, and the General Regulations of the Grand Chapter, be duly observed; that all the other Officers of his Chapter perform the duties of their respective offices faithfully, and are examples of diligence and industry to their companions;—that true and exact records be kept of all the proceedings of the Chapter by the Secretary; that the Treasurer keep and render exact and just accounts of all the monies belonging to the Chapter; that regular returns be made by the Secretary, annually, to the Grand Chapter, of all admissions of Candidates or Members; and that the annual dues to the Grand Chapter be regularly and punctually paid. He has the special care and charge of the Warrant of his Chapter.—He has the right and authority of calling his Chapter at pleasure, upon any emergency or occurrence which in his judgment may require their meeting, and he is to fill the Chair when present.—It is likewise his duty, together with his King and Scribe, to

attend the meetings of the Grand Chapter (when duly summoned by the Grand Secretary) either in person, or by proxy.

Sec. 10. For the preservation of secrecy and good harmony, and in order that due decorum may be observed while the Chapter is engaged in business, a worthy Royal Arch Mason is to be appointed from time to time for tying the Chapter. His duty is fixed by custom, and known in all regular Chapters. He may be elected annually, but is to continue in office only during good behaviour, and is to be paid for his services.

Sec. 11. All Lodges of Mark Master Masons are bound to observe the two preceding articles, as far as they can be applied to the government of a *Lodge*.

Sec. 12. No Chapter shall confer the degrees of Mark Master Mason, Past Master, Most Excellent Master, and Royal Arch Mason, upon any Brother, for a less sum than Twenty Dollars.—And no Lodge of Mark Master Masons shall advance a Brother to that degree for a less sum than Four Dollars.

Sec. 13. When either of the Officers or Members of the General Grand Chapter, or of any of the State Grand Chapters, cannot personally attend their respective meetings, they shall severally have the authority to constitute a proxy, which proxy shall have the same right to a seat and vote as his constituent.

ARTICLE IV.

OF CONSTITUTING NEW CHAPTERS.

Sec. 1. When a Warrant of Constitution is granted, by either of the General Grand Officers, or either of the State Grand Chapters, for constituting a new Chapter of Royal Arch Masons, the Grand Officers, respectively, shall appoint a Day and Hour for constituting the same, and installing the new Officers: on the day and hour appointed, the Grand

The Deputy Grand High Priest,* with his Officers, meet in a convenient room, near to the place where the new Chapter is to be constituted. The Officers of the new Chapter are to be examined, by the Deputy Grand High Priest, or some companion appointed for that purpose; after they are approved, they are to return to the hall, and prepare for the reception of the Grand Chapter. When notice is given, by the Grand Marshal, that they are prepared, the Grand Chapter walks in procession to the hall, when the officers appointed for the new Chapter resign their seats to the Grand Officers, and take their several stations on the left; the necessary cautions are then given from the chair, and the ceremony commences by performing an anthem or ode, adapted to the occasion. The Officers and Members of the new Chapter then form in front of the Grand High Priest.

The Deputy Grand High Priest then informs the Grand High Priest, that "a number of companions duly instructed in the sublime mysteries, being desirous of promoting the honour 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 and ancient form."

The Grand High Priest then directs the Grand Secretary to read the Warrant, which being done, he asks the Members of the new Chapter if they still approve of the Officers nominated therein; this being signified accordingly, the Grand High Priest rises and says,

"By virtue of the high powers in me vested, I do form you, my worthy Companions, into a regular Chapter of Royal Arch Masons; from henceforth you are authorised 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 there-

* Or the presiding officer for the time being.

unto may appertain; conforming in all your doings to the General Grand Royal Arch Constitution, and the general regulations of the State Grand Chapter; and may the God of your Fathers be with you, guide and direct you, in all your doings."

Grand Honours.

The Furniture, Jewels, Implements, Utensils, &c. belonging to the Chapter (having previously been placed in due form, covered, in the centre) are then uncovered, and the new Chapter is dedicated, in ancient manner and form, as is well described in the Most Excellent Masters' degree. The deputy Grand High Priest then presents 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 Masonic knowledge, however, precludes the necessity of a particular enumeration of those duties; I shall therefore only observe, that by a frequent recurrence to the Constitution, and general regulations, and 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 being first formally healed.

9. That you will observe and support such by laws as may be made by your Chapter, in conformity to the General Grand Royal Arch Constitution, and the general regulations of the Grand Chapter.

10. That you will pay due respect and obedience to the instructions of the General and State Grand Officers, particularly relating to the several Lectures and Charges, and will resign the Chair to them, severally, when they may visit your Chapter.

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

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

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

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

“ We approach thee with reverence, and implore thy blessing on the Companion appointed to preside over this new assembly, and now prostrate before thee; fill his heart with thy fear, that his tongue and actions may pronounce thy glory. Make him steadfast in thy service; grant him firmness of mind; animate his heart, and strengthen his endeavours; may he teach thy judgments and thy laws; and may the incense he shall put before thee, upon thine altar, prove an acceptable sacrifice unto thee. Bless him, O Lord, and bless the work of his hands.—Accept us in mercy; hear thou from Heaven thy dwelling-place, and forgive our transgressions.

“ Glory be to God the Father; as it was in the beginning, &c.” Response. “ So mote it be.”

All the Companions, except High Priests and Past High Priests, are then desired to withdraw, while the new High Priest is solerantly bound to the performance of his duties; and after the performance of other necessary ceremonies, not proper to be written, they are permitted to return.

The Grand High Priest then addresses the new High Priest as follows:

“ *Most Excellent Companion!*

“ In consequence of your cheerful acquiescence with the charges and regulations just recited, I now declare you duly installed and anointed High Priest of this new Chapter; not

doubting your determination to support the reputation and honour of our sublime Order. I now cheerfully deliver unto you the warrant under which you are to work ;—and I doubt not you will govern with such good order and regularity, as will convince your companions that their partiality has not been improperly placed.”

The Grand High Priest then clothes and invests the new High Priest with the various implements and insignia of the Order, with suitable charges to each of them.

The Grand High Priest then installs the several subordinate Officers in turn ; and points out to them the duties appertaining to their respective Offices ; after which he pronounces a suitable address to the new Chapter, and closes the ceremony with the following benediction :

“ The Lord be with you all ; let brotherly love continue ; be not forgetful to entertain strangers.—Now the God of Peace, our supreme High Priest, make you perfect to do his will.

“ Glory be to God on high, and on earth peace, and good will to men. As it was in the beginning, is now, and ever shall be, &c.”

Sec. 2. At the institution of all Lodges of Mark Master Masons, under this jurisdiction, the same ceremonies as are prescribed, in the foregoing section, are to be observed, as far as they will apply to that degree.

Sec. 3. Whenever it shall be inconvenient for the General Grand Officers, or the Grand or Deputy Grand High Priests, respectively, to attend in person, to constitute a new Chapter or Lodge, and install the Officers, they shall severally have power and authority, to appoint some worthy High Priest, or Past High Priest, to perform the necessary ceremonies.

Sec. 4. The Officers of every Chapter and Lodge under this jurisdiction, before they enter upon the exercise of their respective Offices, and also the members of all such Chapters and Lodges, and every candidate upon his admission into the

sane, shall take the following obligation, viz. "I, A B, do promise and swear, that I will support and maintain the General Grand Royal Arch Constitution."

I HEREBY certify, that the foregoing is a true copy of the General Grand Royal Arch Constitution for the United States of America, as altered, amended and ratified, at a meeting of the General Grand Chapter, begun and holden at Middletown, in the State of Connecticut, on the ninth day of January, A. D. 1806.

Witness,

OTIS AMMIDON, *G. G. Sec'ry.*

Agreeably to the powers vested in the general grand officers by the ninth section of the first article of the foregoing constitution, the general grand high priest and general grand king issued a charter for the establishment of a royal arch chapter in the town of Hanover, in the State of New-Hampshire, by the name of *St. Andrew's Chapter*, dated the twenty-sixth day of January, A.D. 1807. They also issued a charter for the establishment of a royal arch chapter in the town of Hopkinton, in the State of New-Hampshire, by the name of *Trinity Chapter*, dated the sixteenth day of February, A.D. 1807.

CHAPTER IV.

Grand Royal Arch Chapter of Massachusetts.

PURSUANT to the general constitution, the grand chapter of this state was organized on the twelfth of June, 1798. Its annual meetings are holden alternately at Boston and Newburyport, in the month of September.

The chapters under its jurisdiction are as follows:

St. Andrew's Chapter, No. 1, Boston, meets at the hall in Market Square, the Wednesday preceding the full of the moon, monthly.

King Cyrus's Chapter, No. 2, at Newburyport.

St. John's Chapter, No. 3, at Groton.

Mount Vernon Chapter, No. 4, at Portland.

..... Chapter, No. 5, at Charlton.

CHAPTER V.

Grand Royal Arch Chapter of Rhode-Island.

THE grand chapter of this state was organized, agreeably to the constitution, on the Tuesday following the second Monday in March, 1798.

This grand chapter meets quarterly at Mason's Hall, in Providence, on the third Tuesdays of March, June, September, and December.

The grand officers elected in 1808, are as follows :

M.E. Thomas S. Webb, G.H.P.

M.E. James Perry, D.G.H.P.

M.E. John Carlile, G.K.

M.E. John Davis, G.S.

E. Jeremiah F. Jenkins, G.T.

E. Otis Ammidon, G. Secretary.

The *Providence Royal Arch Chapter* meets at Providence, on the Thursday succeeding the full moon, monthly.

The *Bristol Mark Master's Lodge* meets at Bristol.

A *Mark Master's Lodge* meets at Gloucester.

A charter has been granted for the institution of a Royal Arch Chapter in the town of Newport, by the name of *Newport Chapter, No. 2.*



CHAPTER VI.

Grand Royal Arch Chapter of Connecticut.

AGREEABLY to the general constitution, the grand chapter of this state was organized at Hartford, on the 17th day of May, 1798, when the several grand officers were duly elected and installed into their respective offices.

List of Subordinate Chapters.

Hiaw Chapter, Newton,
 Solomon Chapter, Derby,
 Washington Chapter, Middletown,
 Franklin Chapter, New-Haven,
 Vanderbrook Chapter, Colchester,
 Franklin Chapter, Norwich,
 Union Chapter, New-London.



CHAPTER VII.

Grand Royal Arch Chapter of New-York.

AGREEABLY to the constitution of the general grand chapter, the high priests, kings, and scribes, of the royal arch chapters in the state of New-York, assembled at the city of Albany, on the second Tuesday in March, A.L. 5799, and organized the grand chapter of the said state, which meets annually on the first Tuesday in February, at the city of Albany.

The grand officers, elected A.L. 5802, are as follows, viz.

M.E. Ezra Ames, G.H.P.

M.E. Zebulon R. Shepherd, D.G.H.P.

E. Samuel Edmonds, G.K.

E. John, Butler, G.S.

W. John Scoville, G. Secretary.

List of Subordinate Chapters.

N.B. Numbers one and two, left vacant for the two old chapters in the city of New-York.

Hibernian Chapter	No. 3,	New-York,
Montgomery do.	No. 4,	Stillwater,
Temple do.	No. 5,	Albany,
Hudson do.	No. 6,	Hudson,
Horeb do.	No. 7,	Whitestown,
Jerusalem do.	No. 8,	New-York,
De la Fayette do.	No. 9,	Grenville,
Federal do.	No. 10,	Cambridge,
Cyrus, do.	No. 11,	Schenectady,
Green M'tain do.	No. 12,	Rutland, (Verm't)
New Lebanon do.	No. 13,	New Lebanon,
St. Andrew's do.	No. 14,	Stamford, Del.C.

List of Subordinate Mark Lodges.

Hudson M. M's L.	No. 3,	Hudson,
Orange do.	No. 4,	Waterford,
Otsego do.	No. 5,	Cooperstown,
Hosick do.	No. 6,	Hosick,
Phoenix do.	No. 7,	New-York,
Rural do.	No. 8,	Cambridge,
New Canaan do.	No. 9,	New Canaan,
Montgomery do.	No. 10,	Broadalbin,
Montgomery do.	No. 11,	Stillwater,
Bennington do.	No. 13,	Bennington, V.
Fort Edward do.	No. 14,	Fort Edward,

Hiram	do.	No. 15, Lansinburgh,
Aurora	do.	No. 16, Poulteney, V.
Asylum	do.	No. 18, Coeymans,
Campbell's	do., Duanesburgh,
Fortitude	do.	No. 19, Brooklyn,
Patriot	do.	No. 20, Pittstown.

There are also two very respectable and elegantly furnished royal arch chapters,* holden in the city of New-York, which are not at present under the jurisdiction of the grand chapter; they having originated previous to its establishment.



CHAPTER VIII.

Grand Royal Arch Chapter of Pennsylvania.

THE grand royal arch chapter of Pennsylvania was organized, A.L. 5797. Its annual meeting is holden in the city of Philadelphia, on the day preceding the anniversary of St. John the Evangelist.

Subordinate Chapters.

- Royal Arch Chapter, No. 6, Philadelphia,
- Do. No. 52, do.
- Do. No. 72, do.
- Do. No., White Horse, Chest.co.

* The Washington Chapter and the Old Chapter.

Do.	No., Harrisburgh,
Do.	No., Carlisle.

Virginia.

Chapter of Royal Arch Masons,	Richmond,
Do.	Cabin Point,
Do.	Staunton,
Do.	Dumfries.

Maryland.

Royal Arch Chapter, No. 3,	Baltimore,
Do.	No. 13, Do.
Do.	No. 17, Salisbury,
Do.	No. 23, Baltimore,
Do.	No. 24, Havre de Grace.

THE

FREEMASON'S MONITOR.



BOOK III.



CHAPTER I.

Observations on the Orders of Knighthood.

AS several orders of knighthood are conferred, both in Europe and America, reputedly under the sanction of masonic assemblies, it may be expected that some notice will be taken of them in this work.

But before we proceed, it may be necessary to premise, that the orders of knighthood compose no part of the system of freemasonry; they are, in comparison to it, societies of but yesterday: and all of them fall far short of the excellence, harmony, universality and utility of that noble institution.

The design of this part of the work will be to collect together such observations from scripture and history, as are deemed applicable to the several orders; and as in America they are only conferred as honorary degrees, it is possible that this

may be the means of producing a uniformity in their application and use.



CHAPTER II.

Of the Order of Knights of the Red Cross.

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

The following passages of scripture are considered by knights of this order as applicable to their institution, and are occasionally rehearsed in their councils.

Exra iii. 8—11. " Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel, the son of Shealtiel, and Jeshua, the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. Then stood Jeshua, with his sons and his brethren, Kad-

niel and his sons, the sons of Judah, together, to set forward the workmen in the house of God ; the sons of Henadad, with their sons and their brethren the Levites. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course, in praising and giving thanks unto the Lord ; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid."

Ezra. iv. " Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel, then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you ; for we seek your God as ye do ; and we do sacrifice unto him, since the days of Esarhaddon King of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God ; but we ourselves together will build unto the Lord God of Israel, as king Cyrus, the king of Persia, hath commanded us. Then

the people of the land weakened the hands of the people of Judah, and troubled them in building ; and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem. And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia ; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue ; Rehum the chancellor, and Shimshai the scribe, wrote a letter against Jerusalem to Artaxerxes the king, in this sort : This is the copy of the letter that they sent unto him, even unto Artaxerxes the king : Thy servants, the men on this side the river, and at such a time. Be it known unto the king, that the Jews, which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endanger the revenue of the kings. Now, because we have maintenance from the king's palace, and

it was not meet for us to see the king's dishonour ; therefore have we sent and certified the king : that search may be made in the book of the records of thy fathers : so shalt thou find in the book of the records, and know, that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time : for which cause was this city destroyed. We certify the king, that if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river. Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found, that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river ; and toll, tribute, and custom, was paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Take heed now that ye fail not to do this : why should

damage grow to the hurt of the kings? Now, when the copy of king Artaxerxes's letter was read before Rehum and Shimshai the scribe, and their companions, they went up in haste to Jerusalem, unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God, which is at Jerusalem. So it ceased unto the second year of the reign of Darius, king of Persia."

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

Darius, in the first year of his reign, gave a splendid and magnificent entertainment to the princes and nobility, and after they had retired,

finding himself unable to sleep, he fell into discourse with his three favourite officers, to whom he proposed certain questions, telling them, at the same time, that he who should give him the most reasonable and satisfactory answer, should be clothed in purple, drink in a golden cup, wear a silken tiara, and a golden chain about his neck.

He then proposed this question: Which is greatest, the strength of *wine*, of the *king*, of *women*, or of *truth*? To this the first answered, *wine* is the strongest; the second, that the *king* was strongest; and the third (who was Zerubbabel) that *women* were stronger, but above all things **TRUTH** beareth the victory.

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

“ O ye princes and rulers, how exceeding strong is wine! it causeth all men to err that drink it: it maketh the mind of the king and the beggar to be all one; of the bondman and the freeman; of the poor man and of the rich: it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt; it

changeth and elevateth the spirits, and enliveneth the heavy hearts of the miserable. It maketh a man forget his brethren, and draw his sword against his best friends. O ye princes and rulers, is not wine the strongest, that forceth us to do these things?"

Then began the second upon the power of kings, and spoke as follows: "It is beyond dispute, O princes and rulers, that God has made man master of all things under the sun; to command them, to make use of them, and apply them to his service as he pleases: but whereas men have only dominion over other sublunary creatures, kings have an authority even over men themselves, and a right of ruling them by will and pleasure. Now, he that is master of those who are masters of all things else, hath no earthly thing above him."

Then began Zerubbabel upon the power of women and of truth, and spoke as follows: "O princes and rulers, the force of wine is not to be denied; neither is that of kings, that unites so many men in one common bond of allegiance; but the supereminency of *women* is yet above all this; for *kings* are but the gifts of women, and they are also the mothers of those that cultivate our *vineyards*. Women have the power to make us abandon our very country and relations, and many

times to forget the best friends we have in the world, and, forsaking all other comforts, to live and die with them. But when all is said, neither they, nor wine, nor kings, are comparable to the almighty force of truth. As for all other things, they are mortal and transient, but truth alone is unchangeable and everlasting; the benefits we receive from it are subject to no variations or vicissitudes of time and fortune. In her judgment is no unrighteousness, and she is the strength, wisdom, power and majesty of all ages.—Blessed be the God of truth.”

When Zerubbabel had finished speaking, the princes and rulers cried out, “Great is truth, and mighty above all things.”

Then said the king to Zerubbabel, “Ask what thou wilt, and I will give it thee, because thou art found wisest among thy companions.”

Then said he to Darius, “O king, remember thy vow, which thou hast vowed, to build Jerusalem in the day when thou shouldest come to thy kingdom, and to restore the holy vessels which were taken away out of Jerusalem. Thou hast also vowed to build up the temple, which was burned when Judah was made desolate by the Chaldees. And now, O king, this is that I desire of thee, that thou make good the vow, the

performance whereof with thine own mouth thou hast vowed to the King of Heaven."

Then Darius the king stood up and embraced him, and gave him passports and letters to his governors and officers, that they should safely convey both him and those who should go with him, to Jerusalem; and that they should not be delayed or hindered from building the city and the temple, until they should be finished. He also restored all the holy vessels remaining in his possession, that had been taken from Jerusalem, when the children of Israel were carried away captive to Babylon, and reserved by Cyrus.

Ezra v. "Then the prophets, Haggai the prophet and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem, in the name of the God of Israel, even unto them. Then rose up Zerubbabel, the son of Shealtiel, and Jeshua, the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them. At the same time came to them Tatnai, governor on this side the river, and Shetharboznai, and their companions, and said thus unto them: Who hath commanded you to build this house, and to make up this wall? Then said we unto them after this manner: What are the names of the men that

make this building? But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius; and then they returned answer by letter concerning this matter. The copy of the letter that Tatnai, governor on this side the river, and Shetharboznai, and his companions the Apharsachites, which were on this side the river, sent unto Darius the king: They sent a letter unto him, wherein was written: Unto Darius the king, all peace. Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, and said unto them thus: Who commanded you to build this house, and to make up these walls? We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. But after that our fathers had provoked the God of Heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house,

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

Ezra vi. "Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and

Therein was a record thus written : In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifice, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house. And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God. Now therefore, Tatnai, governor beyond the river, Shetharboznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence; let the work of this house of God alone, let the governor of the Jews, and the elders of the Jews, build this house of God in his place. Moreover, I make a decree what ye shall do to the elders of these Jews, for the building of this house of God; that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offer-

ings of the God of Heaven; wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail; that they may offer sacrifices of sweet savours unto the God of Heaven, and pray for the life of the king and of his sons. Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and, being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there destroy all kings and people that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed. Then Tatnai, governor on this side the river, Shetharboznai, and their companions, according to that which Darius the king had sent, so they did speedily. And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah, the son of Iddo; and they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king," and in the year of the world 3489.

Nehemiah iv. 7—21. “ But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together, to come and to fight against Jerusalem, and to hinder it. Nevertheless, we made our prayer unto our God, and set a watch against them day and night because of them. And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build the wall. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. And it came to pass, that, when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us, they will be upon you. Therefore set I in the lower places, behind the wall, and on the higher places, I even set the people after their families, with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses. And it came to pass,

when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass, from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders every one had his sword girded by his side, and so builded: and he that sounded the trumpet was by me. And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another: In what place, therefore, ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us."



CHAPTER III.

*Observations on the Orders of Knights Templars,
and Knights of Malta.*

ACCORDING to the Abbe de Vertot, the order of Knights of Malta, who were originally called

Hospitallers of St. John of Jerusalem, took its rise about the year 1099; from which time to the year 1188, their whole employment was works of charity, and taking care of the sick.

Some time after the establishment of this order, nine gentlemen (of whose names two only remain on record, viz. Hugo de Paganis and Godfrey Adelman) formed a society to guard and protect the Christian pilgrims who travelled from abroad to visit the holy sepulchre.

These men were encouraged by the Abbot of Jerusalem, who assigned them and their companions a place of retreat in a christian church, called the Church of the Holy Temple, from which they were called Templars, and not from the temple of Jerusalem, that having been destroyed by Titus Vespasian, 982 years before the society of Templars was instituted.

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

Ineited by the example of the *knights templars*, about the year 1118, the *hospitallers* also took up the profession of arms, in addition to their original charitable profession ; occupying themselves at one time in attending upon the sick, and at others in acts of hostility against the Turks and Saracens. At this time they took the name of *knights hospitallers*.

Both orders flourished and increased daily ; but that of the templars, though the youngest of the two, having from its original establishment been wholly employed in the profession of arms, was by many esteemed to be the most honourable ; and therefore many noblemen, princes, and persons of the highest distinction, who thought the service of tending the sick too servile an employment, entered themselves amongst the *knights templars*, in preference to the other order.

Both orders, for years, generally took the field together, and, as well by themselves as in conjunction with the troops of the Crusades, won many battles, and performed prodigies of valour. The emulation, however, which subsisted between them often occasioned warm disputes, which rose to such a height as produced frequent skirmishes between detached parties of the two orders. This occasioned the pope and the respective grand masters to interfere ; who in a great measure suppressed

these quarrels ; but the knights of the different orders ever afterward continued to view each other with jealous eyes.

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

with, by the tower being undermined and thrown down upon their heads.

After this defeat, the two orders found an asylum in the island of Cyprus ; from whence, after some time, the knights templars, finding their number so diminished as to leave no hopes of effecting any thing towards the recovery of the holy land, without new crusades (which the christian princes did not seem inclined to set on foot) returned to their different commanders in the various parts of christendom.

From this time the two orders separated ; the knights hospitallers remained a while at Cyprus, from whence they afterwards went to Rhodes, and thence to Malta ; which name they then assumed. The knights templars dispersed themselves throughout all Europe, but still enjoyed princely revenues, and were extremely wealthy.

Vertot says, that pope Boniface the VIIIth having engaged in a warm dispute with Philip, king of France, the two orders, as had too frequently happened before, took opposite sides. The knights of Malta declared in favour of king Philip, whilst the knights templars espoused the cause of the pope. This conduct, Philip, partly from a revengeful disposition, and partly from the hope of getting possession of the vast wealth of the knights, never could forgive ; but formed, thenceforward, the de-

sign of suppressing the order, whenever a proper opportunity should offer. This, however, did not occur till after the decease of pope Boniface.

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

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

of the king to the conclave; and the new pope took upon himself the name of Clement V.

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

Not only every knight templar must know to a certainty the absolute falsehood of these charges, but every unprejudiced reader of Vertot's history must also perceive that the whole of their accusation was the product of Philip's own brain, in order to accomplish his long wished for object of suppressing the order, and getting possession of their vast riches in his dominions. It is therefore evident, that the story of the templar's confession

was all a forgery, and that the citizen was no other than a tool of Philip, who, to ensure his own pardon, was prevailed on to make oath of such a confession having been made to him by the templar.

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

In addition to these proceedings, pope Clement, in the year 1312, issued his bull for the annihilation of the order of knights templars, which he caused to be published throughout every country in christendom. He at the same time gave their possessions to the knights of Malta, which appropriation of the templars' estates was assented to by most of the sovereigns in Europe; and there is now extant, amongst the English statutes, an act of parliament, whereby, after setting forth that the order of templars has been suppressed, their possessions in England are confirmed to the knights of St. John.

Vertot, however, further says, that in Germany, the historians of that nation relate, that pope Clement, having sent his bull for abolishing the order, to the archbishop of Metz, for him to enforce, that prelate summoned all his clergy together, that the publication might be made with greater solemnity: and that they were suddenly surprised by the entry of Wallgruffor Count Sauvage, one of the principals of the order, attended by twenty other templars, armed, and in their regular habits.

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

Although the templars were thus declared innocent, it does not appear that either their posses-

sions or their government, as a distinct order, were restored ; but that their estates in the German empire were divided between the knights of Malta and the Teutonic knights ; to the first of which orders, many knights templars afterwards joined themselves. This appears altogether probable from the following circumstance, viz. It is unquestionable, that the habit of the knights templars was originally *white* ; but we now observe they distinguish themselves by the same colour as the knights of Malta, viz. *black* ; which change cannot be accounted for in any other way than by an union with the knights of that order.

The assemblies of knights templars and knights of Malta, are called *Encampments*. Their *uniform* is black, excepting the stock, which is white ; to denote that it is not a mourning garb, but the habit of the order. The *apron* and *sash* are also black ; the former is decorated with the *cross swords*, *skull* and *cross bones* ; the latter with a large *star*, which falls upon the left breast, in the centre of which is a *cross* and *serpent*, upon a red field ; the whole of these emblems are in silver or pearl, except the cross and serpent, which are in gold.

The following passages of scripture are occasionally rehearsed in encampments of knights templars.

James i. 1—10, 26, 27. "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations ; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him. But let him ask in faith, nothing wavering ; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain. Pure religion, and undefiled, before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Matt. xxvi. 14—25, and 36—49. "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you ? And they covenanted with him for thirty pieces of sil-

ver. And from that time he sought opportunity to betray him. Now, the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now, when the even was come, he sat down with the twelve. And as they did eat he said, Verily I say unto you, that one of you shall betray me. And they were exceedingly sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dipperth his hand with me in the dish, the same shall betray me. The son of man goeth, as it is written of him: but wo unto that man by whom the Son of Man is betrayed! he had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul

is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again; for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people. Now, he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

And forthwith he came to Jesus, and said, Hail, Master; and kissed him."

Matt. xxvii. 24—38. "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people and said, His blood be upon us, and our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! And they spit upon him, and took the reed and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, A place of a skull, they gave him vinegar to drink, mingled with gall: and when he

had tasted thereof he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And, sitting down, they watched him there; and set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.**"

Acts i. 15—26. "And in those days Peter stood up in the midst of the disciples, and said (the number of the names together were about an hundred and twenty.) Men and brethren, This scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now, this man purchased a field with the reward of iniquity; and, falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem: insomuch as that field is called, in their proper tongue, *Aceldama*, that is to say, the field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in, and out among

us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots: and the lot fell upon Matthias; and he was numbered with the eleven apostles."



CHAPTER IV.

Knights of Malta.

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

Acts xxviii. 1—6. "And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the

fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man was a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god."

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

St. John xx. 24—28. "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and

behold my hands: and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered, and said unto him, My Lord and my God."



CHAPTER V.

THE order of *Knights of the Holy Sepulchre* was instituted in the year 1219. Their uniform was a red cross, and their oath, to defend the sepulchre of Christ. Upon the extinction of this order, many of them joined the *Knights of Malta*.

The *Knights of Tutons, or Allemagne*, wore a white garment, with a black cross.

The *Knights of Calatrava*, a black garment with a red cross on the breast.

The *Knights of Alcantrava*, a green cross.

The *Knights of the Redemption* wore a white garment, with a black cross.

The *Knights of Christ* wore a black garment, with a double cross.

The *Knights of the Mother of Christ*, a little red cross, reflected with gold.

The *Knights of Lazarus* wore a green cross on the breast.

The *Knights of the Star* wore a star on their hats.

The *Knights of the Band* wore a band of three fingers width, fastened on the left shoulder, and brought over the breast, under the right arm.

The *Knights of the Annunciation of the Virgin Mary* wore a collar made of plates of gold and silver, with a picture of the Virgin Mary pendent thereto.

The *Knights of St. Michael* wore a chain of gold, woven like little shells, and a picture of St. Michael pendent thereto.

The *Knights of St. Stephen* wore a black garment, with a red cross.

The *Knights of the Holy Ghost* wore a dove, on the middle of a cross.

THE
FREEMASON'S MONITOR.

BOOK IV.

Of Encampments of Knights in America.

CHAPTER I.

Grand Encampment of Pennsylvania.

ON the 12th day of May, A.D. 1797, a convention of Knights Templars was holden at Philadelphia, for the purpose of taking into consideration the propriety and expediency of forming a Grand Encampment. The convention, after having considered the subject, came to a determination to form and open a grand encampment in the city of Philadelphia, to consist of an equal representation from the several encampments of Knights Templars in the state of Pennsylvania. They accordingly appointed a committee, consisting of four deputies from each encampment, to report a form of constitution ; which report was made on

the 19th of the same month, and, after having been read and amended, it was agreed to, and the grand encampment organized agreeably thereto.—The encampments under its jurisdiction are,

Grand Encampment,	Philadelphia,
Encampment No. 1,	Do.
Do.	No. Do.
Do.	No. Harrisburgh, Penn.
Do.	No. Carlisle, Do.



CHAPTER II.

United States Grand Encampment of Knights Templars, and the Appendant Orders.

A GRAND convention of Knights Templars was holden in Providence, on the 6th day of May, A.D. 1805; when the following measures were proposed and adopted, unanimously, viz.

“Resolved, as the sense of this convention, that the formation and establishment of a grand encampment of knights templars, would tend to promote the honour and interests of the orders of knighthood, and of masonry.

“Resolved, that a committee be appointed to devise and report a form of constitution, explanatory of the principles upon which a grand encampment shall be opened.

“Resolved, that the convention be adjourned until Monday the 13th instant, then to meet again in Mason's Hall, in Providence.”

Monday, 13th May, A. D. 1805.

The convention met, agreeably to adjournment, to take into consideration the report of the committee appointed on the sixth inst. which, being read and amended, was unanimously approved and adopted.

At the annual assembly of the grand encampment, holden at Boston, in the month of May, A. D. 1807, it was deemed expedient to extend the jurisdiction of the grand encampment to any state or territory wherein there is no regularly established grand encampment, and for this and other purposes, a number of alterations and amendments were made in the constitution.

The constitution as altered and amended is in the words following, viz.

CONSTITUTION
 OF THE
UNITED STATES GRAND ENCAMPMENT
 OF
KNIGHTS TEMPLARS
 AND THE
APPENDANT ORDERS.

—♦—
ARTICLE I.

OF THE GRAND ENCAMPMENT.

Sec. 1. THE Grand Encampment shall consist of a General Grand Master, a Grand Generalissimo, a Grand Captain General, a Grand Senior Warden, a Grand Junior War-

den, a Grand Treasurer, a Grand Recorder, a Grand Marshal, a Grand Standard Bearer, a Grand Sword Bearer ; and also all Past General Grand Masters, Grand Generalissimos and Grand Captain Generals ; the Grand Master, Generalissimo and Captain General, for the time being, of all subordinate Chartered Encampments of Knights Templars ; all Past Grand Masters of subordinate Encampments, whilst they continue members of any Encampment under this jurisdiction ; and one Delegate (who shall be a Knight Templar) from each Independent Council of Knights of the Red Cross ; and the said enumerated officers (or their respective Proxies) shall be the only members and voters in the said Grand Encampment.

Sec. 2. The Grand Encampment shall meet annually, in the month of May, at such time and place as they shall from time to time appoint, for the choice of Officers, and to transact other necessary business.—And the General Grand Master may at any time call a special Assembly of the Grand Encampment, when in his judgment it may be expedient.

Sec. 3. The jurisdiction of this Grand Encampment shall extend to any State or Territory wherein there is not a Grand Encampment regularly established ; and it shall take cognizance of, and preside over, all such Encampments of Knights of Malta, Knights Templars, and Councils of Knights of the Red Cross, as have been heretofore instituted, and that shall acknowledge its jurisdiction. And it shall also have authority to grant Charters of Constitution for the establishment of new Encampments and Councils, in any State or territory as aforesaid.

Sec. 4. No new Encampment or Council shall be deemed legal, that may be hereafter formed and opened, without a Charter from the Grand Encampment, or a Constitutional Dispensation from the Grand Master. And communication, either public or private, is hereby interdicted and forbidden, between any Encampment or Council under this jurisdiction,

or any member of either of them, and any such illegal Encampment or Council, or any member of the same.

Sec. 5. No Charter or Dispensation, for the institution of a new Encampment of Knights Templars, with the appendant orders, shall be granted for a less sum than one hundred dollars for the use of the Grand Funds, and ten dollars to the Grand Recorder.—And no Charter of Dispensation for the institution of an Independent Council of Knights of the Red Cross, shall be granted for a less sum than fifty dollars for the use of the Grand Funds, and ten dollars to the Grand Recorder.

Sec. 6. No Charter of Recognition shall be granted to any Encampment or Council that has been heretofore formed, for a less sum than fifteen dollars to the Grand Fund, and five dollars to the Grand Recorder.

Sec. 7. The General Grand Master, with the advice and consent of the Grand Generalissimo, or the Grand Captain General, shall have power and authority, whenever he may deem it necessary and expedient, to grant Letters of Dispensation for the Institution of New Councils and Encampments, upon the payment of the fees required by the 5th Section, 1st Article of this Constitution ; which Dispensations shall continue in force, until revoked by the said General Grand Master, or by the Grand Encampment.

Sec. 8. In the choice of Officers in the Grand and subordinate Encampments, the following mode shall be observed, viz. Each member shall deposit the name of the person he votes for, written upon a slip of paper, in the ballot box ; when all have voted, the Grand Wardens and Recorder shall examine the votes, and make report of the same to the Grand Master, who shall then direct the Recorder to proclaim the result in the following manner, viz.

“ In the name of this (Grand) Encampment I do hereby proclaim our valiant and approved Companion, Sir duly elected to the Office of for the year ensuing, and that he be recognized as such accordingly.”

Sec. 9. When either of the Officers or Members of the Grand Encampment cannot personally attend its Assemblies, they shall severally have authority to constitute a Proxy; and such proxy shall be entitled to debate and vote, for and in behalf of his constituent, in the said Grand Encampment.

ARTICLE II.

OF THE SUBORDINATE COUNCILS AND ENCAMPMENTS.

Sec. 1. Every Encampment ought to assemble at least quarterly, for business and improvement; and shall consist of a Grand Master, Generalissimo, Captain General, Senior Warden, Junior Warden, Treasurer, Recorder, Standard Bearer, Sword Bearer, and as many members as may be found convenient and proper.

Sec. 2. Every independent Council of Knights of the Red Cross,* should meet, at least quarterly, for business and improvement; and should consist of a Sovereign; a Chancellor; a Master of the Palace; a Master of Cavalry, who is Senior General; a Master of Infantry, who is Junior General; a Master of Finances; a Master of Dispatches; a Standard Bearer; a Sword Bearer, who is Master of Ceremonies; and as many members as may be found convenient and proper.

Sec. 3. The Officers of every subordinate Encampment and Council, shall be chosen annually, by ballot, at such time and place as they shall respectively direct.

Sec. 4. Every subordinate Encampment and Council, shall annually make a return to the Grand Encampment, of the names of all their members; and also of all candidates accepted and rejected, by them respectively, together with the fees required by the 5th Section, 2d Article of this Constitution.

* *An independent council of Knights of the Red Cross, is understood to be, a council that derives its authority immediately from the Grand Encampment, unconnected with an Encampment of Knights Templars.*

Sec. 5. Every person who shall at any time hereafter be admitted to the degree of Knight of the Red Cross, in any Council or Encampment under this jurisdiction, shall pay for the use of the Grand fund, the sum of two dollars and fifty cents, in addition to the ordinary fees. And every person who shall be admitted and created a Knight Templar in any Encampment under this jurisdiction, shall pay for the use of the Grand fund, the additional sum of two dollars and fifty cents. All which said dues and sums shall be made good and paid to the Grand Recorder, by the said Councils and Encampments, respectively, at the annual Grand Assembly; and the Grand Recorder shall pay the same over to the Grand Treasurer.

Sec. 6. No person shall be admitted to the degree of Knight of the Red Cross, for a less sum than twelve and an half dollars, exclusive of the Grand Encampment fees required by the foregoing Section. And no person shall be admitted and created a Knight Templar, for a less sum than twelve and an half dollars, in addition to the Red Cross fees, and exclusive of the Grand Encampment fees required as aforesaid; amounting in the whole to the sum of thirty dollars.

Sec. 7. Every member of the Grand Encampment (excepting such as hold their seats solely by virtue of having sustained the Office of General Grand Master, Grand Generalissimo, Grand Captain General, or Grand Master of a subordinate Encampment) who shall neglect to attend the annual Grand Assembly in person, or by proxy, shall forfeit and pay into the Grand fund a fine of three dollars, for every neglect; and such delinquent shall not be entitled to a seat in the Grand Encampment, until the said fine be paid.

I HEREBY Certify, that the foregoing is a true Copy of the Constitution of the United States Grand Encampment of Knights Templars and the Appendant Orders, as altered;

amended and ratified, at the annual assembly of the said Grand Encampment, begun and holden at Boston, in the State of Massachusetts, on the Thursday succeeding the last Wednesday in May, A. D. 1806.

Witness,

OTIS AMMIDON (*of Providence, R. I.*)

Grand Recorder.

At the annual assembly, holden at Boston in the month of May, A. D. 1807, the following knights were elected to the offices annexed to their respective names, viz.

M. W. Sir THOMAS SMITH WEBB, of Providence,
General Grand Master.

W. Sir HENRY FOWLE, of Boston, *Generalissimo.*

W. Sir JONATHAN GAGE, of Newburyport,
Captain General.

W. Sir OTIS AMMIDON, of Providence, *Grand Recorder.*

W. Sir JEREMIAH F. JENKINS, of Providence,
Grand Treasurer.



CHAPTER III.

New-York.

THE Old Encampment, city of New-York.

Jerusalem Encampment, Do.

Montgomery Encampment, Stillwater.

Temple Encampment, Albany.

Maryland.

Encampment No. 3, Baltimore.

Do. No. 13, Do.

Do. No. 24, Havre de Grace.

Massachusetts.

Encampment of K.T. Boston.

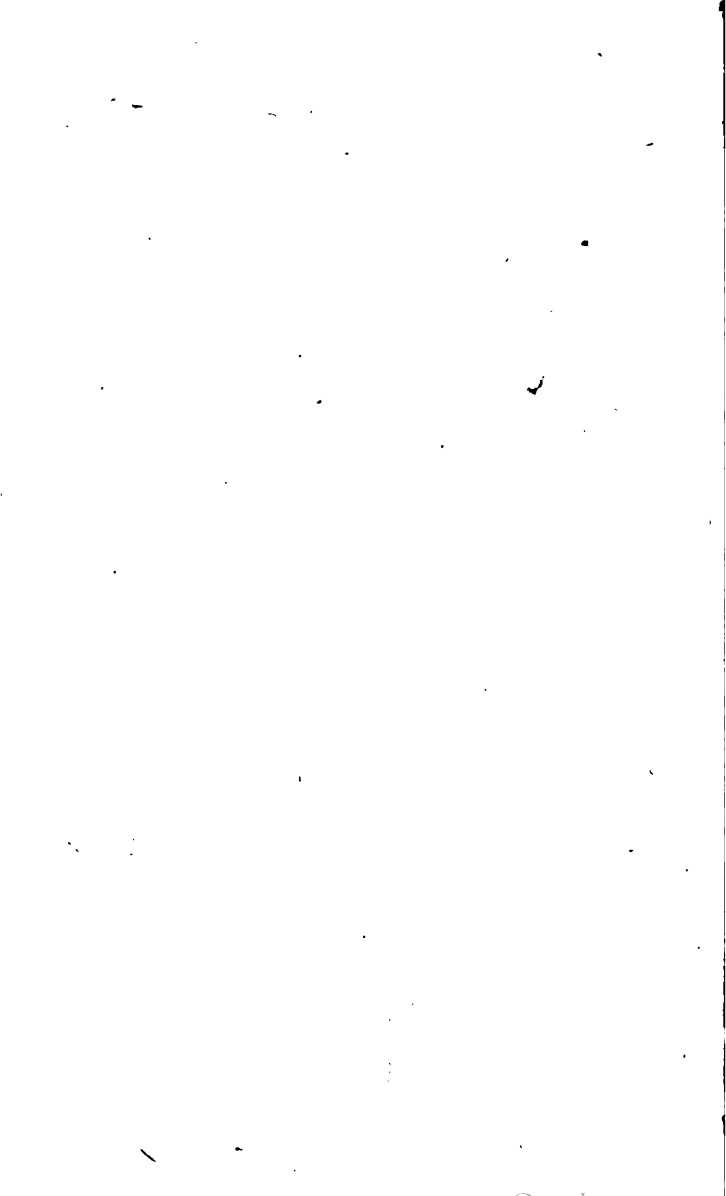
Encampment of K.T. Newburyport.

Council of K.R.C. at Portland.

Rhode-Island.

St. John's Encampment of K.R.C. K.T. and K. of M. meets at Mason's Hall in Providence on the first Monday evenings in March, June, September and December.

END OF PART FIRST.



THE
FREEMASON'S MONITOR;
OR,
ILLUSTRATIONS OF MASONRY:
IN TWO PARTS.

—+—
BY THOMAS SMITH WEBB,
PAST MASTER OF TEMPLE LODGE, ALBANY, AND G.H.F.,
OF THE GRAND ROYAL ARCH CHAPTER OF
RHODE-ISLAND, &c.

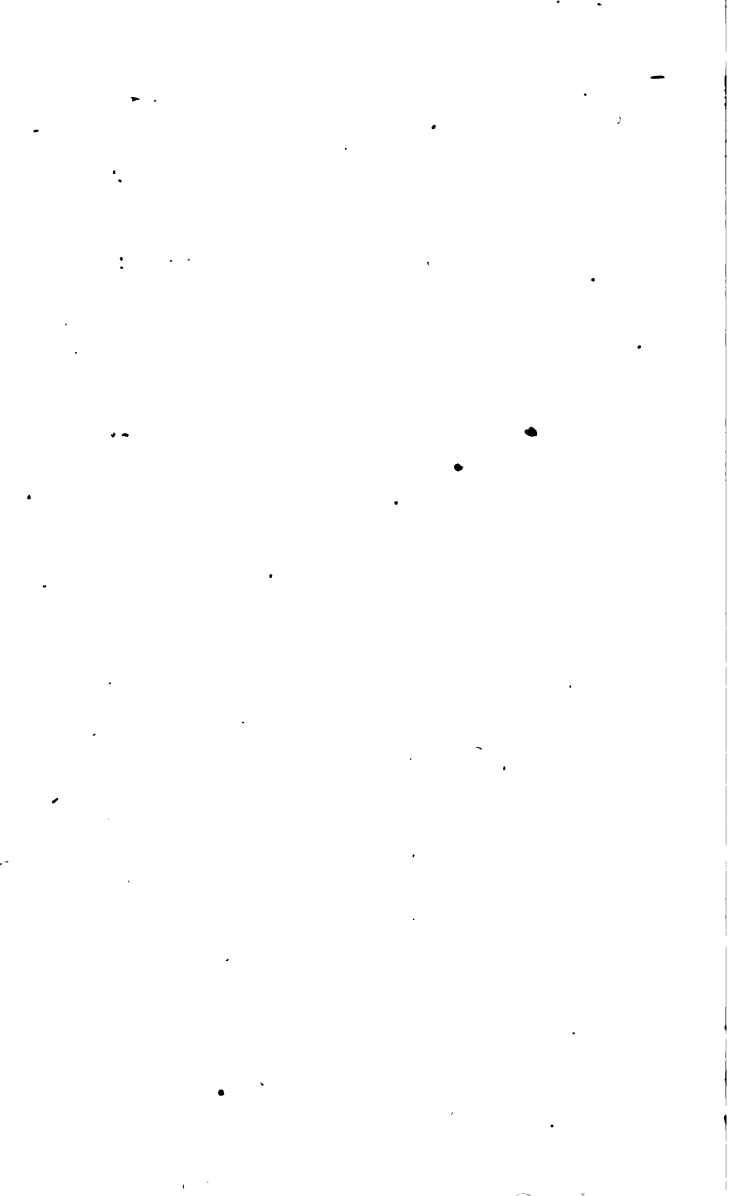
—+—
PART SECOND.

—+—
CONTAINING
AN ACCOUNT OF THE INEFFABLE DE-
GREES OF MASONRY;
AND THE
HISTORY OF FREEMASONRY
IN AMERICA.

PUBLISHED BY CUSHING & APPLETON, AT THE SIGN
OF THE BIBLE, SALEM; & BY HENRY CUSHING,
AT THE BIBLE & ANCHOR, PROVIDENCE.

.....
Joshua Cushing, Printer, No. 79, State Street, Boston.
.....

1806. .



PREFACE.



THE INEFFABLE DEGREES OF MASONRY, the History and Charges of which are contained in the following pages, are as ancient (it is alledged) as the time of King Solomon; the proof of which, is probably known only to those who are professors of the degrees.

The general design of this part of the work is to preserve the History and Charges of the several Ineffable Degrees from falling into oblivion; with which they have been long threatened, as well from the small number of conventions of masons who possess them, as from the little attention that has been paid to their meetings of late years.

It will also serve to convince masons who possess the Degree treated of in the first part of this work, that there is a total difference between those and the Ineffable Degrees; for it is a circumstance

PREFACE.

necessary to be known, that there is no part of these degrees that have any resemblance to the fourth, fifth, sixth or seventh degrees before mentioned, or that have any reference or allusion to any of the circumstances on which those degrees were founded. But, notwithstanding this difference, it will clearly appear, from the account here given of the Ineffable Degrees, that much ingenuity is displayed in their formation ; that their design is noble, benevolent and praiseworthy ; and that the institution was intended for the glory of the Deity and the good of mankind.

September, 1797.

THE
FREEMASON'S MONITOR.

PART II.

BOOK I.

CHAPTER I.

Observations on the Degree of Secret Master.

THE lodge of Secret Masters is spread with black. The master represents Solomon coming to the temple to elect seven experts. He is styled, Most Powerful.

There is only one warden, who is called Adoniram, after him who had the inspection of the workmanship done at Mount Libanus. He was the first made secret master.

Solomon holds a sceptre in his hand, standing in the East, before a triangular altar, upon which is a crown, and some olive and laurel leaves. Adoniram, the inspector, stands in the West.

The first officer is decorated with a blue ribbon, from the right shoulder to the left hip, to which

hangs a triangle. The second officer is decorated with a white ribbon, bordered with black, in a triangular form, and an ivory key suspended therefrom, with a figure of Z upon it.

All the other brethren are decorated in the same manner, with white aprons and gloves, the strings of the aprons black ; the flap of the apron is blue, with a golden eye upon it. This lodge should be enlightened by eighty-one candles, distributed by nine times nine.

A candidate, after being strictly examined by the inspector, who must vouch for his qualifications, is thus addressed by the M. P.

“ Brother,

“ You have hitherto only seen the thick veil that covers the S. S. of God’s temple ; your fidelity, zeal and constancy have gained you this favour I now grant you, of shewing you our treasure, and introducing you into the secret place.”

He is then invested with the ribbon, the crown of laurels and olives, by the M. P. who thus addresses him :

“ My Brother,

“ I receive you as secret master, and give you rank among the Levites. This laurel, the emblem of victory, is to remind you of the conquest you are to gain over your passions. The olive is the symbol of that peace and union, which ought foreign

amongst us. It belongeth to you to deserve the favour, that you may be enabled, one day, to arrive in the secret place, to contemplate the pillar of beauty. I decorate you with the ivory key, hung to a white and black ribbon, as a symbol of your fidelity, innocence and discretion.

“The apron and gloves are to be marks of the candour of all S. M. in the number of which you have deserved to be introduced. In this quality, my brother, you are to become the faithful guardian of the S. S. and I put you in the number of seven, to be one of the conductors of the works which are raising to the Divinity. The eye upon your apron is to remind you to have a careful watch over the conduct of the craft in general.”

The lodge is closed by the mysterious number:



CHAPTER II.

Observations on the Degree of Perfect Master.

THE lodge of perfect masters is hung with green tapestry, on eight columns, four on each side, placed at equal distances ; to be illuminated with sixteen lights, placed at the four cardinal points. A table before the canopy covered with black. The R. W. and respectable master represents the noble Adoniram, being the first that was elected

S. M. because S. chose him the first of the seven. He commanded the works of the temple before H. A. arrived at Jerusalem, and afterwards had the inspection of the works at Mount Libanus. He is decorated with the ornaments of perfection, and is a prince of Jerusalem, with those decorations. He occupies the place of S. in the east under the canopy.

There is only one warden, who represents Stockin, in the function of inspector, with the ornaments of his highest degrees, which he received in the west.

The assistants, being at least perfect masters, ought to be decorated with a large green ribbon hung to the neck, with a jewel suspended thereto, being a compass extended to 60 degrees.

The brethren all have aprons of white leather with green flaps; on the middle of the apron must be embroidered a square stone, surrounded by three circles, with the letter P in the centre.

After a candidate is duly examined in the proficiency he has made in the foregoing degree, he is regularly introduced, and is thus addressed by the M. P.

“ My Brother,

“ It is my desire to draw you from your vicious life, and, by the favour I have received from the most powerful of kings, I raise you to the degree of

perfect master, on condition that you strictly adhere to what shall be presented to you by our laws."

The ceremonies, &c. of this degree, were originally established as a grateful tribute of respect to the memory of a departed worthy brother.

The lodge is closed by four times four.



CHAPTER III.

Observations on the Degree of Intimate Secretary.

THE lodge of I. S. is furnished with black hangings, and represents the hall of audience of Solomon. It should be enlightened with twenty-seven lights, in three candlesticks of nine branches each, placed E. W. and S.

This lodge consists of two persons only; who represent S. and H. K. of T. They are covered with blue mantles, lined with ermine, with crowns on their heads, sceptres in their hands, and seated at a table, on which are placed two naked swords, a roll of parchment, and a death's head.

All the rest of the brethren are considered only as perfect masters, and are termed the guards. They should have white aprons, lined and embroidered with a blood colour, with strings of the same; and ribbons of the same colour round their

necks, to which must be suspended, hanging on the breast, a solid triangle.

Charge to a new made Intimate Secretary.

“MY BROTHER,

“I receive you an Intimate Secretary, on your promise to be faithful to the order in which you have just now entered. We hope, brother, that your fidelity will be proof to every trial; and that this sword, with which we arm you, will defend you from the attacks of those, who may try to extort from you those secrets which we are now about to confer upon you.”

History.

Solomon had agreed with the king of Tyre, in return for the materials taken from Mount Lebanon, and those drawn from the quarries of Tyre, made use of in constructing the temple (in part payment of which, he had already furnished him with a measure of oil, honey and wheat) to have given him a province in Galilea, of thirty cities, immediately after the temple was completed.

A year had elapsed before this was complied with on the part of Solomon; and when Hiram went to visit this newly acquired territory, he found the lands poor, the people rude, uncultivated, and of bad morals; and that the keeping of

it would be attended with more expense than profit. He therefore went in person to Solomon, to complain of the deceit. Being arrived, he made his entry through the guards in the court, and went hastily to the king's apartment.

The countenance of the king of Tyre was so expressive of anger, as he entered, one of Solomon's favourites, named Joabert, perceived it, and, apprehensive of the consequence, followed him to the door to listen. H. observing him, ran and seized upon him, and delivered him into the custody of the guards; however, by the intercession of Solomon (who represented that Joabert was, of all those about the temple, most attached to him, and that his intentions could not have been evil) Hiram agreed to pardon him; and before they parted, renewed their former friendship, and concluded a treaty of perpetual alliance, which was signed by them, and to which Joabert was Intimate Secretary.

This lodge is closed by 3 times 9.



CHAPTER IV.

Observation on the Degree of Provost and Judge.

THIS lodge is adorned with red, and lighted by five great lights; one in each corner, and one in the

centre. The master is placed in the east, under a blue canopy, surrounded with stars, and is styled, Thrice Illustrious. He represents Tito Prince Harodim, the eldest of the P. M., and I. S. first grand warden, and inspector of the three hundred architects; whose office was, to draw plans for the workmen.

After the candidate is introduced in due form, the master thus addresses him:

“Respectable Brother,

“It gives me joy, that I am now about to recompense your zeal and attachment to the institution of masonry, by appointing you provost and judge, over all the works of this lodge; and, as we are well assured of your prudence and discretion, we without the least hesitation entrust you with a most important secret. We expect you will do your duty in the degree to which you will now be elevated, as you have done in those already taken.”

He is then decorated with a golden key suspended by a red ribbon, and an apron with a pocket in its centre.

The intention of Solomon in forming this degree, was, to strengthen the means of preserving order among such a vast number of craftsmen. Joabert, being honoured with the intimate confidence of his king, received this new mark of distinction.

Solomon first created Tito Prince Harodim, Adoniram, and Abda his father, provosts and judges, and gave them orders 'to initiate Joabert, his favourite, into the secret mysteries of this degree, and to give him the keys of all the building.

Lodge is closed by 4 and 1.



CHAPTER V.

Observations on the Degree of Intendant of the Buildings, or Master in Israel.

THIS lodge is decorated with red hangings, and illuminated with twenty-seven lights, distributed by three times nine round the lodge. There must be also five other great lights on the altar before the most puissant, who represents Solomon seated with a sceptre in his hand.

The first warden, called inspector, represents the most illustrious Tito Harodim : second warden represents Adoniram, the son of Abda ; all the rest are ranged angularly. The most puissant, and all the brethren, are decorated with a large red ribbon, from the right shoulder to the left hip, to which is suspended a triangle fastened by a small green ribbon. On one side of the triangle are engraved the words, *Benchorim, Achard, Jachinai* ; on the reverse, *Judea, Ky, Jea*. The aprons are white, lined with red, and bordered with green ;

in the centre, a star, with nine points, above a balance ; and on the flap a triangle, with these letters, B. A. I. on each angle.

A candidate, after being previously prepared and having gone through the ceremonies, is thus addressed :

“ *My Brother,*

“ Solomon, willing to carry to the highest degree of perfection the work he had begun in Jerusalem, found it necessary, from a circumstance with which you are acquainted, to employ the five chiefs of the five orders of architecture ; and gave command over them to Tito, Adoniram, and Abda his father ; being well assured that their zeal and abilities would be exerted to the utmost, in bringing to perfection so glorious a work. In like manner, we expect you will do all that lies in your power to promote the grand design of masonry.”

This lodge is closed by 5, 7 and 15.



CHAPTER VI.

Observations on the Degree of Elected Knights, or Knights of the Ninth Arch ; called a Chapter.

THIS chapter represents the audience chamber of Solomon, and is to be decorated with white and red hangings—the red with white flames.

There are nine lights in the east, and eight in the west. The master represents Solomon, seated in the east, with a table before him, covered with black, and is styled, Most Potent.

There is only one warden, in the west, who represents Stockin, with seven brethren round him. All the brethren must be dressed in black, and their hats flapped, with a broad black ribbon from the left shoulder to the right hip, on the lower part of which are nine red roses, four on each side, and one at the bottom, to which is suspended a poinard. The aprons are white, lined with black, speckled with blood; on the flap a bloody arm with a poinard, and on the area a bloody arm holding by the hair a bloody head.

Near to the lodge is a small dark place, representing a cavern, in which is placed a lamp, a place representing a spring, with a bason to hold water, and a table, on which are laid a poinard, and a representation of a bloody head, as just severed from the body. Near the table a large stone to sit on, and below the lamp, in capital letters, VENGEANCE.

History of this Degree.

In the reign of Solomon, several of the workmen had been guilty of some crime of an enormous nature, and made their escape from Jerusa-

lem. A great assembly of masters had sat in consultation on the best means of discovering and apprehending them. Their deliberations were interrupted by the entrance of a stranger, who demanded to speak to the king in private. Upon being admitted, he acquainted Solomon that he had discovered where Akirop, one of the traitors, lay concealed; and offered to conduct those whom the king should please to appoint, to go with him. This being communicated to the brethren, one and all requested to be partakers in the vengeance due to the villain. Solomon checked their ardour, declaring that only nine should undertake the task; and to avoid giving any offence, ordered all their names to be put into an urn, and that the first nine that should be drawn, should be the persons to accompany the stranger.

At break of day, Joabert, Stockin, and seven others, conducted by the stranger, travelled onwards, through a dreary country. On the way, Joabert found means to learn from the stranger, that the villain they were in quest of had hidden himself in a cavern not far from the place where they then were; he soon found the cavern, and entered it alone, where, by the light of the lamp, he discovered the villain asleep, with a poniard at his feet. Enflamed at the sight, and actuated by

an impatient zeal, he immediately seized the poinard, and stabbed him, first in the head, and then in the heart: he had only time to cry, *Vengeance is taken*, and expired. When the other eight arrived and had refreshed themselves at the spring, Joabert severed the head from the body, and, taking it in one hand and his poinard in the other, he, with his brethren, returned to Jerusalem. Solomon was at first very much offended, that Joabert had put it out of his power to take vengeance himself, in presence of, and as a warning to, the rest of the workmen to be faithful to their trust; but, by proper intercession, was again reconciled. Joabert became highly favoured of Solomon, who conferred upon him, and his eight companions, the title of *Elected Knights*.

The chapter is closed by eight and one.



CHAPTER VII.

Observations on the Degree of Elected Grand Master, or Illustrious Elected of Fifteen.

THIS lodge represents Solomon's apartments, and is to be decorated in the same manner as that of the *Nine Elect*. There are two wardens; the senior is called Inspector.

This lodge should consist of only fifteen members; but should there be more at a time of reception, they must attend in the antichamber.

The apron peculiar to this degree is white, and bordered with black; and on the flap, three heads or spikes in form of a triangle; the jewel is the same as that of the *Nine Elect*, only on that part of the black ribbon which crosses the breast, there should be the same device as upon the apron.

History of this Degree.

About six months after the execution of the traitor mentioned in the preceding degree of elected knights, Bengabee, an intendant of Solomon, in the country of Cheth, which was tributary to him, caused diligent inquiry to be made if any person had lately taken shelter in those parts, who might be supposed to have fled from Jerusalem: he published at the same time a particular description of all those traitors who had made their escape: shortly after, he received information that several persons answering his description had lately arrived there, and, believing themselves perfectly secure, had begun to work in the quarry of Bendaca.

As soon as Solomon was made acquainted with this circumstance, he wrote to Maacha, king of Cheth, to assist in apprehending them, and to

cause them to be delivered to persons that he should appoint, to secure them, and have them brought to Jerusalem, to receive the punishment due to their crimes.

Solomon then elected fifteen masters, in whom he could place the highest confidence, and among whom were those who had been in the cavern, and sent them in quest of the villains, and gave them an escort of troops. Five days were spent in the search, when Terbal, who bore Solomon's letter to Moriha and Eleham, discovered them, cutting stone in the quarry; they immediately seized them and bound them in chains. When they arrived at Jerusalem, they were imprisoned in the tower of Achizer, and the next morning a punishment was inflicted on them adequate to their crimes.

Lodge is closed by 3 times 5.



CHAPTER VIII.

Illustrious Knights, or Sublime Knights Elected.

THIS lodge is called a grand chapter; Solomon presides, and of course is to be decorated with a sceptre. In place of two wardens, there are a grand inspector, and grand master of ceremonies.

The jewel worn in this lodge is a sword, intended to represent a sword of justice, hung to a large black ribbon; on the part crossing the breast, must be an inflamed heart; which is also to be painted on the flap of the apron. The chapter is illuminated by twelve lights.

History of this Degree.

After vengeance had been fully taken on the traitors mentioned in the foregoing degrees, Solomon instituted this, both as a reward for the zeal and integrity of the grand masters elect of fifteen, and also by their preferment to make room for raising other worthy brethren from the lower degrees to that of grand master elect of fifteen. He accordingly appointed twelve of the fifteen, chosen by ballot, to constitute a grand chapter of illustrious knights, and gave them command over the twelve tribes. He expressed a particular regard for this order, and shewed them the precious things in the tabernacle,

Here follow the names of the twelve illustrious knights, with the tribes over which they respectively presided:

1. Joabert, who presided over the tribe
of Judah.
2. Stockin, Benjamin.
3. Terrey, Simeon.

4. Morphey, Ephraim.
5. Alycuber, Manasseh.
6. Dorson, Zebulun.
7. Kerim, Dan.
8. Berthemar, Asher.
9. Tito, Naphtali.
10. Terbal, Reuben.
11. Benachard, Issachar.
12. Taber, Gad.

The illustrious knights gave an account to Solomon, every day, of the work that was done in the temple, by their respective tribes, and received their pay.

This chapter is closed by 12.



CHAPTER IX.

Observations on the Degree of Grand Master Architects.

THIS chapter is painted white, with red flames; by which is signified the purity of heart and zeal, that should be the characteristic of every grand master architect. It must have in it a delineation of the five orders of architecture; together with a representation of the north star, with seven small stars round it, which signify, that as the north star is a guide to mariners, so ought virtue to be

the guide of grand master architects. The jewel is a gold medal, on both sides of which are engraved the five orders of architecture, suspended by a broad, dark, stone-coloured ribbon, from the left shoulder to the right hip.

Every grand master architect must be furnished with a case of mathematical instruments.

Address to a Candidate on his Admission to this Degree.

“ Brother,

“ I have elevated you to this degree from an expectation that you will so apply yourself to geometry, to which you are now devoted, as will procure you knowledge sufficient to take away the veil from before your eyes, which yet remains there, and enable you to arrive at the perfect and sublime degree.”

History.

Solomon established this degree with a view of forming a school of architecture, for the instruction of the brethren employed in the temple of God, and animating them to arrive at perfection in the royal art. He was a prince equally famed for his justice, as for his wisdom and foresight; he was therefore desirous of rewarding the talents and virtues of the faithful, in order to make them

perfect, and fit to approach the throne of God. He accordingly cast his eyes upon the chiefs of the twelve tribes, as persons extremely proper to fulfil the promise made to Enoch, to Moses, and to David, that with great zeal, in fulness of time, the bowels of the earth should be penetrated.

This chapter is closed by 1 and 2.



CHAPTER X.

Observations on the Degree of Knights of the Ninth Arch.

TO form a lodge of this degree, five persons at least must be present.

1st. The most potent grand master, representing Solomon, in the east, seated in a chair of state, under a rich canopy, with a crown on his head, and a sceptre in his hand. He is dressed in royal robes of yellow, and an ermined vestment of blue satin, reaching to the elbows; a broad purple ribbon from the right shoulder to the left hip, to which is hung a triangle of gold.

2d. The grand warden, representing the king of Tyre, on his left hand, seated as a stranger, clothed in a purple robe and a yellow vestment.

3d. The grand inspector, representing G—, in the west, with a drawn sword in his hand.

4th. The grand treasurer, representing Joabert, in the north, with a golden key to his fifth buttonhole, and upon it the letters I. V. I. L. *Ju-
venis verbum intre Leonis.*

5. The grand secretary, representing Stockin, in the south.

The four last mentioned officers to be ornamented with the same ribbon and jewel as the M. P. and to sit covered. The three last to have robes of blue without vestments.

No person can be admitted to this degree without having previously taken all the preceding degrees.

History and Charge of this Degree.

“ My Worthy Brother,

“ It is my intention at this time to give you a clearer account than you have yet been acquainted with, of masonry; of which at present you barely know the elements.

In doing this it will be necessary to explain to you some circumstances of very remote antiquity.

Enoch, the son of Jared, was the sixth son in descent from Adam, and lived in the fear and love of his Maker.

Enoch, being inspired by the Most High, and in commemoration of a wonderful vision, built a temple under ground, and dedicated the same to

God. Methuselah, the son of Enoch, constructed the building, without being acquainted with his father's motives.

This happened in that part of the world which was afterwards called the land of Canaan, and since known by the name of the Holy Land.

Enoch caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of agate, of the same form. He then engraved upon it the ineffable characters, and placed it on a triangular pedestal of white marble, which he deposited in the deepest arch.

When Enoch's temple was completed, he made a door of stone, and put a ring of iron therein, by which it might be occasionally raised; and placed it over the opening of the arch, that the matters enclosed therein might be preserved from the universal destruction impending. And none but Enoch knew of the treasure which the arches contained.

And, behold, the wickedness of mankind increased more, and became grievous in the sight of the Lord, and God threatened to destroy the whole world. Enoch, perceiving that the knowledge of the arts was likely to be lost in the general destruction, and being desirous of preserving

the principles of the sciences, for the posterity of those whom God should be pleased to spare, built two great pillars on the top of the highest mountain, the one of brass, to withstand water, the other of marble, to withstand fire ; and he engraved on the marble pillar, hieroglyphics, signifying that there was a most precious treasure concealed in the arches under ground, which he had dedicated to God. And he engraved on the pillar of brass the principles of the liberal arts, particularly of masonry.

Methuselah was the father of Lamech, who was the father of Noah, who was a pious and good man, and beloved by God. And the Lord spake unto Noah, saying, " Behold, I will punish the sins of mankind with a general deluge ; therefore build an ark, capable of containing thyself and family, as also a pair of every living creature upon earth, and those only shall be saved from the general destruction which I am about to inflict for the iniquities of the people."

And God gave unto Noah a plan by which the ark was to be constructed. Noah was one hundred years in building the ark ; he was six hundred years old when it was finished, and his son Seth was ninety-nine. His father Lamech had died a short time before, aged 777 years. There was not at this time any of the ancient patriarchs

living, save Methuselah the grandfather of Noah, who was about 969 years old, and it is supposed that he perished in the general ruin.

The ark being finished, Noah, agreeable to the instructions he had received from the Most High, went into it with his family, and took with him such things as he was commanded.

The flood took place in the year of the world 1656, and destroyed most of the superb monuments of antiquity. The marble pillar of Enoch fell in the general destruction; but, by divine permission, the pillar of brass withstood the water, by which means the ancient state of the liberal arts, and particularly masonry, has been handed down to us.

We learn from holy writ, the history of succeeding times, till the Israelites became slaves to the Egyptians; from which bondage they were freed under the conduct of Moses. The same sacred book informs us that Moses was beloved of God, and that the Most High spoke to him on Mount Sinai. To Moses God communicated his divine law, written on tables of stone; with many promises of a renewed alliance. He also gave him the true pronunciation of his sacred name: and God gave a strict command unto Moses, that no one should pronounce it; so that in process of time the true pronunciation was lost.

The same divine history particularly informs us of the different movements of the Israelites, until they became possessed of the land of promise, and of the succeeding events until the Divine Providence was pleased to give the sceptre to David; who, though fully determined to build a temple to the Most High, could never begin it; that honour being reserved for his son.

Solomon, being the wisest of princes, had fully in remembrance the promises of God to Moses, that some of his successors, in fulness of time, should discover his holy name; and his wisdom inspired him to believe, that this could not be accomplished until he had erected and consecrated a temple to the living God, in which he might deposit the precious treasures.

Accordingly, Solomon began to build, in the fourth year of his reign, agreeably to a plan given to him by David his father, upon the ark of alliance.

He chose a spot for this purpose, the most beautiful and healthy in all Jerusalem.

The number of the grand and sublime elected, were at first three, and now consisted of five; and continued so until the temple was completed and dedicated; when king Solomon, as a reward for their faithful services, admitted to this degree the twelve grand masters, who had faithfully pre-

vided over the twelve tribes; also one other grand master architect. Nine ancient grand masters, eminent for their virtue, were chosen knights of the royal arch, and shortly afterwards were admitted to the sublime degree of perfection.

You have been informed in what manner the number of the grand elect was augmented to twenty-seven, which is the cube of three: they consisted of two kings, three knights of the royal arch, twelve commanders of the twelve tribes, nine elected grand masters, and one grand master architect.

This lodge is closed by the mysterious number.



CHAPTER XI.

Perfection, or Grand Elect, Perfect and Sublime Mason.

THE lodge of perfection, or ultimate degree of ancient masonry, should represent a subterraneous vault, painted red, and adorned with many colours, and columns of a flame colour. Behind the master must be a light to shine through a triangular sun; and before him there must be a pedestal appearing to be broken. There ought to be several other lights, arranged numerically, according to the different stages of masonry.

The most perfect, grand elect and sublime master, in this degree, is to represent Solomon, seated in the east, dressed in royal robes, and having a crown and sceptre placed on a pedestal before him. The two grand wardens are seated in the west. On the right hand of the most perfect sits the grand treasurer, having a table before him, upon which must be placed some perfumes, with a small silver hod, and a trowel of gold. On his left hand sits the grand secretary, with a table also before him, on which must be seven loaves of shew bread, with a cup of red wine for libation, and also jewels for the candidates at their reception.

The jewels appertaining to this degree are a crowned compass, extended to ninety degrees; or, a quadrant, a sun in the centre; and on the reverse, a blazing star, enclosing a triangle, hung to a broad flame coloured ribbon, of a triangular form, round the neck; and also, a gold ring with this motto, "Virtue unites what death cannot part."

The apron must be flamed with red, a blue ribbon round the edge, and the jewel painted on the flap. The brethren must be dressed in black, with swords in their hands.

Prayer at Opening.

Almighty and Sovereign Architect of Heaven and Earth, who by thy divine power dost ultimately search the most secret recesses of thought; purify our hearts by the sacred fire of thy love; guide us by thine unerring hand, in the path of virtue, and cast out of thy adorable sanctuary all impiety and perverseness; we beseech thee that our thoughts may be engaged in the grand work of our perfection, which, when attained, will be an ample reward for our labour; let peace and charity link us together in a pleasing union, and may this lodge exhibit a faint resemblance of that happiness which the elect will enjoy in thy kingdom. Give us a spirit of holy discrimination, by which we may be able to refuse the evil and choose the good; and also that we may not be led astray by those who unworthily assume the character of the grand elect. Finally, be pleased to grant, that all our proceedings may tend to thy glory, and our advancement in righteousness. Bless us and prosper our works, O Lord! Amen.

When a candidate is introduced, after certain solemn forms, the master of the ceremonies says, "I impress you, my brother, with an ardent zeal for the honour of the Grand Architect of the Universe; to the end that you may live always in

his adorable presence with a heart disposed to every thing that is pleasing to him."

The most perfect then presents the candidate with the bread and wine, saying, "Eat of this bread with me, and drink of the same cup, that we may learn thereby to succour each other in time of need by a mutual love, and participation of what we possess." He then presents to him a gold ring, saying, "Receive this ring, and let it be remembered by you as a symbol of the alliance you have now contracted with virtue and the virtuous. You are never, my dear brother, to part with it whilst you live; nor to bequeath it at your death, except to your wife, your eldest son; or your nearest friend."

When this part of the ceremony is ended, the brethren make a libation, according to ancient usage.

The most perfect then decorates the candidate according to the ornaments of the order, saying, "I now with the greatest pleasure salute you, my brother, as a grand elect, perfect and sublime mason, which title I now confer on you, and grace you with the symbols thereof. Receive this ribbon, the triangular figure of which is emblematical of the divine triangle. The crown upon your jewel is a symbol of the royal origin of this degree. The compass, extended to ninety de-

grees, denotes the extensive knowledge of the grand elect. These jewels, suspended on your breast, should make you attentive to your duty and station."

Charge.

Thus, my venerable brother, by your unblamable conduct, assiduity, constancy and integrity, you have at last attained the title of grand elect, perfect and sublime mason, which is the summit of ancient masonry, and upon your arrival to which, I most sincerely congratulate you

I must earnestly recommend to you the strictest care and circumspection in all your conduct, that the sublime mysteries of this degree be not profaned or disgraced.

As to what remains of completing your knowledge in the ancient state of masonry, you will find it by attending to the following

History.

When the temple of Jerusalem was finished, the masons who were employed in constructing that stately edifice, acquired immortal honour. Their order became more uniformly established and regulated than it had been before. Their delicacy in admitting new members of their order, brought it to a degree of respect; as the merit of the candidate was the only thing they then

paid attention to. With these principles instilled into their minds, many of the grand elect left the temple after its dedication, and dispersed themselves among the neighbouring kingdoms, instructing all who applied, and were found worthy, in the sublime degrees of ancient craft-masonry.

The temple was finished in the year of the world 3000.

Thus far the wise king of Israel behaved worthy of himself, and gained universal admiration; but, in process of time, when he had advanced in years, his understanding became impaired; he grew deaf to the voice of the Lord, and was strangely irregular in his conduct. Proud of having erected an edifice to his Maker, and much intoxicated with his great power, he plunged into all manner of licentiousness and debauchery, and profaned the temple, by offering that incense to the idol Moloch, which only should have been offered to the living God.

The grand elect and perfect masons saw this, and were sorely grieved; being fearful that his apostacy would end in some dreadful consequences, and perhaps bring upon them their enemies, whom Solomon had vainly and wantonly defied. The people, copying the follies and vices of their king, became proud and idolatrous, neglecting the true worship of God for that of idols.

As an adequate punishment for this defection, God inspired the heart of Nebuchadnezzar, king of Babylon, to take vengeance on the kingdom of Israel. This prince sent an army, with Nebuzardan, captain of the guards, who entered Judah with fire and sword, took and sacked the city of Jerusalem, razed its walls, and destroyed that superb model of excellence, the temple. The people were carried captive to Babylon, and the conquerors carried with them all the vessels of gold and silver, &c. This happened 470 years, 6 months and 10 days after its dedication.

When the time arrived that the christian princes entered into a league to free the holy land from the oppression of the infidels, the good and virtuous masons, anxious for so pious an undertaking, voluntarily offered their services to the confederates, on condition that they should have a chief of their own election, which was granted; accordingly they accepted their standard and departed.

The valour and fortitude of those elected knights was such, that they were admired by, and took the lead of, all the princes of Jerusalem, who, believing that their mysteries inspired them with courage and fidelity to the cause of virtue and religion, became desirous of being initiated; upon being found worthy their desires were complied with, and thus the royal art, meeting the approba-

tion of great and good men, became popular and honourable, and was diffused to the worthy, throughout their various dominions, and has continued to spread, far and wide, through a succession of ages, to the present day.

END OF BOOK I.

THE
FREEMASON'S MONITOR.

PART II.

BOOK II.

*Sketch of the History of Freemasonry in
America.*

CHAPTER I.

General Remarks.

A GRAND Lodge consists of the master and wardens of all the regular lodges of master masons, within its jurisdiction, with the Grand Master at their head, the Deputy Grand Master on his left, and the Grand Wardens and Deacons in their proper places; attended also by the Grand Secretary, Grand Treasurer, Grand Chaplain, Grand Sword Bearer, Grand Marshal, and also the Past Grand and Deputy Grand Masters, and Past Mas-

ters of regular lodges while members of a lodge within the jurisdiction.

In England, until the year 1717, a sufficient number of masons, met together, had ample power to make masons, and discharge every duty of masonry, by inherent privileges, vested in the fraternity at large, without a warrant of constitution. But at the meeting of the Grand Lodge of England on St. John the Baptist's day in that year, the following regulation was adopted :

“ The privilege of assembling as masons, which has hitherto been unlimited, shall be vested in certain lodges of masons, convened in certain places ; and every lodge hereafter convened, shall be legally authorised to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication ; and without such warrant, no lodge shall hereafter be deemed regular or constitutional.”



CHAPTER II.

Commencement of Masonry in America.

FREEMASONS' lodges in America are of recent date. Upon application of a number of brethren residing in Boston, a warrant was granted

by the right honourable and most worshipful Anthony, Lord Viscount Montague, grand master of masons in England, dated the 30th of April, 1733, appointing the right worshipful Henry Price grand master in North America, with full power and authority to appoint his deputy, and other masonic officers necessary for forming a grand lodge; and also to constitute lodges of free and accepted masons, as often as occasion should require.

In consequence of this commission, the grand master opened a grand lodge in Boston,* on the 30th of July, 1733, in due form, and appointed the right worshipful Andrew Belcher deputy grand master, the worshipful Thomas Kennelly and John Quann, grand wardens.

The grand lodge, being thus organized, under the designation of *St. John's Grand Lodge*, proceeded to grant warrants for instituting regular lodges in various parts of America; and from this grand lodge, originated the first lodges in Massachusetts, New-Hampshire, Rhode-Island, Connecticut, New-Jersey, Pennsylvania, Maryland, Virginia, North-Carolina, South-Carolina, Barbadoes, Antigua, Newfoundland, Louisburgh, Nova-Scotia, Quebec, Surinam and St. Christopher's.

* Sometimes called "The Grand Lodge of Modern Masons."

In 1775, hostilities commenced between Great-Britain and America. Boston became a garrison, and was abandoned by many of its former inhabitants. The regular meetings of the grand lodges were terminated, and the brethren of St. John's Grand Lodge held no assembly until after the re-establishment of peace.

There was at that time also a grand lodge holden at Boston, upon the *ancient* establishment, under the designation of "*The Massachusetts Grand Lodge,*" which originated as follows:

In 1755, a number of brethren residing in Boston, who were *ancient* masons, in consequence of a petition to the grand lodge of Scotland, received a deputation, dated Nov. 30th, 1756, from Sholto Charles Douglas, *Lord Aberdour*, then grand master, constituting them a regular lodge, under the title of *St. Andrew's Lodge*, No. 82, to be holden at Boston.

This establishment was discouraged and opposed by the St. John's grand lodge, who thought their privileges infringed by the grand lodge of Scotland; they therefore refused to have any intercourse with St. Andrew's lodge, for several years.

The prosperous state of St. Andrew's lodge soon led its members to make great exertions for the establishment of an ancient grand lodge in

America; which was soon effected in Boston, by the assistance of travelling lodges, belonging to the British army, who were stationed there.

Dec. 27, 1769. The festival of the Evangelist was celebrated in due form. When the brethren were assembled, a commission from the right honourable and most worshipful George, Earl of Dalhousie, grand master of masons in Scotland, dated the 30th of May, 1769, appointing Joseph Warren to be grand master of masons in Boston, and within one hundred miles of the same, was read, and he was, according to ancient usage, duly installed into that office. The grand master then appointed and installed the other grand officers, and the grand lodge was at this time completely organized.

Between this period and the year 1791, this grand lodge granted warrants of constitution for lodges to be holden in Massachusetts, New-Hampshire, Connecticut, Vermont and New-York.

In the year 1773, a commission was received from the right honourable and most worshipful Patrick, Earl of Dumfries, grand master of masons in Scotland, dated March 3, 1772, appointing the right worshipful Joseph Warren, Esq. grand master of masons for the *Continent of America*.

In 1775, the meetings of the grand lodge were suspended, by the town of Boston becoming a garrison.

At the battle of Bunker's hill, on the 17th of June, this year, masonry and the grand lodge met with a heavy loss, in the death of grand master Warren, who was slain contending for the liberties of his country.

Soon after the evacuation of Boston by the British army, and previous to any regular *communication*, the brethren, influenced by a pious regard to the memory of the late grand master, were induced to search for his body, which had been rudely and indiscriminately buried in the field of slaughter. They accordingly repaired to the place, and, by direction of a person who was on the ground at the time of his burial, a spot was found where the earth had been recently turned up. Upon removing the turf, and opening the grave, which was on the brow of a hill, and adjacent to a small cluster of sprigs, the remains were discovered, in a mangled condition, but were easily ascertained;* and, being decently raised, were conveyed to the state-house in Boston; from whence, by a large and respectable number of brethren, with the late grand officers, attending in proces-

* By an artificial tooth.

sion, they were carried to the Stone Chapel, where an animated eulogium was delivered by brother Perez Morton. The body was then deposited in the silent vault, "without a sculptured stone to mark the spot; but, as the whole earth is the sepulchre of illustrious men, his fame, his glorious actions, are engraven on the tablet of universal remembrance; and will survive marble monuments, or local inscriptions."

1777, *March 8.* The brethren, who had been dispersed in consequence of the war, being now generally collected, they assembled to take into consideration the state of masonry. Being deprived of their chief by the melancholy death of their grand master, as before mentioned, after due consideration, they proceeded to the formation of a grand lodge, and elected and installed the most worshipful Joseph Webb, their grand master.

1783, *January 3.* A committee was appointed to draught resolutions explanatory of the power and authority of this grand lodge. On the 24th of June following, the committee reported as follows, viz.

"The committee appointed to take into consideration the conduct of those brethren who assume the powers and prerogatives of a grand lodge, on the ancient establishment in this place, and examine the extent of their authority and jurisdic-

tion, together with the powers of any other ancient masonic institution within the same, beg leave to report the result of their examination, founded on the following facts: viz.

“ That the commission from the grand lodge of Scotland, granted to our late grand master Joseph Warren, Esq. having died with him, and of course his deputy, whose appointment was derived from his nomination, being no longer in existence, they saw themselves without a head, and without a single grand officer; and of consequence it was evident, that not only the grand lodge, but all the particular lodges under its jurisdiction, must cease to assemble, the brethren be dispersed, the pennyless go unassisted, the craft languish, and *ancient masonry* be extinct in this part of the world.

“ That in consequence of a summons from the former grand officers to the masters and wardens of all the regular constituted lodges, a grand communication was held, to consult and advise on some means to preserve the intercourse of the brethren.

• “ That the political head of this country having destroyed all connection and correspondence between the subjects of these states and the country from which the grand lodge originally derived its commissioned authority, and the principles of the craft inculcating on its professors submission to

the commands of the civil authority of the country they reside in ; the brethren did assume an elective supremacy, and under it chose a grand master and grand officers, and erected a grand lodge, with independent powers and prerogatives, to be exercised however on principles consistent with and subordinate to the regulations pointed out in the constitutions of ancient masonry.

“ That the reputation and utility of the craft, under their jurisdiction, has been most extensively diffused, by the flourishing state of *fourteen* lodges constituted by their authority, within a shorter period than that in which *three only* received dispensations under the former grand lodge.

“ That in the history of our craft we find, that in England there are two grand lodges independent of each other ; in Scotland the same ; and in Ireland their grand lodge and grand master are independent either of England or Scotland. It is clear that the authority of some of their grand lodges originated in assumption ; or, otherwise, they would acknowledge the head from whence they derived.

“ Your committee are therefore of opinion, that the doings of the present grand lodge were dictated by principles of the clearest necessity, founded in the highest reason, and warranted by precedents of the most approved authority.”

This report was accepted, and corresponding resolutions entered into by the grand lodge, and recorded.

1791, *Dec. 5.* A committee was appointed, agreeably to a vote of the second of March, 1797, "to confer with the officers of St. John's grand lodge upon the subject of a complete masonic union throughout this commonwealth."

On the 5th of March, 1792, the committee brought in their report, and presented a copy of the laws and constitution for associating and uniting the two grand lodges, as agreed to by St. John's grand lodge, which, being read and deliberately considered, was unanimously approved of.

June 19, 1792. The officers and members of the two grand lodges met in conjunction, agreeably to previous arrangements, and installed the most worshipful John Cutler, grand master; and resolved, "that this grand lodge, organized as aforesaid, shall forever hereafter be known by the name of *The Grand Lodge of the Most Ancient and Honourable Society of Free and Accepted Masons for the Commonwealth of Massachusetts.*"

In addition to the powers vested by charter in the two grand lodges before mentioned, for instituting subordinate lodges, the grand lodge of England appointed *provincial grand masters, in*

several of the states, and invested them also with authority to grant warrants for holding lodges.

The revolution, which separated the American States from the government of the mother country, also exonerated the American Lodges from their allegiance to foreign grand lodges ; because the principles of masonry inculcate obedience to the governments under which we live. The lodges, in the several states, therefore, after the termination of the war, resorted to the proper and necessary means of forming and establishing independent grand lodges, for the government of the fraternity in their respective jurisdictions.



CHAPTER III.

Grand Lodge of New-Hampshire.

THE Grand Lodge of New-Hampshire was first formed the 8th of July, A. L. 5789. A number of lodges in this state had received warrants from Massachusetts, which united in the establishment of this grand lodge, and came under its jurisdiction. Its meetings are holden at Portsmouth, in January, April, July and October.

Grand Officers elected in October, A. D. 1804.

M. W. Thomas Thompson, grand master.

R. W. Clement Storer, deputy grand master.

W. Edward S. Long, junior grand warden.
 W. John M'Clintock, senior grand warden.
 W. Lyman Spalding, grand secretary.

List of Subordinate Lodges.

St. John's Lodge, No. 1, Portsmouth.	Union Lodge, No. 10, Haver- hill.
Columbian Lodge, No. 2, Nottingham.	Blazing Star Lodge, No. 11, Concord.
Rising Sun Lodge, No. 3, Kecuc.	Faithful Lodge, No. 12, Charlestown.
Jerusalem Lodge, No. 4, Wal- pole and Westmoreland.	Washington Lodge, No. 13, Exeter.
Franklin Lodge, No. 6, Ha- nover.	King Solomon's Lodge, No. 14, New-London.
Benevolent Lodge, No. 7, Am- herst.	Mount Vernon Lodge, No. 15, Washington.
North Star Lodge, No. 8, Lancaster.	Olive Branch Lodge, No. 16, Plymouth.
Hiram Lodge, No. 9, Clare- mont.	Morning Star Lodge, No. 17, Mouitonborough.



CHAPTER IV.

Grand Lodge of Massachusetts.

THE first grand lodge in America was holden at Boston, on the 30th July, A. D. 1733, known by the name of *St. John's Grand Lodge*, and descended from the grand master of England.

The *Massachusetts Grand Lodge* (also holden at Boston) was first established on the 27th Dec.

A. D. 1769, and descended from the grand master of Scotland.

On the 19th of June, A.D. 1792, a grand masonic union was formed by the two grand lodges; and all distinctions between ancient and modern masons abolished.

Grand Officers elected in December, 1804.

M. W. Isaiah Thomas, Esq. grand master.

R. W. Simon Elliot, Esq. deputy grand master.

W. John Proctor, grand secretary.

List of Subordinate Lodges.

St. John's Lodge,	Boston.	Columbian,	Boston.
Rising States,	do.	Evening Star,	Lenox.
Portland,	Portland.	Cincinnatus,	N. Marlboro.
Tyrian,	Gloucester.	King Hiram's,	Truro.
Massachusetts,	Boston.	Washington,	Roxbury.
St. Peter's,	Newburyport.	Kennebec,	Hallowel.
Trinity,	Lancaster.	Fayette,	Charlestown.
Warren,	Machias.	Harmony,	Northfield.
Unity,	Ipswich.	Union,	Dorchester.
King Solomon's,	Charlestown.	Thomas,	Monson.
Friendship,	Williamstown.	Bristol,	Norton.
Essex,	Salem.	Jerusalem,	South Hadley.
Lincoln,	Wiscasset.	St. Paul's,	Groton.
Old Colony,	Hanover.	Fellowship,	Bridgewater.
Federal,	Blanford.	Corinthian,	Concord.
Morning Star,	Worcester.	Montgomery,	Franklin.
Hancock,	Penobscot.	Olive-Branch,	Oxford.
Franklin,	Cheshire.	Meridian Sun,	Brookfield.
Republican,	Greenfield.	Adams,	Wellfleet.
Middlesex,	Framingham.	Hiram,	Lexington.

Meridian,	Watertown.	United,	Topsham.
King Solomon's Lodge of Perfection,	Holmes' Hole.	Union, No. 5,	Nantucket.
Mount Moriah,	Reading.	American Union,	Marietta.
Maine,	Falmouth.	Constellation,	Dedham.
Social,	Ashby.	Charity,	Mendon.
Eastern Star,	Rehoboth.	Cincinnatus, G't	Barrington.
Philanthropic,	Marblehead.	Cumberland,	New-Gloucester.
Tuscan,	Columbia.	Harris,	Athol.
K. David's,	Taunton.	Hancock,	Castine.
Rising Star,	Stoughton.	Forefathers' Rock,	Plymouth.
Mount Zion's,	Hardwich.	Jerusalem,	South Hadley.
Fraternal,	Barnstable.	Merrimack,	Haverhill.
Mount Lebanon,	Boston.	Pythagorean,	Fryeburg.
Pacific,	Sunderland.	Rising Virtue,	Hampden.
Aurora,	Leominster.	St. John's,	Newburyport.
Eastern,	Eastport.	St Mark's,	do.
St. John's, Demerara (W. Ind.)		Sheffield,	Sheffield.
Amity,	Cambden.	Saco,	Pepperelborough.
Rural,	Randolph.	Wisdom,	West Stockbridge.
Sumner's,	Dennis.	Washington	Remembered.
Sincerity,	Patridgefield.	New Bedford.	
Corner Stone,	Duxbury.		



CHAPTER V.

Grand Lodge of Rhode-Island.

THE Grand Lodge of Rhode-Island was organized on the 25th of June, A. L. 5791, agreeably to a plan previously proposed and adopted by St. John's lodge, No. 1, of Newport, and St. John's

lodge, No. 2, of Providence, which were the only lodges in the state at that time.

List of Subordinate Lodges.

St. John's Lodge, No. 1, Newport.	St. Alban's Lodge, No. 6, Bristol.
St. John's Lodge, No. 2, Providence.	Friendship Lodge at Glou- cester, No. 7.
Washington Lodge, No. 3, Warren.	Lodge at Smithfield, No. 8. Lodge at Pawtuxet, under a dispensation.
Mount Vernon Lodge, No. 4, Providence.	Lodge at Greenwich under a dispensation.
Washington Lodge, No. 5, County of Washington.	

The quarterly communications are holden at Newport, the Tuesday before the first Wednesday in May and November, and at Providence, on the Tuesday before the first Wednesday in February and August ; and the annual meeting on the anniversary of St. John the Baptist.



CHAPTER VI.

Grand Lodge of Connecticut.

THE Grand Lodge of Connecticut was constituted on the 8th day of July, A. D. 1789, by fifteen lodges, which then existed in the state. These lodges were instituted by virtue of charters

derived from the grand lodges of Massachusetts and New-York, but chiefly from the former.

The grand communications are holden semi-annually, in the months of May and October. The members of the grand lodge consist of all past and present grand officers, and the master and wardens of all the lodges under its jurisdiction, or their proxies.

List of Subordinate Lodges.

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| No. 1, Hiram Lodge, New-Haven. | No. 19, Washington, Huntington. |
| No. 2, St. John's, Middletown. | No. 20, Harmony, Berlin. |
| No. 3, St. John's, Bridgeport. | No. 21, St. Peter's, New Milford. |
| No. 4, St. John's, Hartford. | No. 22, Hart's, Woodbridge. |
| No. 5, Union, Greenwich. | No. 23, St. James's, Preston. |
| No. 6, St. John's Norwalk. | No. 24, Uriel, Tolland. |
| No. 7, K. S's, Woodbury. | No. 25, Columbia, Weatherfield. |
| No. 8, St. John's, Stratford. | No. 26, Columbia, East Hadam. |
| No. 9, Compass, Wallingford. | No. 27, Rising Sun, Washington. |
| No. 10, Wooster, Colchester. | No. 28, Morning Star, East Windsor. |
| No. 11, St. Paul's, Litchfield. | No. 29, Village, West Simsbury. |
| No. 12, K. Hiram, Derby. | No. 30, Day Spring, Hampden. |
| No. 13, Montgomery, Salisbury. | No. 31, Union, New-London. |
| No. 14, Frederick, Farmington. | No. 32, Meridian Sun, Warren. |
| No. 15, Moriah, Canterbury. | |
| No. 16, Temple, Cheshire. | |
| No. 17, Federal, Watertown. | |
| No. 18, Hiram, Newtown. | |

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|---------------------------------------|-------------------------------------|
| No. 33, Friendship, South-
ington. | No. 41, Federal, Brookfield. |
| No. 34, Somerset, Norwich. | No. 42, Harmony, Waterbury. |
| No. 35, Aurora, Harwinton. | No. 43, Trinity, Killing-
worth. |
| No. 36, St. Mark's, Granby. | No. 44, Eastern Star, Leba-
non. |
| No. 37, Western Star, Nor-
folk. | No. 45, Pythagoras, Lyme. |
| No. 38, St. Alban's, Guilford. | No. 46, Putnam, Pomfret. |
| No. 39, Ark, Western. | No. 47, Morning Star, Oxford. |
| No. 40, Union, Danbury. | No. 48, St. Luke's, Kent. |

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CHAPTER VII.

Grand Lodge of Vermont.

THE Grand Lodge of the state of Vermont was constituted at Rutland, on the 14th day of October, A. D. 1794. Its annual meetings are holden "on the evening next succeeding the second Thursday of October, in the town where the legislature convenes." Its members are all past and present grand officers, and the masters and wardens of the several subordinate lodges.

List of Subordinate Lodges.

- | | |
|-----------------------------------|-------------------------------------|
| No. 1, Vermont Lodge,
Windsor. | No. 6, Centre, Rutland. |
| No. 2, North Star, Manchester. | No. 7, Washington, Burling-
ton. |
| No. 3, Dorchester, Vergennes. | No. 8, Hiram, Paulet. |
| No. 4, Temple, Bennington. | No. 9, Aurora, Montpelier. |
| No. 5, Union, Middlebury. | No. 10, Franklin, St. Alban's. |

No. 11, Olive Branch, Chester.	No. 17, Meridian Sun, Green- borough.
No. 12, Newton, Arlington.	No. 18, Morning Sun, Brid- port.
No. 13, Golden Rule, Putney.	No. 19, Cement, West-Haven.
No. 14, Harmony, Danville.	No. 20, Friendship, Char- lotte.
No. 15, Federal, Randolph.	
No. 16, Mount Moriah, Wardsborough.	



CHAPTER VIII.

Grand Lodge of New-York.

THE Grand Lodge of New-York was first constituted by a warrant from the Duke of Athol, dated London, 5th September, A. D. 1781.

In conformity to the example which had been set by the grand lodges of several states after the revolutionary contest, on the 5th September, A. D. 1787, the masters and wardens of the several lodges within the state, having been duly notified, assembled in the city of New-York; and the late provincial grand lodge, having been closed *sine die*, formed and opened an independent grand lodge, and elected and installed their grand officers.

List of Subordinate Lodges.

St. John's, New-York.	Solomon's, Poughkeepsie;
Independ. Royal Arch, ditto.	St. Andrew's, New-York.
Union, Albany,	St. George, Schenectady.
Master's, ditto.	Hiram, New-York.

- St. John's, ditto.
 St. Patrick's, Johnstown.
 Temple, N. E. Precinct.
 Washington, Fort Edward.
 St. Simon and St. Jude,
 Fishkill.
 Hudson's, Hudson.
 Jamaica, Jamaica.
 Hiram, Lansingburgh.
 Holland, New-York.
 Unity, Canaan.
 Steuben, Newburgh.
 St. John's, Warwick.
 La Fayette, Armenia.
 Washington, Clermont.
 Livingston, Kingston.
 Montgomery, Stillwater.
 Amicable, Whitestown.
 Ontario, Canadarqua.
 Aurora, Hampton.
 Huntington, Huntington.
 Paine, Armenia.
 Livingston, Kingsbury.
 Freehold, Freehold.
 Union, Newton.
 Harmony, Catskill.
 Rural, Cambridge.
 Federal, Hosick.
 Cortlandt, Cortlandt.
 Howard, New-York.
 Amicable, Herkimer.
 Franklin, Ballstown.
 Columbus, Frederickstown.
 Triunity, New-York.
 Phoenix ditto.
 Otsego, Cooperstown.
 Schoharie Union, Schoharie.
 Montgomery, Broadalbin.
 Orange, Waterford.
 Patriot, Pittstown.
 Canaan, Canaan.
 Orange, Goshen.
 St. Andrew's, Stanford.
 Westchester, Westchester.
 Beckman, Beckman.
 Apollo, Troy.
 Cocsackie, Cocsackie.
 North Star, Salem.
 Aurora, Fairfield.
 Temple, Albany.
 Liberty, Granville.
 Steuben, Steuben.
 Western Star, Unadilla.
 Suffolk, Smithtown.
 Bath, Bath.
 Scipio, Scipio or Aurora.
 Morton, Hempstead.
 St. Paul, Canajoharie.
 James's, Middleton.
 Moriah, Marbletown.
 Montgomery, Rhinebeck.
 Renssalaer, Renssalaerville.
 Adoniram, Franklin.
 Sharon Felicity, Sharon.
 Montgomery, Montgomery.
 L'Union Francaise, N. Y.
 Hiram, Mount Pleasant.
 Morton, Bedford.

Salem, North-Salem.	Washington, New-York.
Walton, Duaneburgh.	Warren, New-York.
Homer, Schaticoke.	Morton, Schenectady.
Franklin, Charlestown.	Asylum, Coeymans.
United Brethren, Caznovia.	Henum, Aurelius.
Tioga, Union.	Herschel, Hartford.
Village, Marcellus.	St. John's, Greenfield.
Schodach, Schodach.	Morton, Walton.
Roman, Rome.	Chosen Friends, Demarara.
Federal, Paris.	W. I.
Fortitude, Brooklyn.	St. Lawrence, Kortwright.
Horizontal, Frederick.	Bern, Albany.
Abram's, New-York.	Adelphi, New-York.



CHAPTER IX.

Grand Lodge of New-Jersey.

A CONVENTION of free and accepted masons of the state of New-Jersey, was holden, agreeable to previous notice, on the 18th December, A. D. 1786, at the city of New-Brunswick, when a grand lodge for the said state was duly constituted, and the Hon. David Brearley, Esq. chief justice of the state, was elected first grand master.

List of Subordinate Lodges.

Solomon's Lodge, Somersville.	Brearly, Bridgtown.
St. John's, Newark.	Nova Cæsarea, Cincinnati.
Trenton, Trenton.	Woodbury, Woodbury.
Unity, Amwell.	Washington, New-Brunswick.
Harmony, Newton.	Patterson, Patterson.

Farmer's, Sussex County.
Federal, Hopewell.
Olive Branch, Phillipsburgh.

Cincinnati, Montville.
Mount Holly, Mount Holly.

The annual meeting of the grand lodge is holden on the second Tuesday in November, at Trenton.



CHAPTER X.

Grand Lodge of Pennsylvania.

ON the 24th of June, 1734, upon the petition of several brethren residing in Philadelphia, a warrant of constitution was granted by the grand lodge of Boston, for holding a lodge in that place; appointing the Right Worshipful Benjamin Franklin their first master; which is the beginning of masonry in Pennsylvania.

The grand lodge of England granted a grand warrant, bearing date the 20th June, A. D. 1764, to the M. W. William Bell and others, authorising them to form and hold a grand lodge for the state of Pennsylvania.

The grand officers, together with the officers and representatives of a number of regular lodges under their jurisdiction, at a communication holden in the grand lodge room in the city of Philadelphia, on the 25th day of September, 1786, at

ter mature and serious deliberation, unanimously resolved, "That it is improper that the grand lodge of Pennsylvania should remain any longer under the authority of any foreign grand lodge." And the said grand lodge did then close, *sine die*.

The grand convention thus assembled did then and there *unanimously resolve*, that the lodges under the jurisdiction of the grand lodge of Pennsylvania, aforesaid, lately holden as a provincial grand lodge, under the authority of the grand lodge of England, should, and they did, form themselves into a grand lodge, to be called, "*The Grand Lodge of Pennsylvania, and masonic jurisdiction thereunto belonging*," to be held in the said city of Philadelphia.

List of Subordinate Lodges.

No. 2, Philadelphia.	No. 21, Lancaster.
No. 3, do.	No. 22, Sunbury.
No. 4, do.	No. 24, Reading.
No. 5, Cantwell's Bridge.	No. 25, Bristol.
No. 7, Chestertown.	No. 26, Carlisle.
No. 8, Norristown.	No. 33, Newcastle, D.
No. 9, Philadelphia.	No. 35, Joppa.
No. 11, London Grove.	No. 43, Lancaster.
No. 12, Winchester.	No. 44, Duck Creek.
No. 14, Wilmington, D.	No. 45, Pittsburg.
No. 17, Chester Mills.	No. 46, Church Town.
No. 18, Dover.	No. 47, Port au Prince.
No. 18, British 7th Regt.	No. 48, Bedford.
No. 19, Philadelphia.	No. 50, Chester County.

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|-------------------------|---------------------------|
| No. 51, Philadelphia. | No. 76, Neuville. |
| No. 52, do. | No. 77, Trinidad. |
| No. 54, Washington. | No. 78, Old Mingo. |
| No. 55, Huntingdon, Co. | No. 79, Chambersburgh. |
| No. 56, Carlisle. | No. 80, Salisbury. |
| No. 57, Newton. | No. 81, Germantown. |
| No. 58, Army U. S. | No. 82, Mitford. |
| No. 59, Philadelphia. | No. 83, Upper Smithfield. |
| No. 60, Fort Burd. | No. 84, Somerset. |
| No. 61, Wilkesbarre. | No. 85, Alexandria. |
| No. 62, Reading. | No. 86, do. |
| No. 64, Greensburgh. | No. 87, St. Domingo. |
| No. 65, Susquehanna. | No. 88, St. Marque. |
| No. 66, Robison. | No. 89, Aux Cayes. |
| No. 67, Philadelphia. | No. 90, New Orleans. |
| No. 68, Mifflin. | No. 91, Philadelphia. |
| No. 69, Chester. | No. 92, Union Township. |
| No. 70, Tyoga Point. | No. 93, New Orleans. |
| No. 71, Philadelphia. | No. 95, St. Domingo. |
| No. 72, do. | No. 96, Newcastle, D. |
| No. 73, do. | No. 97, St. Domingo. |
| No. 74, Franklin Co. | No. 99, do. |
| No. 75, Pughtown. | No. 100, Bloomsbury. |

Delaware.

* * There is no grand lodge in the State of Delaware; but the following lodges, which were chartered by the grand lodge of Pennsylvania, are holden in this State :

- | | |
|---------------------|---------------------|
| No. 14, Wilmington. | No. 96, Newcastle. |
| No. 33, Newcastle. | St. John's, Sussex. |
| No. 63, Lewiston. | |

CHAPTER XI.

Grand Lodge of Maryland.

THE Grand lodge of Maryland was constituted on the 17th day of April, A. D. 1787, and is holden in the city of Baltimore.

List of Subordinate Lodges.

Amanda, Annapolis.	Zion, Havre de Grace.
Amicable, Baltimore.	Washington, Fell's Point, Baltimore.
Bellair, Hartford.	Temple, Rayster's town.
Benevolent, Baltimore.	Hiram, Leonard's town.
Columbia, Port Tobacco.	Hiram, Fredericktown.
Concordia, Baltimore.	Harmony, Elkton.
Columbia, Georgetown.	Orange, Vienna.
Federal, Washington City.	Mount Moriah, Hagerstown.
Federal, Baltimore.	Hope, Sussex, Delaware.
Harmony, Salisbury.	No. 2, Chestertown.
St. John's, Cambridge.	No. 6, Easton.
St. John's, Baltimore.	No. 7, Somerset.
Spiritual, do.	
Veritas St. Johannis, do.	

CHAPTER XII.

Grand Lodge of Virginia.

THE grand lodge of Virginia began its operations October 30, A. D. 1778. It meets annually, at the city of Richmond, on the second Monday in December. The mode of address is, "The

Secretary of the Grand Lodge of Virginia, Richmond."

Grand Officers, A. D. 1802.

- M. W. Alexander M'Rea, grand master.
 R. W. James Byrne, deputy grand master.
 W. William W. Hering, senior grand warden.
 W. Philip Davie, junior grand warden.
 W. William H. Fitzwhylsonn, grand secretary.

List of Subordinate Lodges.

- | | |
|-------------------------------------|-------------------------------------|
| 1 Norfolk, Norfolk Boro'. | 20 Extinct. |
| 2 Killwining Cross, Port-Royal. | 21 Extinct. |
| 3 Blandford, Blandford. | 22 Alexandria, Alexandria. |
| 4 Fredericksburg, Freder. | 23 Dinwiddie, Dinwiddie. |
| 5 Dormant. | 24 Pittsylvania, Pittsylvania. |
| 6 Williamsburgh, Willia. | 25 Now under the G. L. of Kentucky. |
| 7 Botetourt, Gloucester. | 26 Washington, Botetourt. |
| 8 Suspended. | 27 Buckingham Union, Rockingham. |
| 9 Dormant. | 28 Suspended. |
| 10 Richmond, Richmond. | ** No Lodge, No. 29. |
| 11 Northampton, Northamp. | 30 Solomon's, Nansmond. |
| 12 Kempville, Princess Anne. | 31 Columbia, Columbia. |
| 13 Staunton, Augusta. | 32 George, Warminster. |
| 14 Manchester, Chesterfield. | 33 Warren, Albemarle. |
| 15 Petersburg, Petersburg. | 34 Benevolent, Southampton. |
| 16 La Sagasse, Portsmouth. | 35 Now under the G. L. K. |
| 17 Charlotte, Charlotte. | 36 St. John's, Richmond. |
| 18 Smithfield Union, Isle of Wight. | 37 Hicks's Ford, Greenville. |
| 19 Richmond Randolph, Richmond. | 38 Buckingham Union, Buckingham. |
| | 39 Marshall, Lynchburg. |

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|------------------------------|--|
| 40 Stevensburg, Culpepper. | 54 Jerusalem, Richmond. |
| 41 Lebanon, Goochland. | 55 Fraternal, Wythe. |
| 42 Bath Union, Bath. | 56 Naphtali, Norfolk. |
| 43 Fairfax, Culpepper. | 57 Now under the G. L. K. |
| 44 Door to Virtue, C. Ville. | 58 Day, Louisa. |
| 45 Aberdeen, Campbell. | 59 Hiram, Westmoreland. |
| 46 Now under the G. L. K. | 60 Widow's Son's, Albemarle. |
| 47 Brooke, Alexandria. | 61 Chester, Frederick. |
| 48 Abingdon, Washington. | 62 Harmony, Amelia. |
| 49 Greenbrier, Greenbrier. | 63 Fredericksburg American,
Fredericksburg. |
| 50 Dumfries, Prince Wm. | 64 Madison, Madison. |
| 51 Painville, Amelia. | 65 Jefferson, Surry. |
| 52 Brunswick, Brunswick. | |
| 53 Chuckatuck, Nansemond. | |



CHAPTER XIII.

Grand Lodge of North-Carolina.

THE grand lodge of North Carolina was first constituted by virtue of a charter from the grand lodge of Scotland, A. D. 1771. It convened occasionally at Newbern and Edenton, at which latter place the records were deposited previous to the revolutionary war. During the contest, the records were destroyed by the British army, and the meetings of the grand lodge suspended.

The members of the craft convened at Hillsborough in this state, A. D. 1787, and compiled certain regulations for the government of the

grand lodge, and again set to work. In the same year they appointed a committee to form a constitution for their future government, which was accordingly done, and in the year following, the said constitution was formally adopted and ratified, at the city of Raleigh, at which place the grand lodge meets annually.

List of Subordinate Lodges.

- | | |
|-----------------------------------|---|
| St. John, Wilmington. | see, Nashville, in the state of Tennessee. |
| Royal White Hart, Halifax. | |
| St. John, Newbern. | St. Tammany, Wilmington. |
| St. John, Kingston. | Phalanx, Charlotte, Mecklenburg county. |
| Royal Edwin, Windsor. | Stakes, Cabarrus do. |
| Phoenix, Fayetteville. | Freeland, Rowan do. |
| Old Cone, Salisbury. | Unanimity, Rockford. |
| Johnston Caswell, Warrenton. | Jerusalem, Carteret co. |
| St. John, Dublin county. | Friendship, Fort Barawell. |
| Washington, Beaufort do. | Wm. R. Davie, Lexington. |
| St. Tammany, Martin do. | Rising Sun, Morganton. |
| American George, Murfreesborough. | Davie, Bertie county. |
| King Solomon, Jones co. | Hiram, City of Raleigh. |
| Hiram, Williamsborough. | Tennessee, No. 2, of the state of Tennessee, Knoxville. |
| Pansophia, Moore county. | Federal, Pitt county. |
| Davie, Glasg. Greene do. | Greenville, Greenville, Tennessee. |
| Mount Moriah, Iredell do. | |
| Columbia, Wayne do. | |
| Harmony, No. 1, of Tennes- | |

A memorandum of the grand masters of the grand lodge, since the revolution, to wit: *Samuel*

Johnston, late Governor, now one of the Judges
Richard Caswell, formerly Governor. *William*
R. Davis, formerly Governor. Colonel *William*-
Polk.

Robert Williams, grand secretary.



CHAPTER XIV.

Grand Lodge of South Carolina.

THE grand lodge of the State of South Carolina was instituted and established at Charleston on the 24th day of March, A. D. 1787.

The general grand communication is holden in Charleston annually, on St. John the Evangelist's day; and the quarterly communications on the last Saturday in March, June, and September, and on the next Saturday but one, preceding St. John the Evangelist's day.

List of Subordinate Lodges.

No. 1, Charleston.	No. 10, Columbia.
No. 2, Do.	No. 11, Charleston.
No. 3, Do.	No. 12, Orangeburgh.
No. 4, Do.	No. 13, <i>Extinct</i> .
No. 5, Do.	No. 14, Charleston.
No. 6, Waynesborough.	No. 15, Little River.
No. 8, Charleston.	No. 16, Georgetown.
No. 9, Do.	No. 17, Greenville.

- | | |
|------------------------------------|----------------------------|
| No. 18, Broad River. | No. 31, Charleston. |
| No. 19, Laurens County. | No. 32, Yorkville. |
| No. 20, Greensborough,
Georgia. | No. 33, Lancaster Co. |
| No. 21, Black Mingo. | No. 34, Edisto Island. |
| No. 22, Little Pedee. | No. 35, Edgetfield Co. |
| No. 23, Georgetown. | No. 36, Chester Do. |
| No. 24, Rocky Creek. | No. 37, Statesburgh. |
| No. 25, Union County. | No. 38, Newbury Co. |
| No. 26, Jacksonborough. | No. 39, Coosawatchie. |
| No. 27, Salem Court house. | No. 40, Cambridge. |
| No. 28, Chester County. | No. 41, Beaufort. |
| No. 29, New-Orleans. | No. 42, St. Helena Island. |
| No. 30, St. Augustine, E. F. | No. 43, Newbury Co. |
| | No. 44, Laurens Do. |



CHAPTER XV.

Grand Lodge of Georgia.

THE grand lodge of Georgia is holden " By virtue, and in pursuance, of the right of succession, legally derived from the most noble and most worshipful Thomas Thyne, lord viscount Weymouth, grand master of England, A. D. 1730, by his warrant, directed to the right worshipful Roger Lacey; and by the renewal of the said power by Sholto Charles Douglas, lord Aberdour, grand master of Scotland, for the years 1755, and 1756; and grand master of England for the years 1757, and 1758; as will appear in his warrant directed to the right worshipful Grey Elliot."

On the 16th day of December, A. D. 1786, a convention of the several lodges holden in the state, assembled at Savannah, when the permanent appointments which had been theretofore made by the grand master of England, were solemnly relinquished, by the right worshipful Samuel Elbert, grand master, and the other officers of the grand lodge; and certain regulations adopted, by which the grand officers are now elected annually by the grand lodge.

List of Subordinate Lodges.

No. 1, Solomon's, Savannah.	town.
No. 2, Hiram, Do.	No. 12, Elbert, Elberton.
No. 3, Columbia, Augusta.	No. 13, St. Tammany, Green
No. 4, St. Louis, Washington.	County.
No. 5, Washington, Do.	No. 14, Forsyth's, Augusta.
No. 6, St. John's Sunbury.	No. 15, Amity, Lake Ferry.
No. 7, Little River, Little	No. 16, Camden, St. Mary's.
River.	No. 17, Stith, Sparta.
No. 8, St. Patrick's, Waynes-	No. 18, Social, Augusta.
borough.	No. 19, Haustoun, Effingham.
No. 9, St. George's, Kiokas.	No. 20, Stephen's, Waynesb.
No. 10, Union, Savannah.	No. 21, Petersburg, Peters-
No. 11, Georgetown, George-	burgh.



CHAPTER XVI.

Grand Lodge of Kentucky.

THE grand lodge of Kentucky holds its communications in the town of Lexington.

Grand Officers A. D. 1805.

M. W. George M. Bibb, grand master.
 W. Daniel Bradford, grand secretary.

List of Subordinate Lodges.

Abraham's Lodge, Louisville.	Solomon's, Shelby Ville.
Harmony, Natches, Missisip.	Washington, Lexington.
Hiram, Frankfort.	Washington, Birdstown.



CHAPTER XVII.

Grand Lodge of Upper Canada.

M. W. William Jarvis, Esq. grand master.
 R. W. Robert Kerr, Esq. deputy grand master.

Subordinate Lodges.

No. 1, Newark, Niagara.	No. 7, ———
No. 2, Queenstown.	No. 8, ———
No. 3, York.	No. 9, Bertie, Fort Erie.
No. 4, Newark, Niagara.	No. 10, Barton.
No. 5, ———	No. 11, Mohawk Village.
No. 6, ———	No. 12, Stamford.

The grand lodge meets at Newark, Niagara.



CHAPTER XVIII.

Grand Lodge of Lower Canada.

M. W. his Royal Highness Prince Edward, &c.
 &c. Grand Master.
 R. W. George Lewis Hamilton, D. G. M.

Subordinate Lodges.

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|---|--|
| No. 9, In the 4th Bat. R. Artillery, at Quebec. | No. 5, Royal Edward, Edwardsburg, U. C. |
| No. 40, Quebec. | No. 6, Richlieu, at William-Heury, L. C. |
| No. 241, Do. These three on the Registry of England. | No. 7, Fidelity, 7th Reg. of foot. |
| No. 1, Glengary Lodge, in the 2d Bat. R. C. Volunteers. | No. 8, Union, Montreal. |
| No. 2, Royal Rose, in the 7th Reg. of foot. | No. 9, Select Surveyors, at Missisquoui Bay. |
| No. 3, St. John's, Lower Canada. | No. 10, Zion, Detroit. |
| No. 4, 2d Bat. 60th Reg. | No. 11, Chambly. |
| | No. 12, St. Paul's, Montreal. |



CHAPTER XIX.

Grand Lodge of Nova-Scotia, &c.

M. W. Richard Bulkely, Esq. grand master.

R. W. Duncan Clarke, Esq. deputy grand master.

No. 22, Solomon's at Frederictown, N. B.

The grand lodge meets at Halifax.

* * We have not received a list of the other lodges under this jurisdiction.

MASONIC SONGS.

MOST EXCELLENT MASTER'S SONG.

By Brother T. S. WEBB.

To be sung when one is received into that degree.

ALL hail to the morning
That bids us rejoice ;
The temple's completed,
Exalt high each voice ;
The cape-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 undivided,
Let's send forth our voices, to praise his great name.

Companions, assemble
On this joyful day,
Th' 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 or plumb-line,
For trowel or gavel, for compass or square ;
Our works are completed, the ark safely seated,
And we shall be greeted as workmen most rare.

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

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

We accept and receive them most excellent masters,
 Invested with honours, and power to preside ;
 Amongst worthy craftsmen, wherever assembled,
 The knowledge of masons to spread far and wide.

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

Thy wisdom inspired the great institution,
 Thy strength shall support it, till nature expire ;
 And when the creation shall fall into ruin,
 Its beauty shall rise, through the midst of the fire !

MASTER'S SONG.—By Brother T. S. WEBB.

[Tune—"Greenwich Pensioner."]

I SING the mason's glory,
 Whose prying mind doth burn,
 Unto complete perfection,
 Our mysteries to learn ;
 Not those who visit lodges
 To eat and drink their fill,

Not those who at our meetings
Hear lectures 'gainst their will :

CHOR. But only those whose pleasure,
At every lodge, can be,
T' improve themselves by lectures,
In glorious masonry.

Hail! glorious masonry!

The faithful, worthy brother
Whose heart can feel for grief,
Whose bosom with compassion
Steps forth to its relief,
Whose soul is ever ready,
Around him to diffuse

The principles of masons,
And guard them from abuse ;
CHOR. These are thy sons, whose pleasure,
At every lodge, will be,
T' improve themselves by lectures,
In glorious masonry.

Hail! glorious masonry!

King Solomon, our patron,
Transmitted this command—
“ The faithful and praiseworthy,
True light must understand ;
And my descendants, also,
Who're seated in the *East*,
Have not fulfill'd their duty,
Till light has reach'd the *West*.”

CHOR. Therefore, our highest pleasure,
At every lodge, should be,
T' improve ourselves by lectures,
In glorious masonry.

Hail! glorious masonry!

The duty and the station,
 Of master in the chair,
 Obliges him to summon
 Each brother to prepare ;
 That all may be enabled,
 By slow, through sure degrees,
 To answer in rotation,
 With honour and with ease.

CHOR. Such are thy sons, whose pleasure,
 At every lodge, will be,
 To improve themselves by lectures,
 In glorious masonry.

Hail! glorious masonry!

SENIOR WARDEN'S SONG.

By Brother T. S. WEBB.

[Tune—"When the hollow drum doth beat to bed."]

WHEN the Senior Warden, standing in the West,
 Calls us from our labours to partake of rest,

We unite, whilst he recites

The duties of a mason.

On the level meet,

On the square we part,

Repeats each worthy brother.

This rule in view,

We thus renew

Our friendship for each other.

Chorus. When the Senior, &c.

When our work is over, implements secure,
 Each returning homeward, with intentions pure,

Our wives we kiss, give sweethearts bliss,

Which makes them both love masons ;

And thus we may
 Enjoy each day,
 At home, and at our meetings ;
 Our sweethearts eas'd,
 Our wives well pleas'd,
 Saluted with such greetings.

Chorus. When the Senior, &c.

JUNIOR WARDEN'S SONG.

By Brother T. S. WEBB.

[Tune—" *Faint and wearily, &c.*"]

When the Junior Warden calls us from our labours,
 When the sun is at meridian height,
 Let us merrily unite most cheerily,
 With social harmony new joys invite.
 One and all, at his call,
 To the feast repairing,
 All around joys resound,
 Each the pleasure sharing.

Chorus. When the Junior Warden, &c.

Mirth and jollity, without frivolity,
 Pervade our meetings at the festive board ;
 Justice, temperance and prudence govern us,
 There's nought but harmony amongst us heard.
 One and all, at the call,
 To the feast repairing,
 All around joys resound,
 Each to the pleasure sharing.

Chorus. Mirth and jollity, &c.

Thus we ever may enjoy the pleasant moments
 Giv'n unto us from the master's chair,
 Till the sun an hour has past meridian,
 And then each brother to his work repair.

One and all hear the call,
 From the feast repairing,
 All around gavels sound,
 Each the labour sharing.

Chorus. Thus we ever may, &c.

SENIOR WARDEN'S TOAST.

FREEMASONS all,
 Attend the call ;
 'Tis by command
 You all are waru'd,
 To fill up a bumper and keep it at hand,
 To drink to "*The mother of masons.*"
 Let each give the word to his brother,
 To prove that we love one another ;
 Let's fill to the dame
 From whom we all came ;
 And call her "*Of masons the mother.*"

CHORUS.

The stewards have laid foundations,
 To prove that we love our relations,
 By toasting the dame
 From whom we all came ;
 We'll call her "*The mother of masons.*"

In days of yore
 Freemasons bore
 A flask of wine,
 Of mirth the sign,
 And often they fill'd with the liquor divine,
 To drink to "*The mother of masons.*"
 'Twas on these joyful occasions,
 All charged stood firm to their stations,
 And toasted the dame
 From whom we all came,
 Repeating, "*The mother of masons.*"

CHORUS.

The stewards have laid, &c.

Be all prepar'd,
Each motion squar'd,
And at the nod,
With one accord,

In strictest rotation we'll pass round the word,

Drink, drink, to "*The mother of masons.*"

Have a care, right and left, and make ready,

Be all in your exercise steady,

And fill to the dame

From whom we all came,

"*The mother of masons,*" the lady.

CHORUS.

The stewards have laid, &c.

PAST MASTER'S SONG.

[Tune—*Rule Britannia.*]

WHEN earth's foundation first was laid,

By the Almighty Artist's hand,

'Twas then our perfect, our perfect laws were made,

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.

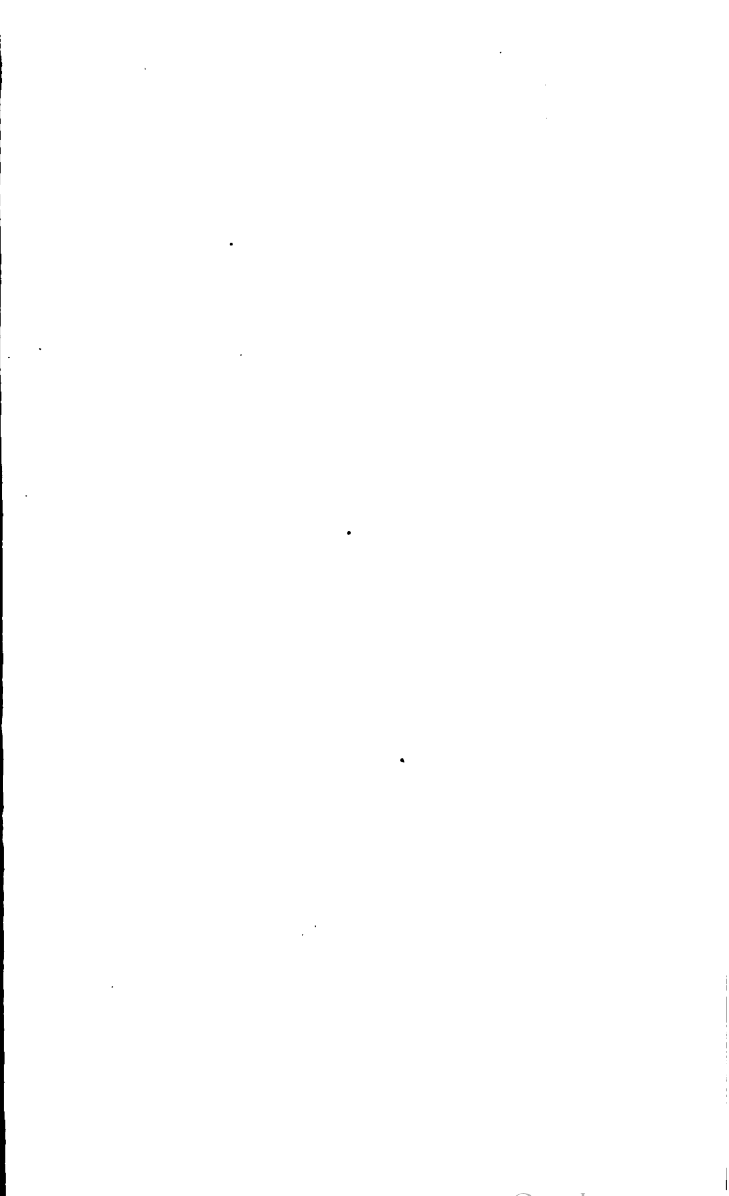
Illustrious hence we date our Art,

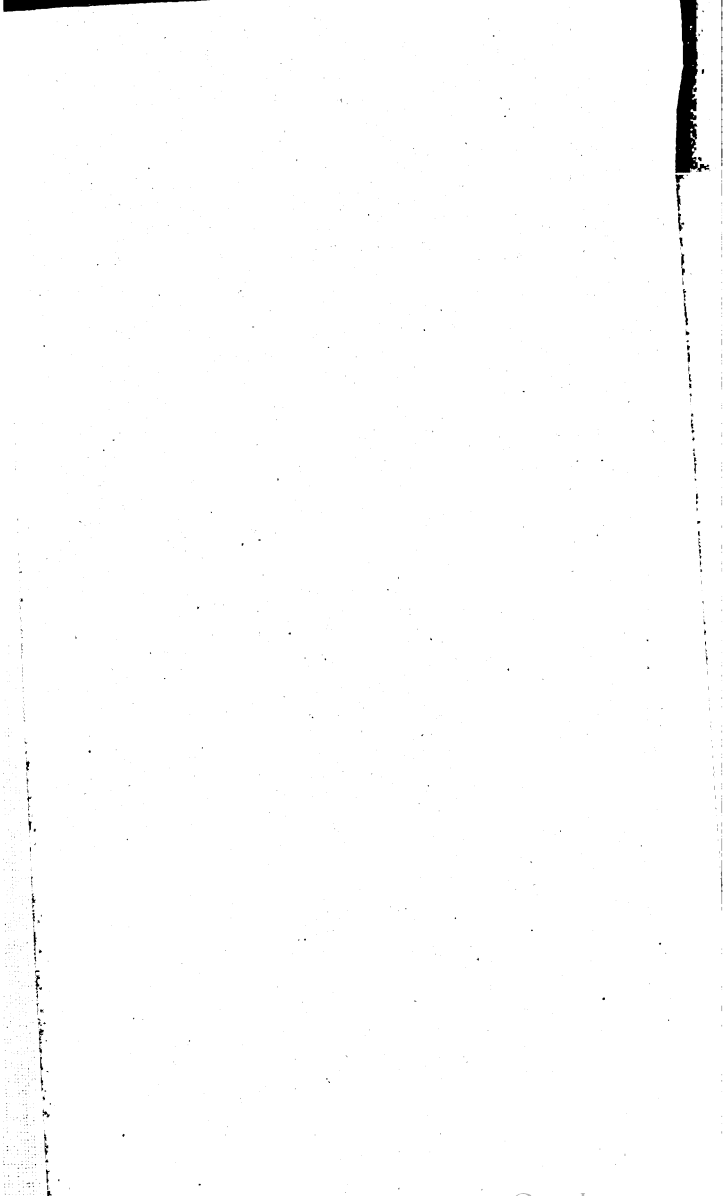
And now in beauteous piles appear

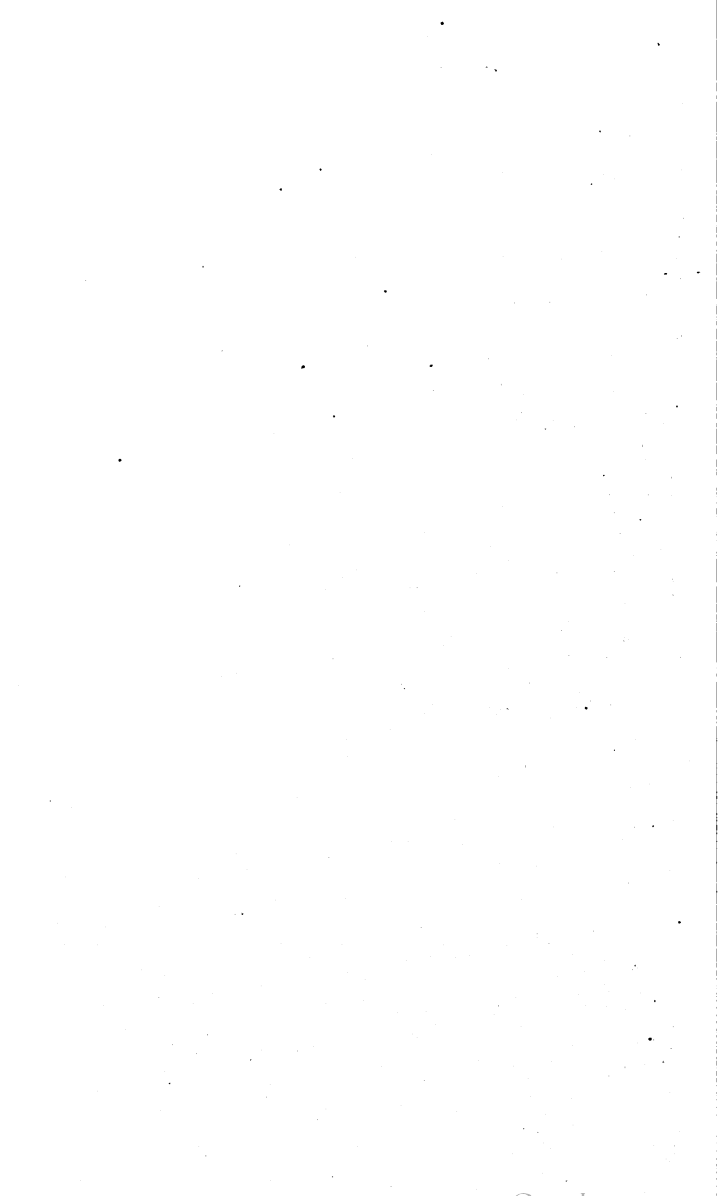
Which shall to endless, to endless time impart,
 How worthy and how great we are.
 Nor we less fam'd for every tie,
 By which the human thought is bound ;
 Love, truth, and friendship, and friendship socially,
 Join all our hearts and hands around.
 Our actions still by virtue blest,
 And to our precepts ever true,
 The world admiring, admiring shall request
 To learn, and our bright paths pursue.

ANTHEM.

" LET there be light !" the Almighty spoke ;
 Refulgent streams from chaos broke,
 To illumine the rising earth !
 Well pleas'd the Great Jehovah stood ;
 The Power Supreme pronounc'd it good,
 And gave the planets birth !
 In choral numbers Masons join,
 To bless and praise this light divine.
 Parent of light ! accept our praise !
 Who shedd'st on us thy brightest rays,
 The light that fills the mind :
 By choice selected, lo ! we stand,
 By friendship join'd, a social band !
 That *love*, that *aid* mankind !
 In choral numbers, &c.
 The widow's tear, the orphan's cry,
 All wants our ready hands supply,
 As far as power is given ;
 The naked clothe, the pris'ner free ;
 These are thy works, sweet charity !
 Reveal'd to us from heaven.
 In choral numbers, &c.
 Repea







SEP 25 1935



