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THE
Masonic Instructor

COMPRISING THE
FIRST, SECOND AND THIRD DEGREES
OF FREEMASONRY

EMBELLISHED WITH
SYMBOLICAL ILLUSTRATIONS

AND THE
TRACING BOARDS
OF
THE THREE DEGREES,

ALSO
ROYAL ARCH DEGREE.

ADAPTED FOR THE DOMINION OF CANADA.

SOCIETY PUBLISHING SYNDICATE, TORONTO.

Entered according to the Act of the Parliament of Canada, in the year one thousand eight hundred and ninety-nine, by R. H. SARGANT, JR., in the office of the Minister of Agriculture and Statistics at Ottawa.

Preface.



The want of an INSTRUCTOR among the MASONS OF CANADA is the reason this has been compiled, copyrighted and published.

Knowing the difficulty many of the craft have to memorize parts of their work, this book will be of great assistance to them.

It contains almost everything but ritualistic or secret work, and is presented to the Brethren with a hope that it will fill the requirements for which it is intended.

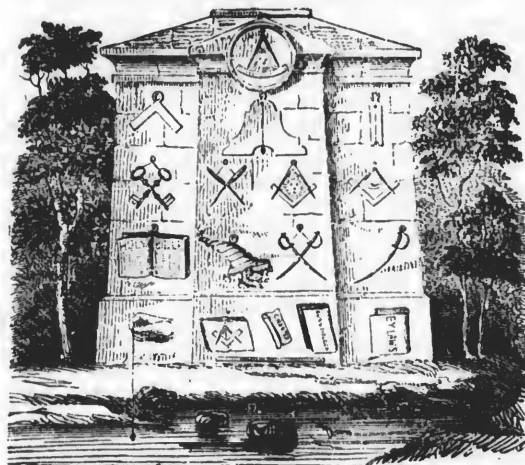
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INTRODUCTION.



Freemasonry is a moral institution, established by virtuous men with the praiseworthy design of recalling to our remembrance the most sublime TRUTHS, in the midst of the most innocent and social pleasures,—founded on LIBERALITY, LOVE and CHARITY. “It is a beautiful system of MORALITY, veiled in allegory, and illustrated by symbols.” TRUTH is its centre—the point whence its radii diverge, point out to its disciples a correct knowledge of the *Great Architect* of the *Universe*, and the moral laws which he has ordained for their government.

A proper administration of the various ceremonies connected with its RITUAL, is of the first importance, and worthy of our serious consideration.

The rites and ceremonies of Freemasonry form the distinctive peculiarity of the institution. In their nature they are simple—in their end, instructive. They naturally excite a high degree of curiosity in a newly initiated brother, and create an earnest desire to investigate their meaning, and to become acquainted with their object and design. It requires, however, close application and untiring diligence to ascertain the precise nature of every ceremony which our ancient brethren saw reason to adopt in the formation of an exclusive

system, which was to pass through the world unconnected with the religion and politics of all times, and of every people among whom it should flourish and increase. In order to preserve our ceremonies from the hand of innovation, it is essentially necessary that every officer should be thoroughly acquainted with them, and that a firm determination should exist among the craft to admit *no change*. A few words here or there may not in themselves appear of much consequence, yet by frequent allowance, we become habituated to them, and thus open the door to evils of more serious magnitude. There is, there can be, no safety but in a rigid adherence to the ancient ceremonies of the Order. The ceremonies and regulations are fixed by the rules of the order similar to those governing affairs in social life.

Every FREEMASON is required to bring his portion of good ideas, and contribute to the perfecting of the ceremonies and symbols; and to the edification of TRUTH, the universal and eternal temple which will one day inclose all humanity within its precincts.

THE LODGE AND ITS GOVERNMENT.

1. The room in which a certain number of Freemasons assemble, for business connected with the institution, is called a LODGE. The assembly or organized body of Freemasons is also called a Lodge, just as the word Church is expressive both of the congregation and the place in which they meet to worship. A Lodge of Freemasons, to be legally constituted, must be in possession of a charter, granted by the *Grand Lodge* in whose jurisdiction it is situated; the Book of the Law; Square and Compasses; the Book of Constitutions; a code of By-Laws; its Officers and a sufficient number of members, (in all not less than seven), to perform the ceremonies pertaining to the Order.

2. The constitutional officers of a Lodge are the Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons, Inner Guard and Tyler, to which, for the better regulation of the private concerns of the Lodge, are to be added a Treasurer and Secretary, a Chaplain, Director of Ceremonies, Organist and Stewards may also be added.

3. A Lodge ought to assemble at least once a month for work and instruction.

4. A Lodge has the right to do all the work of Ancient Craft Masonry; to be represented at all the Communications of the Grand Lodge, (if they are not twelve months in arrears for Grand Lodge dues) to elect and instal its officers;

to increase its members by the admission of new members, and no member can be forced upon a Lodge without its consent, and by a favorable ballot; to make By-laws for its government; to exclude a member, on cause shown, temporarily or permanently; to levy tax on its members; to appeal to the District Deputy Grand Master from the decision of its Master, and if not satisfied with his decision, then to the Grand Lodge; to exercise penal authority over its own members, and over all unaffiliated Masons living within the limits of its jurisdiction.

5. A Lodge under dispensation is a temporary and inchoate organization of Freemasons, acting under authority from the Grand Master; is not entitled to representation in the Grand Lodge until warrant has been recommended to be issued by Grand Lodge; can not elect or install officers; is without power to frame By-Laws or adopt a seal.

QUALIFICATIONS OF CANDIDATES.

The qualifications which are essential in those who apply for initiation into the mysteries of Freemasonry, are two kinds, *Internal and External*.

The Internal qualifications of a candidate are those which lie within his own bosom, and are not known to the world. They refer to his peculiar dispositions toward the institution—his motives and designs in seeking an entrance into it. Hence they are known to himself alone; and a knowledge of them can only be acquired from his own solemn declaration.

The external qualifications are those which refer to his outward fitness for initiation, and are based on his moral and religious character, the frame of his body, the constitution of his mind, and his social position. A knowledge of these is to be acquired from a careful examination by a committee appointed for that purpose.

The person who desires to be a Mason must be a man, believing in the existence of a Supreme Being, and of a future existence; at least twenty-one years of age; of good moral character, temperate, industrious, and capable of earning an honest livelihood; he must come of his own free will and accord, uninfluenced by mercenary or other improper motives; be of sound mind and body; capable of reading and writing; not deformed or dismembered, but hale and sound in his physical conformation, having his right limbs as a man ought to have.

ADMISSION OF CANDIDATES.

By the regulations of the Fraternity, a candidate for the mysteries of Masonry cannot be initiated in any regular lodge without having been properly proposed at one regular meeting of the lodge, and a committee has been appointed by the W. M., or the petition referred to the E. C., to make the necessary enquiries into the character of the candidate. His name, age, addition or profession, and place of abode shall have been sent to all the members in the summons for the next regular meeting, when, after the committee have reported to the lodge in his favor, he must be balloted for, and if approved, he may be admitted to the first degree of masonry. Should the report be unfavorable he shall be considered a rejected candidate.

FORM OF APPLICATION.

To the Worshipful Master, Wardens and Brethren of
———Lodge, No.———A.F.A.M.:

I,———of the———of———in the county of———aged
———years, being free by birth, and of mature age, do
declare that unbiassed by the improper solicitation of friends,
and uninfluenced by mercenary or other unworthy motives,
I freely and voluntarily offer myself a candidate for the
mysteries of masonry; that I am prompted by a favorable
opinion conceived of the institution, and a desire for know-
ledge; that I will cheerfully conform to all the ancient
usages, and established customs of the order, and that I
have not been rejected by this or any other lodge within
twelve months from date of my present application.

Witness my hand this———day of———A.D. 1———

Recommended by

OPENING AND CLOSING THE LODGE.

In all regular assemblies of men who are convened for wise and useful purposes, the commencement and conclusion of business are accompanied with some form. In every country in the world the practice prevails, and is deemed essential.

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 has been properly remarked, that when order and method are neglected at the beginning, they will be seldom found to take place at the end.

The ceremonies of Opening and Closing a Lodge with solemnity and decorum, is therefore, universally admitted among Masons; and which differ in each of the degrees,—but differ so slightly as not to affect their general character. They must, therefore, be considered in reference to the several purposes which they are designed to accomplish.

To conduct these ceremonies with propriety ought to be the peculiar study of every Mason, especially of those who have the honor to rule in our assemblies. To persons who are dignified,—every eye is naturally directed for propriety 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 these ceremonies no Mason can be exempted. This is the first request of the Master and the prelude to all business. No sooner has it been signified that the lodge is about to be opened than every officer repairs to his station and the intent of the meeting becomes the sole object of attention.

OPENING.

The ceremony of opening is then proceeded with. This relates to the position and duties of the several officers necessary to properly open the Lodge for the dispatch of business.

INVOCATION.

Brethren, the Lodge being thus duly formed, before I declare it opened, let us invoke a blessing from the Great Architect of the Universe upon all our undertakings. May our labors thus commenced in Order, be conducted in Peace, and closed in Harmony.

Response by the brethren: "So mote it be."

The general business is then proceeded with, after which degrees are conferred in the constitutional manner, and at the proper period of time.

CLOSING.

Previous to closing the brethren are informed that if any desire to offer anything for the benefit of Freemasonry, an opportunity is now afforded to them.

BENEDICTION AT CLOSING.

Brethren, before this Lodge is closed, let us, with all reverence and humility, express our gratitude to the G.A.O. T.U. for the favors already received, and may He continue to preserve our order by cementing and adorning it with every moral and social virtue.

Response by the brethren: "So mote it be."

E. A. DEGREE.

INITIATION.



SECTION I.

The candidate, or his guide having answered the question at the door satisfactorily, he is admitted and received in D. F.

Placed in Position and Kneels for Prayer.

PRAYER USED AT INITIATION.

Vouchsafe thine aid Almighty Father and Supreme Governor of the Universe, to this our present convention, and grant that this candidate for masonry may so dedicate, and devote his life to thy service, as to become a true and faithful brother among us. Endow him with a competency of thy divine Wisdom, that assisted by the secrets of our Masonic art, he may the better be enabled to display the beauties of true godliness to the honor and glory of thy holy name.

Response.—So mote it be.

The C, having answered that he puts his trust in God, is addressed thus :

Right glad am I to find your faith so well founded ; relying on such sure support you may safely arise and follow your guide with a firm but humble confidence, for where the name of G is invoked in trust no danger can ensue. The B are then instructed to take notice that Mr.———is about to pass in view before them to show that he is a C. prop. prep. and a fit and prop. person to be made a x x x x x.

Conducted round L and placed in the W, Interrogated.

1. Do you seriously declare, upon your honor, that unbiassed by the improper solicitations of friends, and uninfluenced by mercenary or other unworthy motives you freely and voluntarily offer yourself a candidate for the mysteries and privileges of Freemasonry ?

2. Do you seriously declare, upon your honor, that you are prompted to solicit these privileges from a favorable opinion preconceived of the institution, a general desire for knowledge, and a sincere wish to render yourself more extensively serviceable to your fellow creatures.

3. Do you further seriously declare, upon your honor, that avoiding fear on the one hand, and rashness on the other, you will steadily persevere through the ceremony of your initiation, and, if once admitted, you will cheerfully conform to the ancient usages and established customs of the Order.

Instructed to advance to A in due form.

He is then addressed thus :

Mr. — It is my duty to inform you that M being free it requires a perfect freedom of inclination in every C for its mysteries. It is founded on the purest principles of piety and virtue ; it possesses great and invaluable privileges ; but in order to secure those privileges to worthy men, and we trust to worthy men alone, vows of fidelity are required ; but let me assure you those vows are not inconsistent with your civil, moral or religious duties, are you therefore willing to take a solemn obligation, founded on the principles I have stated, to keep inviolate the secrets and mysteries of our Order.

x x x x x x

He is then placed in position.

x x x O. B. x x x

LIGHT.

In the beginning, God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light.

* * * * *

The three great lights are the Volume of the Sacred Law, Square and Compasses.

The Volume of the Sacred Law is to rule, and govern our Faith, the Square to regulate our actions, and the Compasses to keep us in due bounds with all mankind, but more particularly with our brethren in Masonry.

—(Rises.)—

The three lesser lights are the Sun, Moon, and Master of the Lodge. The Sun to rule the day, the Moon to rule the night, and the Master of the Lodge, to rule and govern his Lodge.

SECRET WORK.

Candidate proceeds in regular way to the W.

INVESTMENT.

I now invest you with the D B of a x x x x.

It is more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, or any other order in existence, being the badge of innocence, and the bond of friendship. The candidate is strongly recommended ever to wear and consider it as such, and is assured that if he never disgraces it, it will never disgrace him.

* * * * *

The *lambskin*, or *white leather apron* was used by operative Masons, to protect their garments from spot or stain. But we as Free and Accepted Masons make use of it for a more noble purpose. From its whiteness and the innocence of the animal from which it is procured, we are constantly admonished to observe that blameless purity of life and conduct which will alone enable us hereafter to stand before T G A T U unstained by vice, and unspotted by sin.

Placed in the N E A of the L.

ADDRESS.

——At the erection of all stately and superb edifices it is customary to lay the foundation stone at the N. E. corner of the building. You being newly admitted into M, are placed at the N. E. angle of the L, figuratively to represent that stone, and from the foundation laid this evening may you raise a superstructure perfect in all its parts and honorable to the builder. You now stand to all external appearance a just and upright M, and a xxx, and I give it you on strong terms of recommendation ever to continue and act as such; indeed, I shall immediately proceed to put your principles in some measure to the test by calling on you to exercise that virtue which may justly be denominated the distinguishing characteristic of a Freemason's heart—I mean Charity.

I trust I need not here debate on its excellence, doubtless it has often been felt and practised by you, suffice it to say that it has the approbation of Heaven and Earth, and, like its sister, Mercy, blesses him who gives as well as him who receives. In a society so widely extended as that of Freemasonry, whose branches are spread over the four quarters of the globe, it cannot be denied that we have many B. of rank and influence amongst us, neither can it be concealed that among the thousands who range under its banners there are those who are daily sinking into the sere and yellow leaf of old age, while others, who perhaps, from circumstances of unavoidable misfortune and calamity are reduced to the lowest ebb of poverty and distress. In their behalf it is our usual custom to awaken the feelings of every new made B. by making such a claim on his charity as his circumstances in life may fairly warrant. Anything, therefore, that you may feel disposed to give deposit with the J.D., and no matter how small the amount it will be thankfully received and faithfully applied.

* * * * *

I congratulate you on the honorable sentiments by which you are actuated, likewise on the inability which precludes you from gratifying them. Believe me this trial was not made with a view of trifling with your feelings, far be from us any such intention. It was done for three special reasons; first, as I have already premised, to put your principles to the test; secondly to evince to the

brethren that you had neither——nor other——
about you, for, if you had the ceremony thus far of your I.
must have been repeated; and thirdly as a warning to your
own heart that should you at any future time meet a dis-
tressed brother who might claim your assistance, you would
think of that peculiar moment when you were admitted into
M.——and——and cheerfully embrace the oppor-
tunity of practising towards him that virtue you profess
to admire.

THE WORKING TOOLS OF AN E. A. MASON.

The *Twenty-four Inch Gauge*, *Common Gavel* and the
Chisel.

The *Twenty-four Inch Gauge* is the first implement put
into the hands of the workman, to enable him to measure,
and ascertain the size and extent of the work in which he is
about to engage; thus to compute the time and labor it may
cost.

The *Common Gavel* is an important instrument of labor,
and highly esteemed as an implement of art. Though re-
cognized by various artists under different appellations, it is
yet admitted by them all, that no work of manual skill can
be completed without it.

The *Chisel* is a small instrument, though solid in its
form, and of such exquisite sharpness as fully to compensate
for the diminutiveness of its size. It is calculated to make
an impression on the hardest substance, and the mightiest
structures have been indebted for their fine polish to its aid.
But as we are not operative, but rather Free and Accepted
or speculative Masons, we apply these tools to our morals
in this sense.

From the *Twenty-Four Inch Gauge* we derive a lesson
of daily admonition and instruction; for as it is divided into
twenty-four parts, it recalls to our mind the division of the
day into twenty-four parts, and directs us to apportionate
them to their proper objects, namely, prayer, labor, refresh-
ment, and sleep.

From the *Common Gavel* we learn that skill without
exertion is of little avail,—that labor is the lot of man; for
the heart may conceive, and the head devise in vain, if the
hand be not prompt to execute the design.

From the *Chisel* we learn that perseverance is necessary
to establish perfection; that the rude material receives its
fine polish, but from repeated efforts alone, that nothing

short of indefatigable exertion can induce the habit of virtue, enlighten the mind, and render the soul pure.

From the whole we deduce this moral; that knowledge grounded on accuracy, aided by labor, and prompted by perseverance, will finally overcome all difficulties. raise ignorance from despair and establish happiness to the paths of science.

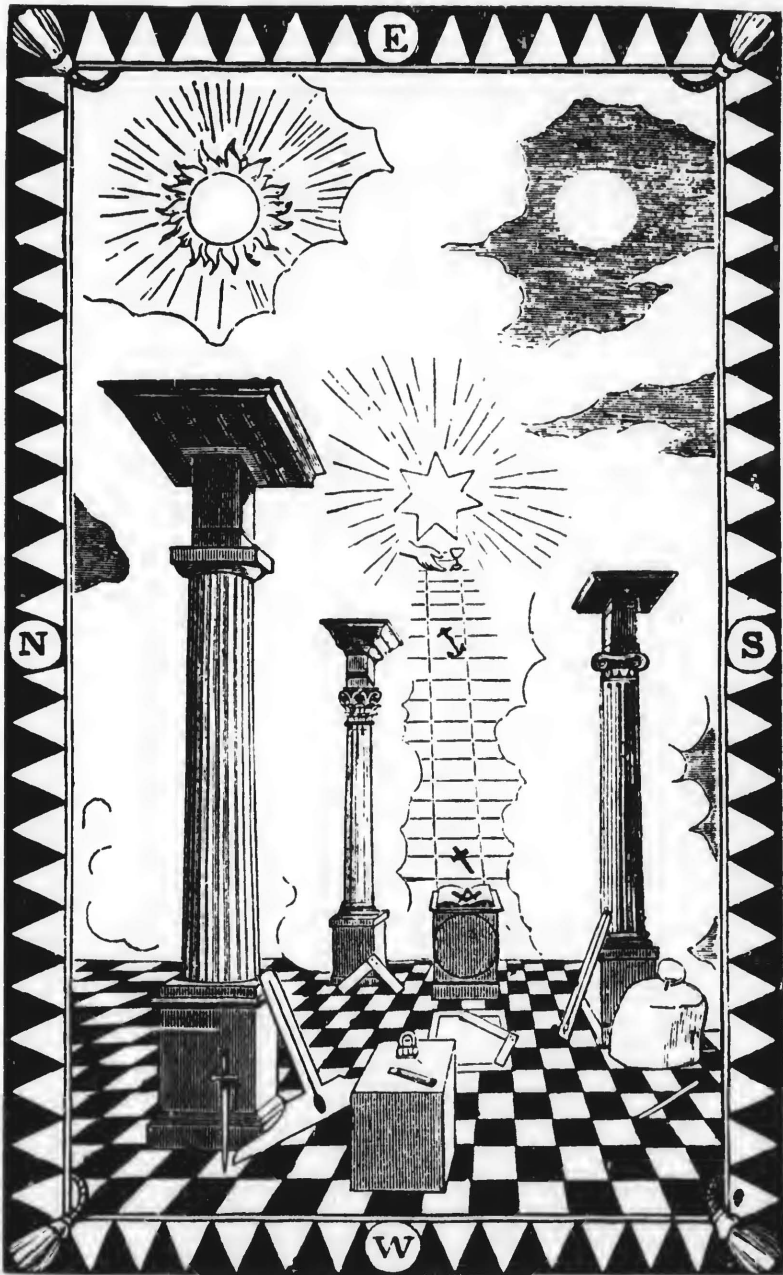
Reference is made to the Charter. Book of Con., and By Laws are presented.

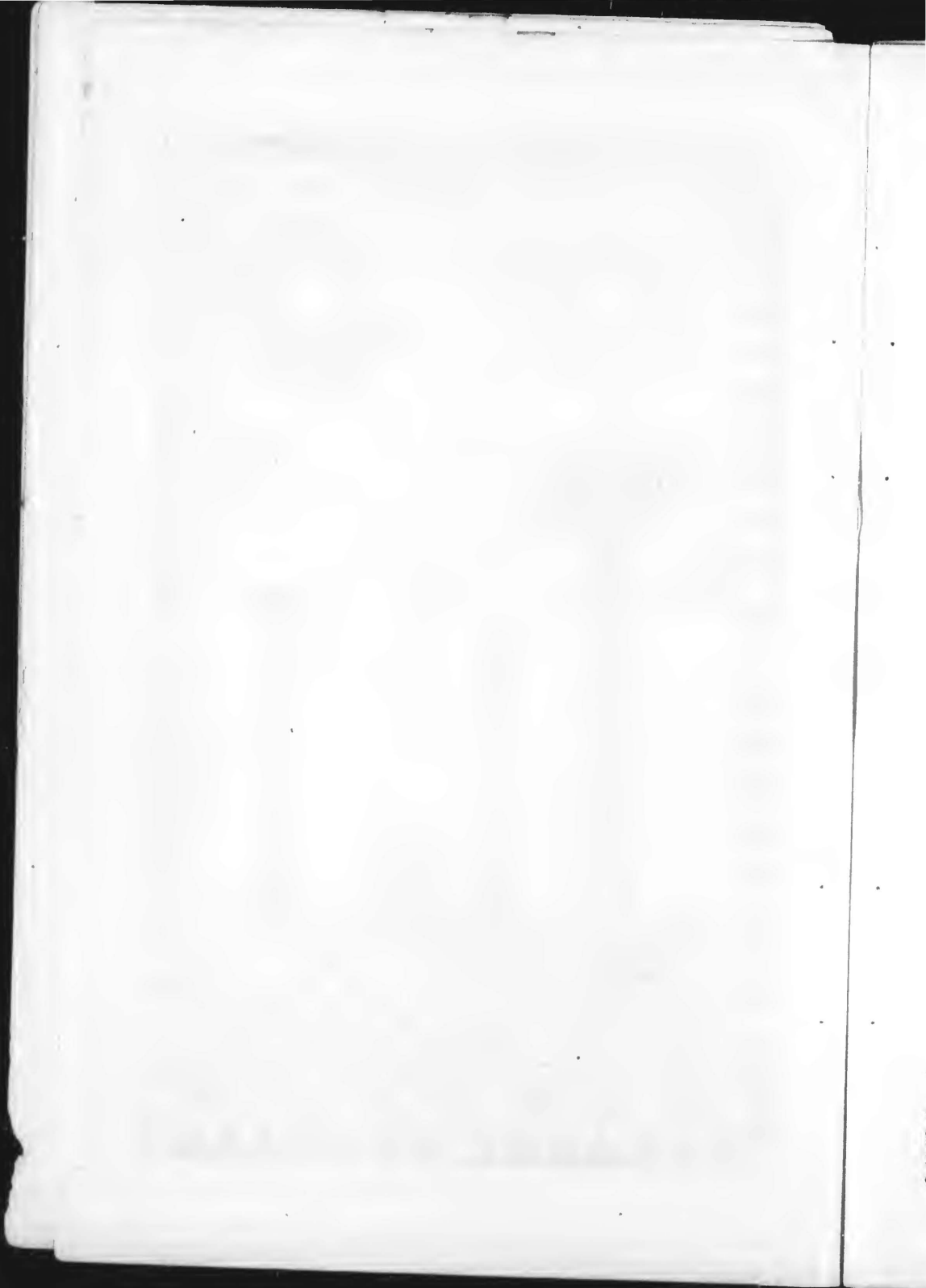
By Laws of the Lodge is signed by the Bro.

LECTURE ON THE TRACING BOARD.

The usages and customs of Masons have ever corresponded with those of the ancient Egyptians, to which they bear a near affinity. Their philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets and principles of polity and philosophy under hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their priests or Magi alone, who were bound by oath not to reveal them. Pythagoras seems to have established his system on a similar plan, and many orders of a more recent date have copied their example. But masonry, however, is not only the most ancient, but the most moral institution that has ever existed. as every character, figure, and emblem depicted in the lodge has a moral tendency, and tends to inculcate the practice of virtue.

Let me first call you attention to the form of the lodge, which is of an oblong square: in the length from east to west, in breadth between north and south, in depth from the surface of the earth to the centre, and even as high as the heavens. The reason that a Freemason's Lodge is represented of this vast extent is to show the universality of the science, and that a Mason's charity should know no bounds save those of prudence. Our lodge stands on holy ground; because the first lodge was consecrated on account of three grand offerings thereon made, which met with divine approbation: first, the ready compliance of Abraham to the will of God, in not refusing to offer up his son *Isaac* as a burnt offering, when it pleased the Almighty to substitute a more agreeable victim in his stead; second, the many pious prayers and ejaculations of King David, which actually appeased the wrath of God, and stayed a pestilence which then raged among his people, *owing to his inadvertently having had them numbered*: and thirdly the many thanksgivings, obla-





tions, burnt sacrifices, and costly offerings, which Solomon, King of Israel, made at the completion, dedication, and consecration of the Temple of Jerusalem to God's service. Those three did then, have since, and I trust, ever will, render the ground work of Masonry holy. Our lodge is situated due east and west; because all places of divine worship, as well as Masons' regular, well-formed, and constituted lodges are, or ought to be, so situated, for which we assign three Masonic reasons: first the sun, the glory of the Lord, rises in the east and sets in the west; second, learning originated in the east, and from thence spread its benign influence to the west; a third, last, and grand reason, which is too long to be entered upon now, is explained in the course of our lectures, which you will have many opportunities of hearing.

Our lodge is supported by three grand pillars. They are called *wisdom*, *strength* and *beauty*. Wisdom to contrive, strength to support, and beauty to adorn. Wisdom to conduct us in all our undertakings; strength to support us under all our difficulties, and beauty to adorn the inward man. The universe is the temple of the Deity whom we serve—wisdom, strength and beauty, are both his throne and pillars of his work; for his wisdom is infinite, his strength is omnipotent, and beauty shines through the whole of the creation. In symmetry and order, the heavens he has stretched forth as a canopy; the earth he has planted as his footstool; he crowns his temple with stars, as with a diadem; and his hands extend their power and glory. The sun and the moon are messengers of his will, and all his law is concord. The three great pillars supporting a Mason's Lodge are emblematical of those divine attributes, and further represents Solomon, King of Israel, Hiram King of Tyre, and Hiram Abiff. Solomon, King of Israel for his wisdom in building, completing, and dedicating the temple at Jerusalem to God's service; Hiram, King of Tyre for his strength in supporting him with men and materials; and Hiram Abiff for his curious and masterly workmanship in beautifying and adorning the same. As there are no noble orders in architecture known by the name of wisdom, strength, and beauty, we refer them to the three most celebrated—the Doric, Ionic, and the Corinthian.

The covering of a Freemason's Lodge is a celestial canopy of diverse colors, even as the heavens. The way by which we, as Masons, hope to arrive at it is by the assistance of a ladder, in Scripture called Jacob's ladder. It is composed of many staves, or rounds, which point out as many moral virtues. Three are principle ones—*Faith*, *Hope*, and *Charity*. Faith to the great Architect of the universe; hope

in salvation ; and to be in charity with all men. It reaches to the heavens, and rests on the volume of the sacred law ; because, by the doctrines contained in that holy book, we are taught to believe in the wise dispensations of Divine Providence, which belief, strengthens our faith and enables us to ascend the first step. This faith naturally creates in us a hope of becoming partakers of the blessed promises therein recorded, which hope enables us to ascend the second step. But the third and last being charity, comprehends the whole ; and the Mason who is possessed of that virtue in its most ample sense, may justly be deemed to have attained the summit of his profession, figuratively speaking, an ethereal mansion veiled from mortal eye by the starry firmament, emblematically depicted here by seven stars, which have an allusion to as many regularly made Masons without which number no lodge is perfect, nor can any candidate be legally initiated into the order.

The interior of a Freemason's Lodge is composed of ornaments, furniture, and jewels. The ornaments of the Lodge are the Mosaic pavement, the blazing star, and the indented or tessellated border. The mosaic pavement is the beautiful flooring of a Freemason's Lodge ; the blazing star, the glory in the centre ; and the indented or tessellated border, the skirtwork round the same. The mosaic pavement may justly be deemed the beautiful flooring of the Lodge, by reason of its being variegated and chequered. This points out the diversity of objects which decorate and adorn the creation, the animate as well as the inanimate parts thereof. The blazing star or glory in the centre refers us to the grand luminary of the sun, which enlightens the earth, and, by its benign influence, dispenses its blessings to mankind in general. The indented or tessellated border refers us to the planets, which, in their various revolutions, form a beautiful border of skirtwork round that grand luminary the sun, as the other does round that of a Freemason's Lodge. The furniture of the Lodge is the volume of the sacred law, the compasses and the square. The sacred writings are to govern our faith. On them we obligate our candidates for Masonry. So are the compasses and square when united to regulate our lives and actions. The sacred volume is derived from God to man in general. The compasses belong to the Grand Master in particular, and the square to the whole craft.

The Jewels of the Lodge are three moveable and three immovable. The moveable jewels are the square, level, and plumb-rule. Among operative Masons, the *square* is to try and adjust all irregular corners of buildings, and to assist in

bringing rude matter into due form ; the *level*, to lay levels and prove horizontals ; and the *plumb-rule* to try and adjust all uprights while fixed on their proper basis. Among free and accepted Masons, the square teaches morality, the level equality, and the plumb-rule justness and uprightness of life and actions. They are called moveable jewels because they are worn by the Master and his Wardens, and are transferable from them to their successors on nights of installation. The Master is distinguished by the square ; the Senior Warden by the level ; and the Junior Warden by the plumb-rule. The immoveable jewels are the *tracing board* and the *rough* and *perfect ashlers*. The tracing board is for the Master to lay lines and to draw designs on. The rough ashler for the entered apprentice to work, mark, and indent on ; and the perfect ashler for the experienced craftsman to try and adjust his jewels on. They are called immovable, because they lie open for the brethren to moralize upon. As the *tracing board* is for the Master to lay lines and draw designs on, the better to enable the brethren to carry on the intended structure with regularity and propriety, so the volume of the sacred law may justly be deemed the spiritual tracing board of the great Architect of the universe, in which are laid down such divine laws and moral plans, that were we conversant therein and adherent thereto, they would bring us to an ethereal mansion not built by hands, but eternally in the heavens. The *rough ashler* is a stone, rough and unhewn, as taken from its quarry, till by the industry and ingenuity of the workman it is modelled, wrought into due form, and rendered fit for the intended building. This represents the mind of man in its infant or primitive state, rough and unpolished as that stone, till by the kind care and attention of his parents or guardians in giving him a liberal and virtuous education, his mind becomes cultivated, and he is thereby rendered a fit member of civilized society. The *perfect ashler* is a stone of a true die, square, and fit only to be tried by the square and compasses. This represents the mind of a man in a decline of years, after a regular and well-spent life in acts of piety and virtue, which can no otherwise be tried and approved than by the square of God's word, and the compasses of his own self-convincing conscience.

In all regular, well-formed, constituted lodges, there is a point within a circle round which a Mason cannot err. This circle is bounded between north and south by two grand parallel lines, and one represents Moses, the other King Solomon. On the upper part of this circle rests the volume of the sacred law, which supports Jacob's Ladder, the top of which reaches to the heavens ; and were we as

adherent to the doctrines therein contained as both those parallels were, it would not deceive us, nor should we suffer deception, In going round this circle, we must necessarily touch on both those parallel lines and on the sacred volume, and while a Mason keeps himself thus circumscribed he cannot err.

The word *Lewis* denotes strength and is here depicted by certain pieces of metal, which, when dovetailed in a stone, form a cramp, and enables the operative Mason to raise great weights to certain heights with little encumbrance, and to fix them on their proper bases. *Lewis* likewise denotes the son of a Mason. His duty is to bear the burden and heat of the day, from which his parents, by reason of their old age, ought to be exempt; to help them in time of need, and thereby render the close of their days happy and comfortable. His privilege for so doing is to be made a Mason before any other person, however dignified.

Pendant to the corners of the lodge are four tassels, meant to remind us of the four cardinal virtues, namely, *Temperance, Fortitude, Prudence, and Justice*, the whole of which, tradition informs us, were constantly practised by a great majority of our ancient brethren. The distinguishing characters of a good Freemason are virtue, honor, and mercy; and should those be banished from all other societies, may they ever be found in a Mason's breast.

CHARGE, FIRST DEGREE.

As you have now passed through the ceremonies of your initiation, allow me to congratulate you on being admitted a member of our ancient and honorable society. Ancient, as having subsisted from time immemorial, and honorable because, by a natural tendency it conduces to make all those honorable who are strictly obedient to its precepts. Indeed, no institution can boast a more solid foundation than that on which Freemasonry rests—the *practice of social and moral virtue*, and to so high an eminence has its credit been advanced, that, in every age, monarchs themselves have been promoters of the art; have not thought it derogatory from their dignity to exchange the sceptre for the gavel; have patronized our mysteries, and have joined our assemblies. As a Mason, I would first recommend to your most serious contemplation the volume of the sacred law, charging you to consider it the unerring standard of truth and justice, and to regulate your actions by the divine precepts which it contains. Therein you will be taught the important duty you owe to God, to your neighbour, and to yourself. To God, by never mentioning His name but with that awe and reverence which are due from the creature to his Creator, by

imploing His aid on all your lawful undertakings, and by looking up to Him in every emergency for comfort and support, to your neighbor, by acting with him on the square, by rendering him every kind office which justice or mercy may require, by relieving his distresses, by soothing his afflictions, and by doing to him, as in similar cases, you would wish he should do unto you ; and to yourself, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy ; thereby enabling you to exert those talents wherewith God has blest you, as well as to his glory as to the welfare of your fellow creatures.

As a citizen of the world, I am next to enjoin you to be exemplary in the discharge of your civil duties, by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of society ; by paying due obedience to the laws of any state which may for a time become the place of your residence or afford you its protection ; and, above all, by never losing sight of the allegiance due to the Sovereign of your native land ; ever remembering that nature has implanted in your breast a sacred and indissoluble attachment to that country from which you derived your birth and infant nature.

As an individual, I am further to recommend the practice of every domestic as well as public virtue. Let prudence direct you ; temperance chasten you ; fortitude support you ; and justice be the guide of all your actions, and be especially careful to maintain, in their fullest splendor, those truly masonic ornaments, *benevolence and charity*.

Still, however, as a Mason there are other excellencies of character to which your attention may be peculiarly and forcibly directed ; among the foremost of these are *secrecy, fidelity and obedience*.

Secrecy may be said to consist in the inviolable adherence to the obligations you have entered into, never improperly to reveal any of those Masonic secrets which have now been, or may at any future time be, entrusted to your keeping, and cautiously to shun all occasions which might inadvertently lead you so to do.

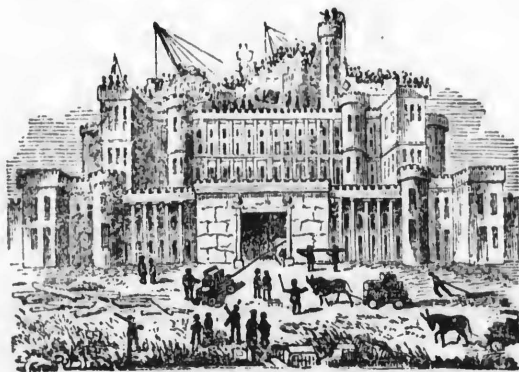
Your *fidelity* must be exemplified by a strict observance of the constitutions of the fraternity ; by adhering to the ancient landmarks of the order ; by never attempting to extort, or otherwise unduly obtain the secrets of a superior degree, and by refraining to recommend any one to a participation of our secrets, unless you have strong grounds to believe that, by a similar fidelity, he will ultimately reflect honor on our choice.

So must your *obedience* be proved by a close conformity to our laws and regulations ; by prompt attention to all signs and summonses ; by modest and correct demeanor whilst in the lodge ; by abstaining from every topic of religious or political discussions ; by ready acquiescence in all votes and resolutions duly passed by the brethren, and by perfect submission to the master and his wardens whilst acting in the discharge of their respective offices.

And, as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may enable you to become at once respectable in your rank of life, useful to mankind, and an ornament to the society of which you have this day been admitted a member ; that you will more especially devote a part of your leisure hours to the study of such of the liberal arts and sciences as may lie within the compass of your attainment, and that without neglecting the ordinary duties of your station, you will consider yourself called upon to make a daily advancement in Masonic knowledge.

From the very commendable attention which you appear to have given to this charge, I am led to hope that you will duly appreciate the excellency of Freemasonry, and imprint indelibly on your mind the sacred dictates of truth, honor, and virtue.

FELLOW CRAFT DEGREE.



SYMBOLISM OF THE DEGREE.

If the object of the first degree be to symbolize the struggles of a candidate groping in darkness for intellectual light, that of the second degree represents the same candidate

laboring amid all the difficulties that encumber the young beginner in the attainment of learning and science. The Entered Apprentice is to emerge from darkness to light—the Fellow Craft is to come out of ignorance into knowledge. This degree, therefore, by fitting emblems, is intended to typify these struggles of the ardent mind for the attainment of truth—moral and intellectual truth—and above all, that Divine truth, the comprehension of which surpasseth human understanding, and to which, standing in the middle chamber, after his laborious ascent to the winding stairs, he can only approximate by the reception of an imperfect and yet glorious reward, in the revelation of that “hieroglyphic light which none but craftsmen ever saw.”

SECTION I.

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

Previous to the B being admitted for the second degree, it is necessary that he should pass an examination as to his proficiency in the former degree, which, if satisfactory, he is then introduced

x x x x

The candidate having been properly prepared and his G having answered the questions at the door, he is admitted and received

x x x x x

The F C is instructed to square his actions by the S of virtue and keep within due bounds with all M, but more particularly with a B x x x x.

PRAYER.

We supplicate the continuance of thine aid, O merciful God, on behalf of ourselves, and of him who kneels before thee. May the work begun in thy name, be continued to thy glory, and evermore establish in us by obedience to thy holy precepts.

Response by the brethren, *so mote it be.*

B—are instructed to take notice that—who has been reg. I into M is now about to pass in view before them to show that he is a C prop. prep. to be passed to the D of F C.

x x x O. B. x x x

SECRET WORK.

INVESTMENT.

The B is invested with the distinguishing badge of a F C to mark the progress he has made in the science.

W M says :

Let me add to what has been stated, that the badge with which you have now been invested points out to you that as a C you are expected to make the liberal Arts and Sciences your future study, that you may be the better enabled to discharge your duty as a M, and estimate the wonderful works of the Almighty Creator.

South-East Angle of L.

ADDRESS.

Masonry being a progressive Science when you were made an E A, you were placed at the N E part of the L to shew that you were newly admitted. You are now placed at the S E part to mark the progress you have made in the Science. You now stand to all appearance a just and upright F C M, and I give it to you in strong terms of recommendation ever to continue and act as such, and as I trust that the import of the former charge, neither is nor ever will be effaced from your memory. I shall content myself with observing that as in the former D. You have had an opportunity of making yourself acquainted with the principles of moral truth and virtue. You are now permitted to extend your researches into the more hidden mysteries of Nature and Science.

Placed in the East.

WORKING TOOLS.

THE SQUARE, LEVEL, AND PLUMB-RULE.

The Square is to try and adjust all rectangular corners of buildings, and assist in bringing rude matter into due form.

The Level is to try levels and prove horizontals, and the Plumb-rule is to try and adjust all uprights, while fixing them on their proper bases.

een
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F C.

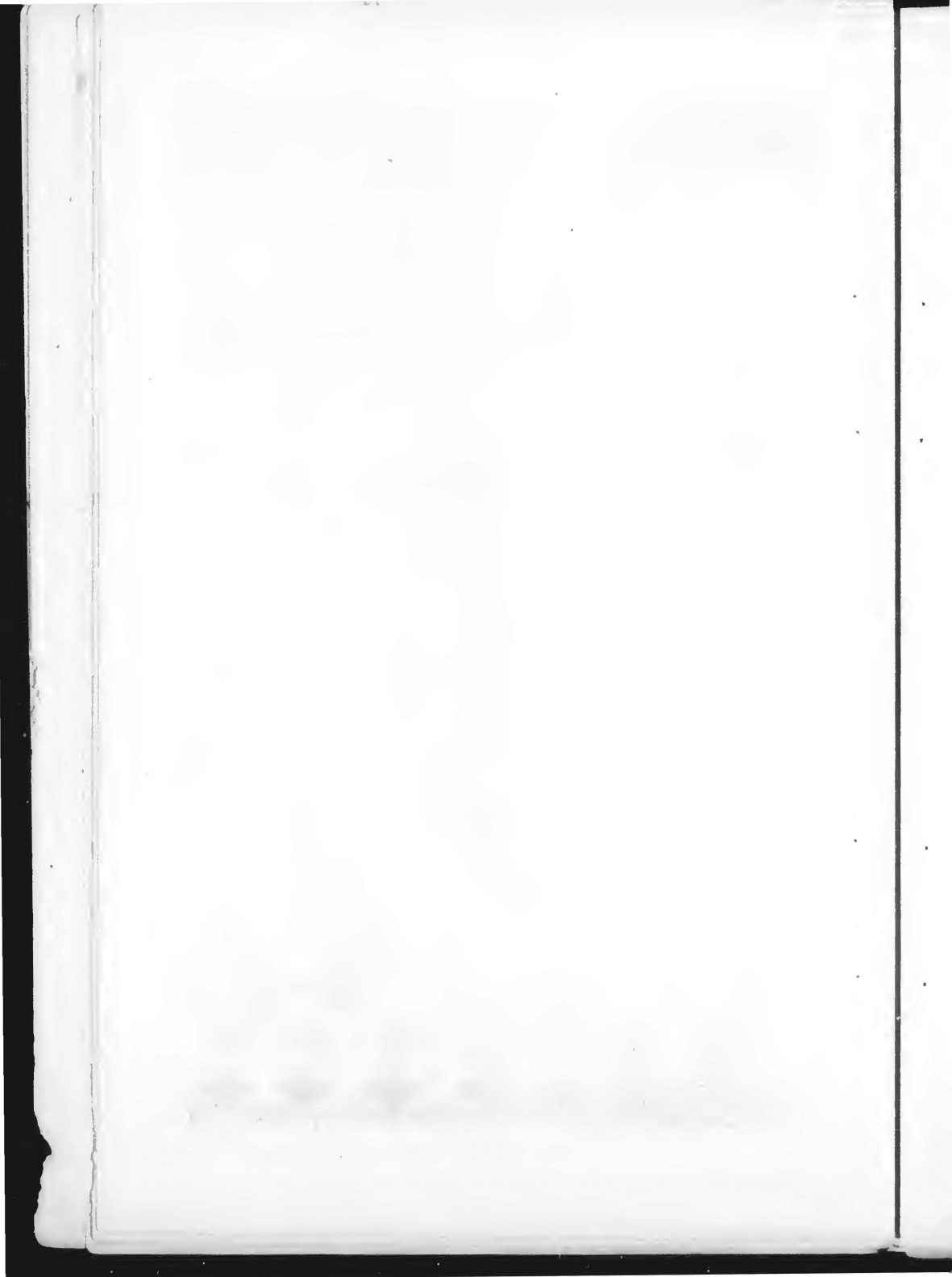
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But as we are not all operative, but rather Free and Accepted or Speculative—we apply these tools to our morals, in this sense :—

The Square teaches morality, the Level equality, and the Plumb-rule justness and uprightness of life and action ; so that by square conduct, level steps, and upright intentions, we hope to ascend to those immortal mansions, whence all godness emanates.

TRACING BOARD.

At the building of King Solomon's Temple an immense number of * * * were employed. They consisted chiefly of E A and F C.

The E A received a weekly allowance of corn, wine, and oil. The F C's were paid their wages in specie. At the porch of the Temple stood two great pillars. That on the L was called—which denotes—; that on the R—which denotes—, and when conjoined,—for God said in strength will I establish this my house.

The height of these pillars was eighteen cubits, the circumference twelve, the diameter four. Being formed hollow, the outer rim or shell was four inches, or a hand's breadth in thickness. They were made of molten brass, and were cast on the plains of Jordan, in the clay ground between Succoth and Zeradathah. The superintendent of the casting was H A B. Those pillars were adorned with two chapters, each five cubits high.

The chapters were enriched with net work, lily work, and pomegranates. Net work from the connection of its meshes, denotes *unity*. Lily work from its whiteness, denotes *peace*, and pomegranates from the exuberance of their seeds denotes *plenty*. These pillars were placed at the entrance of the Temple as a memorial to the children of Israel of the miraculous pillars of fire and cloud which had two wonderful effects—the fire gave light to the Israelites during their escape from their Egyptian bondage ; while the cloud proved darkness to Pharaoh and his followers when they attempted to overtake them. King Solomon ordered them to be placed at the entrance of Temple as the most proper and conspicuous situation for the children of Israel to have the happy deliverance of their forefathers continually before their eyes, while going to and returning from Divine worship.

After our ancient brethren had passed those two great pillars, they ascended a winding staircase consisting of three, five, seven or more steps. Three rule a Lodge, five hold a Lodge, seven or more make it perfect.

The three who rule a Lodge are the W M and two W.

The five who hold a Lodge are the W M, his two W's and T F C.

The seven who make it perfect are two added to the other five.

Three rule a Lodge, because there were but three Grand Masters who bore sway at the building of the first Temple at Jerusalem.

Five hold a Lodge in allusion to the five noble orders of Architecture, viz.: the Tuscan, Doric, Ionic, Corinthian and Composite.

Seven or more make it perfect because King Solomon was seven years and upwards in building, completing, and dedicating the Temple at Jerusalem to God's service.

They have likewise an allusion to the seven liberal acts and sciences, viz.: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.

After our ancient brethren had gained the summit of the winding staircase, they passed into the middle chamber of the Temple, where their attention was particularly called to certain Hebrew characters which are depicted in a * * * * * by the letter G denoting * * * * * to whom we must all submit, and whom we ought humbly to adore.

CHARGE.

BROTHER,—Being advanced to the second degree of Masonry, we congratulate you on your preferment. The internal not the external qualifications of a man are what Masonry regards; as you increase in knowledge, so you will consequently improve in social intercourse. It is unnecessary for me to recapitulate the duties which, as a Mason, you are now bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. It may be sufficient to observe, that as your past behaviour and regular deportment have merited the honor which we have conferred, in your new character it is expected that you will not only conform to the principles of the Order, but steadily persevere in the practice of every virtue. 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 geometry, which is established as the basis of our art. (Geometry or Masonry originally synonymous terms, is of divine and moral nature, enriched with the most useful knowledge so that while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.)

As the solemnity of our ceremonies requires a serious deportment, you are to be particularly attentive to your behaviour at our regular assemblies. You are to preserve our ancient usages and customs sacred and inviolable, and induce others, by your example, to hold them in due veneration.

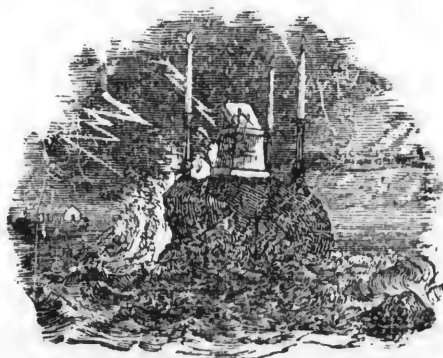
The laws and regulations of the Order you are strenuously to support and maintain. You are not to palliate or aggravate the offences of the brethren, but in the decision of every trespass against our rules, judge with candor, admonish with friendship, and reprimand with mercy.

As a craftsman in our private assemblies, you may offer your sentiments and opinions on such subjects as are regularly introduced in the lecture under the superintendence of an experienced master, who will guard the landmarks against encroachment. By this privilege you may improve your intellectual powers; qualify yourself to become a useful member of society; and like a skilful craftsman, strive to excel in what is good and great.

You are to encourage industry and reward merit, supply the wants and relieve the necessities of brethren and fellows to the utmost of your power and ability, and on no account wrong them or see them wronged, but apprise them of approaching danger, and view their interests as inseparable from your own.

Such is the nature of your engagements as a craftsman; and these duties you are now bound, by the most sacred ties, to observe.

MASTER MASON'S DEGREE.



SYMBOLISM OF THE DEGREE.

We have seen the type of man complete in moral worth and intellectual culture—not left to acquire knowledge, but

first prepared to use that knowledge well when it shall have been obtained. What more is left? Communion with our Maker. The mere knowledge of the Deity, as given us heretofore, is that of an august Creator whom we are to reverence, and in whom alone we are to place our trust. But we have not yet seen him walking upon the earth, and holding open communion with the sons of men. Man has not yet been ennobled by personal contact with the All-Holy.

Let us imagine a conception perfectly in accordance with the ideas and opinions of our early brethren, "Who has at any time seen God and lived?" "Adam, our first progenitor." "But only in the days of his innocence. Since the day when all mankind was corrupted by his fall, no living man has looked upon the face of the Almighty."

Now, what would be the natural opinion of our ancient brethren as to the means of securing God's actual presence. We know that, for a thousand years, men labored to find the true name of JEHOVAH, which they believed would be talisman, giving them power over all the secrets of the Universe. Union, of the most unselfish nature, formed the grand characteristic of our fraternity. Ambition, desire for fame—every passion which appeals to the self-love of man, was merged in the perfect union engendered by an adherence to the tenets of the Order to such a degree, that the names even of our great architects have not come down to us, though their works still stand to attest their excellence. All was the work of brethren, and each was allowed his share of the glory.

Now, with this perfect union, and with the knowledge that the belief existed that it was through the weakness of man only that he could not endure the presence of his Creator, what so natural as to suppose that if three brethren be found as types respectively of moral, intellectual and physical perfection, and they be joined together in holy fellowship which should make their very souls as one, they might, in mystic union, call upon the great and sacred name of the Deity, and receive an answer to their prayer? That this idea did prevail we have sufficient proof, and it is to this, rather than to any more utilitarian views, that we are to look for the rule which, in a purely speculative institution, so sternly demands physical, as well as moral and intellectual integrity.

We know that the wise and good of the days of SOLOMON regarded his idolatry as an evidence that the countenance of the All-Holy had been darkened to him—that he no longer held the interviews with the Only Wise God, through which they deemed that his superhuman wisdom came. And in-

deed it would seem to them a thing monstrous and wholly unnatural, that the being whose intellect had been illuminated from above, and to whom JEHOVAH had promised wisdom beyond that of men, should grovel in adoration before false gods, did they not also believe that it was only through direct and constant communion with the Almighty that this wisdom could continue; and now that he no longer sought that presence, he was given over to the blind guidance of his passions.

This degree is a type of the communion of man with GOD. Long before the incarnation of that great Being, was the hope entertained of seeing him with mortal eyes, and no exertions were deemed too great to ensure that consummation. With us these ideas are but a type, for we have that realization so longed for by the brethren of old. And yet, as a type, how interesting it is in looking back upon their struggles, to look forward into what is now bright and clear.

The practical lesson is to be found in the full exposition of the * * * Like the * * * they require us to be complete in our duty to our neighbor before we can venture to direct him. Step by step, mounting from the lower to the highest, we must prove to ourselves that we would serve him—pray for him—sympathize with his inmost feelings, and sustain him from falling, before we can venture to counsel him even to his good—far less, dictate to him.

We now find man complete in morality and intelligence, with the stay of religion added to ensure him of the protection of the Deity, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more, which the soul of man requires.

THIRD LECTURE.

FREEMASONRY in every degree, as before remarked, is progressive. A knowledge of it can only be attained by time, patience and application. In the first degree, we are taught the duties we owe to God, our neighbor and ourselves. In the second, we are more thoroughly inducted into the mysteries of moral science, and learn to trace the goodness and majesty of the Creator, by minutely analyzing his works. But the third degree is the cement of the whole. It is calculated to bind men together by mystic points of fellowship, as in a bond of fraternal affection and brotherly love. It is among brethren of this degree that the ancient Landmarks of the Order are preserved, and it is from them that we derive that fund of information which none but ingenious and expert Masons can supply.

It is also from brethren of this degree, that the rulers of the craft are selected; because it is only from those who are capable of giving instruction, that we can reasonably expect to receive it.

Previous to the B. being admitted for the Third degree, it is necessary that he should undergo a rigid examination as to his proficiency in the preceding degrees, which, if satisfactory, he is then introduced and received.

* * * * *

The Compasses are peculiarly consecrated to this degrees because within their extreme points, when properly extended, are emblematically sure to be enclosed the principal tenet, of our profession, and hence the moral application of the Compasses, in the third degree, is to those precious jewels of a Master Mason. Virtue, Morality, and Brotherly Love.

INVOCATION.

Almighty and Eternal Being, the glorious Architect and Ruler of the universe, at whose creative fiat all things first were made, we, the frail creatures of thy providence, humbly implore Thee to pour down on this convocation, assembled in Thy holy name, the continued dew of Thy blessings: more especially, we beseech Thee, to impart Thy grace to this Thy servant, who offers himself a candidate to partake with us the mysterious secrets of a Master Mason, endue him with such fortitude, that in the hour of trial he fail not; but pass him safely, under Thy protection, through the valley of the shadow of death, that he may finally arise from the tomb of transgression to shine as the stars for ever and ever. *So mote it be.*

The B. are notified that Bro. who have been regularly initiated into F. M. and passed to the deg. of a F.C. is now about to pass in view before them to show that he is a C. prop. prep. to be * * * * *

ADVANCED IN DUE FORM.

O. B.

TRADITIONAL HISTORY.

The solemn and impressive ceremony is then proceeded with and the candidate is then addressed by the W. M. My Bro. having taken the G. and S.O. of a * * * you are entitled to demand of me &c., &c. But it is now my duty to call your attention to a retrospect of those D's through which you have already passed, by which you will be the better enabled to distinguish and appreciate the con-

nection of our whole system, and the relative dependency of its several parts.

Your admission among * * in a state of helpless indigence, was an emblematic representation of the entrance of all men upon this their mortal existence. It inculcated a useful lesson of natural equality and mutual dependence. It instructed you in the proper exercise of universal beneficence and charity, to seek the solace of your own distress, by extending relief and consolation to your fellow creatures in the hour of their affliction, it enabled you to free the soul from the dominion of pride and prejudice, and to look beyond the narrow limits of particular institutions, whether civil or religious, and to view in every son of Adam a brother of the dust. But above all it taught you to bend with humility and resignation to the will of T. G. A. O. T. U. and to dedicate your heart, thus purified from every baneful and malignant passion, and fitted only for the reception of truth and wisdom, as well to His glory as to the welfare of your fellow creatures.

Proceeding onwards, and still guided in your progress by the principles of moral truth, you were led in the S. Deg. to contemplate the intellectual faculties, and to trace them from their development through the paths of heavenly science, even unto the throne of God himself. The secrets of nature and the principles of moral truth were then unveiled to your view,—you learned a just estimate of those wonderful faculties with which God has endowed the being formed after His own image; and feel the duty which he has thereby imposed on you, of cultivating this Divine attribute with the most diligent and unremitting care and attention; that you may be enabled to show forth His glory and render yourself useful to the happiness of mankind.

To your mind thus moulded by virtue and science, nature however presents one great and useful lesson more, The knowledge of yourself. She prepares you by contemplation for the closing hour of your existence, and when by means of that contemplation she has conducted you through the intricate windings of this your mortal state, she finally instructs you how to die.

Such, my brother, is the peculiar object of this degree. It invites you to reflect upon this awful subject, and teaches you to feel that to the just and virtuous man death has no terrors equal to the stain of falsehood and dishonor.

Of this great truth the annals of F. M. afford us a glorious example in the unshaken fidelity and noble death of our G. M. H. A., who was slain just at the completion of K. S. Temple at the construction of which he was (as you are doubtless well aware) the principal A. The manner of his

death was as follows * * * * Fifteen F. C's of that superior class of workmen who were appointed to preside over the rest. Seeing that the T. was nearly finished and that they were not in possession of the secrets of the M. D. conspired together to obtain them by any means even should they have recourse to violence.

At the moment of carrying their conspiracy into execution twelve of the fifteen recanted, but three of a more determined and atrocious character than the rest persisted in their impious design in the prosecution of which they placed themselves, respectively at the S. W. and E. entrances of the T. whither our G. M. had retired to pay his adoration to the Most High as was his wonted custom at the hour of high twelve. Having finished his devotions, he attempted to retire by the S. entrance when he was accosted by the first of those ruffians, who for want of an other weapon had armed himself with a heavy P—e, and who in a threatening manner demanded the secrets of a M. M. warning him that death would be the consequence of a refusal. Our G. M. true to his O.B. answered that those secrets were known to but three in the world, and without the consent of the other two he neither could nor would divulge them, but intimated he had no doubt, that diligence and patience would in due time entitle the worthy *M.* to a participation of them, but for himself he would rather suffer death than betray the sacred trust reposed in him. This answer not proving satisfactory the ruffian aimed a violent blow at the head of our M. but being startled at the firmness of his demeanor, missed his F. H. but the blow glanced with such force on his R. T. as to cause him to reel and sink on his left knee, he then made for the W E where he was opposed by the second ruffian to whom he gave a similar answer but with undiminished firmness, when the villain who was armed with a L struck him a violent blow on the L T which brought him to the ground on his R K. Our G. M. now finding all chance of escape cut off at both quarters staggered faint and bleeding to the E. E. where the third ruffian was posted, who received a similar reply to his insolent demand (for even at this trying moment our G. M. remained firm and unshaken) when the villain who was armed with a heavy maul struck him a violent blow on the forehead which laid him lifeless at his feet.

* * * * *

“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 keep-

ers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those who 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 sha'l 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."

CHARGE.

Let me direct you to observe that the L of a M M L is but darkness visible as serving only to express that gloom which rests on the prospect of futurity. It is that mysterious veil of darkness which the eye of human reason cannot penetrate unless assisted by the D light which is from above; yet even from this glimmering ray you may perceive that you stand on the very brink of the grave into which you have just figuratively descended, and which, when this transitory life shall have passed away will again receive you into its cold bosom.

Let the emblems of mortality which lie before you lead you to contemplate your inevitable destiny and guide your reflections to that most interesting of all human studies. the knowledge of yourself. Be careful to perform your allotted task while it is day. Continue to listen to the voice of nature which bears witness that even in this perishable frame resides a vital and immortal principle which inspires a holy confidence that the Lord of Life will enable us to trample the King of terrors beneath our feet and lift our eyes to that bright Morning Star whose rising brings peace and salvation to the faithful and obedient of the human race.

INVESTMENT.

INVESTED BY S W.

Bro. ———, I must state that the B with which you have now been invested not only points out your rank as a Mason, but is meant to remind you of those important duties which you have just solemnly engaged yourself to observe; and while it marks your own superiority, it calls on you to afford assistance and instruction to your brethren in the inferor degrees.

* * * * *

Placed in the E.

TRADITIONAL HISTORY (Continued).

A loss so important as that of the principal Architect could not fail of being speedily and severely felt. The want of those plans and designs which had hitherto been so regularly supplied throughout every department of the work was the first indication that some heavy calamity had befallen him.

The presidents, or perfects, or more familiarly speaking, the overseers of the work therefore deputed some of the most distinguished of their members to make known to K S the utter confusion with which the absence of H A B had plunged them, and at the same time to express their apprehension that to some fatal catastrophe must be attributed his sudden and mysterious disappearance, K S immediately ordered a general muster of the W throughout the various departments when three of that same class could not be found, and on the same day the twelve who had originally joined the conspiracy came before the king and made a voluntary confession of all that they knew, down to the time of their withdrawal from the number of the conspirators. His fears being awakened for the safety of the chief A he selected fifteen trusty F C's and ordered them to make diligent search after the person of our G M to find if he were yet alive or had suffered death in the attempt to extort from him the secrets of his exalted Degree. Accordingly a stated day having been appointed for their return to Jerusalem they formed themselves with three F C Lodges and departed from the three entrances of the T. Many days were spent in fruitless search; indeed one class returned to J without having effected any discovery of importance, but a second class was more fortunate for on the evening of a certain day after suffering the greatest privations and personal fatigue one of the brethren who had rested himself in a reclining posture to assist him in rising caught hold of a shrub that grew near, which, to his surprise, came easily out of the ground. On a closer examination he found that the earth had been recently disturbed he therefore hailed his brethren and with their united efforts succeeded in re-opening it and there found the body of our G M very indecently interred. They covered it again with all respect and reverence, and in order to distinguish the spot stuck a sprig of accacia at the head of the grave, they then hastened to J to impart the afflicting intelligence to K S who, when the emotions of his grief had subsided, ordered them to return and raise the body of our G M to be interred in such a sepulchre as became his rank and exalted

talents. He at the same time informed them that by this untimely death the G S of a M M were lost, he therefore charged them to be particularly careful in observing what ever casual S T or W might occur amongst them while paying this sad office of respect to departed merit. They performed their task with the utmost fidelity, for on re-opening the ground one of the B looking round observed some of his companions in this situation—expressive of their horror at the affecting sight and others viewing the ghastly wound still visible on the F smote their own—in sympathy with his sufferings, two of the B's then descended into the G, one of them endeavored to raise our M by—which proved a slip, the other tried—which proved a slip likewise, and having both failed in their attempts, a more zealous and expert B, descended, and with their assistance raised him on the F P of F, while others, still more animated exclaimed—or—both words having a similar import. The one implies—etc., the other the—etc. They then conveyed the body to J and reported to K S all the circumstances together with the ———. K S ordered that these Casual S's T S and W S should designate all M M's throughout the W until time and circumstances should restore the genuine ones.

It only remains to account for the third class, who had pursued their researches in the direction of J and were meditating their return to J, when accidentally passing the mouth of a cavern, they heard sounds of lamentation and regret. On entering to ascertain the cause they found three men answering the description of those who were missing, who, on being charged with the murder and finding all chance of escape cut off, made a full confession of their guilt. They were bound and led to J where K S sentenced them to that death which the heinousness of their crime so justly merited.

Our G M was ordered to be interred as near the S S as the I laws would permit, there in a grave three feet E, three feet W, three feet between N and S, and four feet or more perpendicular.

He was not buried in the S S because nothing common or unclean was allowed to enter there except only the H P once a year, and he not even then until after many washings and purification against the great day of expiation of sins for by the Israelitish law all flesh was deemed unclean. The same fifteen F C's were ordered to attend the funeral clothed in white aprons and gloves as emblems of their innocence.

Secret Work.

TRACING BOARD.

The ornaments of a M. M's Lodge are the Porch, Dormer, and Square Payment. The Porch was the entrance to the Sanctum Sanctorum, the Dormer the Window that gave light to the same, and the Square Pavement for the High Priest to walk on. The High Priests office was to burn incense to the honor and glory of the Most High, and to pray fervently that the Almighty through his unbounded wisdom and goodness, would be pleased to bestow peace and tranquility to the Israelitish nation throughout the ensuing year. The tools with which our M. Hiram was slain (as you have already been informed) were the Plumbrule, Level and Heavy Maul, The Coffin, Skull, and Crossbones being emblems of Mortality, allude to the untimely death of our Master Hiram, which occurred three thousand years after the creation of the world.—

WORKING TOOLS.

The Skirret, Pencil and Compasses. The Skirret is an implement which acts on a centre pin, from which a line is drawn to mark out the ground for the foundation of the intended structure. With the Pencil the skilful artist delineates the building in a draft or plan, for the instruction and guidance of the workmen. The Compasses enables him with accuracy and precision, to ascertain and determine the limits and proportions of its several parts. But as we are not operative, but speculative or F. and A., we apply these tools to our morals. In this sense the Skirret points out to us that straight and undeviating line of conduct laid down for our guidance in the volume of the sacred law. The *Pencil* teaches us that all our words and actions are not only observed but are recorded by the Most High, to whom we must render an account of our conduct through life. The Compasses reminds us of his unerring and impartial justice, which having defined for our instruction the limits of good and evil, will either reward or punish us as we have obeyed or disregarded his Divine commands.

Thus, my Brother, the working tools of a * * * teach us to bear in mind, to act according to the laws of the Divine Creator, so that when we shall be summoned from this sublunary abode, we may ascend to the Grand Lodge above, where the worlds great Architect lives and reigns for ever and ever.

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CHARGE TO THE NEWLY RAISED CAN

BROTHER,—Your zeal for the institution of former Masonry, the progress you have already made, and conformity to our general regulations, have pointed you as a fit object of esteem and favor. In the character of a master mason you are henceforth authorized to correct errors and irregularities of your younger brethren, and guard them against a breach of fidelity. To improve the morals and correct the manners of men in society ought to be your constant care. You are to inculcate universal benevolence, and by the regularity of your own behaviour, afford the best example for the conduct of others. The ancient landmarks of the order you are to preserve sacred and inviolable, and never suffer an infringement of our customs, or a deviation from established usages.

Duty, honor and gratitude, now bind you to your trust, let no motive, therefore, ever make you swerve from your duty, but be true and faithful, and imitate the example of that celebrated artist, whom you have once represented. Endeavor in a word, to convince the world that merit has been your title to our privileges, and that on you our favors have not been undeservedly bestowed.

Mark Master.

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 its influence each Operative Mason, at the erection of the Temple of Solomon, was known and distinguished by the Senior G. 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 in the work, the Overseers, by the help of this degree, were enabled, without difficulty, to ascertain who was the faulty workman ; so that such deficiencies might be remedied without injuring the credit or diminishing the reward of the industrious and faithful among the craft.

A MARK MASTER'S LODGE

Consists of the members of the Chapter to which it is attached, and the following officers, viz. : W. Master, in the East ; Senior Warden, in the West ; Junior Warden, in the South ; Treasurer, on the right, and Secretary, on the left, near the chair ; Master of Ceremonies, on the left, in front of the Secretary ; Senior Deacon, at the right of the W. M. ; Junior Deacon, at the right of the Senior Warden ; Master Overseer, at the East Gate ; Senior Overseer, at the West Gate ; Junior Overseer, at the South Gate ; Stewards, on the left of the W. M. and S. Warden ; Chaplain, in the East, on the left of the Master. I. G., inside the Entrance.

The officers of Chapters take rank in a Mark Master's Lodge as follows, viz. : the First Principal Z., as W. Master ; Second Principal H., as Senior Warden ; Third Principal J., as Junior Warden ; Principal Sojourner, as Senior Deacon ; Senior Sojourner, as Junior Deacon ; Junior Sojourner, as I. G. ; Master of the Third Vail, as Master Overseer ; Master of the Second Vail, as Senior Overseer ; Master of the First Vail, as Junior Overseer ; Scribe E., as Secretary.

A candidate receiving this degree is said to be "advanced to the honorary degree o. a Mark Master."

OPENING.

A lodge of Mark Masters is opened in the peculiar form known only to the brethren of this degree.

INVOCATION.

B., the Lodge being thus duly formed, before I declare it opened, let us invoke a blessing from the G.G.O.T.U. upon

former

all our undertakings. May our labors thus commended in order, be conducted in peace and closed in harmony

Response by the B.—So mote it be.

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sony.

RECEPTION.

The Chisel and Mallet are used by operative Masons to cut, carve and indent their work, but we as F. and A. Masons, make use of them for a nobler purpose, viz. : to figuratively cut, carve and indent upon our minds the principles of moral truth and virtue.

* * * * *
* * * * *

The following passage of Scripture is appropriately introduced :

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

—O. B.—

FIRST LECTURE.

The S. which the builders refused to become the head stone of the corner. Information was brought to King Solomon that the Temple was almost completed, but that the craftsmen were thrown into confusion for the want of a certain K. S., which none of them had been ordered to make. King Solomon, believing that our G. M., Hiram Abiff, had completed it according to the original plan, ordered enquiry to be made amongst the M. O., if a stone having a certain mark had been presented at any of their gates for inspection. It was found that it had, but not knowing the * * * and deciding it to be unfit for the building, had thrown it amongst the rubbish. King Solomon directed strict search to be made, when it was found and placed to its intended use.

The color of it was white, on it were the initials of the H. T. W. S. S. T. K. S., placed thus in a circle. These formed the original mark of our G. M., H. A., and are now used as a general mark of this degree.

Secret Work.

TEST OF CANDIDATE.

P. G. xxx, 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.—II. CHRON. ii. 16.

R. G. xxx, Then he brought me back the way of the gate of the outward sanctuary, which looketh toward the east ;

as shut. And the Lord said unto me, Son of man
ELL, and behold with thine eyes, and hear with thine
hat I say unto thee concerning all the ordinances of
se of the Lord, and the laws thereof; and mark well
aticer in of the house, with every going forth of the
e vary.—EZEKIEL xliv. 1-5.

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HISTORICAL LECTURE.

* * You have this evening represented one of the F.
C. M. who wrought at the building of King Solomon's Temple,
whose custom it was on the sixth day of the week to carry up
their work for inspection.

The young C. discovered the key-stone in the quarries,
and from its singular form and beauty, supposing it belonged
to the Temple, substituted it for his own work, and carried it
up for inspection. It was rejected, thrown amongst the rub-
bish, but subsequently found and placed to its proper use.

He also attempted to receive wages without giving the
* * * but was detected, and when about to be punished,
King SOLOMON pardoned him, and after a severe reprimand,
ordered him back to the quarries.

At the building of the K. S. Temple there were 80,000
operatives employed, part of whom were in the quarries and
part builders of the T. At the sixth hour of the sixth day of
every week they repaired to the apartment of their re-
spective Overseers to receive their wages. To prevent im-
position K. S. ordered that each Craftsman should choose a
particular mark, by which he and his work would be known
and distinguished. Each presented his R. H. through a small
L. W. with a copy of his mark in the P. thereof, at the same
time giving the T. The Overseer looked at a corresponding
mark in his book, placed the wages * * * and he passed
on.

If any one attempted to receive wages without giving the
token, the Overseer seized the hand, and cried an impostor,
upon which an officer stationed there immediately smote off
* * * * *

This degree was originally founded by our three Ancient
Grand Masters, *S. K. of Israel, H. K. of Tyre, and H. A.*
Not only for the reasons already shown, but as an honorary
degree to be conferred upon all who had proved themselves
meritorious in the preceding degrees, and also to render
impossible for a craftsman to suffer for the immediate neces-
sities of life, when the price of his mark would procure them.

WORKING TOOLS.

I now present you with the *working tools* of a Mark
Master, which are the *chisel* and *mallet*, the symbolical im-

port of which has been communicated to you in a former degree.

CHARGE TO THE CANDIDATE.

BROTHER :—I congratulate you on having been thought worthy of being promoted to this honorable 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.

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

* * * * *

The sixth hour of the sixth day of the week.

* * * * *

WAGES.

Dissatisfaction Expressed.

EXHORTATION.

BRETHREN :—It is my duty to exhort you to receive the wages allotted you with thankfulness, and to remember that the G. A. O. T. U. will make no distinction of persons in the distribution of his beneficence, but will give alike to all who endeavor to obey his Divine commands.

Even so Masonry regards the internal not the external qualifications that recommend a man to be a Mason, no matter what his work, the humblest craftsman has a right to as great a reward as the highest, provided he has faithfully performed the task set before him.

The nature of our institution ordains this, for the youngest member may in reality be more earnest in his researches than the oldest, and be rewarded with more light in Masonry in consequence.

He, who like the young craftsman so recently represented by our brother, having made a discovery in Masonic science, renders more benefit to the institution than a member who, though of long standing, has learned nothing but the simplest

routine of the degree ; just as the Key-stone was of much greater importance to the building than the ordinary stones.

It is not the length of time you have been a Mason, **but** the proper use of that time, that will entitle you to the wages of wisdom and knowledge.

Remember that the Key-stone found by our brother at the eleventh hour, although at first rejected by the builders, became the chief stone of the corner, while you who had wrought in the quarries from the earliest hours, exhibited only specimens of the skill of the ordinary workman.

Brethren, let me once more exhort you to receive the wages allotted to you with thankfulness.

The Lodge is closed in due form.

Most Excellent Master.

OPENING.

The ceremony of opening this degree is very impressive and peculiar in its character.

The following Scripture is read :

The earth is the LORD'S, and the fullness thereof; the world, and they that dwell therein. Who is the 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.

The Lodge is declared open in the N. O. T. G. G. O. T. U.

* * * * *

RECEPTION.

The K. S. is placed in the centre of the Arch, to preserve the other stones in their places, and secure firmness and stability to the whole structure, so will your reception be significant, that your Masonic building (the foundation of which were laid at your I.) is now complete, and that the principles of morality and virtue, which have been taught you, during your progress through the various subsequent degrees, have been cemented by the K. S. of firmness, and stability.

O.B.

Secret Work.

LECTURE.

The ceremonies commemorated in this degree refer to the completion, and dedication to the Temple.

It was finished in the short space of seven years and six months, to the astonishment of all nations, and the Cope Stone was celebrated by the fraternity with great joy. The Tabernacle of Moses and its holy relics, were lodged in the Temple. King Solomon in a general assembly, dedicated or consecrated it by solemn prayer, and costly sacrifice praising Jehovah, upon fixing the Holy Arch in its proper place, where the Lord was pleased to fill the Temple with a cloud of glory. When the magnificent edifice was completed, King Solomon determined to bestow some distinguishing mark upon the skillful, and zealous builders who had been engaged in the construction. He therefore established an order of merit, with the honorable appellation of Most Excellent Master, and bestowed it upon those of the craftsmen who had

proved themselves complete masters of their profession. It was confined to the meritorious and praiseworthy, to those who through diligence and industry, had progressed far toward perfection.

Such is the traditional history of the origin of this degree, and it is still retained as a memorial of the method adopted by the wise *King Solomon*, to distinguish the most skillful and faithful portion of his builders, and to reward them for their services, by receiving and acknowledging them as Most Excellent Masters, at the completion of the Temple.

Royal Arch.

OFFICERS.

A Chapter of Royal Arch Masons consists of any convenient number of members (not less than nine), including the following officers, viz. :

1. THE FIRST PRINCIPAL, who represents "*Zerubbabel the Prince of the People,*" who was the leader of the first colony of the Jews that returned from the Babylonish captivity to rebuild the Temple. He is seated in the east, clothed in a scarlet robe. His jewel of office is a crown irradiated in a triangle; his title is "Excellent."

2. The SECOND PRINCIPAL, who represents "*Haggai the prophet, who, in accordance with his duties, did aid and assist in completing the Lord's work.*" His station is in the right hand of the First Principal, clothed in a purple robe. His jewel of office is an all-seeing eye irradiated in a triangle; his title is "Excellent."

3. THE THIRD PRINCIPAL, who represents "*Joshua, son of Jozadak, the High Priest, who, in accordance with his duties, did aid and assist in carrying on the Lord's work.*" His station is in the east, at the left of the First Principal, clothed in a blue robe. His jewel of office is the volume of the Sacred Law irradiated in a triangle, his title is "Excellent."

4. The SCRIBE E., who represents "*Ezra the Scribe, whose duty it is to record all laws, acts, and transactions for the good of the Chapter.*"

5. The SCRIBE N., who represents "*Nehemiah the Scribe, whose duty it is to assist Scribe E. in his duties and to receive all candidates for exaltation.*" The jewels of office of the Scribes E. and N. are cross pens with a triangle.

6. The PRINCIPAL SOJOURNER, situated "in the west," whose duty it is "*to see that the assistant Sojourners perform their duty, and to prepare and conduct candidates through the ceremony of their exaltation.*" His jewel of office is a square irradiated in a triangle.

7. The SENIOR SOJOURNER, situated "at the right of the Principal Sojourner," whose duty it is "*to allow none to enter the Chapter, but those who are clothed as Royal Arch Masons and in possession of the * * * and not then without acquainting the Council.*"

8. The JUNIOR SOJOURNER, situated "at the right of the Principal Sojourner," whose duty it is "*to see that the*

portals of the Chapter are properly guarded." The jewel of the S. and J. Sojourner is a square in a triangle.

9 The JANITOR, situated "outside of the portals of the Chapter," "*to guard the approaches thereto, to prevent intrusion or interruption to our mysteries*" The jewel of the Janitor is a sword.

The Warrant or Charter empowers a Royal Arch Chapter to confer the subordinate degrees of Mark Master, Past Master, and Most Excellent Master.

All general business of a Chapter of R. A. M. must be done in the Royal Arch degree. In subordinate lodges degrees only are conferred.

The Minute book must state distinctly when such lodges were opened severally for the Mark, Past, and Most Excellent, and who were the respective officers in each lodge.

Opening.

OPENING PRAYER.

O GOD, Thou great and grand Architect of the Universe—grand Prince and Ruler of the world—first and only cause of all existence—at Thy Word the pillars of the sky were raised, and its beauteous arch formed; Thy breath kindled the stars, adorned the moon with silver rays, and gave to the sun its resplendent lustre. We are assembled in Thy great Name, to acknowledge Thy power, Thy wisdom, Thy goodness, and to implore Thy blessing. For this great end we pray Thee, O Gracious God, to bless us in all our undertakings through life—indue us with a competency of Thy most Holy Spirit, that we may be enabled to trace Thee out in all Thy most wonderful works, as far as it is agreeable to Thy Divine Will, that Thy praises may resound with the fervent voices of Thy creatures, from pole to pole, and rebound from the vaulted canopy of heaven through universal nature. Grant this, O God, for Thy Great Name's sake. AMEN.

In the Name of Jehovah, the Most High, the Chapter of Royal Arch Masons is declared duly opened.

Reception.

HOSEA II. I.

He that humbleth himself shall be exalted.

* * * * *

EXALTATION PRAYER.

O ALMIGHTY and eternal Lord God, at whose command the world burst forth from chaos to perfection—the protector

of all who put their trust in Thee, and without whom nothing is strong, nothing holy—we Thine unworthy servants humbly implore Thee to look on this Convocation assembled in Thy holy Name, and grant that he who kneels before Thee as a candidate for the secret mysteries of the Supreme Degree, may so consider his present undertaking, that he proceed not in it lightly, nor recede from it dishonorably, but pursue it steadily, ever remembering the great object of this Institution—obedience to Thy most sacred laws. Grant unto us the knowledge of Thy truth, that, Thou being our Ruler and Guide, we may so pass through things temporal as finally not to lose the things which are eternal. AMEN.

The True and Loving God Most High.

The C's. are advanced by seven R. S. thrice H. and B., viz., at 3, 5, 7.

O.B.

The P. S. and Cand's. retire.

Three M. E. M. from B. children of the captivity who having heard that you are about to rebuild the T. of the L. G. at J. beg to sojourn amongst you and offer our services in the completion of that great and glorious undertaking.

FIRST VEIL BLUE.

Exodus IV. 1 to 5.

Moses.

Aholiab.

Bezalee.

SECOND VEIL PURPLE.

Exodus IV. 6 to 8.

S. K. of I.

H. K. of T.

H. A.

THIRD VEIL SCARLET.

Exodus IV. 9.

Z.

H.

J.

FOURTH VEIL WHITE.

Signet of Truth.

HOLINESS TO THE LORD.

In that day, saith the Lord of Hosts, 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, saith the Lord of Hosts (Hag. II, 23).

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Three M. E. M., from Babylon, children of the captivity, having heard that the Temple of the Lord God was about to be rebuilt at Jerusalem, came up and desired to sojourn amongst the people, at the same time offering their services, to assist in the completion of that great and glorious undertaking.

They were interrogated by the Council, as to their lineal descent, the enquiry being made of them whether they were descended from those who had basely fled when the City and Holy Sanctuary were oppressed, or if they were of that menial tribe who were left behind by the Babylonian General to till the ground.

They replied, that they scorned to be descended from those who basely fled when the City and Holy Sanctuary were oppressed, nor were they of that menial tribe who were left behind by the Babylonians to till the ground, but were nobly born. That they were descended from the Princes and Rulers of the House of Judah, who for their sins were belivered into captivity, with their King Jehoichim, by Nebuzaradan, captain of the guard of Nebuchadnezzar, King of Babylon, where they had remained for seventy years.

PROCLAMATION.

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 a 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 Judea, and build the house of the LORD GOD of Israel, (he is the GOD) which is in Jerusalem.—EZRA i. 1-3.

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They were congratulated upon their noble ancestry, and being recognized as brethren of the tribes and families of Israel, were directed to prepare for the foundations of the Most Holy Place. Being furnished with the proper implements of labor, after a strict caution they were permitted to retire.

THE DISCOVERY.

AN ANCIENT TRADITION.

Early one morning, upon repairing to our labors, we discovered a pair of pillars of perfect symmetry and exquisite workmanship; proceeding onwards we discovered five other pairs of equal beauty; these, from their situation, appeared to have supported the roof of a subterranean

passage communicating with the *Most Holy Place*. Our progress being obstructed by the fragments of the roof of the former structure, we cleared them away and arrived at what in the first instance appeared to be a solid rock. But upon accidentally striking it with the crowbar, I remarked a hollow sound. My Brother laboring with the pick loosened the earth for some distance, when he with the shovel cleared it away, when we perceived that instead of a solid rock there was a series of stones in the form of a dome. Aware who was the architect of the former structure, and imagining that no part of it had been constructed in vain, we determined to examine it, for which purpose we removed two of the coping-stones, when a vault of considerable magnitude appeared in view, and we determined on a descent. All being equally anxious we cast lots; the lot E. Sir fell upon me, and lest any noxious vapor or other circumstance should render my position hazardous, my companions fastened a cable tow or life-line round my waist, by means of which they could lower me into the vault, or raise me out according to the signal which I should give my R. or L. H. Comp. In this manner I descended through the aperture which we had made, and on arriving at the bottom I gave the signal agreed on, when my companions gave me more line, which enabled me to encompass the vault. I then discovered what appeared a pedestal of a column and could also feel figures or characters engraven thereon, but for want of light was unable to discover what they were. I also laid hold of this scroll, but from the same cause I was unable to read its contents. Therefore securing it to my person and giving another signal, I was drawn up, and having covered the aperture we have come as in duty bound to report, and are now ready to state what we have found. They presented the scroll and were informed "That the want of light should remind them, that man by nature is the child of ignorance and error, and as such, would have forever remained under the darkness of the shadow of death, had it not pleased the Almighty to call him to light and immortality by the revelation of his most Holy Will and Word."

* * * * *

In the beginning God created the heaven and the earth, and the earth was without form and void and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters; and God said let there be light and there was light.

Being requested to read the scroll, they were informed that such were the first words of that *Sacred Volume*, which

contained the treasure of *God's* revealed *Will* and *Word*, and were exhorted to praise and magnify his *Most Holy Name*, for the knowledge of himself which he had vouchsafed to them, and to worthy walk in that light which he had shed around them.

They were again directed to retire and prosecute their researches, with the same strict caution as before.

The discovery of the precious treasure stimulated our further search, we on resuming our labor increased the aperture by the removal of the third copestone, and I again descended into the vaulted chamber. By this time, the Sun having gained its meridian altitude, darted its rays immediately into the aperture, and I perceived in the centre of the vault a pedestal of pure white marble, in the form of an altar of incense, that of a double cube. On the plinth were engraven certain mystic characters, and the initials of our Three Grand Masters who presided over the Second or Sacred Lodge; whilst a veil of curious workmanship covered the face of the altar. Approaching with reverential awe, I lifted up the veil and beheld there a plate of pure gold, on which were certain letters forming words, which I humbly conceived to be the *Sacred Word* itself. Having made this discovery, I re-veiled the pedestal and was again raised up out of the vaulted chamber by my companions, and (with their assistance) closed the entrance, we as in duty bound now make report to your Exc's. in Council. Being desired to communicate the word he had discovered, he refused, stating that according to Jewish law, it was not lawful for any one to pronounce the Sacred and Mysterious name of the Most High, excepting the High Priest, and then only once in the year, when he entered the H. of H. and stood before the Ark of the Covenant to make propitiation for the sins of Israel.

The S * * * in reward for their zeal and fidelity are called to the rank of their ancestors, and being invested with the insignia of the degree, their attention is called to the

Investment, Robes, Apron and Sash and Staff.

HISTORICAL LECTURE.

There are three epochs in Masonry which particularly merit our attention. The history of the First or Holy Lodge, Second or Sacred Lodge, and Third or Grand and Royal Lodge.

The First or Holy Lodge was opened A. L. 2515, two years after the departure of the Israelites from their Egyptian bondage by M. A. and B., on consecrated ground, at the foot

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of M. H. in the wilderness of S., where the hosts of Israel had pitched their tents, and assembled to offer up prayer and thanksgiving for their signal deliverance from the bondage of the Egyptians.

The *Second* or *Sacred Lodge* was opened A. L. 2992, by S. K. of I., H. K. of T., and H. A., in the bosom of the *Holy Mount Moriah*, upon the very centre of the place wheron the Sanctum Sanctorum was afterwards erected.

The *Third* or *Grand Royal Lodge* was opened at *Jerusalem*, A. L. 3469, after the return of the Israelites from the captivity in Babylon, under *Zerubbabel* the *Prince* of the *People* and Governor of *Judea*, *Haggai* the *Prophet*, and *Joshua* the son of *Jozadak* the High Priest.

Then it was that the kingly power was restored in the person of Z. of the Royal House of David, and the Princely tribe of Judah; nor was it again effaced until after the destruction of Jerusalem by the Romans under Titus, in the 70th year of the present era, thus verifying the prediction of the Patriarch *Jacob*, "that the sceptre shall not depart from *Judah* nor a lawgiver from between his feet until *Shiloh* comes."

The three Principals represent *Z. H. J.*, whose names they bear. The *S.* represent *E. N.*, the expounders of the *Sacred Law*; and attendants on the Sanhedrim, by whose names they are also designated. And the three *Sojourners* represent those by whom the S * * * of the *Royal Arch* were discovered and for which they were honored with a seat in that august assembly, composed of the Rulers and Princes of the people represented by the rest of the Companions.


SYMBOLICAL LECTURE.

The forms, symbols and ornaments of R. A. M., as well as the rites and ceremonies at present in use, were adopted by our predecessors at the building of the second T., and are continued by us to preserve in our minds the providential means by which the great discovery was effected, and also to impress upon our hearts those lessons of exalted mortality, which we as members of this S. D. are bound to practice.

The form in which the Companions of every R. A. Chapter are arranged, approaches as near as circumstances will permit to that of a true *Catenarian Arch*, whereby we preserve a memorial of that *vaulted shrine* in which the S. W. was deposited; for as the subordinate parts of every *Catenarian Arch* naturally gravitate towards the centre or Copestone, so are we taught to look up with reverence, and submit with cheerfulness to every lawfully constituted authority, whether Masonic or civil. The Copestones are represented by the three P's. of the Chapter.

In this degree we recognize six lights. Three greater and three lesser. The three lesser represent the *Lights* of the *Law* and the *Prophets*, and by their number allude to the *Patriarchal*, *Mosaical* and *Prophetical Dispensations*. The three greater represent the *S. W.* itself.

The three greater lights are placed in the form of an equilateral triangle, the three lesser intersecting the lines formed by the three greater, thus geometrically dividing the greater triangle into three lesser triangles on its extremities, which by their union form a fourth triangle on the centre, all of them equal and equilateral, emblematical of the four divisions of Masonry, viz., E. A., F. C., M. M., R. A.

This symbolical arrangement corresponds with the mysterious  or *Triple Tau*, which forms two right angles on each of the exterior lines, and two others by their union in the centre, for the three angles of a triangle are equal to two right angles.

This illustrates the *Jewel* which distinguishes the *Companions*.

The *Ribbon* worn by the *Companions* is a sacred emblem, denoting light, being composed of its two principal colors, purple radiated with crimson, with which the veil of the Temple was also interwoven.

The *Ensigns* which the *C.* bear on the staves were the distinguishing bearings of the twelve tribes of *Israel*.

The four banners represent the standards of the four divisions of the army of *Israel*, and unitedly bear a device of an angelic nature, under the combined figures of a *Man*, a *Lion*, an *Ox* and an *Eagle*. A *Man* to represent integrity and understanding, a *Lion* to personify strength and power, an *Ox* to denote patience and assiduity, and an *Eagle* to typify promptness and celerity.

The bearings on the sceptres used by the *Three Principals* denote the *Regal*, *Prophetic* and *Sacerdotal* offices, which are and ever ought to be conferred in a peculiar manner accompanied with the possession of certain *S.*

The *Bible*, *Square* and *Compasses* are considered as appropriate emblems of the *Three Grand Masters*, who presided over the building of the first *T.*

The *Sword* and *Trowel* are adopted by *R. A.* Masons to commemorate the valor of those worthy *M's.* who carried on the building of the *second Temple*, with a *trowel* in their hand and a *sword* by their side, that they might be ever ready to defend the *City* and *Holy Sanctuary* against the unprovoked attacks of their enemies.

The *Pick*, *Crowbar* and *shovel* were the implements

used by the sojourners to clear a place for the foundation of the *Second Temple*.

MYSTICAL LECTURE.

The mystical knowledge of this S. D. comprehends the form and explanation of the S., the nature and import of the ineffable W. and the manner to be observed in sharing and communicating our secrets. There are * * * * in Royal Arch Masonry * * * * corresponding in number with the * * * * of fellowship, in which the M.M. is instructed, and as they have reference to our duties, toward each other, so do the * * * * of a Royal Arch Mason mark, in a peculiar manner, the relation we bear to the *Almighty*, as the frail creatures of the dust, offending against his most holy will and word, yet the adopted children of his mercy.

The * * * * of Royal Arch Masonry are

* * * * *

1. The * * * * marks our * * * * and reminds us of the fall of *Adam*, and the dreadful penalty entailed on all his posterity; that the stiff neck of the disobedient shall be cut off from the land of the living by the judgment of God, even as * * * * by the sword of human justice, to avert which we are taught by the

2. * * * * to bend with resignation, beneath the chastening hand of the Almighty, and to engrave his law on our hearts. And Moses adopted this S. when the Lord appeared to him in the B.B. on Mount Horeb * * * * which was afterwards accounted to him for righteousness. This is also the S. of Salutation.

3. * * * * justly denotes the fervency of heart and mind, without which our prayers and oblations of praise would not be acceptable at a throne of grace. In this humble posture did Adam first * * * * before Almighty God to bless the Author of his being; thus did he bend with contrite awe before the face of his offended Judge, to avert his wrath, and supplicate His mercy, and he has thereby transmitted this sacred form to his posterity forever.

4. * * * * reminds us of the weakness of human nature, unable of itself to withstand the power of darkness, unless assisted by that power which is from above. Therefore we adopt the manner of our ancestors and the atoning

priest of the Temple, by this outward form of contrition and humility.

5. * * * * admonishes us that we should throw ourselves upon the mercy of our Creator and Judge, looking forward with holy confidence to his gracious promises, by which we hope to pass through the ark of our redemption into the presence of Him who is the *Great I Am*, the *Alpha* and *Omega*, the first and the last, the beginning and the ending.

TRIANGLE WORK.

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The *Triangle* was, in the days of Pythagoras, esteemed the most sacred of all emblems, and when any oath was required, it was always administered thereon.

This Supreme degree is the climax of Masonry, and is intimately blended with all our affairs, human and divine; having virtue for its aim, the glory of God for its object, and the eternal welfare of man being considered in every point and letter of its ineffable mysteries. It is founded on the name of *Jehovah*, who was from all eternity, is now, and shall be the same forever.

The ceremony of closing a R. A. Chapter is very impressive, and should be remembered by every newly exalted Comp. It teaches them where the First or Holy Lodge; Second or Sacred Lodge, and the Third or Grand and Royal Lodge were held and who duly presided at each. It also puts them to the test of that peculiar method to be observed in sharing and communicating the secrets, &c.

CLOSING PRAYER.

O Almighty and everlasting God, whose servant David thus prophesied, "Blessed are they who fear the Lord and walk in his ways."—may we walk in Thy ways and follow in the paths of righteousness; and, ever considering whose Representatives we are, may our hearts rejoice—may the Spirit of Peace guide us in all our ways, and raise our eyes to that holy and spiritual temple, where we shall praise and glorify Thee, O God of Israel, for ever more. AMEN.

In the name of *Jehovah*, the M. H. the Architect and Creator of heaven and earth, the R. A. Chapter is then closed.

GENERAL CHARGE BY Z.

Companions—We are about to quit this sacred retreat of friendship, and to mix with the outside world. Amidst all its care and employments, forget not the sacred duties that

have been so frequently inculcated, and so strongly recommended within the precincts of this Chapter.

Therefore be ye prudent, discreet and temperate, ever remembering that around this altar you have voluntarily and solemnly promised to befriend and relieve with unhesitating cordiality so far as may be within your power, every worthy brother who shall need your assistance; that you have promised to remind him in the most gentle manner of his failings, to aid his reformation, to defend and vindicate his character whenever wrongfully traduced, and to suggest the most candid, palliating and favorable circumstances, even when he is justly liable to reprehension and blame. Thus shall the world see how dearly Masons love each other.

But my brethren and companions, you are to extend those noble and generous sentiments still further. Let me impress upon your minds, and let it be instilled into your hearts, that every human being has an undoubted claim to your kind offices.

We therefore strictly enjoin you to do good to all, while we more particularly recommend to your care the household of the faithful; that by diligence and fidelity in the duties of your respective avocations, liberal benevolence and diffusive charity, constancy and sincerity in your friendship; and being kind, just, amiable and virtuous in your intercourse with your fellow creatures, you will demonstrate to the world the happy and beneficent effect of our ancient and honorable institution. Let it not be supposed that you have labored in vain, and spent your time for naught, for your work is with the Lord, and your recompense is with your God.

Finally, my Brethren and Companions, be ye all of one mind, live in peace, and may the God of love and peace delight to dwell with you and bless you for evermore.

