

***The Consistory Research Network  
is proud to present:***



*Thomas Smith Webb's  
"Freemason's Monitor"  
OF  
"Illustrations of Masonry in Two Parts"*



**District of New-York.**

***BE IT REMEMBERED,** That on the twelfth day of September, in the twenty-second year of the Independence of the United States of America, Spencer and Webb, of said District, have deposited in this office the title of a book, the right of which they claim as proprietors, in the words following, viz.—“The FREEMASON’S MONIOTOR, IN TWO PARTS” — In conformity to an act of Congress of the United States of America, entitled “An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the time therein mentioned.”*

*EDWARD DUNSCOMB,  
Clerk of the District of New York*



## PREFACE

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

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

It is presumed, that all regular Lodges, and Chapters, will find it a useful assistant, and Monitor, inasmuch as it contains most of the Charges, Prayers, and Scripture Passages, made use of at our meetings; and which are not otherwise to be found, without recourse to several volumes; which often occasions much delay. Produces many irregularities in their distributin, and may sometimes cause omissions of much importance.

The whole are here digested and arranged in such order, through the several degrees, from Entered Apprentice to the Royal Arch Mason, that they will be easily understood; and by a due attention to the several divisions, the mode of working, as well in arrangement as matter, will be become universally the same. This desirable object will add much to the happiness and satisfactin of all good Masons, and resound to the honor of the whole fraternity.  
September 26th, 1797.



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ILLUSTRATIONS  
OF  
**MASONRY**  
**BOOK I.**

**A VINDICATION OF MASONRY, INCLUDING A DEMONSTRATION OF  
ITS EXCELLENCY.**

**SECTION I.**

*Reflections on the symmetry and proportion displayed in the works of Nature, and on the harmony and affection which subsist among the various species of beings of every rank and denomination.*

Whoever reflects on the objects that surround him, will find abundant reason to admire the works of Nature, and to adore the all supreme Being who directs such astonishing operations: he will be convinced, that infinite wisdom could alone design, and infinite power accomplish, such amazing works.

Were a man placed in a beautiful garden, would not his mind be affected with the most excellent delight, on a calm survey of its rich collections; Would not the groves, the grottoes, the artful wilds, the flowery parterres, the opening vistas, the lofty cascades, the winding streams, the whole variegated scene, awaken the most exalted ideas? When he observed the delicate order, the nice symmetry, and beautiful disposition of every part, seemingly complete in itself, yet reflecting new beauties whole, would not his mind be agitated with the most bewitching sensations, and the view of the delightful scene naturally lead him to admire and venerate the happy genius of him who contrived it?

If the productions of art can so forcibly impress the mind with admiration, with how much greater astonishment and reverence must we behold the operations of Nature? On every hand she presents to view unbounded scenes of utility and delight, in which divine wisdom is most strikingly conspicuous. Such scenes are indeed too expanded for the narrow capacity of man to comprehend; yet whoever contemplates the general system, will easily perceive, from the uniformity of the plan, ample traces of an original source, and be naturally directed to the first cause, the grand author of existence, the supreme governor of the world, the one perfect and unfilled beauty!

Beside all the pleasing prospects that everywhere surround us, and with which our senses are every moment gratified; beside the symmetry, good order, and proportion, which appear in all the works of creation, there is something farther that attracts the reflecting mind, and draws its attention nearer to the Divinity – the universal harmony and affection which subsists among the different species of beings, of every rank and denomination. These are the cements of the rational world, and by these alone does it subsist. When they cease, nature must be dissolved, and man, the image of his maker, and the chief of his works, be overwhelmed in the general chaos.

On a careful examination we shall find, that in the whole order of being, from the seraph which adores and burns, down to the meanest insect, all, according to their rank in the scale of existence, have, more or less, implanted in them the principle of association with others of the same species with themselves. Even the most inconsiderable animals are formed into different ranks and societies for mutual benefit and protection. Need we name the careful and, or the industrious bee; insects which the wisest of men has recommended as patterns of unwearied industry and prudent foresight? When we farther pursue our remarks, we shall find, that the innate principle of friendship increases in proportion with the extension of our intellectual faculties; and that the only criterion by which a judgment may be formed, respecting the superiority of one part of the animal creation above the other, must be, by observing the degrees of kindness and good nature in which it excels.

If such are the general principles which pervade the whole creation, how forcibly must those lessons predominate in the assemblies of masons, where civilization and virtue, under the sanction of science and art, are ever most zealously cherished?

## SECTION II.

*Friendship considered, with the advantages resulting from it.*

No subject can more properly engage the attention, than the humane and benevolent dispositions which indulgent Nature has bestowed upon the rational species. There are replete with the happiest effects, and afford to the mind the most agreeable reflections. The breast which is inspired with tender feelings, its naturally prompted to a reciprocal intercourse of kind and generous actions. As human nature rises in the scale of things, so do the social affections likewise arise. When friendship is firm and lasting, we enjoy the highest degree of happiness: but when it declines, we experience an equal degree of pain. Where friendship is unknown, jealousy and suspicion prevail; but where virtue is the cement, true pleasure must be enjoyed. In every breast there exists a propensity to friendly acts, and when those are exerted to effect, they sweeten every temporal enjoyment; and if they do not always totally remove the disquietudes, they at least tend to allay the calamities of life.

Friendship is traced through the circle of private connections for the grand system of universal benevolence, which no limits can circumscribe, and its influence extends to every branch of the human race. Actuated by these sentiments, each individual centers his happiness in the happiness of his neighbor, and a fixed and permanent union is established among men.

Nevertheless, though friendship, considered as the source of universal benevolence, is unlimited, it exerts its influence more or less powerfully as the objects it favors are nearer or more remote. Hence the love of friends and of country takes the lead in our affections, and give rise to that true patriotism, which fires the soul with the most generous flame, creates the best and most disinterested virtue, and inspires that public spirit and heroic ardour which enables us to support a good cause, and risk our lives in its defense.

This commendable virtue crowns the lover of his country with unfading laurels, gives a luster to his actions, and consecrates his name to posterity. The warrior's glory may consist in murder, and the rude ravage of the desolating sword; but the blood of thousands will never stain the hands of his country's friend. His virtues are open, and of the noblest kind. Conscious integrity supports him against the arm of power; and should he bleed by tyrant-hands, he gloriously dies a martyr in the cause of liberty, and leaves to posterity an everlasting monument of the greatness of his soul.

Friendship not only appears divine when employed in preserving the liberties of our country, but shines with equal splendor in the more tranquil scenes of life. Before it rises into the noble flame of patriotism, aiming destruction at the heads of tyrants, thundering for liberty, and courting danger in defense of rights; we behold it calm and moderate, burning with an even glow, improving the soft hours of peace, and heightening the relish for virtue. In these happy moments contracts are formed, societies institutions, and the vacant hours of life wisely employed in the cultivation of social and polished manners.

## SECTION III.

*Origin of Masonry, and its general advantages.*

From the commencement of the World, we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms, our Order has had a being. During many ages, and in many different countries, it has flourished. No art, no science preceded it. In the dark periods of antiquity, when literature was in a low state, and the rude manners of our forefathers withheld from them that knowledge we now so amply share, Masonry diffused its influence. This

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

Abstracting from the pure pleasures which arise from friendship so widely constituted as that which subsists among masons, and which it is scarcely possible that any circumstance or occurrence can erase, we find that masonry is a science confined to no particular country, but disused over the whole terrestrial globe. Wherever arts flourish, there it flourishes too. Add to this, that by secret and inviolable signs, carefully preserved among the fraternity throughout the world, Masonry becomes an universal language. Hence many advantages are gained: the defiant Chinese, the wild Arab, the American savage, will embrace a brother Briton; and will know, that beside the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices. The spirit of the fulminating priest will be tamed; and a moral brother, through the influence of Masonry, which is reconcilable to the best policy, all those disputes which embitter life, and four the tempers of men, are avoided; while the common good, the general design of the craft, is zealously pursued.

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

Such is the plan of our institution; hence, in all our Lodges, union is cemented by sincere attachment, and pleasure reciprocally communicated in the cheerful observance of every obliging office. Virtue, the grand object in view, luminous as the meridian sun, shines refulgent on the mind, enlivens the heart, and converts cool approbation into warm sympathy and cordial attention.

#### SECTION IV.

*Masonry considered under two denominations.*

Masonry is understood under two denominations; it is operative, and speculative. By the former, we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and whence will result a due proportion, and a just correspondence in all its parts. By the latter, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity.

Speculative Masonry is so far interwoven with religion, as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of the creator, and inspires him with the most exalted ideas of the perfection of his divine Creator.

Operative Masonry furnishes us with dwellings, and convenient shelters from vicissitudes and inclemencies of seasons; and while it displays the effects of human wisdom, as well in the choice, as in the arrangement of the sundry materials of which an edifice is completed, it demonstrates that a fund of science and industry, and beneficent purposes.

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

Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the sacred mysteries are safely lodged in the repository of faithful breast. Tools and implements of architecture, symbols the most expressive! are selected by the fraternity, to imprint on the memory wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the excellent tenets of their institution.

## SECTION V.

### *The Government of the Fraternity explained.*

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

There are three classes of Masons, under different appellations. The privileges of these classes are distinct, and particular means are adopted to preserve those privileges to the just and meritorious of each class. Honor and probity are recommendations to the first class; in which the practice of virtue is enforced, and the duties of morality inculcated, while the mind is prepared for regular and social converse, in the principles of knowledge and philosophy. Diligence, assiduity, and application, are qualifications for the second class; in which an accurate elucidation of science, both in theory and practice, is given. Here human reason is cultivated by a due exertion of the rational and intellectual powers and faculties; nice and difficult theories are explained; new discoveries produced, and those already known beautifully embellished. The third class is composed of a select few, whom truth and fidelity have distinguished, whom years and experience have improved, and whom merit and abilities have entitled to preferment. With them the ancient landmarks of the Order are preserved; and from them we learn and practice the necessary and instructive lessons, which at once dignify the art, and qualify its professors to illustrate its excellence and utility.

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

## SECTION VI.

### *Reasons why the secrets of Masonry ought not to be publicly exposed; and the importance of these secrets demonstrated.*

If the secrets of Masonry are replete with such advantage to mankind it may be asked, why are they not divulged for the general good of society? To this it may be answered; Were the privileges of Masonry to be indiscriminately bestowed, the design of the institution would be subverted; and being familiar, like many other important matters, would soon lose their value; and sink into disregard.

It is a weakness in human nature, that men are generally more charmed with novelty, than the real worth or intrinsic value of things. Innumerable testimonies might be adduced of this truth. The operations of Nature, however beautiful, magnificent, and useful, are overlooked, because common and familiar. The sun rises and sets, the sea flows and reflows, rivers glide along their channels, trees and plants vegetate, men and beasts act, yet these being perpetually open to view, pass unnoticed. In short, the most astonishing productions of Nature escape observation on account of their familiarity, and excite not one single emotion, either in admiration of the great cause, or gratitude for the blessing conferred. Virtue herself is not exempted from this unhappy bias in the constitution of the human frame. Novelty influences all our actions and determinations. What is new, or difficult in the acquisition, however trifling or insignificant,

readily captivates the imagination, and ensures a temporary admiration; while what is familiar, or easily attained however noble or eminent for its utility, is sure to be disregarded by the giddy and the unthinking.

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

Many persons are deluded by their vague supposition that our mysteries are merely nominal; that the practices established among us are frivolous; and that our ceremonies might be adopted, or waived at pleasure. On this false foundation, we have found them hurrying through all the degrees, without adverting to the propriety of one step they pursue, or possessing a single qualification requisite for advancement. Passing through the useful formalities, they accepted offices, and assumed the government of lodges, equally unacquainted with the rules of the institution they pretended to support, or the nature of the trust reposed in them. The consequence is obvious; anarchy and confusion have ensued, and the substance has been lost in the shadow. Hence men eminent for ability, for rank, and for fortune, have been led to view the distinguished honors of Masonry with indifference, and when their patronage has been solicited, have accepted offices with reluctance, or rejected them with disdain.

Under these disadvantages has Masonry long labored, and every zealous friend to the Orders must earnestly wish for a correction of abuse. Of late years it must be acknowledged that Lodges have been better regulated, and the good effect of such government have been displayed in proper observance of the general regulations.

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

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

## SECTION VII.

*Few Societies exempted from censure. Irregularities of Masons no argument against the Institution.*

Among the various societies to which the occasions and inclinations of men have given birth, few, if any, are wholly exempted from censure. Friendship, however valuable in itself, and however universal its pretensions, has seldom operated so powerfully in general association, as to promote that sincere attachment to the welfare and prosperity of each other, which is necessary to constitute true happiness. This may be ascribed to sundry causes, but to none with more propriety, than to the reprehensible motives which too frequently lead men to participation

of social entertainments. If to pass an idle hour, to oblige a friend, or probably to gratify an irregular indulgence, we are induced to mix in company, is it surprising that the important duties of society should be neglected, and that, in the quick circulation of the cheerful glass, our noblest faculties should be sometimes buried in the cup of sobriety?

It is a truth too obvious to be concealed, that the privileges of Masonry have long been prostituted for unworthy considerations, and hence their good effects have not been so conspicuous. Many have been prevailed on to enroll their names in our records for mere purposes of conviviality, without once adverting to the propriety of the measure they were about to adopt, or inquiring into the nature of the particular engagements to which they are subjected by becoming Masons. Not a few have been prompted by motives of interest, and many introduced with no other view than to gratify an idle curiosity, or please as jolly companions. A general odium, or at least a careless indifference, has been the result of such conduct. But here the evil stops not. Those persons, ignorant of the true design of the institution probably without any real defect in their own morals are induced to recommend others of the same cast to join the society for the same purpose. Hence the most valuable part of Masonry has been turned into ridicule, and the dissipations of a luxurious age have buried in oblivion principles, that might have dignified the most exalted characters.

When we consider the multitude and variety of members of which the society of Masons is composed, and the small number who are really conversant with the tenets of the institution, our wonder will abate that so few should be distinguished for exemplary lives. From persons who are precipitately introduced into mysteries of Masonry without the requisite qualifications, it cannot be expected that great regard will be paid to the observance of duties which they perceive openly violated by their own initiation. Surely not; and it is an incontrovertible truth, that such is the unhappy bias in the disposition of some men, that though the fairest and best ideas were imprinted on the mind, they are so careless of their own reputation as to disregard the most instructive lessons. We have reason to regret, that even persons distinguished for knowledge in the art, have been induced sometimes to violate the rules to which a pretended conformity had gained them applause. No sooner have they been liberated from the trammels, as they conceived, of a regular and virtuous conduct, in the temporary government of a Lodge, than by improperly abusing the innocent and cheerful repast, they have become slaves to vice and intemperance, and have not only disgraced themselves, but reflected dishonor on the fraternity. By such indiscretion, the best of institutions has been brought into contempt, and the more deserving part of the community has justly conceived a prejudice against the society, of which it is difficult to wipe off the impression.

Though some, however, may thus transgress, no wise man will thence argue against the institution, or condemn the whole fraternity for the errors of a few mistaken individuals. Were the wicked lives of men admitted as an argument against the religion which they profess, Christianity itself, with all its beauties, might be exposed to censure. Thus much we may aver in favor of Masonry, that whatever imperfections may be found among its professors, the institution countenances none. Those who violate the laws, or infringe on good order, are marked with peculiar odium; and when mild endeavors to reform their lives are found ineffectual, they are expelled the Lodge, as unfit members of society.

Vain, therefore, is each idle surmise against the plan of Masonry; while its rules are properly supported, it will be proof against every attack of its most inveterate enemies. And men are not aware, that by decrying any laudable system, they derogate from the dignity of human nature itself, and from that good order and wise disposition of things which the almighty Author of the

world has framed for the government of mankind, and established as the basis of the moral system. Let them recollect, that friendship and social delights can never be the object of reproach. That that wisdom which hoary Time has sanctified, can never be the object of ridicule. Whoever therefore pretends to condemn, or even to censure, what he does not comprehend will appear equally mean and contemptible; and the generous heart will readily pity the mistakes of ignorant presumption.

### SECTION VIII.

*Charity the distinguishing characteristic of Masons.*

Charity is the chief of every social virtue, and the distinguishing characteristic of our Order. This virtue includes a supreme degree of love to the great Creator and Governor of the universe, and an unlimited affection to the beings of his creation, of all characters and of every denomination. This last duty is forcibly inculcated by the examples of the Deity himself, who liberally dispenses his beneficence to unnumbered worlds.

It is not particularly our province to enter into a disquisition of every branch of this amiable virtue; we shall only briefly state the happy effects of a benevolent disposition towards mankind, and show that charity exerted on proper objects is the greatest pleasure man can possibly enjoy.

The bounds of the greatest nation, or the most extensive empire, cannot circumscribe the generosity of a liberal mind. Men, in whatever situation they are placed, are still, in a great measure, the same. They are exposed to similar dangers and misfortunes. They have not wisdom to foresee, or power to prevent, the evils incident to human nature. They hang, as it were, in a perpetual suspense between hope and fear, sickness and health, plenty and want. A mutual chain of dependence subsists throughout the animal creation. The whole human species are therefore proper objects for the exercise of human charity.

Beings, who partake of one common nature, ought to be actuated by the same motives and interests. Hence, to sooth the unhappy, by sympathizing with their misfortune, and to restore peace and tranquility to agitated spirits, constitute the general and great ends of the Masonic institution. This humane, this generous disposition fires the breast with many manly feelings, and enlivens that sprit of compassion, which is the glory of the human frame, and not only rivals, but outshines, every other pleasure the mind is capable of enjoying.

All human passions, when directed by the superior principles of reason, tend to promote some useful purpose; but compassion towards proper objects, is the most beneficial of all the affections, as it extends to greater numbers, and excites more lasting degrees of happiness.

Possessed of this amiable, this godlike disposition, Masons are shocked at misery under every form and appearance. When we behold an object pining under miseries of a distressed body or mind, the healing accents which flow from our tongues, alleviate the pain of the unhappy suffer, and make even adversity, in its dismal state, look gay. Our pity excited, we assuage grief, and cheerfully relieve distress. When a brother is in want, every heart is prone to ache; when he is hungry, we feed him; when he is naked, we clothe him; when he is in trouble, we fly with speed to his relief. Thus we confirm the propriety of the title we bear, and demonstrate to the world at large, that BROTHER among Masons is something more than an empty name.

### SECTION IX.

*The discernment displayed by Masons in the proper choice of objects of Charity.*

It must be acknowledged by the most inveterate enemies of Masonry, that no society is more remarkable for the practice of charity, or any association of men more famed for disinterested liberality. It cannot be said that Masons meet only to indulge in convivial mirth, while the poor and needy pine for relief. Their quarterly contributions, exclusive of their private subscriptions to relieve distress, prove the contrary. They are ever ready, in proportion to their circumstances, cheerfully to contribute to alleviate the misfortune of their fellow-creatures; but justly considering the variety of objects, whose seeming distress the dictates of Nature and the ties of Masonry incline them to pity and relieve, they find it necessary sometimes to inquire into the cause of their misfortunes; lest a impolitic generosity of heart, might prevent them from making a proper distinction in the objects. Though their hearts and ears are always open to the distresses of the deserving poor, yet their charity is not to be misapplied, or dispensed with a profuse liberality on persons who may use Masonry as a cloak to cover imposture. Those who are burdened with the numerous offspring, and who, through age, sickness, infirmity, or any unforeseen accident in life, are reduced to poverty and want, particularly claim their attention, and seldom fail to experience the happy effects of their friendly associations. To such objects, whose situation is more easy to be conceived than expressed, they are induced liberally to extend their bounty. Hence they give convincing proofs of wisdom and discernment; for though their benevolence, like their laws, be unlimited, yet their hearts glow principally with affection toward the deserving part of mankind.

From this view of the advantages resulting from the profession of Masonry, every candid and impartial mind must acknowledge its superiority to the greater part of modern institutions; and if the pictures here drawn be just, it must surely be no trifling acquisition, a society of men, who are true patriots, loyal subjects, patrons of science, and friends to mankind.

## SECTION X.

Having, in the explanation of the principles of Masonry, endeavored to demonstrate its real excellence and utility, I shall conclude my observations with a few friendly admonitions; conceiving that they will be favorably received by my brethren, as they proceed from a sincere attachment to the interest and reputation of the society.

Useful knowledge is the great object of our desire; with zeal then let us apply to the practice of Masonry. Let us recollect, that the ways of wisdom are beautiful, and lead to pleasure. Knowledge is attained by degrees, and cannot everywhere be found. Wisdom seeks the secret shade, the lonely cell designed for contemplation. There enthroned she sits, delivering her sacred oracles. There let us seek her, and pursue the real bliss. Though the passage be difficult, the farther we trace it, the easier it will become.

If we are united, the society must flourish. Let all private animosities give place to peace and good fellowship. Uniting in one design, let us be happy ourselves, and contribute to the happiness of others. By promoting useful arts, let our superiority and distinction be marked; let us cultivate the moral virtues, and improve in all that is good and amiable; let the Genius of Masonry preside over our conduct, and under her sway let us act with becoming dignity. On every occasion, let us preserve an elevation of understanding, a politeness of manner, and an evenness of temper. Let our recreations be innocent, and pursued with moderation; and never let us suffer irregular indulgences to impair our faculties, or expose our character to derision. Thus we shall act in conformity to our precepts, and support the name we have long borne, of being a respectable, a regular, and a uniform society.

## EULOGIUM

Masonry comprehends within its circle every branch of useful knowledge and learning, and justly stamps an indelible mark of preeminence on its *genuine* professors, which neither chance, power, nor fortune can bestow. When its rules are strictly observed; it is found to be a sure foundation of tranquility amidst the various disappointments of life; a friend that will not deceive, but will comfort and assist in prosperity and adversity; a blessing that will remain with all times, circumstances and places, and to which recourse may be had, when other earthly comforts sink into disregard.

Masonry gives real and intrinsic excellency to man, and prepares him for the duties of social life. It calms domestic strife; it is company in solitude; and it gives vivacity, variety, and energy to social conversation. In youth, it checks the passions, and employs usefully the most active faculties; and in age, when sickness, imbecility, and disease have benumbed every corporal senses, and rendered the union of soul and body almost intolerable, a reflection on the time spent in Masonic pursuits will yield a perpetual fund of comfort and satisfaction.

Such are the general advantages of Masonry; to enumerate them separately, would be an endless labor; it may be sufficient to observe, that he who is possessed of this true science, and acts agreeable to the character he bears, has, within himself the spring and support of every social virtue; a subject of contemplation, that enlarges the mind, and expands all its powers; a theme that is inexhaustible, ever new, and always interesting.

## BOOK I I.

GENERAL REMARKS: INCLUDING AN ILLUSTRATION OF THE LECTURES; A PARTICULAR DESCRIPTION OF THE ANCIENT CEREMONIES; AND THE CHARGES USED IN THE DIFFERENT DEGREES.

### SECTION I.

#### *General Remarks.*

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

It must not, however be inferred from this remark, that persons who labor under the disadvantages of confined education, or whose sphere of life requires a more intense application of business or study, are to be discouraged in their endeavors to gain a knowledge of Masonry. To qualify an individual to enjoy the benefits of the society at large, or to partake of its privileges, it is not absolutely necessary that he should be acquainted with all the intricate parts of the science. These are only intended for the diligent and assiduous mason, who may have leisure and opportunity to indulge such pursuits.

Though some are more able than others, some more eminent, some more useful, yet all, in their different spheres, may prove advantageous to the community; and our necessities, as well as our consciences, bind us to love one another. The industrious tradesman certainly proves himself a valuable member of society, and worthy of every honor that we can confer; but as the nature of every man's profession will not admit of that leisure which is necessary to qualify him to become an expert Mason, it is highly proper that the official duties of a lodge should be executed by persons whose education and situation in life enable them to become adepts; as it must be allowed, that all who accept offices, and exercise authority, should be properly qualified to discharge the task assigned them, with honor to themselves, and credit to their sundry stations.

All men are not blessed with the same powers, nor the same advantages; all men therefore are not equally qualified to govern. Masonry is wisely calculated to suit the different ranks and degrees of men, as everyone, according to his station and ability, may class with his equal. Founded upon the most generous principles, it admits of no disquietude among its professors; each class is happy in its particular association; and when all are met in general convention, neither arrogance and presumption appear on the one hand, nor dissidence and inability on the other. The whole unite in one general plan, to promote that endearing happiness which constitutes the essence of civil society.

### SECTION II.

#### *The Ceremony of opening and closing a Lodge.*

In all regular assemblies of men, who are convened for wise and useful purposes, the commencement and conclusion of business are accompanied with some form. In every country of the world the practice prevails and is deemed essential. From the most remote periods of antiquity it may be traced and the refined improvements of modern times have not totally abolished it.

Ceremonies, when simply considered, it is true, are little more than visionary delusions; but their effects are sometimes important. When they impress awe and reverence on the mind and

engage the attention, by external attraction, to solemn rites, they are interesting objects. These purposes are affected by judicious ceremonies, when regularly conducted and properly arranged. On this ground they have received the sanction of the wisest men in all ages, and consequently could not escape the notice of masons. To begin well, is the most likely means to end well; and it is judiciously remarked, that when order and method are neglected at the beginning, they will be seldom found to take place at the end.

The ceremony of opening and closing a Lodge with solemnity and decorum, is therefore universally admitted among masons; and though the mode in some Lodges may vary, and in every degree must vary, still an uniformity in the general practice prevails in every lodge; and the variation (if any) is solely occasioned by a want of method, which a little application might easily remove.

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

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

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

At the opening of the lodge, two purposes are widely effected: the master is reminded of the dignity of his character, and the brethren of the homage and veneration due from them in their sundry stations. These are not the only advantages resulting from a due observance of this ceremony; a reverential awe for the Deity is inculcated, and the eye fixed on that object, from whose radiant beams light only can be derived. Here we are taught to adore the God of Heaven and to supplicate his protection on our well-meant endeavors. The Master assumes his government in due form, and under his Wardens; who accept their trust, after the customary salutations, as disciples of one general patron. The brethren then, with one accord, unite in duty and respect, and the ceremony concludes.

At closing the lodge, a similar form takes place. Here the less important duties of masonry are not passed over unobserved. The necessary degree of subordination in the government of a lodge is peculiarly marked, while the proper tribute of gratitude is offered up to the beneficent Author of life, and his blessing invoked, and extended to the whole fraternity. Each brother faithful locks up the treasure which he has acquired, in his own secret repository; and pleased with his reward, retires, untainted and uncontaminated, to enjoy, and disseminate, among the private circle of his friends, and the fruits of his labor and industry in the Lodge.

These are faint outlines of a ceremony which universally prevails among masons in every country, and distinguishes all their meetings. It is arranged as a general section in every degree, and takes the lead in all our illustrations.

*A Prayer used at opening the Lodge.*

May the favor of Heaven be upon this meeting; and as it is happily begun may it be conducted with order and closed with harmony! *Amen.*

*A Prayer used at closing the Lodge.*

May the blessing of Heaven rest upon us, and all regular Masons! May brotherly love prevail and every moral and social virtue cement us! *Amen.*

*Charges and Regulations for the conduct and behavior of Masons.*

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

#### *Ancient Charges*

[To be rehearsed at opening the Lodge.]

*On the Management of the Craft in working.*

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

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

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

A craftsman who is appointed Warden of the work under the Master, is true to Master and fellows, carefully oversees the work, and his brethren obey him

The Master, Wardens, and brethren receive their rewards justly, are faithful, and carefully finish the work they begin, whether it be in the first or second degree; but never put that work to the first which has been accustomed to the second degree.

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

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

*Laws of the government of the Lodge.*

[To be rehearsed at opening the Lodge.]

You are to salute one another in a courteous manner, agreeably to the forms established among masons; you are freely to give such mutual instruction as shall be thought necessary or expedient, not being overseen or overheard, without encroaching upon each other, or derogating

from that respect which is due to any gentleman, were he not a mason; for though as masons we rank as brethren on a level, yet masonry deprives no man of honor due his rank or character, but rather adds to his honor, especially if he has deserved well of the fraternity, who always render honor to whom it is due, and avoid ill-manners.

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

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

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

*Amen.* So mote it be.

*Charge on the behavior of Masons*

(To be rehearsed at closing the Lodge.)

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

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

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

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

If a stranger apply in the character of a mason, you are cautiously to examine him in such a method as prudence may direct, and agreeably to the forms established among masons; that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt, and beware of giving him any secret hints of knowledge. But if you discover him to be a true and genuine brother, you are to respect him; if he be in want, you are without prejudice to relieve him, or direct him how he may be relieved; you are to employ him, or recommend him to employment: however, you are never charged to do beyond your ability, only to prefer a poor brother, who is a good man and true before any other person in the same circumstances.

Finally; these rules you are always to observe and enforce, and also the duties which have been communicated in the lecture; cultivating brotherly love, the foundation and capstone, the cement and glory of this ancient fraternity; avoiding, upon every occasion, wrangling and quarreling, slandering and backbiting; not permitting others to slander honest brethren, but defending their characters, and doing them good offices, as far as many be consistent with your honor and safety, but no farther. Hence all may see the benign influence of masonry, as all true masons have done from the beginning of the world, and will do to the end of time.

*Amen. So mote it be.*

### SECTION III.

Remarks *on the* First Lecture.

Having illustrated the ceremony of opening and closing a Lodge, and inserted the Charges and prayers usually rehearsed in our regular assemblies on these occasions, we shall now enter on a disquisition of the different Sections of the Lectures appropriated to the three degrees of Masonry, giving a brief summary of the whole, and annexing to every Remark the particulars to which the section alludes. By these means the industrious mason will be instructed in the regular arrangement of the sections in each lecture, and be enabled with more ease to acquire a knowledge of the Art.

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

#### *The First Section.*

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

This section also makes us acquainted with the peculiar forms and ceremonies at the initiation of candidates for masonry; and convinces us, beyond the power of contradiction, of the propriety of our rites; while it demonstrates to the most skeptical and hesitating mind, their excellence and utility.

As in this section we are taught the ceremony of initiation into the Order, the following particulars relative to that ceremony may be here introduced with propriety.

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

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

“Do you seriously declare, upon your honor, before these gentlemen, that you are solely prompted to solicit the privileges of Masonry, by a desire of knowledge, and a sincere wish of being serviceable to your fellow creatures?” – I do.

“Do you seriously declare upon your honor, before these gentlemen, that you will cheerfully conform to all the ancient established usages and customs of the fraternity?” – I do.

When the above declaration is made, the Candidate is proposed in open lodge, in manner following:

“ R. W. Master and brethren,

“At the request of Mr. A. B. [*mentioning his profession and residence*] I propose him in *form* as a proper Candidate for the mysteries of Masonry; I recommend him, as worthy to partake of the privileges of the fraternity; and in consequence of a declaration of his intentions voluntarily made, and properly attested, I believe he will cheerfully conform to the rules of the Order.”

*A prayer used at the Initiation of a Candidate.*

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

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

Further, this Section, by the reciprocal communication of our marks of distinction, proves us to be regular members of the Order; and inculcates those necessary and instructive duties, which at once dignify our characters in the double capacity of men and masons.

We cannot further illustrate this section better than by inserting the following

*Charge at Initiation into the first Degree.\**

Brother,

[As you are now introduced into the first principles of Masonry, I congratulate you in being accepted into this ancient and honorable Order; ancient as having subsisted from time immemorial; and honorable, as tending in every particular, so to render all men, who will be conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated on all persons at their initiation into the mysteries of Masonry. Monarchs, in all ages, have been encouragers and promoters of the art, and have never deemed it derogatory from their dignity, to level themselves with the fraternity, extend their privileges, and patronize their assemblies.]

There are three great duties, which as a mason you are charged to inculcate, to God, your neighbor and yourself. To God; in never mentioning his name, but with that awe and reverence which is due from a creature to his creator; to implore his aid in all your laudable undertakings; and to esteem him as the chief good: - to your neighbor; in acting upon the square, and doing unto him, as you wish he should do unto you: - and to yourself; in avoiding all irregularities and intemperances, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will ensure public and private esteem.

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

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\* *The paragraphs enclosed in brackets [] may be occasionally omitted, if time will not admit of delivering the whole Charge.*

[In your outward demeanor be particularly careful to avoid censure or reproach; and beware of those who may artfully endeavor to insinuate themselves into your esteem, with a view to betray your virtuous resolution, or make you swerve from the principles of this institution. Let no interest, favor, or prejudice bias your integrity, or influence you to be guilty of a dishonorable action; but let your conduct and behavior be regular and uniform, and your deportment suitable to the dignity of your profession.]

Above all, practice benevolence and charity; for by these virtues, masons have been distinguished in every age and country. [The inconceivable pleasure of contributing toward the relief of our fellow-creatures, is truly experienced by persons of a humane disposition; who are naturally excited, by sympathy to extend their aid in alleviation of the miseries of others. This encourages the generous mason to distribute his bounty with cheerfulness. Supposing himself in the situation of an unhappy sufferer, he listens to his complaints with attention, bewails his misfortune, and speedily relieves his distress.]

The next object of our attention is our excellent Constitutions. These contain the history of masonry from the earliest periods, and the laws and charges, by which the brethren have been long governed.

A punctual attendance on our assemblies we next enjoin, especially on the duties of the lodge to which you may belong. There, as in all other regular meetings of the fraternity, you are to behave with order and decorum, that harmony may be preserved, and the business of masonry be properly conducted. [The rules of good manners you are not to violate; neither are you to use any unbecoming language, in derogation of the name of God, or toward the corruption of good manners: you are not to introduce or maintain any dispute about religion or politics; or behave irreverently while the lodge is engaged in what is serious and important, but you are to pay a proper deference and respect to the Master and presiding officers, and diligently apply to your work in the art, that you may sooner become a proficient therein, as well for your own credit, as the honor of the brethren by whom you have been received.]

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

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

### *The Second Section.*

The second section rationally accounts for the origin of our hieroglyphical instructions, and convinces us of the advantages which will ever accompany a faithful observance of our duty; it illustrates, at the same time, certain particulars, of which our ignorance might lead us into error, and which, as masons, we are indispensably bound to know.

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

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

### *The Third Section.*

The third section explains the nature and principles of our constitution, and teaches us to discharge with propriety the duties of the different departments which we are nominated to sustain in the government of the lodge. Here, too, our ornaments are displayed, our jewels and furniture specified, and a proper attention is paid to our ancient and venerable patrons.

To these remarks little can be added, to explain the subject of this section, or assist the industrious mason to acquire it. A punctual attendance on the duties of a lodge, we recommend as the most effectual means to enable him to become master of it; and a diligent application to the truths demonstrates, will always incline him to improve by the example of the original patrons of the art.

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

It forcibly inculcates the most instructive lessons. Brotherly love, relief, and truth, are themes on which we here expatiate; and the cardinal virtues escape not our notice. – By the exercise of brotherly love, we are taught to regard the whole human species as one family, the high and low, the rich and poor; who as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle, masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance. – Relief is the next tenet of our profession. To relieve the distressed is a duty incumbent on all men, but particularly on masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis, we establish our friendships and form our connections. – Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in masonry. On this theme we contemplate, and by its dictates endeavor to

regulate our conduct; hence, influenced by this principle, hypocrisy and deceit are unknown, sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare, and rejoicing in each others property.

To this illustration succeeds an explanation of the four cardinal virtues – temperance, fortitude, prudence, and justice. – By the first, we are instructed to govern the passions, and check unruly desires. The health of the body, and the dignity of the species, are equally concerned in a faithful observance of it. – By the second, we are taught to resist temptation, and encounter dangers with spirit and resolution. This virtue is equally distant from rashness and cowardice; and whoever possesses it, is seldom shaken, and never overthrown, by the storms that surround him. By the third, we are instructed to regulate our conduct by the dictates of reason, and to judge and determine with propriety in the execution of everything that may tend to promote our present or future well-being. On this virtue all the others depend; it is therefore the chief jewel that can adorn the human frame. – Justice is the boundary of right, and constitutes the cement of civil society. Without the exercise of this virtue, universal confusion would ensue; lawless force would overcome the principles of equity, and social intercourse no longer exist. As justice in a great measure constitutes the real good man, so it represented as the perpetual study of the accomplished mason.

The illustration of these virtues is accompanied with some general observations on the equality observed among masons. In our assemblies no estrangement of behavior is discovered. An uniformity of opinion, which is useful in exigencies, and pleasing in familiar life, universally prevails, strengthens all the ties of friendship, and equally promotes love and esteem. Masons are brethren by a double tie, and among brothers should exist no invidious distinctions. Though merit be always respected, and honor rendered to whom it is due, the same principles govern all. A king is reminded, that although a crown may adorn his head, or a scepter his hand, the blood in his veins is derived from the common parent of mankind, and is no better than that of the meanest subject. The wisest senator, or the most skillful artist, is taught, that equally with others, he is by nature exposed to infirmity and disease; and that an unforeseen misfortune, or a disordered frame, may impair his faculties, and level him with the most ignorant of his species. This checks pride and incites courtesy of behavior. Men of inferior talents, or not placed by fortune in such exalted stations, are instructed to regard their superiors with peculiar esteem, when they behold them, divested of pride, vanity, and external grandeur, condescending, in the badge of innocence and bond of friendship, to trace wisdom, and follow virtue, assisted by those who are of a rank beneath them. Virtue is true nobility, and wisdom the channel by which virtue is directed and conveyed; wisdom and virtue only can distinguish masons.

Such is the arrangement of the different sections of the first lecture, which, with the forms adopted at the opening and closing of a lodge, comprehends the whole of the first degree of masonry. This plan has the advantages of regularity to recommend it, the support of precedent and authority, and the sanction and respect which flow from antiquity. The whole is a regular system of morality, conceived in a strain of interesting allegory, which must unfold into beauties to the candid and industrious inquirer.

#### SECTION IV.

##### REMARKS ON THE SECOND LECTURE.

Masonry is a progressive science, and is divided into different classes or degrees, for the more regular advancement in the knowledge of its mysteries. According to the progress we

make, we limit or extend our inquiries; and, in proportion to our capacity, we attain to a less or greater degree of perfection.

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

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

Such is the result of every illustration in masonry. Reverence for the Deity, and gratitude for the blessings of heaven, are inculcated in every degree. This is the termination of our inquiries, and beyond these limits our capacities cannot reach.

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

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

#### *The First Section.*

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

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

#### *Charges at Initiation into the Second Degree.*

Brother,

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

It is unnecessary to recapitulate the duties which, as a mason, you are bound to discharge; or enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. It may be sufficient to observe, that] Your past behavior and regular deportment have merited the honor which we have now conferred; and in your new character, it is expected that you will conform to the principles of the Order, by steadily persevering in the practice of every commendable virtue.

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

The solemnity of our ceremonies requires from you a serious deportment; you are therefore to be particularly attentive to your behavior in our regular assemblies; to preserve our ancient usages and customs sacred and inviolable; and induce others, by your example, to hold them in veneration.

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

In our private assemblies, as a craftsman, you may offer your sentiments and opinions on such subjects as are regularly introduced in the Lecture; and by this privilege, you may improve your intellectual powers; qualify yourself to become an useful member of society; and, like a skillful brother, strive to excel in every thing that is good and great.

[All regular signs and summonses, given and received, you are duly to honor, and punctually to obey; inasmuch as they consist with our professed principles. You are to supply the wants and relieve the necessities, of your brethren, to the utmost of your power and ability; and on no account are you to wrong them, or to see them wronged; but apprise them of approaching danger and view their interest as inseparable from your own.

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

This section presents an ample field for the man of genius to perambulate. It cursorily specifies the particular classes of masonry, and explains the requisite qualifications for preferment in each. In the explanation of our usages, many remarks are introduced, equally useful to the experienced artist and the sage moralist. The various operations of the mind are demonstrated, as far as they will admit of elucidation, and a fund of extensive science is explored throughout. Here we find employment for leisure hours, trace science from its original source, and, drawing the attention to the sum of perfection, contemplate with admiration on the wonderful works of the Creator. Geometry is displayed with all its powers and properties; and in the disquisition of this science, the mind is filled with pleasure and delight. Such is the latitude of

this section, that the most judicious may fail in an attempt to explain it, as the rational powers are exerted to their utmost stretch, in illustrating the beauties of nature, and demonstrating the more important truths of morality.

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

By order in architecture, is meant a system of all the members, proportions, and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building which, united with those of a column, form a beautiful, perfect, and complete whole. From the first formation of society, order in architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom, is said to have given rise to the idea of the base and capital of pillars; and, from this simple hint, originally proceeded the more improved art of architecture.

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

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

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

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

The CORINTHIAN, the richest of the five orders, is deemed a masterpiece of art, and was invented at Corinth by Callimachus. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentiles and madillions. This order is used in stately and superb structures.

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

imitating the figure; the vase of the capital he made to represent the basket; the abacus, the tile; and the volute, the bending leaves.

The COMPOSITE is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the CORINTHIAN, and volutes of the IONIC. Its column has the quarter-round as the TUSCAN and DORIC orders, is ten diameters high, and its cornice has dentils or simple modillions. This pillar is generally found in buildings, where strength, elegance, and beauty are displayed.

The ancient and original orders of architecture, revered by masons, are no more than three, the DORIC, IONIC, and CORINTHIAN. To these the Romans have added two, the TUSCAN, which they made plainer than the DORIC; and the COMPOSITE, which was more ornamental, if not more beautiful, than the CORINTHIAN. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally; the TUSCAN is the DORIC in its earliest state; the COMPOSITE is the CORINTHIAN enriched with the Ionic. To the Greeks, and not to the Romans, we are indebted for what is great, judicious and distinct in architecture.

These observations are intended to induce the industrious craftsman to pursue his researches into the rise and progress of architecture, by consulting the works of learned writers professedly upon the subject.

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

When these topics are proposed in our assemblies, we are not confined to any peculiar mode of explanation; every man being at liberty to offer his sentiments under proper restrictions. The following thoughts on this important branch of learning may, however, be useful:

The senses we are to consider as the gifts of Nature, and though not the acquisition of our reasoning faculty, yet, in the use of them, are still subject to reason. Reason, properly employed, confirms the documents of Nature, which are always true and wholesome: She distinguishes the good from the bad; rejects the last with modesty, adheres to the first with reverence.

The objects of human knowledge are innumerable; the channels, by which this knowledge is conveyed, are few. Among these, the perception of external things by the senses, and the information we receive from human testimony, are not the least considerable; the analogy between them is obvious. In the testimony of Nature given by the senses, as well as in human testimony given by information, things are signified by signs. In one as well as the other, the mind either by original principles or by custom, passes from the sign to the conception and belief of the things signified. The signs in the natural language, as well as the signs in our original perceptions, have the same signification in all climates and nations, and the skill of interpreting them, is not acquired, but innate.

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

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

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

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

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

FEELING is that sense by which we distinguish the different qualities of bodies; such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension; which, by means of certain corresponding sensations of touch, are presented to the mind as real external qualities, and the conception or belief of them is invariably connected with those corresponding sensations, by an original principle of human nature, which far transcends our inquiry.

All knowledge beyond our original perceptions is got by experience. The constancy of Nature's laws connects the sign with the thing signified, and we rely on the continuance of that connection which experience hath discovered.

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

SMELLING is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other bodies while exposed to the air, continually send forth effluvia of vast subtlety, as well in the state of life and growth, as in the state of fermentation and putrefaction. The volatile particles probably repel each other, and scatter themselves in the air, till they meet with other bodies to which they bear a chemical affinity, with which they unite, and form new concretes. These effluvia being drawn into the nostrils along with the air, are the means by which all bodies are smelled. – Hence it is evident, that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal, through which the air continually passes in respiration.

TASTING enables us to make a proper distinction in the choice of our food. The organ of the sense guards the entrance of the alimentary canal, as that of smell guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by nature to distinguish wholesome food from that which is nauseous. Everything that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the

changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.

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

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

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

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

On the mind all our knowledge must depend; what, therefore can be a more proper subject for the investigation of masons? By anatomical dissection and observation, we become acquainted with the body; but it is by the anatomy of the mind alone we discover its powers and principles.

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

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

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

same divine Artist, which roll through the vast expanse, and are all conducted by the same unerring laws of nature.

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

*The Second Section.*

The second section of this degree has recourse to the origin of the institution, and views masonry under two denominations, operative and speculative. These are separately considered and the principles on which both are founded, particularly explained. Their affinity is pointed out, by allegorical figures, and typical representations. Here the rise of our government, or division into classes, is examined; the disposition of our rulers, supreme and subordinate, is traced; and reasons are assigned for the establishment of several of our present practices. The progress made in architecture, particularly in the reign of Solomon, is remarked; the number of artists employed in building the temple of Jerusalem, and the privileges which they enjoyed, are specified; the period stipulated for rewarding merit is fixed, and the inimitable moral to which that circumstances alludes is explained; the creation of the world is described and many particulars recited, all of which have been carefully preserved among masons, and transmitted from one age to another, by oral tradition. In short, this section contains a store of valuable knowledge, founded on reason and sacred record, both entertaining and instructive. The whole operates powerfully in enforcing the veneration due to antiquity.

Circumstances of great importance to the fraternity are here particularized, and many traditional tenets and customs confirmed by sacred and profane record. The celestial and terrestrial globes are considered with a minute accuracy; and here the accomplished gentleman may display his talents to advantage, in the elucidation of the sciences, which are classed in a regular arrangement. The mode of rewarding merit is pointed out; the marks of distinction, which were conferred on our ancient brethren, as the reward of excellence, are named; and the duties, as well as the privileges, of the first branch of their male offspring, defined. This section also contains observations on the validity of our forms, and concludes with the most powerful incentives to the practice of piety and virtue.

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

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

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

Logic teaches us to guide our reason discretionally in the general knowledge of things, and direct our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; and in it are

employed, the faculties of conceiving, judging, reasoning, and disposing; all of which are naturally led on from one gradation to another, till the point in question is finally determined.

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

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

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

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

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

The globes are two artificial spherical bodies on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other important particulars. The sphere, with the parts of the earth delineated on its surface, is called the terrestrial globe; and that with the constellations, and other heavenly bodies, the celestial globe. Their principal use, beside serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution, and the diurnal rotation, of the earth round its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and his works, and are induced to apply with diligence and attention to astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited.

Thus end the two sections of the second lecture, which, with the ceremony used at opening and closing the lodge, comprehend the whole of the second degree of Masonry. This lecture

contains a regular system of science, demonstrated on the clearest principles, and founded on the most stable foundation.

## SECTION V.

### REMARKS ON THE THIRD LECTURE.

In treating with propriety on any subject, it is necessary to observe a regular course. In the first two degrees of masonry, we have recapitulated the contents of the several sections, and should willingly have pursued the same plan in the third degree, did not the variety of particulars of which is composed, render it impossible to give an abstract without violating the laws of masonry. It may be sufficient to remark, that, in this lecture, every circumstance that reflects our government, and the mode of our proceedings either on private or public occasions, is satisfactorily explained. Among the brethren of this degree, the land-marks of the Order are preserved; and from them may be expected that fund of information, which expert and ingenious craftsmen only can afford, whose judgment has been matured by years and experience. To a complete knowledge of this lecture few arrive; but it is an infallible truth, that he who acquires by merit the mark of pre-eminence which this degree affords, will receive a reward which amply compensates all his past diligence and assiduity.

From this class our rulers are selected; as it is only from those who are capable of giving instruction, that we can properly expect to receive it.

#### *The First Section.*

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

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

#### *Prayer at Initiation into the Third Degree.*

Oh Lord, direct us to know and serve thee aright; prosper our laudable undertakings; and grant that as we increase in knowledge, we may improve in virtue, and still farther promote thy honor and glory! *Amen.*

#### *Charge at Initiation into the Third Degree.*

Your zeal for the institution of masonry, the progress you have made in the mystery, and your steadfast conformity to our regulations, have pointed you out as a proper object of our favor and esteem.

You are now bound by duty, honor, and gratitude to be faithful to your trust; to support the dignity of your character on every occasion; and to enforce, by precept and example, obedience to the tenets of the Order. Exemplary conduct is expected from you, to convince the world, that merit is the title to our privileges, and that on you our favors are not undeservedly bestowed.

In the character of a Master-mason, you are authorized to correct the errors and irregularities of your uniformed brethren, and to guard them against a breach of fidelity, and every allurements of the fraternity unsullied, must be your constant care; and for this purpose, it is your province, to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate; and, by the regularity of your own behavior, afford the best example for the conduct of others less informed. The ancient landmarks of the Order, entrusted to your care, you are carefully to preserve; and while you caution the inexperienced against a breach of fidelity, never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

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

*So mote it be.*

The beginning of this section serves as an introduction to the proceedings of a Chapter of Master-masons, and illustrates several points well known to experienced craftsmen. It investigates the ceremony of opening a Chapter, and recapitulates the most important circumstances in the two preceding degrees. It recites the historical traditions of the Order, and presents to view a finished picture, of the utmost consequence to the fraternity.

*The Second Section.*

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

This section is indispensably necessary to be understood by every Master of a lodge. It treats of the government of the society, and the disposition of our rulers. It illustrates their qualifications, and includes the ceremony of installation in the grand lodge, as well as private lodges. It comprehends the ceremonies of constitution, consecration, laying the foundation stones of churches, chapels, palaces, hospitals, & C. - also at dedications, and at funerals, by the variety of particulars explanatory of those ceremonies, and concludes by recapitulation the remarkable circumstances in all the three degrees, and corroborates the whole by infallible testimony.

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

## SECTION VI.

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

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

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

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

#### *Charge to be read at opening the Lodge.*

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

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

“Wherefore, also, it is contained in the scriptures, Behold I lay in Zion, for a foundation, a tried stone, a precious cornerstone, a sure foundation; he that believeth shall make haste to pass it over. Unto you, therefore, which believe, it is an honor, and even to them which be disobedient, the stone which the builder disallowed, the same is made the head of the corner.”

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

### REMARKS ON THE FOURTH LECTURE.

#### *The First Section.*

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

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

#### *The Second Section.*

In the section section the Master Mark Mason is particularly instructed in the history of this degree, and the increased obligation he is under to stretch forth his assisting hand to the relief of an indigent and worthy brother.

The distinguishing marks and characteristics are also explained and illustrated in this section.

In the course of the lecture the following test of scripture are recited, viz.

*Psalm cxviii. 22.* - The stone, which the builder refused, is become the head stone of the corner.

*Matt. Xxi. 42.* - Did ye never read in the scriptures, the stone which the builders rejected is become the head of the corner?

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

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

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

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

Brother,

I congratulate you on having been thought worthy of being promoted to this honorable degree of masonry. Permit me to impress it on your mind, that your philanthropy, benevolence and charity, should be commensurated with your duties, which become more and more extensive as you advance in masonry.

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

In the honorable character of Master Mark Mason, it is more particularly your duty to guide with caution each word and action; endeavor to let your conduct in the world, as well as in the lodge and among your brethren, be such as may stand the test of the Grand Overseer's square, that you may not, like the unfinished and imperfect work of the negligent and unfaithful of former times, be rejected and thrown aside, as unfit for the masonic edifice.

While virtue is your ruling principal, my brother, hope may always find a residence in your bosom; for, should misfortunes assail you, should friends forsake you, should envy traduce your good name, and malice persecute you; should you be despised by the proud, and treated with scorn by the vainglorious, yet may you have confidence, that among Master Mark Masons you will find a friend who will administer relief to your distresses and comfort your afflictions; ever bearing in mind, as a consolation under all the frowns of fortune, and as encouragement to hope for better prospects, that the stone which the builders rejected, possessing merits to them unknown, became the chief stone of the corner.

Previous to the close of every meeting, the following is read:

*Matthew xx. 1 -16.*

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again about the eleventh hour, he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, because no man hath hired us. He saith unto them, Go ye also into the

vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more, and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house. Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burthen (sic.) and heat of the day. And he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first and the first last: for many may be called, but few are chosen.”

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

The following Song is sung at closing.

I.

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

II.

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

III.

Hiram, the widow's son,  
Lent Unto Solomon,  
Our great Key stone;  
On it appears the name,  
Which raises high the fame,  
Of all whom the same  
Is truly known.

IV.

Now to the Westward move,

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

V.

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

## S E C T. VII.

### *Of the ancient Ceremonies of the Order.*

We now proceed to illustrate the ancient ceremonies of the Order, particularly those observed at the constitution and consecration of a Lodge, with the Installation of officers; and for more general information, shall occasionally introduce the usual charges delivered on those occasions. We shall likewise annex an explanation of the ceremonies used at laying the foundation stones of public halls, and at funerals, and close this part of the treaties with the funeral service.

#### *The manner of constituting a Lodge, including the Ceremony of Consecration, & Etc.*

Any number of Master-masons, not under seven resolve to form a New Lodge, must apply by petition,\* to the Grand Lodge; setting forth, “That they are regular<sup>+</sup> masons, and are at present, or have been, members of regular lodges.<sup>◊</sup> That having the prosperity of the fraternity at heart, they are willing to exert their best endeavors to promote and diffuse the genuine principles of masonry: that, for the conveniency of their respective dwellings, and on other good reasons, they have agreed to form a new Lodge, to be named \_\_\_\_\_: That, in consequence of this resolution, they pray for a warrant of constitution, to empower them to assemble; as a regular lodge, \_\_\_\_\_ at \_\_\_\_\_ to discharge the duties of Masonry in a regular and constitutional manner, according to the original forms of the Order, and the laws of the Grand Lodge: That they have nominated and do recommend A. B. to be the first Master, and C. D. to be the first Senior Warden, and E. F. to be the first Junior Warden, of the said Lodge: That, the prayer of the petition being granted, they promise strict conformity to all the constitutional laws and regulations of the Grand Lodge.’

This petition being signed by at least seven regular masons, and recommended by a Lodge adjacent to the place where the New Lodge is to be held, is delivered to the Grand Secretary; who lays it before the Grand Lodge.

If the petition meets the approbation of the Grand Lodge, a warrant is issued and the Grand Master appoints a day and hour for constituting and consecrating the New Lodge; and for installing its Master, Wardens, and Officers.

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

When warrants of constitution are granted for places where the distance is so great as to render it impossible for the Grand Officer to attend; the Grand Master, or his deputy issues a written instrument under his hand and private seal, to some worthy Printer or Post-Master, with full power to conjugate, constitute and install the petitioner.

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\* *This mode of applying by petition to the Grand Master, and in consequence of which a warrant to meet as a regular lodge is granted, commenced only in the year 1718; previous to which time lodges were occasionally convened, and empowered, by inherent privileges vested in the fraternity at large, to meet and act under the direction of some able architect; and their proceedings being approved by the majority of the brethren convened in that district where the lodge was held, were deemed constitutional By such an authority the Lodge of Antiquity in London now holds, and the authority of that lodge has been repeatedly confirmed and acknowledged.*

<sup>+</sup> *By regular masons is to be understood persons initiated into Masonry in a constitutional manner, agreeably to the charges and regulations of the Order.*

<sup>◊</sup> *Lodges regularly constituted, or legally warranted by the Grand Lodge to act.*

*Ceremony of Constitution.*

On the day and hour appointed, the Grand Master and his officers [or the Master and Officers of any private Lodge authorized by the Grand Master for that purpose] meet in a convenient room; and being properly clothed, walk in procession to the lodge room. Silence being proclaimed, the lodge is opened by the Grand Master [or Master in the Chair] in all the degrees of Masonry. A prayer is repeated in due form, and the following ode, in honor of Masonry, is sung.

[*Tune*, Rule Britannia.]

When earth's foundation first was laid,  
By the almighty Artist's hand,  
'Twas then our perfect, our perfect laws were made,  
Established by his strict command.

C H O R U S.

Hail, mysterious; hail glorious masonry!  
That makes us ever great and free.

In vain mankind for shelter sought,  
In vain from place to place did roam,  
Until from heaven, from heaven he was taught  
To plan, to build, to fix his home.

Illustrious hence we date our Art,  
And now in beauteous piles appear;  
Which shall to endless, to endless time impart,  
How worthy and how great we are.

Nor we less fam'd for every tie,  
By which human thought is bound;  
Love, truth, and friendship, and friendship socially  
Join all our hearts and hand around.

Our actions still by virtue bless't  
And to our precepts ever true,  
The world admiring, admiring shall request  
To learn and our bright paths pursue.

The Grand Master, [or Master in the Chair] is then informed by the Grand Secretary, [or his *locum tenens*,] 'That several brethren, duly instructed in the mysteries of masonry, [naming them,] desire to be formed into a new lodge, and that a warrant has been granted to them by the Grand Lodge for the purpose, in consequence of which they now attend as regular masons, that they may be installed in due form, agreeable to the established custom.' The petition is then read, and the warrant, or charter of constitution, granted in consequence of it. The Grand Master [or Master in the Chair] then takes the warrant in his hand, and requests the brethren of the new lodge publicly to signify their approbation or disapprobation of the officers nominated in the warrant to preside over them. This being signified accordingly, the following anthem is sung.

“Let there be light!” - the Almighty spoke,

Refulgent streams form chaos broke,  
     To illumine the rising earth!  
 Well pleas'd the great Jehovah stood,  
 The power supreme pronounc'd it good,  
     And gave the planets birth!  
 In choral numbers masons join,  
 To bless and praise this light divine.  
 Parent light! Accept our praise!  
 Who shedd'st on us thy brightest rays,  
     The light that fills his mind;  
 By choice selected, lo! We stand,  
 By friendship join'd, a social band!  
     That love, that aid mankind!  
 In choral numbers, &c.  
 The widow's tear, the orphan's cry,  
 All wants our ready hands supply,  
     As far as power is given!  
 The naked clothe, the pris'ner free;  
 These are thy works, sweet charity!  
     Reveal'd to us from heaven!  
 In choral numbers, &c.  
 After which an oration on the nature and design of masonry is delivered.  
 The ceremony of consecration succeeds.

*Ceremony of Consecration*

The Grand Maser, attended by his officers, and some dignified clergyman, form themselves in order round the lodge, which is placed in the center, covered with white satin. All devoutly kneeling, the preparatory prayer is rehearsed. The chaplain, or orator, produces his authority,\* and being properly assisted, proceeds to consecrate.† Solemn music dignifies the ceremony, while the necessary preparations are made. The lodge is uncovered, and the first clause of the consecration prayer rehearsed, all devoutly kneeling. The response is made, GLORY TO GOD ON HIGH. Incense is scattered over the lodge, and the grand honors of masonry are given. The grand invocation is then pronounced, with the honors; after which the consecration prayer is concluded, and the response repeated as before, together with the honors. The lodge is covered, and all rising up, solemn music is resumed, after which the blessing is given, and response made as

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\* *The constitution roll.*

† *Corn, wine, and oil, are the elements of consecration.*

before, accompanied with the usual honors. An anthem is sung, and, the brethren of the new lodge coming forward, do homage to the Grand Master, and the consecration ends.

The above ceremony being finished, the Grand Master advances to the Pedestal, and constitutes the new lodge in the following manner:

'In this my exalted character, to which the suffrage of my brethren have raised me, I invoke the name of the MOST HIGH, to whom be glory and honor, that he may be with you at your beginning; and, by the divine aid, I now constitute and form you, my good brethren, into a Lodge of Free and Accepted Masons. From henceforth I empower you to act, as a regular lodge, constituted in conformity to the rites of our order, and the charges of our ancient and honorable fraternity; and may God be with you!' *Amen.* [Flourish with drums and the ceremony is of installation succeeds.

The Grand Master<sup>±</sup> asks his Deputy, 'Whether he has examined the master nominated in the warrant, and finds him well skilled in the noble science and the royal Art?' The deputy answers in the affirmative,<sup>§</sup> by the Grand Master's order, takes the candidate from among his fellows, and presents him at the pedestal; saying, 'Most worshipful Grand Master [ or right worshipful, as it happens,] I present my worthy brother, A. B. to be installed Master of this new lodge. I find him to be of good morals, and of great skill, true and trusty; and as he is a lover of the whole fraternity, wheresoever dispersed over the face of the earth, I doubt not that he will discharge his duty with fidelity.'

The Grand Master then orders a summary of the ancient charges to be read by the Grand Secretary, [or acting secretary] to the master elect.

[As the curious reader may wish to know the ancient charges that were used on this occasion, we shall here insert them *verbatim*, as they are contained in a MS, in possession of the Lodge of Antiquity in London, written in the reign of James the Second.

\* \* \* \* \* And furthermore, at diverse assemblies, have been put and ordained diverse crafties by the best advise of magistrates and fellows. *Tunc unus ex senioribus tent, librum, et illi ponent manum suam super librum.*

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

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

'Also, secondly, yee shall be true to another, (that is to say) every mason of the craft that is mason allowed, ye shall doe to him as yee would be done unot yourselfe.

'Thirdly, And yee shall keepe truly all the counsell that ought to be KEPT in the way of Masonhood, and al lthe counsell of the lodge or of the chamber. Allso, that yee shall be no theife nor theives to your knowledge free: that yee shall be true to the King, lord, or master that yee serve, and truly to see and work for his advantage.

'Fourthly, Yee shall call all masons your fellows, or your brethren, and no other names.

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

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

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

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

'These be the charges general to every true mason, both master and fellowes.'

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

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

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

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

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

'Fifthly, That no master or FELLOW put away any lord's worke to take that ought to be journey worke.

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

'Seventhly, That no fellow in the house or abroad, answer another ungodly or reproveal by without a cause.

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

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

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

'Eleventhly, That every master mason and fellow that hath trespassed against the craft shall stand to the correction of other masters and fellowes to make him accord; and if they cannot accord, to go to the common law.

'Twelfthly, That a master or fellow make not a mould-stone, square, nor rule, to no lowen, nor let no lowen worke within their lodge, nor without, to mould stone.

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

'Fourteenthly, That every mason shall truely serve his master for his pay.

'Fifteenthly, That every master shall truely make an end of his work, task or journey, whethersoe it be.

'These be all the charges and covenants that ought to be read at the installation of master, or making of a free-mason or free-masons. The almighty God of Jacob, who ever have you and me in his keeping, bless us now and ever.

'Amen.'

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

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

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

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

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

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

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

'VIII. You promise to respect genuine brethren, and to discountenance impostures, and all dissenters from the original plan of Masonry.

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

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

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

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

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

'IV. You admit that no new lodge shall be formed without permission of the Grand Lodge; and that no countenance be given to any irregular lodge, or to any person clandestinely initiated therein, being contrary to the ancient charges of the order.

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

'VI. You agree that no visitors shall be received into your lodge without due examination, and producing proper vouchers of their having been initiated in a regular lodge.'

'These are the regulations of the Grand Lodge of Free and Accepted Masons.'

The Grand Master then addresses the Master Elect in the following manner: 'Do you submit to those charges, and promise to support those regulations, as Masters have done in all ages before you?' The new Master having signified his cordial submission before, is regularly installed, bound to his trust, and invested with the badge of office by the Grand Master, who thus salutes him: 'Brother A. B., in consequence of your cheerful conformity to the charges and regulations of the order, I appoint master of this new lodge, not doubting of your care, skill, and capacity.' The warrant of constitution is then delivered over to the new Master; after which the holy writings, the rule and line, the square and compasses, the constitutions, the minute book, the mallet, the trowel, the chisel, the movable jewels, and all the insignia of his different officers, are separately presented to him, and charges suitable to each, delivered.\*

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

“The *Rule* directs, that we should punctually observe our duty; press forward in the path of virtue, and, neither inclining to the right, nor to the left, in all our actions have *eternity* in view.

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

“The *Trowel* teaches, that nothing can be united without proper cement, and that the perfection of a building must depend on the proper disposition of that cement; so Charity, the bond of perfection and social union, must link separate minds and separate interests, that, like the radii of a circle which extend from the centre to every part of the circumference, the principle of universal benevolence may be diffused to every member of the community.

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

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

“The *Compasses* teach, to limit our duty in every station, that rising to eminence by merit, we may live respected, and die regretted.

“The *Level demonstrates*, that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve

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\* *The same ceremony and charges attend every succeeding installation.*

*For the accommodation of these brethren, whose distance from the metropolis may deprive them of gaining the necessary instruction in this important rite, we shall here insert a few moral observations on the instruments of masonry, thus presented to the master of the lodge at installation.*

subordination, yet that no eminence of station should make us forget that we are brethren, and that he who is placed on the lowest spoke of fortune's wheel, may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinctions, but that of goodness, shall cease; and death, the grand leveler of human greatness, reduce us to the same state.

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

“The *Mallet* teaches, to lop off excrescences, and smooth surfaces; or, in other words, to correct irregularities, and to reduce man to a proper level so that, by quiet deportment, he may, in the school of discipline, learn to be content. What the mallet is to the workman, enlightened reason is of the passions; it curbs ambition, it depresses envy, it moderates anger, and it encourages good dispositions; whence arise that comely order,

Which nothing earthly gives, or can destroy,  
The soul's calm sunshine and the heart-felt joy.”]

The new Master is then conducted by the [Grand] Stewards, amidst the acclamations of the brethren, to the Grand Master's left hand, where he returns his becoming acknowledgments; first, to the Grand Master; and next, to all the officers in order; after which he is saluted by the brethren in a grand chorus suitable to the occasion. The members of the new lodge then advance in procession, pay due homage to the new master, and signify their promise of subjection and obedience by the usual congratulations in the different degrees of masonry.

This ceremony being concluded, the Grand Master orders the new Master to enter immediately upon the exercise of his office; in naming his wardens. They are conducted to the pedestal, presented to the Grand Master, and installed; after which they are invested with the badges of their offices in the following manner:\*

'Brother C. D., you are appointed Senior Warden of THIS lodge; and I invest you with the ensign of your office.\* Your regular attendance on our stated meetings is essentially necessary; in the absence of the master you are to govern this lodge; in his presence you are to assist him in the government of it. I firmly rely on your knowledge of masonry, and attachment to the lodge, for the faithful discharge of the duties of this important trust.'

'Brother E. F., you are appointed Junior Warden of this lodge; and I invest you with this badge of your office.† To you is entrusted the examination of visitors, and the introduction of candidates. Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute the duty which you owe to your present appointment.

The Grand Master then addresses the new Wardens together:

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\* When the Grand Master and his officers attend to constitute a new lodge, the D.G.M. usually invests the new Master, the Grand Wardens invest the new Wardens, the Grand Treasurer and Grand Secretary invest the Treasurer and Secretary, and the Grand Stewards the Stewards.

\* Here specify its moral excellence.

† Here specify its moral excellence.

'Brother Wardens, you are too good members of our community, and too expert in the principles of masonry, to require much information in the duties of your respective offices: suffice it to mention, that I expect what you have seen praise-worthy in others, you will carefully imitate; and what in them may have appeared defective, you will in yourselves amend. Good order and regularity you must endeavor to promote; for by a due regard to the laws in your own conduct, you can only expect obedience to them from the other members.'

The Wardens retire to their seats, and the Treasurer is next invested. The Secretary is then called to the pedestal, and invested with the jewel of his office; upon which the Grand Master thus addresses him:

'You are appointed, brother G. H., Secretary of this lodge. It is your province to record the minutes, settle the accounts, and issue out the summons for regular meetings. Your good inclinations to masonry and this lodge, I hope, will induce you to discharge your office with fidelity, and by so doing, you will merit the esteem and applause of your brethren.'

The Deacons are then named, and invested, upon which they are thus addressed:

'Brothers I. K. and L. M., you are appointed Deacons of this lodge. It is your province to attend to the Master and Wardens, and to act as their proxies in the active duties of the lodge; such as in the reception of candidates into the different degrees of masonry, and in the immediate practice of our rites. Those columns, as badges of your office, I entrust to your care, not doubting your vigilance and attention.'

The Stewards are next called up, and invested; upon which the following charge is delivered to them by the Grand Master:

'Brothers N. O. and P. Q., you are appointed Stewards of this lodge. The duties of your office are, to introduce visitors, and see that they are properly accommodated; to collect the subscriptions and other fees, and keep an exact account of the lodge expenses. Your regular and early attendance will afford the best proof of your zeal and attachment.'

The Tyler is then appointed and receives the instrument of his office, with a short charge on the occasion; after which the new Master thus addresses the members of his lodge at large who are not in office as follows:

'Brethren,

'Such is the nature of our CONSTITUTION, that as some must of necessity rule and teach, so others must of course learn to submit and obey. Humility in both, is an essential duty. The brethren who are appointed to assist me in the government of this lodge, are too well acquainted with the principles of masonry, and the rules of good manners, to extend the power with which they are entrusted; and you are too sensible of the propriety of their appointment, and of too generous dispositions, to envy their preferment. From the knowledge I have of both officers and members, I trust we shall have of both officers and members, I trust we shall have but one aim, to please each other, and unite in the grand design of being happy, and of communicating happiness.'

The Grand Master then gives the brethren joy of their officers, recommends harmony, and expresses a wish that the only contention in the lodge may be, a generous emulation to vie in cultivating the royal Art, and the moral virtues. The New Lodge join in the general salute, after which the new installed Master returns thanks for the honor of the constitution.

The Grand Secretary proclaims the New Lodge three times, with the honors of Masonry. Flourish with horns each time.

A Grand Procession is then formed, and the following song, accompanied by Music, concludes the ceremony of constitution.

[*Tune* God Save the King.]  
HAIL Masonry divine;  
Glory of ages shine,  
    Long may'st thou reign:  
Where'er thy Lodges stand,  
May they have great command,  
And always grace the land,  
    Thou Art divine!  
  
Great fabrics still arise,  
And grace the azure skies,  
    Great are thy schemes;  
Thy noble Orders are  
Matchless beyond compare;  
No Art with thee can share,  
    Thou Art divine!  
  
Hiram, the architect,  
Did all the Craft direct  
    How should they build;  
Sol'mon, great Isr'els King, } *Chorus*  
Did mighty blessings bring } 3  
And left us room to sing, } *times*  
    Hail Royal Art!

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

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

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*The Ceremony observed at laying the Foundation Stones of Public Structures*

This ceremony is conducted by the Grand Master and his Officers, assisted by the members of the Grand Lodge. When it is done by a Grand private member, no inferior officer of any private lodge, is admitted to join in the ceremony. Provincial Grand Masters are authorized to execute this trust in their several provinces, accompanied by their Officers, and the Masters and Wardens of the regular lodges under their jurisdiction. The chief magistrate, and other civil officers of the place where the building is to be erected, generally attend on the occasion. The ceremony is thus conducted,

At the time appointed, the Grand Lodge is convened at some convenient place approved by the Grand Master. A band of martial music is provided, and the brethren appear in the insignia of the Order, elegantly dressed, with white gloves and aprons. The lode is opened by the Grand

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

Two Tylers, with drawn swords;  
Music;  
Members of the Grand Lodge, two and two;  
A Tyler, in his uniform;  
Past Grand Stewards;  
Grand Tyler;  
Present Grand Stewards, with white rods;  
Secretary of the Steward's Lodge;  
Wardens of the Steward's Lodge;  
Master of the Steward's Lodge;  
Choristers;  
Architect;  
Swordbearer, with the sword of state;  
Grand Secretary, with his bag;  
Grand Treasurer with his staff;  
The Bible,<sup>\*</sup> Square and Compasses, on a crimson velvet cushion, carried by the Master of a Lodge, supported by two Stewards with white rods;  
Grand Chaplain;  
Past Grand Wardens;  
Past Deputy Grand Masters;  
Past Grand Masters  
Chief Magistrate of the place;  
Grand Wardens;  
Deputy Grand Master;  
The constitutions carried by the Master of the oldest Lodge;<sup>+</sup>  
Grand Master.

Two Stewards close the procession.

A triumphal arch is usually erected at the place where the ceremony is to be performed, with proper scaffolding for the reception of private brethren. The procession passes through the arch, and the brethren repairing to their stands, the Grand Master and his officers take their places on a

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<sup>\*</sup> *When the bible is mentioned, it applies to any book which is considered to be the holy writings.*

<sup>+</sup> *In allusion to the Constitutions of the Order being originally vested in that officer; who is always considered as the general Governor and Director of the Fraternity, in case of the resignation or death of the Grand Master.*

temporary platform, covered with carpet. An ode on masonry is sung. The Grand Maser commands silence, and the necessary preparations are made for laying the Stone, on which is engraved the year of Masonry, the name, titles, &c. of the Grand Master. The stone is raised up, by means of an engine erected for the purpose, and the Grand Chaplain or Orator repeats a short prayer. The Grand Treasurer then, by the Grand Master's command, places under the stone various sorts of coin and medal of the present age. Solemn music is introduced, an anthem sung, and the stone let down into its place, and properly fixed; upon which the Grand Master descends to the stone and gives three knocks with his mallet, amidst the acclamations of the spectators. The Grand Master then delivers over to the architect the various implements of architecture, instructing him with the superintendence and direction of the work; after which he re-ascends the platform and an oration suitable to the occasion is delivered. A voluntary subscription is made for the workmen, and the sum collected is placed upon the stone by the Grand Treasurer. A song in honor of masonry concludes the ceremony, after which the procession returns to the place whence it set out, and the lodge is closed by the Grand Wardens.

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*Ceremony observed at the Dedication of Masons' Halls.*

On the day appointed for the celebration of the ceremony of dedication, the Grand Maser and his officers, accompanied by all the brethren who are members of the Grand Lodge, meet in a convenient room adjoining to the place where the ceremony is to be performed, and the Grand Lodge is opened in ample form in all the degrees of masonry. The order of procession is read by the Grand Secretary, and a general charge representing propriety of behavior given by the Deputy Grand Master. The lodge is then adjourned, and the procession formed as follows:

Two Tylers, with drawn swords;  
Music;  
Members of the Grand Lodge, two and two;  
A Tyler, in his uniform;  
Past Grand Stewards;  
Grand Tyler;  
Present Grand Stewards, with white rods;  
Secretary of the Stewards' Lodge;  
Wardens of the Stewards' Lodge;  
Choristers;  
One Brother carrying a gold pitcher, containing corn;  
Two Brethren with silver pitchers, containing wind and oil;  
Four Tylers carrying the Lodge, covered with white satin;  
Architect;  
Grand Swordbearer, with the sword of state;  
Grand Secretary, with his bag;  
Grand Treasurer, with his staff;

Bible, Square, and Compasses, on a crimson velvet cushion, carried by the Master of a Lodge,  
supported by two Stewards;

Grand Chaplain;

Provincial Grand Masters;

Past Grand Wardens;

Past Deputy Grand Masters;

Past Grand Masters;

chief Magistrate of the place;

Two large lights;

Grand Wardens;

One large light;

Deputy Grand Master;

Constitutions carried by the Master of the oldest Lodge;

Grand Master.

Two Stewards close the procession.

Any ladies who attend are then introduced, and the musicians repair to their station. On the procession reaching the Grand Master's chair, the Grand Officers are separately proclaimed according to rank, as they arrive at that station, and on the Grand Master's being proclaimed, a grand piece of music is performed, which continues while the procession is made three times around the Hall. The lodge is then placed in the center, on a crimson velvet couch; and the Grand Master, having taken the chair, under the canopy of state, the Grand Officers, and the Masters and Wardens of the Lodges, repair to the places previously prepared for their reception: the three lights, and the gold and silver pitchers, with the corn, wine and oil, are placed on the Lodge, at the head of which stands the pedestal, with the Bible open, and the Square and Compasses laid thereon, with the Constitution roll, on a crimson velvet cushion. Matters being thus disposed, and anthem is sung and exordium on Masonry given; after which the Architect addresses the Grand Master in an elegant speech, returns thanks for the honor conferred on him, and surrenders up the implements which had been entrusted to his care at laying the foundation stone. The Grand Master having expressed his approbation of the Architect's conduct, an ode in honor of masonry is sung, accompanied by the band, after which the ladies withdraw for refreshment; and such of the musicians as are not masons retire, in order to entertain the ladies during their repast.

The lodge being tiled, the business of masonry is resumed. The Grand Secretary informs the Grand Master, that it is the design of the fraternity to have the hall dedicated to Masonry; upon which he orders the Grand Officers to assist in the ceremony, during which the organ continues playing solemn music, excepting only at the intervals of dedication. The Lodge is uncovered, and the first procession being made round it, the Grand Master having reached the East, the organ is silent, and, IN THE NAME OF THE GREAT JEHOVAH, TO WHOM BE ALL GLORY AND HONOR, he proclaims the hall duly dedicated to MASONRY; upon which the chaplain strews corn over the Lodge. The organ plays, and the second procession is made round the lodge, when, on the Grand Master's arrival at the East, the organ is silent, and he declares the hall dedicated, as before, to VIRTUE; upon which the Chaplain sprinkles wine on the lodge. The organ plays, and the third procession is made round the lodge, when, the Grand Master having reached the East, the music

is silent, and the hall is dedicated to UNIVERSAL BENEVOLENCE; upon which the Chaplain dips his fingers in the oil, and sprinkles it over the lodge; and at each dedication the Grand honors are given. A solemn invocation is made to heaven, and an anthem sung; after which the lodge is covered, and the Grand Master retires to his chair.

The ladies being returned, an ode for the occasion is performed; after which an oration is delivered by the Grand Chaplain, which is succeeded by an anthem. Donations for the charity are then collected, and the grand procession returns to the place whence it set out, where the laws of the order are rehearsed, and the Grand Lodge is closed in ample form in all the degrees.

*The Ceremony observed at Funerals, according to ancient Custom; with the service used on that occasion.*

No mason can be interred with the formalities of the order, unless it be by his own special request, communicated to the Master of the lodge of which he died a members, foreigners and sojourners excepted; nor unless he has been advanced to the third degree of masonry, and from this restriction there can be no exception. Fellowcrafts, or apprentices, are not entitled to funeral obsequies.

The master of a lodge having received notice of a Master mason's death, and of his request to be interred with the ceremonies of the order, fixes the day and hour for the funeral, and issues his command to summon the lodge; if more lodges are expected to attend, he must make application by the Grand Secretary to the Grand Master or his Deputy, to preside over such brethren from other lodges as may assist in forming the procession, who are to be under his direction for the time; and all the brethren present must be properly clothed.

The dispensation being obtained, the Master may invite as many lodges as he thinks proper and the members of those lodges may accompany their offices in form; but the whole ceremony must be under direction of the Master of the lodge to which the deceased is granted; and he and his officers must be duly honored, and cheerfully obeyed, on the occasion.

All the brethren who walk in procession, should observe, as much as possible, an uniformity in their dress. Decent mourning, with white stockings, gloves and aprons, is most suitable. No person should be distinguished with a jewel, unless he is an officer of one of the lodges invited to attend in form, and the officers of the lodges should be ornamented with sashes and hat bands; as also the officers of the lodge to whom the dispensation is granted, who are, moreover, to be distinguished with white rods.

*The Funeral Service.*

The brethren being assembled at the house where the body of the deceased lies, the master of the lodge to which he belonged opens the lodge in the third degree, with the usual forms, and an anthem is sung. The body being placed in the center on a couch, and the coffin in which is laid being open, the master proceeds to the head of the corpse, and the service begins.

MASTER. 'What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?

'Man walketh in a vain shadow, he heapeth up riches, and cannot tell who shall gather them.

'When he dieth, he shall carry nothing away; his glory shall not descend after him.

'Naked he came into the world, and naked he must return: the Lord gave, and the Lord hath taken away; blessed be the name of Lord!'

'The grand honors are then given, and certain forms used, which cannot be here explained. Solemn music is introduced, during which the master strews herbs or flowers over the body, and taking the SACRED ROLL in his hand, he says,

'Let us die the death of the righteous, and let our last end be like his!'

The brethren answer,

'God is our God for ever and ever; he will be our guide even unto death!'

The Master then puts the roll into the chest; upon which he says,

'Almighty Father! Into thy hands we commend the soul of our loving brother.'

The brethren answer three times, giving the honors each time.

'The will of God is accomplished! So be it.'

The Master then repeats the following prayer:

'Most glorious God! Author of all good, and giver of all mercy! Pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching fate; and draw our attention toward thee, the only refuge in time of need! That when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and after our departure hence in peace and in thy favor, we may be received into thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen.'

An anthem being sung, the Master retires to the pedestal, and the coffin is shut up. An oration, suitable to the occasion, is delivered; and the Master recommending love and unity, the brethren join hands, and renew their pledged vows. The lodge is then adjourned, and the procession, to the place to interment is formed:

The different lodges rank according to seniority, the junior preceding; each lodge forms one division, and the following order is observed:

The Tyler, with his sword;

The Stewards with white rods;

The Brethren, out of office, two and two;

The Secretary with a roll;

The Treasurer, with his badge of office;

Senior and Junior Wardens, hand in hand;

The Pastmaster;

The Master;

The Lodge to which the deceased Brother belonged, in the following order; all the members having flowers or herbs in their hands;

The Tyler;

The Stewards;

Martial Music [Drum muffled, and Trumpets covered;]

The Members of the Lodge;  
The Secretary and Treasurer;  
The Senior and Junior Wardens;  
The Pastmaster;  
The Holy Writing, on a cushion, covered with black cloth, carried by the oldest Member of the  
Lodge;  
The Master;  
The Choristers, singing an anthem;  
The Clergyman;  
The Body, with the insignia placed thereon, and two swords crossed;  
Pall Bearers; Pall Bearers;  
Chief Mourner;  
Assistant Mourners;  
Two Stewards;  
A Tyler;

One or two lodges advance before the procession begins, to the church yard, to prevent confusion, and make the necessary preparations. The brethren are not to desert their ranks, or change places, but keep in their different departments. When the procession arrives at the gate of the church-yard, the lodge to which the deceased brother belonged, the mourners, and attendants on the corpse, halt, till the members of the other lodges have formed a circle round the grave, when an opening is made to receive them. They then advance to the grave; and the clergyman and officers of the acting lodge taking their station at the head of the grave, with the choristers on each side, the mourners at the foot, the service is resumed, an anthem sung, and the following exhortation given:

'Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them we are to derive instruction, and consider every solemnity of this kind, as a summons to prepare for our approaching dissolution.

'Notwithstanding the various mementos of mortality with which we daily meet, notwithstanding Death has established his empire over all the works of nature, yet, through some unaccountable infatuation, we forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed with the approach of death, when we least expect him, and at an hour when we probably conclude to be the meridian of our existence.

'What are all the externals of majesty, the pride of wealth, or charms of beauty, when nature has paid just debt? Fix your eyes on the last scene, and view life script of her ornaments and exposed in her natural meanness; you will then be convinced of the futility of those empty delusions. In the grave, all fallacies are detected, all ranks are leveled, and all distinctions are done away.

'While we drop the sympathetic tear over the grave of our deceased friend, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise that his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfections on earth has never been attained; the wisest, as well as the best of men, have erred. His meritorious actions it is our duty to imitate, and from his weakness we ought to derive instruction.

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

'Let us, while in this stage of existence, support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our order: Then, with becoming reverence, let us supplicate the divine grace, to ensure the favor of that eternal Being, whose goodness and power know no bound; that when the awful moment arrives, be it soon or late, we may be enabled to prosecute our journey, without dread or apprehension, to that far distant country whence no traveler returns, By the light of the divine countenance, we shall pass without trembling through those gloomy mansions where all things are forgotten; and at the great and tremendous day of trial and retribution, when, arraigned at the bar of divine justice, let us hope that judgment will be pronounced in our favor, and that we shall receive our reward, in the possession of an immortal inheritance, where joy flows in one continued stream, and no mound can check its course.'

The following invocations are then made by the Master and the usual honors accompany each.

MASTER. 'May we be true and faithful; and may we live and die in love!'

ANSWER. 'So mote it be.'

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

ANSWER. 'So mote it be.'

MASTER. 'May the Lord bless us, and prosper us; and may all our intentions be crowned with success!'

ANSWER. 'So mote it be.'

The Secretaries then advance, and throw their rolls into the grave with the usual forms, while the Master repeats with an audible voice:

'Glory be to God on high! On earth peace ; good will towards men!'

ANSWER. 'So mote it be, now, from hence forth, and for evermore.

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

'From time immemorial it has been a custom among the fraternity of free and accepted masons, at the request of a brother on his deathbed, to accompany his corpse to the place of internment; and there to deposit his remains with the usual formalities.

'In conformity to this usage, and at the special request of our deceased brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of masons, to resign his body to the earth whence it came, and to offer up to his memory, before the world, the last tribute of our affections; thereby demonstrating the sincerity of our past esteem, and our inviolable attachment to the principles of the order.

'With proper respect, therefore, to the established customs of the country in which we live, with due deference to our superiors in church and state, and with unlimited good will to all mankind, we here appear clothed as masons, and publicly crave permission to express our submission to peace and good government, and our wish to serve the interest of mankind. Invested with the badges of innocence, we humbly bow to the universal Parent; and implore his blessing on every zealous endeavor to promote peace and good will, and pray for our perseverance in the principles of piety and virtue.

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

'Unto the grave we resign the body of our deceased friend, there to remain until the general resurrection; in favorable expectation that his immortal soul may then partake of joys which have been prepared for the righteous from the beginning of the world: And may Almighty God, of his infinite goodness, at the grand tribunal of unbiased justice, extend his mercy toward him, and all of us, and crown our hope with everlasting bliss in the expanded realms of a boundless eternity! This we beg, for the honor of his name, to whom be glory, now and forever. *Amen!*'

Thus the service ends, and the usual honors are given; after which the procession returns in form to the place whence it set out, where the necessary duties are complied with, and the business of masonry is renewed. The insignia, and ornaments, of the deceased, if an officer of a lodge, are returned to the Master, with the usual ceremonies; after which the charges for regulating the conduct of the brethren are rehearsed, and the lodge is closed in the third degree with a blessing.

ILLUSTRATIONS  
OF  
**MASONRY**  
**BOOK III.**  
**THE PRINCIPLES OF MASONRY EXPLAINED.**  
**SECTION I.**

*A Letter from the learned Mr. John Locke, to the Right Hon. Thomas Earl of Pembroke, with an old Manuscript on the subject of Free-Masonry.*

My Lord

6<sup>th</sup> May, 1696.

I HAVE at length, by the help of Mr. Collins, procured a copy of that MS. In the Bodleian library, which you were so curious to see: and, in obedience to our Lordship's commands, i herewith send it to you. Most of the notes annexed to it are what I made yesterday for the reading of my Lady Masham, who is become so fond of masonry, as to say, that she now more than ever wishes her a man, that she might be capable of admission into the fraternity.

The MS, of which this is a copy, appears to be about 160 years old: yet (as your lordship will observe by the title) it is itself a copy of one yet more ancient by about 100 years: for the original is said to be the hand writing of K. Henry VI. Where the prince had it, is at present an uncertainty; but it seems to me to be an examination (taken perhaps before the king) of some one of the brotherhood of masons; among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them: But I must not detain your lordship longer by my preface from the thing itself.

I know not what effect the sight of this old paper may have upon your lordship; but for my own part I cannot deny, that it has so much raised my curiosity, as to induce me to enter myself into the fraternity, which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly. I am,

My Lord,

Your Lordship's most obedient,

And most humble servant,

JOHN LOCKE.

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

None but the meritorious and praise-worthy; none but those who through diligence and industry have gone toward perfection; none but those who have been seated in *Oriental Chair* by the unanimous suffrages of their Brethren, can be admitted to this degree of Masonry.

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

The following passage of scripture is rehearsed at opening, accompanied by solemn ceremonies:

PSALM XXIV.

“The earth is the Lord's, and the fullness thereof the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hall of the Lord? And who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah. Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord, strong and mighty, the Lord, mighty in battle. Lift up your heads, O ye gates, ever lift them up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah.

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

'BROTHER,

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

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

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

Let it therefore be your unremitting study, to get such knowledge and information as may enable you to discharge the important duty of Most Excellent Master, with honor to yourself, and satisfaction and advantage to the fraternity.'

The following passage of scripture is read at closing, accompanied with solemn ceremonies:

*2 Chron. Vi, 13 --- 21.* “And Solomon kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven, and said, O Lord God of

Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant, and shrewest mercy unto thy servants, that walk before thee with all their hearts: Thou which hast kept with thy servant David my father, that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand as it is this day. Now therefore, O Lord God of Israel, keep with thy servant David my father, that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so, that thy children take heed to their way to walk in my law, as thou hast walked before me. Now then O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. (But will God in very deed dwell with men on earth? Behold heaven, and the heaven of heavens, cannot contain thee; how much less this house which I have built!) Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: That thine eyes may be open upon this house day and night, upon the place whereof thou hast said, that thou wouldst put thy name there to hearken unto the prayer which thy servant prayeth towards this place. Hearken therefore unto the supplication of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.”

#### OBSERVATIONS ON THE SEVENTH OR ROYAL ARCH DEGREE.

This degree is indescribably more august, sublime and important, than all which precede it; and is the summit and perfection of ancient masonry. It impresses on our minds the belief of the being and existence of a supreme Deity, without beginning of days, or end of years; and reminds us of the reverence due to his holy name.

This degree brings to light many essentials of the craft, which were for the space of 470 years buried in darkness: and without a knowledge of which the Masonic character cannot be complete.

The following passage of scripture is read at opening:

*2 Thessalonians iii, 6 --- 17.* “Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly: and not after the tradition which ye received of us. For yourselves know how ye ought to follow us, for we behave ourselves not disorderly among you. Neither did we eat any man's bread for naught, but wrought with labor and travel day and night, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an example unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should ye eat: for we hear there are some who walk among you disorderly, working not at all, but are busy-bodies. Now them that are such, we command and exhort, that with quietness they work and eat their own bread. But ye, brethren, be ye not weary in well doing. And if any obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. Now the Lord of peace himself give you peace always. The salvation of peace with mine own hand, which is the token in every epistle: so I write.”

#### OBSERVATIONS ON THE SEVENTH LECTURE.

##### *The First Section.*

The first section illustrates the particulars of the ceremony of exaltation. Every Royal Arch Mason should be vested in this part of the lecture, as upon his acquaintance with it depends his usefulness in the Chapter; and without it, he will be totally unfit to fill any kind of office.

*Prayer to be made use of at the exaltation of a Brother.*

“Thou hast loved us, O Lord our God, with eternal love; thou hast spared us with great and exceeding patience, our Father and our King, for thy great name's sake, and for our father's sake, who trusted in thee, to whom thou didst teach the statutes of life, that they might do after the statutes of thy good pleasure with a perfect heart; So be thou merciful to us, O our Father! Merciful Father that sheweth mercy, have mercy upon us, we beseech thee, and put understanding into our hearts, that we may understand, be wise, hear, learn, teach, keep, do, and perform all the words of the doctrine of thy law in love, and enlighten our eyes in thy commandments, and cause our hearts to cleave to thy law, and unite them in love and fear of the name, we will not be ashamed, nor confounded, nor stumble, forever and ever.

“Because we have trusted in thy HOLY, GREAT, MIGHTY, and TERRIBLE NAME, we will rejoice and be glad in thy salvation, and in thy mercies, O Lord our God; and the multitude of thy mercies shall not forsake us forever: Selah. And now make haste and bring upon us a blessing, and peace from the four corners of the earth; for thou our King, has caused us to cleave to thy great name, in love to praise thee, and to be united to thee, and to love thy name: Blessed art thou, O Lord God, who hast chosen thy people Israel in love.”

The application of the following texts of scripture every good Royal Arch Mason is too well acquainted with to need any illustration.

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

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

*2 Chron. Xxxvi. 11 --- 20.* “Zedekiah was one and twenty years old, when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. And he also rebelled against King Nebuchadnezzar, who had made him swear before God; but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel.

“Moreover all the chief of the priests; and the people transgressed very much, after all the abominations of the heathen, and polluted the house of the Lord, which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on this dwelling place. But they mocked the messenger of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the King of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young an, or maiden, old man, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the king and of his princes; all these he brought to Babylon. And they burnt the

house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the godly vessels thereof. And them that had escaped from the sword carried he away to Babylon: where they were servants to him and his sons, until the reign of the kingdom of Persia.”

*Ezra i, 1 --- 3.* “Now in the first year of Cyrus, king of Peria, (that the word of the Lord by the mouth of Jeremiah might be fulfilled) the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the Lord God of Israel, which is in Jerusalem.”

*Exodus iii, 13 --- 14.* “And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM:: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”

*Exodus iv, 1 --- 10.* “And Moses answered, and said, But behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground; and he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand. That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

“And the Lord said furthermore unto him, Put now thine hand into thy bosom; and he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into they bosom again: And he put his hand into his bosom again, and plucked it out of his bosom, and behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river, shall become blood upon the dry land.”

*Hagai ii, 1 --- 9, 23.* “In the seventh month in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? And how do you see it now? Is it not in your eyes in comparison of it as nothing? Yet now be strong, O Joshua, son of Josedech the high priest, and be strong all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts; according to the word which I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land: and I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts. The silver is mine and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place I will give peace, saith the Lord of hosts.”

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

*Zechariah iv, 6 --- 10.* “This is the word of the Lord unto Zerubbabel, saying, Not by might nor power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? Before Zerubbabel, thou shalt become a plain, and he shall bring forth the head stone, thereof with shouting, crying, Grace, grace, unto it. Moreover, the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? For they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven.”

*Exodus vi, 2, 3.* “And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob by the name God Almighty, but by my name, JEHOVAH was I not known to them.”

*John i, 1 --- 5.* “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehendeth it not.

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

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

*Exodus, xvi, 32 --- 34.* “And Moses said, This is the thing which the Lord commandeth, Fill an omer of the manna, to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, take a pot and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept.”

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

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

*Exodus xvii, 8 --- 14.* “Then came Amalek, and fought with Israel, in Rephidim. And Moses said unto Joshua, choose us out men, and go out fight with Amalek: tomorrow I will stand on the top of the hill, with the rod of God in mine hand. So Joshua did as Moses had said unto him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy, and they took a stone and put it under him, he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side: and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua.”

### *The Second Section*

This Section contains much historical information, and proves, beyond the power of contradiction, and in the most striking colors, that prosperity and happiness are the attendants of virtue and morality, while disgrace and ruin follow the practice of vice and immorality.

We cannot better illustrate this section, than by giving a sketch of the history of the Temple of Solomon.

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

By the Masonic Art, and the wise regulation of Solomon, every part of the building, whether of stone, brick, timber or metal, was wrought and prepared before they were brought to Jerusalem; so that the only tools made use of in erecting the fabric, were wooden instruments prepared for that purpose. The noise of the ax, the hammer, and every other tool of metal, was confined to the Forest of Lebanon, where the timber was procured; and to Mount Libanus, and the plains and quarries of Zeredathah, where the stones were raised, squared, marked and numbered; that nothing might be heard among the masons at Jerusalem, but harmony and peace.

A. M. 3029. Solomon dies, and the people assemble and crown Rehoboam, King of all Israel. The people of Jeroboam sue unto him for a redress of some grievances of which they complain, to which Rehobom returns a harsh and threatening answer, and thereby alienates the hearts of David and elect Jeroboam their king, by the stile of King of Israel. Rehoboam reigns over the tribes of Judah and Benjamin, with the title of King of Judah.

In this manner were the tribes of Israel divided, and under two distinct governments, for 254 years, when the ten revolted tribes having become weak and degenerated, by following the wickedness of idolatry of the kings who governed them, fell a prey to Salmanezar, King of Assyria, who in the reign of Hosea, King of Israel, besieged the city of Samaria, laid their country waste, and utterly extirpated their government. Such was the wretched fate of a people who disdained subjection to the laws of the house of David, and whose impiety and effeminacy ended in their destruction.

The King of Judah kept possession of the city and temple of Jerusalem, until its destruction.

A. M. 3033. This year, being the fifth of Rehoboam's reign, Shishak, King of Egypt, came up against Jerusalem, and pillaged the temple of all the holy vessels.

A. M. 3363. Asa restored the true worship, and bringeth into the temple the golden vessels which he and his father had prepared and dedicated.

A. M. 3380. Josiah gives orders to repair the temple; and Hilkiah finds a copy of the book of law.

A. M. 3416. Nebuchadnezzar, King of Babylon, besieges, conquers, and destroys the city and temple of Jerusalem; carries away the vessels of gold, silver and brass, and the two brazen pillars; those who escape the sword are bound in chains, and carried away captive to Babylon.

A. M. 3466. Babylon is taken by Cyrus, who gives the government thereof to Darius, and then returns to Persia.

A. M. 3468. Cyrus becomes possessed of the whole Persian empire, by the death of Cambyses, his father, and Cyaxares, his father in law, and of Media, by contract in marriage. This year Cyrus issues his famous edict: "Thus saith Cyrus, King of Persia," &c. He also restores the holy vessels which Nebuchadnezzar had taken away from Jerusalem. Agreeable to his edict the Jews return to their own country.

A. M. 3469. This year (the Jews being returned) they appoint Levites to oversee the work of the house of the Lord, and lay the foundations of the second temple.

A. M. 3482. By the jealousy of the Samaritans, and their influence with the king, the work is interrupted.

A. M. 3484. Joshua and Zerubbael, incited by Haggai and Zechariah, go on with work by order of Darius.

A. M. 3489. The second temple is completed.

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*Charge to a newly exalted Companion.*

WORTHY COMPANION,

By the consent and assistance of the members of this Chapter, you are now exalted to the sublime and honorable degree of a Royal Arch Masons.

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

By referring to ancient history you will find that in consequence of the weakness and wickedness of several of the kings of Judah, successively, they were obliged to form connexions with foreign powers, which finally ended in their own destruction.

After a long series of important events which you will find an account in the history of the temple, Nebuchadnezzar, king of Babylon, having taken possession of Jerusalem, and imprisoned Jehoiachim, their king, elevated his uncle Zedekiah to the throne, binding him by a solemn oath, neither to make innovations, or take part with the Egyptians.

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

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

In the eleventh year the siege went on vigorously; the Babylonians completed their works, having raised towers all round the city, so as to drive the invaded party from its walls. The place, though a prey to the plague and famine, was obstinately defended; every scheme of protection

being opposed to that of attack, during the space of a year and an half. But at length, want of provisions and forces compelled its surrender, and it was accordingly delivered at midnight to the officers of Nebuchadnezzar.

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

After this victory, Nebuchadnezzar dispatched his principle officer, Nebuzaradan, to Jerusalem, to ransack and burn both palace and temple, to raze the city to the ground, and conduct the captive inhabitants to Babylon; this order he accordingly executed. Among the captives were the following persons of eminence: Seraiah, the high priest; Zephaniah, next in rank; the Secretary of the King, three principal keepers of the temple; seven of the kings chosen friends, and other persons of distinction.

In the seventieth year of the captivity of the Jews, and the first of the reign of Cyrus, king of Persia, he issued his famous edict, purporting that the God adored by the Israelites, was the eternal Being through whose bounty he enjoyed the regal dignity; and that he had found himself honorably mentioned by the prophets of ancient date, as the person who should cause Jerusalem to be rebuilt, and restore the Hebrews to their former state of grandeur, and independency: he therefore gave orders for the release of the captives, with his permission to return to their own native country, to rebuild the city, and the house of the Lord.

The principal people of the tribes of Judah, and Benjamin, with the priests and levites, immediately departed for Jerusalem; but many of the Jews determined to remain in Babylon, rather than relinquish the possessions they had obtained in that city.

The Jews who accepted the proposal of Cyrus for rebuilding the city and temple, applied themselves with greatest industry to form the foundations thereof, but had made no considerable progress, when application was made, by some of the neighboring nations, requesting the prince and governors, who had the direction of the work, to prevent further proceedings. The most strenuous opposers of the intended structure were the Chuthites, who resided on the other side of the river, and whom Salmanezar, King of Assyria, had led to repeople Samaria, after he had expelled the Israelites.

Considerable bribes and flattering promises, with intimations that awakened their jealousy of the growing power of the Jews, calling to mind their grandeur and pride in former times, prevailed upon the princes and rulers to neglect the execution of the important undertaking.

Cyrus being at this time engaged in a war against the Massagetes, was entirely unacquainted with the suspension of his commands; he at length fell a victim to the rage of war, and the government was assumed by his son Cambyses, who soon after his return from the conquest of Egypt, died in the city of Damascus, and the government was transferred to the Magi, who held the administration one year; at the expiration of which period, Darius, the son of Hystaspes, was advanced to the throne by the seven Satapae, or the heads of the seven principal Persian families, with the consent of the people.

From ancient history, and the traditions of our ancestors, we learn, that at this time the Jews who had been the chosen people of God, had abandoned themselves to the most disgraceful

selfishness; each one being ardently engaged in amassing to himself treasures, and procuring enjoyments, which had no end in view, beyond his own personal gratification.

Then came the word of the Lord to Haggai, the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, while this house lies waste? Now therefore, thus saith the Lord of hosts, consider your ways; ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe yourselves, but there is none warm; and he that earnestly wages, earnest wages to put it into a bag with holes. Thus saith the Lord of hosts, consider your ways, go up to the mountain, and bring wood, and build the house, and I will take pleasure in it.

Then was stirred up the spirit of Haggai, the prophet; of Joshua the son of Josedech, the high priest; of Zerubbabel the son of Shealtiel, and of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God.

It was at this time that some of our most sacred and important mysteries, which had long lain hidden in darkness, and concealed from the craft, were discovered and brought to light, by our three first Grand Masters of the V.

These precious rites and inestimable secrets have been handed through a chosen few, unchanged by time, and uncontrolled by prejudice; and we expect and trust, they will be regarded by you with the same veneration, and transmitted with the same scrupulous purity to your successors.

No one that reflects on the ceremonies of gaining admission into this sacred place, but must be forcibly struck with the important lessons which they teach us.

In the lower degrees of Masonry we are particularly instructed in the wisdom, strength and beauty of morality, in this we are taught secrecy and veneration of Deity, with every other virtue, that can adorn human nature. - Here we discover the source of all those virtues which we have so often been told it is our duty to practice, Here we have every additional inducement to continue to the end, unwearied in well doing. And here we are bound to each other by the most sacred ties, not only to promote each others good, but also to prevent every evil, by advice, admonition and reproof.

As it is our fixed determination as well as our duty, that the admission of every companion into this chapter, shall be attended by the approbation of the most scrutinizing eye, we hope always to possess the satisfaction of finding none amongst us, of this sublime degree, but such as will promote to the utmost of their power, the great end of our institution. By paying attention to this determination, we expect you will never recommend any Brother to this Chapter, but one whose abilities and knowledge of the foregoing degrees you can freely vouch for, and whom you do firmly and confidently believe will fully conform to the principles of our order, and fulfill the sacred obligations of a Royal Arch Mason. While such are our members, we may expect to be united in the search of one object, joined in one service, without lukewarmness, inattention or neglect; but zeal, fidelity and affection, will be the distinguishing characteristics of our Society, and that satisfaction, harmony and peace will be enjoyed at our meetings, which can no where else be found.

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

Supreme Architect of Universal Nature, who, by thine Almighty Word, didst speak into being the stupendous Arch of Heaven, and for the instruction and pleasure of thy rational creatures, didst adorn us with greater and lesser lights; thereby magnifying thy power, and endearing thy goodness unto the sons of men. We humbly adore and worship thine unspeakable perfection, we bless thee that when man had fallen from his innocence and his happiness, thou didst still leave unto him, the powers of reasoning, and capacity of improvements and of pleasure. We thank thee that amidst the pains and calamities of our present state, so many means of refreshment and satisfaction are reserved unto us while traveling the *rugged path of life*. Especially would we at this time render thee our thanksgiving and praise for the institution, as members of which we are at this time assembled, and for all the pleasures we have derived from it. We thank thee thou didst first incline us to seek this source of improvement; and particularly that the few here assembled before thee, have been favored with new inducements, and laid under new and stronger obligations to virtue and holiness. May these obligations, Oh blessed Father, have their full effect upon us. Teach us, we pray thee, the true reverence of thy great, mighty and terrible name. Inspire us with firm and unshaken resolution in our holy pursuits. Give us grace diligently to search thy word in the Book of Nature, wherein the duties of our high vocations are inculcated with divine authority. May the solemnity of the ceremonies of our institution be duly impressed on our minds, and have a lasting and happy effect upon our lives. Oh thou who didst aforesaid appear unto thy servant Moses *in flame of fire out of the midst of a bush*, enkindle we beseech thee, in each of our hearts a flame of devotion to thee, of love to each other, and of charity to all mankind. May all thy *miracles and mighty works* fill us with the dread, and thy goodness impress us with the love of thy holy name. May *holiness to the Lord* be engraved on all our thoughts, words and actions. May the incense of piety ascend continually unto thee from the *altar* of our hearts, and burn day and night before thee as a sacrifice of a sweet smelling favor, well pleasing unto thee. And since sin has destroyed within us the first temple of purity and innocence, may thy heavenly grace guide and assist us in rebuilding a second temple of reformation, and may the glory of this latter house be greater than the glory of the former. *Amen.*

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### CLOSING.

The Chapter is closed with solemn ceremonies; after which the following prayer is rehearsed, by the Most Excellent High Priest:

“By the power of the Supreme High Priest may we be directed; by his strength may we be enabled; and by the beauty of virtue may we be incited, to perform the obligations here enjoined on us; to keep inviolably the mysteries here unfolded to us, and to practice all those moral duties out of the Chapter which we are taught in it. *So mote it be, Amen.*”

## S E C T. VIII.

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

ALTHOUGH these degrees compose no part of the system of Masonry, yet, as they are not at present conferred on any but Masons, and, as many encampments are established in different parts of the world, under the faction of Masons' Lodges, it may not be unuseful to give a sketch of their history.

According to the Abbe de Vertot, the order of Knights Malta, who were originally called Hospitallers of St. John, of Jerusalem, took its rise about the year 1099; from which time to the year 1118, their whole employment was work of charity, and taking care of the sick.

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

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

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

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

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

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

Sometime after these difficulties were thus partially suppressed, the Turks assembled a great force and drove the whole of the Christians out of Palestine. The last fortress they had possession of was that of St. John D' Acre. This was lone and bravely defended by the Knights Templar against their besiegers. The Turks, however, at last forced three hundred knights, being all that remained of the garrison, to take refuge in a strong tower, to which also the women fled for

safety. The Turks thereupon set about undermining it, which they in short time so effectually accomplished, that the knights saw, in case they held out any longer, they must all inevitably perish. They therefore capitulated, stipulating, among other things, that the honor of their women should not be violated. - Upon this, the tower being opened the Turks marched in; but in total breach of the terms of capitulation, they immediately began to offer violence to the women. The enraged knights instantly drew their swords, hewed in pieces all the Turks who had entered, shut the gates against those which remained without, and resigned themselves to inevitable death, which they soon met with, by the tower being undermined and thrown down upon their heads.

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

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

Vertot says, that Pope Boniface the 8<sup>th</sup>, having engaged in a warm dispute with Philip, King of France, the two orders, as had too frequently happened before, took opposite sides. The Knights of Malta declared in favor of King Philip, whilst the Knights Templars espoused the cause of the Pope. This conduct, Philip, partly from a revengeful disposition, and partly from the hope of getting possession of the vast wealth of the Knights, never could forgive; but formed, thenceforward, the design of suppressing the order, whenever a proper opportunity should offer. This, however, did not occur until after the decease of Pope Boniface.

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

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

Vertot goes on to say, that a Templar, who was said to have apostatized from the Order, and a citizen of Beziers, having been apprehended for some crime, and committed together to a dungeon, for want of a priest, confessed each other. That the citizen having heard the Templar's confession, in order to save his own life, accused the Order to King Philip; charging them on the authority of what his fellow prisoner had told him, with idolatry, sodomy, robbery, and murder; adding, that the Knights Templars being secretly Mahometans, each Knight, at his admission into the order, was obliged to renounce Jesus Christ, and to spit on the cross in token of his

abhorrence of it. Philip, on hearing these accusations, pardoned the citizen, and disclosed to the Pope his sixth condition, which was the suppression of the order of Knights Templars.

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

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

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

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

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

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

## S E C T. IX.

The order of KNIGHTS of the HOLY SEPULCHRE was instituted in the year 1219. - Their uniform was a red cross, and their oath, to defend the Sepulchre of Christ; upon the extinction of this order, many of them joined the Knights of Malta.

The KNIGHTS of TUTONS, or ALLEMAGNE, wore a white garment, with a black cross.

The KNIGHTS of CALATRAVA, a black garment with a red cross on the breast.

The KNIGHTS of ALCANTRAVA, a green cross.

The KNIGHTS of the REDEMPTION wore a white garment with a black cross.

The KNIGHTS of CHRIST wore a black garment, with a double cross.

The KNIGHTS of the MOTHER of CHRIST, a little red cross, reflected with gold.

The KNIGHTS of Lazarus wore a green cross on the breast.

The KNIGHTS of the STAR wore a star on their hats.

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

The KNIGHTS of the ANNUNCIATION of the VIRGIN MARY wore a collar made of plates of gold and silver, with a picture of the Virgin Mary pendant thereto.

The KNIGHTS of ST. MICHAEL wore a chain of gold, woven like little shells, and a picture of St. Michael pendant thereto.

The KNIGHTS of ST. STEPHEN wore a black garment, with a red cross.

The KNIGHTS of the HOLY GHOST wore a dove, on the middle of a cross.

All these orders of Knighthood are but of yesterday, compared to Free Masonry, and fall far short of the beauty, harmony, universality, and utility of that noble institution.

*ILLUSTRATIONS*  
OF  
**MASONRY**  
**BOOK III.**

SKETCH OF THE HISTORY OF MASONRY IN AMERICA.

FREEMASONS' lodges in America are but of recent date. According to the best information that can be procured, the first regular lodge was not established until the year 1733; which was in the then Province of

MASSACHUSETTS.

ST. JOHN'S GRAND LODGE.

Upon application of a number of Brethren residing in Boston, a warrant was granted by the Right Honorable and Most Worshipful, Anthony, Lord Viscount Montague, Grand Master of Masons in England, dated the 30<sup>th</sup> April, 1733, appointing the Right Worshipful Henry Price, Grand Master in North America, with full power and authority to appoint his deputy, and other masonic officers necessary for forming a Grand Lodge; and also to constitute Lodges of Free and Accepted Masons, as often as occasion should require.

In consequence of this commission, the Grand Master opened a Grand Lodge in Boston, on the 30<sup>th</sup> of July, 1733, in due form, and appointed the Right Worshipful Andrew Belcher, Deputy-Grand Master; the Worshipful Thomas Kennelly, and John Quann, Grand Wardens. Thus formed, upon application made by eighteen Brethren of the Craft, they constituted a regular Lodge in Boston, by the name of St. John's Lodge, and another by the name of Rising Sun Lodge; all in the same place.

Since the organization of the Grand Lodge have granted warrants of constitution to Lodges in the following places, viz.

Portsmouth, N.H.	Salem,
Charleston, S.C.	Virginia,
Antiqua,	Surinam,
Newfoundland,	St. Christopher's,
Newport, R. I.	Barbadoes,
Annapolis, Maryland,	Elizabethtown, Maryl.
New-Haven,	Hartford,
New-London,	Westerly,
Middletown,	Falmouth,
Crown Point,	Pitt County, N.C.
Providence, R. I.	Newburg,
Louisbourg,	St. John's, Newf.

Master's Lodge, R. I.	Wallingford,
Quebeck,	Nantucket
Halifax	Concord,
Marblehead,	Princeton, N. J.
Norwich,	

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MASSACHUSETTS GRAND LODGE.

In 1755 a number of Brethren residing in Boston, who were *Ancient* Masons, in consequence of a petition to the Grand Lodge of Scotland, received a deputation, dated Nov. 30, 1752, from SHOLTO CHARLES DOUGLAS, *Lord Aberdour*, then Grand Master, constituting them a regular Lodge, under the title of *St. Andrew's Lodge*, No 82, to be holden at Boston.

This establishment was discouraged and opposed by the St. John's Grand Lodge, who thought their privileges infringed by the Grand Lodge of Scotland; they therefore refused to have any intercourse with St. Andrew's Lodge, for several years.

The prosperous state of St. Andrew's Lodge soon led its members to make great exertions for the establishment of an ancient Grand Lodge, in America, which soon effected in Boston, by the assistance of three traveling Lodges, belonging to the British army, who were stationed there.

Dec. 27, 1769, The festival of the Evangelist was celebrated in due form. When the brethren were assembled, a commission from the Right Honorable and Most Worshipful George, Earl of Dalhousie, Grand Master of Masons in Scotland, dated the 30<sup>th</sup> of May, 1769, appointing Joseph Warren to be Grand Master of Masons in Boston, and within one hundred miles of the same, was read, and he was, according to ancient usage, duly installed into that office. The Grand Master then appointed and installed the other Grand Officers, and the Grand Lodge was at this time completely organized.

Between this period and the year 1791, this Grand Lodge granted warrants of constitution for Lodges to be holden in the following places, viz.

Tyreen, Gloucester,	One in the state of N.Y.
Massachusetts, Boston,	King Hiram's, Darby, C.
St. Peters, Newburyport,	King Solomon's, Charlestown, Mass.
Berkshire, Stockbridge,	
Trinity, Lancaster	Hampshire Lodge, Northampton,
United States, Danvers,	
Warren, Machias,	Rising Sun, Keene, N.H.
Unity, Ipswich,	North Star, Manchester,
Essex, Salem,	Friendship, Williamst.
Friendship, Boston,	Columbia, Norwich,
Amity, Beverly,	Frederick, Farmington, Washington,
Washington, in the army,	Faithful, Charlestown, N. Hamp.

St. Patrick's, Portsmouth.

Colchester, Connecticut

Litchfield, ditto,

Cornish, in Vermont

Dartmouth, Hanover,

Harmonic, for 3 years in Boston.

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In the year 1773, a commission was received from the Right Honorable and Most Worshipful PATRICK, *Earl of Dumfries*, Grand Master of Masons in Scotland, dated March 3, 1772, appointing the Right Worshipful Joseph Warren, Esq. Grand Master of Masons for the *Continent of America*.

In 1775, the meetings of the Grand Lodge, were suspended, by the town of Boston becoming a garrison.

At the battle of Bunker Hill, on the 17<sup>th</sup> of June, this year, Masonry and the Grand Lodge met with a heavy loss, in the death of Grand Master Warren, who was slain, contending for the liberties of his Country.

Soon after the evacuation of Boston by the British army, and previous to any regular *communication*, the brethren, influenced by a pious regard to the memory of the late Grand Master, were induced to search for his body, which was rudely and indiscriminately buried on the field of slaughter. They accordingly repaired to the place, and, by direction of a person who was on the ground at the time of his burial, a spot was found where the earth had been recently turned up. Upon removing the turf, and opening the grave, which was on the brow of a hill, and adjacent to a small cluster of sprigs, the remains were discovered, in a mangled condition, but were easily ascertained;\* and, being decently raised, were conveyed to the State House in Boston: from whence by a large and respectable number of Brethren, with the late and respectable number of Brethren, with the late Grand Officers, attending in procession, they were carried to the stone chapel, where an animated eulogium was delivered by Brother Perez Morton. The body was then deposited in the silent vault, “without a sculptured stone, to mark the spot; but as the whole earth is the sepulchre of illustrious men, his fame, his glorious actions, are engraven on the tablet of universal remembrance; and will survive marble monuments, or local inscriptions.”

1777, March 8. The Brethren who had been dispersed in consequence of the war, being now generally collected, they assembled to take into consideration the state of Masonry. Being deprived of their chief by the melancholy death of their Grand Master, as before mentioned, after due consideration, they proceeded to the formation of a Grand Lodge, and elected and installed the Most Worshipful Joseph Webb, their Grand Master.

1783, January 3, a committee was appointed to draught resolutions explanatory of the power and authority of this Grand Lodge. On the 24<sup>th</sup> of June following, the committee reported as follows, viz.

“The committee appointed to take into consideration the conduct of those Brethren who assume the powers and prerogatives of a Grand Lodge, on the ancient establishment, in this place, and examine the extent of their authority and jurisdiction, together with the powers of any

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\* By an artificial tooth.

other *ancient* masonic institution within the same, beg leave to report the result of their examination, founded on the following facts: viz.

“That the commission from the Grand Lodge of Scotland granted to our late Grand Master Joseph Warren, Esq. having died with him, and of course his Deputy, whose appointment was derived from his nomination, being no longer in existence, they saw themselves without a head, and without a single Grand Officer; and of consequence it was evident, that not only the Grand Lodge, but all the particular Lodges under its jurisdiction must cease to assemble, the Brethren be dispersed, the penniless go unassisted, the Craft languish, and *ancient* Masonry be extinct in this part of the world.

“That in consequence of a summons from the former Grand Officers to the Masters and Wardens of all the regular constituted Lodges, a grand communication was held, to consult and advise on some means to preserve the intercourse of the Brethren.

“That the political head of this country having destroyed all connexion and correspondence between the subjects of these States and the country from which the Grand Lodge originally derived its commissioned authority, and the principles of the Craft, inculcating on its professors submission to the commands of the civil authority of the country they reside in; the Brethren did assume an elective supremacy, and under it chose a Grand Master and Grand Officers, and erected a Grand Lodge, with independent powers and prerogatives, to be exercised however on principles consistent with and subordinate to the regulations pointed out in the constitutions of ancient Masonry.

“That the reputation and utility of the Craft, under their jurisdiction, has been most extensively diffused, by the flourishing state of *fourteen* lodges constituted by their authority, within a shorter period than that in which *three only* received dispensation under the former Grand Lodge.

“That in the history of our Craft we find, that in England there are two Grand Lodges independent of each other; in Scotland the same; and in Ireland their Grand Lodge and Grand Master are independent either of England or Scotland. It is clear that the authority of some of their Grand Lodges originated in assumption; or otherwise they would acknowledge the head from whence they derived.

“Your committee are therefore of opinion, that the doings of the present Grand Lodge were dictated by principles of the clearest necessity, founded in the highest reason, and warranted by precedents of the most approved authority.

“And they beg leave to recommend the following resolutions to be adopted by the Grand Lodge, and engrafted into its constitutions.

“I. That the Brethren of the Grand Lodge, in assuming the powers and prerogatives of an independent Grand Lodge, acted from the most laudable motives, and consistently with the principles which ought forever to govern Masons, viz., the benefit of the Craft, and the good of mankind, and are warranted in their proceedings by the practice of ancient Masons in all age of the world.\*

“II. That this Grand Lodge be hereafter known and called by the name of “The Massachusetts Grand Lodge of Ancient Masons;” and that it is free and independent in its government and official authority of any other Grand Lodge or Grand Master in the Universe.

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\* See Calcut, page 107. Mason's Pocket Companion, page 92.

“III. That the power and authority of the said Grand Lodge be construed to extend throughout the Commonwealth of Massachusetts, and to any of the United States where none other is erected, over such Lodges only as this Grand Lodge has constituted, or shall constitute.

“IV. That the Grand Master for the time being be desired to call in all charters which were held under the jurisdiction of the late Grand Master, Joseph Warren, Esq., and to return the same with an endorsement thereon, expressive of their recognition of the power and authority of this Grand Lodge.

“V. That no person or persons ought, or can, consistently with the rules of ancient Masonry, use or exercise the powers or prerogatives of an ancient Grand Master, or Grand Lodge, to wit, to give power to erect Lodges of ancient Masonry, make Masons, appoint superior or Grand Officers, receive dues, or do anything which belongs to the powers or prerogatives of an ancient Grand Lodge within any part of the Commonwealth of Massachusetts, the rightful and appropriated limits to which, the authority of this Grand Lodge forever hereafter extends.”

1791. Dec. 5. A committee was appointed, agreeably to vote of the 2d of March, 1787, “to confer with the officers of St. John's Grand Lodge, upon the subject of a compleat Masonic union throughout this Commonwealth.”

On the 5<sup>th</sup> of March, 1792, the committee brought in their report, and presented a copy of the laws and constitution, for associating and uniting the two Grand Lodges, as agreed by St. John's Grand Lodge, which being read and deliberately considered, was unanimously approved of.

June 19, 1792. The officers and members of the two Grand Lodges met in conjunction, agreeably to previous arrangements, and installed the Most Worshipful John Cutler, Grand Master; and resolved, “That this Grand Lodge, organized as aforesaid, shall forever hereafter be known by the name of *The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts*.

All the Lodges in this Commonwealth are now under the jurisdiction of this Grand Lodge, except St. Andrew's Lodge of Boston, who hold their meetings under the ancient warrant from Scotland. This warrant was granted to Col. William Burbeck and others, on the 13<sup>th</sup> Nov. 1756, by Sholto, Charles Douglas, Lord Aberdour, then Grand Master of Masons in Scotland.

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#### PENNSYLVANIA.

On the 24<sup>th</sup> of June, 1734, upon the petition of several Brethren residing in Philadelphia, a warrant of constitution was granted by the Grand Lodge in Boston, for holding a Lodge in that place; appointing the Right Worshipful Benjamin Franklin their first Master; which is the beginning of Masonry in Pennsylvania.

In 1786, the officers of the several Lodges in Pennsylvania assembled, and erected an independent Grand Lodge. The following is an extract from the warrants granted by the present Grand Lodge of Pennsylvania, in 1797, which will fully show the origin and present establishment of that body, viz.

“Whereas the Right Worshipful Grand Lodge of England did, by a Grand Warrant, under the Seal of said Grand Lodge, bearing the date June 20<sup>th</sup>, 1764, A. L., 5764, appoint the R. W. William Bell, Grand Master; the R. W. Blaithwait Jones, Deputy G. M. the R. W. David Hall, S. G. W. and the R. W. Hugh Lenox, J. G. W. of a Grand Lodge to be holden in Pennsylvania.

“And whereas the Right Worshipful William Adcock, Esq., Grand Master; the Right Worshipful Mr. Alexander Rutherford, Deputy Grand Master; the Right Worshipful Jonathon Bayard Smith, Esq., Senior Grand Warden; and the Right Worshipful Joseph Dean, Junior Grand Warden, legal successors of the aforementioned Grand Officers, as by the Grand Lodge books may appear, together with the Officers and Representatives of a number of regular Lodges under their jurisdiction, duly appointed and specially authorized; as also by and with the advice and consent of several other Lodges, by their letters expressed, did, at a Grand quarterly communication, holden in the Grand Lodge room in the city of Philadelphia, on the 25<sup>th</sup> day of September, one thousand seven hundred and eighty-six, after mature and serious deliberation, unanimously resolve, “That it is improper that the Grand Lodge of Pennsylvania should remain any longer under the authority of any foreign Grand Lodge.” And the said Grand Lodge did then close, *sine die*.

“And whereas all the Grand Officers of the said late Provincial Grand Lodge, together with the officers and representatives of a number of Lodges of Pennsylvania, did, on the said 25<sup>th</sup> day of September, 1786, meet in the room of the said late Provincial Grand Lodge, and according to the powers and authority to them entrusted, did form themselves into a grand convention of Masons, to deliberate on the proper method of forming a Grand Lodge, totally independent from all foreign jurisdiction.

“And whereas the said Grand Convention did then and there *unanimously resolve*, that the Lodges under the jurisdiction of the Grand Lodge of Pennsylvania, aforesaid, lately holden as Provincial Grand Lodge, under the authority of the Grand Lode of England, should, and they did form themselves into a Grand Lodge. To be called, *The Grand Lodge of Pennsylvania and masonic jurisdiction thereunto belonging, to be held in the said city of Philadelphia.*”

The Grand Lodge of the State has granted seventy-three warrants from the time of their establishment to the present year, 1797.

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#### NEW-HAMPSHIRE.

On the 24<sup>th</sup> day of June, 1734, a warrant was granted by the Right Worshipful St. John's Lodge in Boston, on the petition of several Brethren residing at Portsmouth, for constituting a Lodge in that place, by the name of “The Holy Lodge of St. Johns.”

The *Massachusetts* Grand Lodge have granted warrants for holding Lodges in this State, in the following places, viz.

- St. Patrick's Lodge, in Portsmouth,
- Rising Sun Lodge, in Keene,
- The Faithful Lodge, in Charlestown,
- Dartmouth Lodge in Hanover.

#### SOUTH-CAROLINA.

In the year 1735, sundry Brethren went from Boston to Charleston, in South-Carolina, where, with the Brethren they found there, they formed a Lodge, from which sprung Masonry in that State.

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RHODE-ISLAND.

December 27, 1749, a warrant was granted by the Right Worshipful Grand Lodge in Boston, for constituting a regular Lodge holden in Newport.

January 8, 1757, a warrant was granted by the same Grand Lodge, for holding a lodge in Providence.

March 20, 1759, a Lodge of Master Masons, who had for some time congregated at Newport, were, at their desire, confirmed in the privileges to such a Lodge appertaining.

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CONNECTICUT.

The following Lodges in this State received their warrants from *St. John's Grand Lodge* of Boston, viz.

Hiram Lodge, New-Haven, August 12, 1750.

New London, Jan. 12, 1753.

Middletown, February 4, 1754.

Wallingford, April 28, 1769

Guildford, July 10, 1771.

The following Lodges received their warrants from the *Massachusetts Grand Lodge*, viz.

Colchester, January 12, 1781.

Litchfield, May 22, 1781.

Darby, January 3, 1783.

Columbia Lodge, Norwich, July 23, 1785.

Frederic Lodge, Farmington, Sept. 18, 1787.

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MARYLAND.

August 12, 1750, The Right Worshipful *St. John's Grand Lodge* in Boston granted a warrant to constitute a Lodge, to be holden at Annapolis, in this State.

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NEW-YORK.

The following is a list of the officers of the Grand Lodge in this State, elected on the first Wednesday in June, 1796.

The Most Worshipful the Honorable Peter R. Livingston, Esq., Chancellor of the State, Grand Master.

The Right Worshipful Jacob Morton, Esq., Deputy Grand Master.

The R. W. James Scott, Esq., Senior Grand Warden.

The R. W. Martin Hoffman, Esq., Grand Treasurer.

There are sixty-three Lodges within the jurisdiction of this Grand Lodge; eleven of which are in the city of New York, and three in the city of Albany.

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NORTH-CAROLINA.

October 2, 1767. A dispensation was granted by the Grand Lodge in Boston, to the Right Worshipful Thomas Cooper, Master of Pitt-County Lodge in North-Carolina, constituting him Deputy Grand Master of that Province. He was commissioned with power to congregate all the Brethren then residing, or that should afterwards reside in said Province, into one or more Lodges, as he should think fit.

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VERMONT.

A warrant was granted by the Massachusetts Grand Lodge, for erecting a Lodge in Cornish, in this State, dated November 8, 1781.

January 19, 1785, The same Grand Lodge granted a warrant for holding a Lodge in Manchester, by the name of the "North Star Lodge."

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NOVA-SCOTIA.

In 1740, the Right Worshipful Grand Lodge holden at Boston, granted a deputation for forming a Lodge at Annapolis, in Nova Scotia; and appointed the Right Worshipful Erasmus James Phillips, Deputy Grand Master there, and appointed his Excellency Edward Cornwallis, their first Master.

In 1746, Dec. 24, the Grand Lodge in Boston granted a deputation for holding a Lodge in Newfoundland.

Within a few years past Grand Lodges have been established in most of the States, but not having been able to obtain correct information from all of them, in season for this publication, it must be deferred until the next edition.

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CHAPTERS OF ROYAL ARCH MASONS IN AMERICA.

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MASSACHUSETTS.

The oldest Chapter of Royal Arch Masons we have been able to get information of, is that holden at Boston, in St. Andrew's Lodge. This Chapter first formed about the year 1764.

The officers for the year 1797, are,

Benjamin Hurd, jun. M. E. H. P.

Brother Soley, M. E. K.

Thomas Dakin, M. E. S.

Brother William Woart, G. Secretary.

There is a Chapter recently opened in Newbury in this State.

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CONNECTICUT.

In this State are five Chapters, viz.

- Colchester, Franklin, No. 1,
- New-Haven, Franklin No. 2,
- Derby, Washington,
- Middletown,
- Newton.

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NEW-YORK.

- The "Old Chapter," in the city of New-York,
- Washington Chapter, ditto,
- Montgomery Chapter, Stillwater,
- Temple Chapter, Albany,
- Hudson Chapter, Hudson,
- Herkemer Chapter, Herkemer.

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PENNSYLVANIA.

The several Chapters in this State have lately holden a general convocation by their officers, and have formed a "Grand Chapter of Royal Arch Masons for the State of Pennsylvania."

The Chapters at present in this State are as follows, viz.

- Royal Arch Chapter, No. 3, Philadelphia
- Ditto, No. 57,                   ditto,
- Ditto, No. 72,                   ditto,
- Ditto, No. White Horse, Chester County,
- Ditto, No. Harrisburgh,
- Ditto, No. Carlisle.

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VIRGINIA.

- Chapter of Royal Arch Masons, Richmond,
- Ditto,                   Cabbin Point.

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ENCAMPMENTS OF KNIGHTS TEMPLARS.

- Grand Encampment, Philadelphia

Encampment No. 1, Ditto

- Ditto, No. ditto,
- Ditto, No. Harrisburgh, Penn.
- Ditto, No. Carlile, do.
- Ditto, No. Stillwater, N. Y.
- Ditto, No. City of New-York.

The Officers of this Encampment for 1796, were,  
Jacob Morton, Esq., Grand Master,  
John Abrams, Generalissimo,  
Martin Hoffman, Captain General.

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END OF PART 1.

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THE  
**FREEMASON'S**  
*MONITOR*

OR,  
**ILLUSTRATIONS**  
OF

MASONRY:

IN TWO PARTS.

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**PART II.**

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CONTAINING,

AN ACCOUNT OF THE INEFFABLE  
DEGREES OF MASONRY.



PRINTED AT *ALBANY*,

For SPENCER and WEBB, Market-Street.

1797.

*P R E F A C E.*

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

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

It will also serve to convince Masons who possess the Degrees treated of in the first part of this work, that there is a total difference between those and the Ineffable Degrees; for it is a circumstance, necessary to be known, that there is no part of these degrees that have any resemblance to the fourth, fifth or seventh degrees before mentioned, or that have any reference or allusion to any of the circumstances on which those degrees are founded. But notwithstanding this difference, it will clearly appear, from the account here given of the Ineffable Degrees, that much ingenuity is displayed in their formation; that their design is noble, benevolent and praiseworthy; and, that the institution was intended for the glory of the Deity and the good of mankind.

Sept. 1797.



The Lodge is closed by the Mysterious number.



*Observations on the Degree of*

P E R F E C T M A S T E R .

The Lodge of Perfect Masters is hung with Green tapestry, on eight columns, four on each side, placed at equal distances; to be illuminated with sixteen lights, placed at the four cardinal points. A table before the Canopy covered with Black. - The R. W. and respectable Master represents the noble Adoniram, being the first that was elected S. M. because Solomon chose him the first of the Seven. He commanded the works of the Temple before H. A. arrived at Jerusalem, and afterwards had the inspection of the works at Mount Libanus. - He is decorated with the ornaments of Perfection, and is a Prince of Jerusalem, with those decorations. - He occupies the place of Solomon in the east under the Canopy.

There is only one Warden, who represents Stockin, in the function of Inspector, with the ornaments of his highest Degrees, which he received in the West.

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

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

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

It is my desire to draw you from your vicious life, and by the favor I have received from the most powerful of kings, I raise you to the degree of Perfect Master, on condition that you strictly adhere to what shall be presented to you by our Laws

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

The Lodge is closed by four times four.



*Observations on the Degree of*

I L L U S T R I O U S S E C R E T A R Y .

The Lodge of I. S. is furnished with black hangings, and represents the hall of audience of Solomon. It should be enlightened with 27 lights, in three candlesticks of nine branches each placed E. W. and S.

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

All the rest of the Brethren are considered only as Perfect Masters, and are termed the guards. They should have white Aprons, lined and embroidered with a blood color, with firings of the same; and ribbons of the same color round their necks, to which must be suspended, hanging on the breast, a solid triangle.

CHARGE to a new made ILLUSTRIOUS SECRETARY:

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

## HISTORY.

Solomon had agreed with the king of Tyre, in return for the materials taken from mount Lebanon, and those drawn from the quarries of Tyre, made use of in the constructing the Temple (in part payment of which, he had already furnished him with a measure of Oil, Honey and Wheat) to have given him a Province in Galilee, of thirty Cities, immediately after the Temple was completed.

A year had elapsed before this was completed with on the part of Solomon; and when Hiram went to visit his newly acquired territory, he found the lands poor, the people rude, uncultivated and of bad morals; and that the keeping of it would be attended with more expense than profit. He therefore went in person to Solomon, to complain of the deceit. Being arrived, he made his entry through the guards, in the court, and went hastily to the king's apartment.

The countenance of the king of Tyre was so expressive of anger, as he entered, one of Solomon's favorites, named Joabert perceived it, and apprehensive of the consequence, followed him to the door to listen. - H. observing him ran and seized upon him, and delivered him into the custody of the guards; however, by the intercession of Solomon, (who represented, that Joabert was, of all those about the Temple, most attached to him; and that his intentions could not have been evil) Hiram agreed to pardon him; and before they parted, renewed their former friendship, and concluded a treaty of perpetual alliance, which was signed by them, to which Joabert was Illustrious Secretary.

This Lodge is closed by 3 times 9.



*Observations on the Degree of*

P R O V O S T AND J U D G E.

This Lodge is adorned with red, and lighted by five great lights; one in each corner, and one in the center. The Master is placed in the East, under a blue canopy, surrounded with stars, and is stiled, Thrice Illustrious. He represents Tito Prince Harodim, the eldest of the P. M. and I. S. first guard Warden, and Inspector of the three hundred Architects; whose office was to draw plans for the workmen. -

After the Candidate is introduced in due form, the Master thus addresses him:

Respectable Brother,

It gives me joy, that I am now about to recompense your zeal and attachment to the institution of Masonry, by appointing you Provost and Judge, over all the works of this Lodge; and, as we are well assured of your prudence and discretion, we without the least hesitation entrust you with a most important Secret. We expect you will do your duty in the degrees to which you will now be elevated, as you have done in those already taken. -

He is then decorated with a golden key suspended by a red Ribbon, and an apron with a pocket in its center.

The intention of Solomon in forming this Degree, was to strengthen the means of preserving order among such a vast number of craftsmen. Joabert being honored with the intimate confidence of his king, received this new mark of distinction.

Solomon first created Tito, Prince Harodim, Adoniram, and Abda his father, Provosts and Judges, and gave them orders to initiate Joabert, his favorite, into the secret mysteries of this degree; and to give him the keys of all the building.

This Lodge is closed by 4 times 1.



*Observations on the Degree of*

INTENDANT OF THE BUILDING, OR MASTER IN ISRAEL.

This Lodge is decorated with red hangings, and illuminated with twenty-seven lights; distributed by three times nine round the Lodge. There must be also five other great lights on the Altar before the most Puissant, who represents Solomon, seated with a scepter in his hand.

The first Warden, called Inspector, presents the most illustrious Tito Harodim; second Warden represents Adoniram, the Son of Abda; all the rest are ranged angularly. - The most Puissant, and all the Brethren, are decorated with a large red Ribbon, from the right shoulder to the left hip, to which is suspended a triangle fastened by a small green ribbon. - On one side of the triangle are engraved the words, BENSHORIM, ACHARD, and JACHINAI; on the reverse, JUDEA, KY, JEA. - The Aprons are white, lined with red, and bordered with green; in the center, a Star, with nine points, above a balance; and on the flap a triangle with these letters B. A. I. on each angle.

A candidate, after previously prepared, and having gone through the ceremonies, is thus addressed: -

My Brother,

Solomon, willing to carry to the highest degree of perfection the work he had begun in Jerusalem, found it necessary, from a circumstance with which you are acquainted, to employ the five chiefs of the five Orders of Architecture; and give command over them to Tito, Adoniram, and Abda, his father; being well assured that their zeal and abilities would be exerted to the utmost, in brining to perfection so glorious a work. - In like manner, we expect you will do all that lies in your power to promote the grand design of Masonry.

This Lodge is closed by 5, 7 and 15.



*Observations on the Degree of*

ELECTED KNIGHTS, OR KNIGHTS OF THE  
NINTH ARCH; CALLED A CHAPTER.

This Chapter represents the audience chamber of Solomon, and is to be decorated with white and red hangings – the red with white flame.

There are nine lights in the east, and eight in the west. The Master represents Solomon, seated in the east, with a table before him, covered with black and is stiled Most Potent.

There is only one Warden in the West, who represents Stockin, with 7 brethren round him. - All the brethren must be dressed in black, and their hats flapped, with broad black ribbon from

the left shoulder to the right hip, on the lower part of which are nine red roses, four on each side and one at the bottom, to which is suspended a poniard. The aprons are white, lined with black, speckled with blood; on the flap a bloody arm with a poniard, and on the area, a bloody arm holding by the hair a bloody head.

Near to the Lodge is a small, dark place, representing a cavern, in which is placed a lamp, a place representing a spring with a basin to hold water; and a table on which are laid a poniard, and representation of a bloody head, as just severed from the body. Near the table a large stone to sit on, and below the lamp in capital letters, VENGEANCE.

#### HISTORY OF THE D E G R E E.

In the reign of Solomon, several of the workman had been guilty of some crime of an enormous nature, and made their escape from Jerusalem. A great assembly of Masters had set in consultation on the best means of discovering and apprehending them. Their deliberations were interrupted by the entrance of a stranger, who demanded to speak to the King in private. Upon being admitted, he acquainted Solomon that he had discovered where Akirop, one of the traitors lay concealed; and offered to conduct those whom the king should please to appoint, to go with him. This beign communicated to the brethren, one and all requested to be partakers in the vengeance due to the villain. Solomon checked their ardor, declaring that only nine should undertake the task; and to avoid giving any offense, ordered all their names to be put into an urn, and that the first nine that should be drawn, should be the persons to accompany the stranger.

At break of day Joabert, Stckin, an seven others, conducted by the stranger, travelled onwards through a dreary county, on the was Joabert found means to learn from the stranger, that the villain they were in quest of had hidden himself in a cavern not far from the place where they then were; he soon found the cavern and entered it alone, where, by the light of the lamp, he discovered the villain asleep with a poniard at his feet. Enflamed at the sight, and actuated by an impatient zeal, he immediately seized the poniard, and stabbed him, first in the head and then in the heart; he had only time to cry VENGEANCE IS TAKEN, and expired. When the other eight arrived and had refreshed themselves at the spring, Jobert severed the head from the body, and taking it in one hand and his poniard in the other, he with his brethren, returned to Jerusalem. Solomon was at first very much offended, that Joabert had put it out of his power to take vengeance himself, in presence of, and as a warning to, the rest of the workmen, to be faithful to their trust; but by proper intercession was again reconciled.

Joabert became highly favored of Solomon, who conferred upon him, and his eight companions, the title of *Elected Knight*.

The Chapter is closed by eight and one.

#### *Observations on the Degree of*

#### ELECTED GRAND MASTER, OR ILLUSTRIOUS ELECTED OF FIFTEEN.

This Lodge represents Solomon's apartment, and is to be decorated in the same manner as that of the *Nine Elect*. There are two Wardens; the senior is called Inspector.

This Lodge should consist of only fifteen members; but should there be more at a time of reception, they must attend in the anti-chamber.

The apron peculiar to this degree is white, and bordered with black; and on the flap, three heads on spikes in form of a triangle; the jewel is the same as that of the *Nine Elect*, only on that

part of the black ribbon which crosses the breast there should be the same device as upon the apron.

#### HISTORY OF THE DEGREE.

About six months after the execution of the traitor mentioned in the preceding degree of elected Knight, Bengabee, an intendant of Solomon, in the country of Cheth, which was tributary to him, caused diligent enquiry to be made if any person had lately taken shelter in those parts, who might be supposed to have fled from Jerusalem: he published at the same time a particular description of all those traitors who had made their escape; shortly after, he received information that several persons answering his description had lately arrived there, and, believing themselves perfectly secure, had begun to work in the quarry of Bendaca.

As soon as Solomon was made acquainted with this circumstance, he wrote to Maacha, King of Cheth, to assist in apprehending them; and to cause them to be delivered to persons that he should appoint, to secure them, and have them brought to Jerusalem, to receive the punishment due to their crimes.

Solomon then elected fifteen Masters, in whom he could place the highest confidence, and among whom were those who had been in the cavern, and sent them in quest of the villains, and gave them an escort of troops. Five days were spent in the search, when Terbal, who bore Solomon's letter to Moriah and Eleham, discovered them, cutting stone in the quarry; they immediately seized them and bound them in chains. When they arrived at Jerusalem, they were imprisoned in the tower of Achizer, and the next morning a punishment was inflicted on them adequate to their crimes.

Lodge is closed by 3 times 5.



#### *Observations on the Degree of*

#### ILLUSTRIOUS KNIGHTS, OR SUBLIME KNIGHTS ELECTED.

This Lodge is called a Grand Chapter; Solomon presides, and of course is to be decorated with a scepter. In place of two wardens, there are a Grand Inspector, and Grand Master of Ceremonies.

The Jewel worn in this Lodge is a Sword, intended to represent a sword of Justice, hung to a large black ribbon; on the part crossing the breast, must be an inflamed heart; which is also to be painted on the flap of the apron. The Chapter is illuminated by twelve lights.

#### HISTORY OF THE DEGREE.

After vengeance had been fully taken on the traitors mentioned in the foregoing degrees, Solomon instituted this, both as a reward for the zeal and integrity of the Grand Masters elect of fifteen; but also by their preferment to make room for raising other worthy brethren from the lower degrees to that of Grand Master elect of fifteen. He accordingly appointed twelve of the fifteen, chosen by ballot, to constitute a Grand Chapter of Illustrious Knights, and gave them command over the twelve tribes. He expressed a particular regard for this order, and shewed them the precious things in the tabernacle,

Here follows the names of the twelve Illustrious Knights, with the tribes over which they respectively presided: -

1. Joabert, who presided over the tribe of Judah.
2. Stockin, who presided over the tribe of Benjamin.
3. Terrey, who presided over the tribe of Simeon
4. Morphey, who presided over the tribe of Ephraim
5. Alycuber, who presided over the tribe of Manasses.
6. Dorfon, who presided over the tribe of Zebulon.
7. Kerim, who presided over the tribe of Dan.
8. Berthemar, who presided over the tribe of Asher.
9. Tito, who presided over the tribe of Naphtali.
10. Terbal, who presided over the tribe of Reuben.
11. Benachard, who presided over the tribe of Issacher.
12. Taber, who presided over the tribe of Gad.

The Illustrious Knights gave an account to Solomon every day, of the work that was done in the Temple, by their respective tribes. And received their pay.

This Chapter is closed by 12.



*Observations on the Degree of*

G R A N D M A S T E R A R C H I T E C T S .

This Chapter is painted white, with red flames; by which is signified the purity of heart and zeal, that should be the characteristics of every Grand Master Architect. It must have in it a delineation of the five orders of Architecture; together with a representation of the North Star, with seven small stars round it, which signify, that as the North Star is a guide to mariners, so ought virtue to be the guide of Grand Master Architects. The Jewel is a gold medal, on both sides of which are engraved the five Orders of Architecture, suspended by a broad dark stone colored ribbon, from the left shoulder to the right hip.

Every Grand Master Architect must be furnished with a case of Mathematical Instruments.

A D D R E S S T O A C A N I D A T E O N H I S A D M I S S I O N T O T H I S D E G R E E

Brother,

I have elevated you to this degree, from an expectation that you will so apply yourself to geometry, to which you are now devoted, as will procure you knowledge sufficient to take away the veil from before your eyes, which yet remains there, and enable you to arrive at the perfect and sublime degree.

H I S T O R Y .

Solomon established this degree with a view of forming a school of architecture, for the instruction of the Brethren employed in the Temple of God, and animating them to arrive at perfection in the Royal Art. He was a Prince equally famed for his justice, as for his wisdom and foresight, he was therefore desirous of rewarding the talents and virtues of the faithful, in order to make them perfect, and fit to approach the throne of God. He accordingly cast his eyes upon the

chiefs of the twelve tribes, as persons extremely proper to the promise made to Enoch, to Moses and to David, that with great zeal, in fullness of time, the bowels of the earth should be penetrated.

This Chapter is closed by 1 and 2.



*Observations on the Degree of*

KNIGHTS OF THE NINTH ARCH, OR ROYAL ARCH.

This Lodge should be holden in a most secret place. A vault underground would be most proper, in the centre of the top of which there must be a trap door, for the admission of candidates. In the middle below, there must be a hollow triangular pedestal, the sides of which are white; on the top must be fixed a hollow cubical triangle, made of oil cloth; inside of which must be placed a light, and on the top and sides must be placed several Hebrew characters in letters of gold.

To form a Lodge of this Degree five persons at least must be present,

1<sup>st</sup>. The most potent Grand Master, representing Solomon in the east, seated in a chair of State, under a rich canopy, with a crown on his head, and a scepter in his hand. He is dressed in royal robes of yellow, and an ermined vestment of blue satin, reaching to the elbows; a broad purple ribbon from the right shoulder to the left hip, to which is hung a triangle of gold.

2. The Grand Warden representing the King of Tyre, on his left hand, seated as a stranger, clothed in a purple robe, and a yellow vestment.

3. The Grand Inspector, representing G -- in the west, with a drawn sword in his hand.

4. The Grand Treasurer, representing Joabert, in the North, with a golden key in his fifth button hole, and upon it the letters I, V, I, L. *Juvenis verbum intrre Leonis.*

5. The Grand Secretary, representing Stockin in the South.

The four last mentioned officers to be ornamented with the same ribbon and jewel as the M. P. and to fit covered. The three last to have robes of blue without vestments.

No person can be admitted to this degree without having previously taken all the preceding degrees.

HISTORY AND CHARGE OF THIS DEGREE

My worthy Brother,

It is my intention at this time to give you a clearer account than you have yet been acquainted with, of Masonry; of which you at present barely know the elements.

In doing this it will be necessary to explain to you some circumstances of very remote antiquity.

Enoch, the son of Jared, was the sixth son in descent from Adam, and lived in the fear and love of his Maker; God appeared to him in a vision, and thus designed to speak to him: As thou art desirous to know my name, attend, and it shall be revealed unto thee. Upon this, a mountain seemed to rise to the heavens, and Enoch was transferred to the top thereof, where he beheld a triangular plate of gold, most brilliantly enlightened, and upon which were some characters which he received a strict injunction never to pronounce. – Presently he seemed to be lowered

perpendicularly into the bowels of the earth, through nine arches; in the ninth, or deepest of which, he saw the same brilliant plate which was shewn to him in the mountain.

Enoch, being inspired by the Most High, and in commemoration of this wonderful vision, built a temple under ground, in the same spot where it was shewn to him, which like that consisted of nine arches, one above another; and dedicated the same to God. Methusaleh, the son of Enoch, constructed the building without being acquainted with his father's motives.

This happened in that part of the world which was afterwards called the land of Canaan, and since known by the name of the Holy Land.

Enoch, in imitation of what he had seen, caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of Agate, of the same form. He then engraved upon it the same ineffable characters which God had shewn to him, and placed it on a triangular pedestal of white marble, which he deposited in the ninth, or deepest arch.

When Enoch's temple was completed, he received the following command, viz. – "Make a door of stone, and let there be a ring of iron therein, by which it may be occasionally raised; and let it be placed over the opening of the first arch, that the sacred matters enclosed therein may be preserved from the universal destruction now impending." And he did so, and none but Enoch knew of the precious treasure which the arches contained; nor knew the right pronunciation of the great and sacred name.

And behold the wickedness of mankind increased more, and became grievous in the sight of the Lord, and God threatened to destroy the whole world. Enoch perceiving that the knowledge of the arts was likely to be lost in the general destruction, and being desirous of preserving the principles of the sciences, for the posterity of those whom God should be pleased to spare, he built two great pillars on the top of the highest mountain, the one of brass, to withstand water, the other of marble, to withstand fire; and he engraved on the marble pillar, hieroglyphics, signifying that there was a most precious treasure concealed in the arches underground, which he had dedicated to God. And he engraved on the pillar of brass the principles of the liberal arts, particularly of Masonry.

Methusaleh was the father of Lamech, who was the father of Noah, who was a pious and good man, and beloved of God. And the Lord spake unto Noah, saying, "Behold, I will punish the sins of mankind with a general deluge; therefore build an ark, capable of containing thyself and family, as also a pair of every living creature upon earth, and those only shall be saved from the general destruction which I am to inflict, for the iniquities of the people"

And God gave unto Noah a plan by which the ark was to be constructed. Noah was one hundred years in building the ark; he was six hundred years old when it was finished, and his son Seth was ninety-nine. His father Lamech had died a short time before, aged 777 years. There was not at this time any of the ancient patriarchs living, save Methusaleh, the Grandfather of Noah, who was about 969 years old, and it is supposed that he perished in the general ruin.

The ark being finished, Noah, agreeable to the instructions he had received from the Most High, went into it with his family, and took with him such things as he was commanded.

The flood took place in the year of the world 1656, and destroyed most of the superb monuments of antiquity. The marble pillar of Enoch fell in the general destruction; but by divine permission, the pillar of brass withstood the water, by which means the ancient state of the liberal arts, and particularly Masonry, has been handed down to us.

We learn from holy writ, the history of succeeding times, till the Israelites became slaves to the Egyptians; from which bondage they were freed under the conduct of Moses. The same sacred book informs us that Moses was beloved by God, and that the Most High spoke to him on Mount Sinai. To Moses God communicated his divine law, written on two tables of stone; with many promises of a renewed alliance. He also gave him the true pronounciation of his sacred name; which, he told him should be found by some of his descendants, engraved upon a plate of gold; and God gave a strict command unto Moses, that no one should pronounce his sacred name; so that in process of time the true pronounciation was lost.

The same divine history particularly informs us of the different movements of the Israelites, until they became possessed of the land of promise, and of the succeeding events until the divine Providence was pleased to give the scepter to David; who, though fully determined to build a temple to the Most High, could never begin it; that honor being reserved for his son.

Solomon, being the wisest of Princes, was fully in remembrance the promise of God to Moses, that some of his descendants, in fullness of time, should discover his holy name; and his wisdom inspired him to believe, that this could not be accomplished until he had erected and consecrated a temple to the living God, in which he might deposit the precious treasures.

Accordingly, Solomon began to build, in the fourth year of his reign, agreeably to a plan given to him by David his father, upon the ark of Alliance.

He chose a spot for this purpose, the most beautiful and healthy in all Jerusalem. In digging for a foundation they discovered the ruins of an ancient edifice, amongst which they found a very considerable quantity of treasure, such as vases of gold and silver, urns, marble, tapestry, jasper and agate columns, with a number of precious stones.

All the treasures were collected and carried to Solomon, who, upon deliberation, concluded them to be the ruins of some ancient temple erected before the flood; and possibly to the service of idolatry; he therefore declined building in that spot, lest the worship of the Deity should be profaned by the place. He then made choice of another place, where the temple was erected.

You have already been informed, that the Temple of Solomon was constructed by the Craft; but there are some particulars respecting it with which you have not yet been made acquainted.

Solomon caused a cavern to be built under the Temple, to which he gave the name of the secret vault. He erected in this vault a large pillar of white marble, to support the S. S. and which, by inspiration, he called the pillar of beauty, from the beauty of the ark, which it sustained.

There was a long, narrow descent, which led from the Palace of Solomon to this vault, through nine arches, in regular succession; and to this place he used to retire privately, in company with H. of T. and H. A. when they had occasion to enter upon things of a secret important nature.

There was none else then living, qualified to enter this sacred vault. One of their number being removed from them, disordered their system for a time, and, as they were consulting in what manner to supply his absence, application was made to them by some Intendants of the Building, Illustrious Knights, and Grand Master Architects, who well knew there was a secret place under the Temple, in which the King, &c. before-mentioned, used to meet, soliciting the honor of being admitted there; to whom Solomon replied with an open air, "My Brethren, it cannot now be granted."

Some days after this circumstance, Solomon sent for the three Grand Master Architects, Joaberrt, Stockin, and G--, and directed them to go and search once more, amongst the ancient

ruins, where so much treasure had been already found, in hopes of discovering more. They accordingly departed, and one of them, namely G--, in working with the pick ax, amongst the rubbish, came to the large iron ring, which he immediately made known to his companions, who all concluded that it might lead to some curious discovery; and accordingly they worked with redoubled ardor, to clear away the earth around it, which when they had done, they found it fixed in a large stone, perfectly square. With much difficulty they raised it, when the mouth of a deep and dismal cavern appeared.

G—proposed to them that he would descend. A rope was accordingly given to him, to facilitate his return, and he descended, and presently found himself in an arch vault, he found there was an opening for descending still further; but being afraid to pursue his search, he gave a signal and was hoisted up by his two companions.

He recounted to his companions what he had seen, and proposed to them to descend by turns, which they refused; upon this he determined to descend again, and told them, that through every arch he passed, he would gently shake the rope. In this manner he descended from arch to arch, until he was lowered into the sixth arch; when finding there was still another opening, his heart failed him, and giving the signal, he was again pulled up.

He acquainted Joabert and Stockin with the particulars of his second descent, and now earnestly urged that one of them should go down, as he was very much fatigued; but, terrified at his relation, they both refused. G—then receiving fresh courage, went down a third time, taking a lighted flambeau in his hand. When he had descended into the ninth arch, a parcel of stone and mortar suddenly fell in, and extinguished his light; and he was immediately struck with the sight of a triangular plate of gold, richly adorned with precious stones; the brilliancy of which struck him with admiration and astonishment. Again he gave the signal, and was assisted in reascending.

G—related to his two companions the whole astonishing scene he had been witness to; and they now being desirous of witnessing the discovery, all concluded to go down together, by means of a scaling rope ladder. When they had descended into the ninth arch, Joabert and Stockin were struck with admiration and astonishment, in the same manner as G—had been before them. After recovering themselves, they examined the golden plate more particularly, and found it was encrusted by an agate of a triangular form. They also observed certain characters engraved thereon, of the meaning of which they were then ignorant; they therefore determined to carry the treasure to Solomon, and solicit the honor of being admitted to the knowledge of this sublime mystery.

Early in the morning they arrived at the apartment of Solomon, who had the King of Tyre with him. To them they presented the precious treasure they found. When the two kings beheld it, they were struck with amazement. Being recovered, they then examined the sacred characters with attention, but would not explain them to the three Grand Master Architects, Solomon told them that God bestowed upon them a particular favor, in having permitted them to discover the most precious jewels of Masonry; by which he seemed to intimate their election, and as a reward for their zeal, constancy and fidelity, he elected them Knights of the ninth Arch, afterwards called the Royal Arch. He further promised them an explanation of the sacred and mysterious name and characters on the golden plate, when it should be fixed in the place designed for it; and that he would then confer on them the most sublime and mysterious degree of Royal Arch Masonry.

Solomon then explained to them, how the promise of God, made to Noah, Moses, and his father David, was now accomplished. That promise which assured them, that in fullness of time his name should be discovered, engraved upon a plate of gold; that they were bound to defend the sacred characters, and that they were not at liberty to pronounce the sacred name.

The Kings informed the three Knights, that until that time they knew nothing of that word but by tradition, and that in the course of its being handed down, through a succession of ages, it had been much corrupted; but since they were now in possession of the true characters, he would soon give them the true pronunciation, to which honor they seemed to be so justly entitled, both on account of personal merit, as also being so particularly elected by the Almighty, to finish this great work.

From the corruption of the said name, sprung the Juba of the Moors, the Jupiter of the Romans, and many others of a like nature. The true name is said to have been visible in the temple, at the time St. Jerome flourished, written in the ancient Samaritan characters, and is still preserved in the hearts of sincere Masons.

The two Kings, accompanied by the three Knights, then took the sacred treasure, and descended by the private way, through nine arches, into the secret vault. They worked there together, and incrusted the golden plate upon the pedestal of the pillar of beauty, happy in being employed in so glorious a work. The brilliancy of the plate and jewels were of themselves sufficient to give light to the place.

The two kings then changed the name of the place from the *secret* to the *sacred* vault; a place known only to the Grand Elect and Sublime Masters, which high degree they now conferred upon the three worthy Knights of the Royal Arch, G--, Joabert, and Stockin, and explained to them the sacred characters engraven upon the golden plate.

The number of the grand and sublime elected, were at first three, and now consist of five; and continued so until the Temple was completed and dedicated; when King Solomon, as a reward for their faithful services, admitted to this degree the twelve Grand Masters, who had faithfully presided over the twelve tribes; also one other Grand Master Architect. Nine ancient Grand Masters, eminent for their virtues, were chosen Knights of the Royal Arch, and shortly afterwards were admitted to the sublime degree of Perfection.

Whenever the last mentioned Lodge was holden, nine Knights of the Royal Arch tyed the nine arched, which led to the sacred vault; the most ancient, stood in the arch next the vault, and so on in regular progression; the youngest taking his station in the first arch, which was near to the private apartment of Solomon. None were suffered to pass, but those who proved themselves to be properly qualified, by giving the different passes.

You have been informed in what manner the number of Grand Elect was augmented to twenty-seven, which is the cube of three; they consisted of two Kings, three Knights of the Royal Arch, twelve Commanders of the twelve tribes, nine elected Grand Masters and one Grand Master Architect.

There were living at that time, 3568 other ancient Masters, who had wrought in constructing the Temple. These began to be extremely jealous of the pre-eminence shewn to the twenty-five Brethren. They deputed therefore, a certain number to wait on King Solomon, with their compliments, to request that similar honors might be conferred on them. The King heard them with attention and with the most benign air imaginable, gave them for answer, that the twenty-

five Masters were justly entitled to the honors conferred on them, for their unceasing ardor, and inviolable fidelity in the work that had been committed to them.

Go, said he, in peace, God may one day permit, that you may be rewarded according to your deserts.

Upon this, one of the Deputies, by no means satisfied with this mild reply, turned round to his companions saying (with an unbecoming degree of warmth) what occasion have we for an higher degree? We know the word has been charged; we can travel as Masters and receive pay as such.

Solomon was much moved at this, but would not rebuke them, but spoke in the following terms; The ancient members whom I have advanced to the degree of perfection, have in a particular manner deserved this favor of me.

They have wrought hard in the ancient ruins, and although the undertaking was difficult and full of horror, they penetrated into the bowels of the earth, from whence they brought an immense treasure to enrich and beautify the Temple of God; go in fear, wait with patience, and aspire to perfection by good works.

The Deputies returned and made report of their reception to the Masters, who were assembled to hear it. These Masters, hasty and impatient, in their dispositions, and of consequence vexed at the refusal, determined, one and all, to go to the ancient ruins, and search under ground, with a view of arrogating the merit, so necessary for attaining their desires.

Accordingly they departed next morning, and presently after their arrival, discovered the iron ring, by means of which they raised the square stone, and found the entrance into the arches. They immediately prepared a ladder of ropes, and descended, with lighted flambeaux; but no sooner had the last descended, than the nine arches fell in upon them, and they were no more heard of.

Solomon soon heard of this dreadful accident, and sent Joabert, Stockin & G—to inform themselves more particularly of the matter. – They accordingly departed at break of day, and upon their arrival, were perfectly astonished at the strange appearance of the place. – There were no remains of the arches to be seen; nor could they learn, that one single person of all those who had descended, escaped the destruction.

They examined the place with diligence, but found nothing of note, except a few pieces of marble, upon which were engraved certain Hieroglyphics; these they carried back with them to Solomon, and related what they had seen. The King sent for some persons skilled in hieroglyphic knowledge, and from their interpretation, was fully assured, that those pieces of marble were a part of the marble pillar that had been erected by Enoch; and the ruins in which they had found so much treasure, were those of the Temple which he had consecrated to God before the flood. Solomon ordered the pieces of marble to be carefully put together, and deposited in the Sacred vault.

This Lodge closed by mysterious Number.



PERFECTION, OR GRAND, ELECT, PERFECT AND  
SUBLIME MASON.

This Lodge of Perfection, or ultimate degree of ancient Masonry, should represent a subterraneous vault, painted red, and adorned with many colors, and columns of a same color.

Behind the Master must be a light to shine through a triangular sun; and before him there must be a pedestal appearing to be broken. There ought to be several other lights, arranged numerically according to the different flags of Masonry.

The most perfect, grand, elect, and sublime Master, in this Degree is to represent Solomon, seated in the East, dressed in Royal robes, and having a crown and scepter placed on a pedestal before him. The two Grand Wardens are seated in the west. – On the right hand of the Most Perfect, sits the Grand Treasurer, having a table before him, upon which must be placed some perfumes, with a small silver hod, and a trowel of gold. On his left hand sets the Grand Secretary, with a table also before him, on which must be seven loaves of shew bread, with a cup of red wine for libation, and also jewels for the candidates at their reception.

The jewels appertaining to his degree are a crowned compass, extended to 90 Degrees; or, a Quadrant, a Sun in the centre; and on the reverse, a blazing Star, enclosing a triangle, hung to a broad flame colored ribbon, of a triangular form round the neck; and also, a Gold ring with this motto, “Virtue unites what Death cannot part.”

The Apron must be flamed with red, a blue ribbon round the edge, and the Jewel painted on the flap. The Brethren must be dressed in black, with swords in their hands.

The passage to the sacred vault is long and narrow, having a lamp to give it light; it is guarded by three Brethren, with drawn swords in their hands. The first stands at the entrance, the second in the middle, and the third at the door of the sacred vault.

#### PRAYER AT OPENING.

Almighty and sovereign Architect of heaven and earth, who by thy divine power dost ultimately search the most secret recesses of thought; purify our hearts by the sacred fire of thy love; guide us by thine unerring hand, in the path of virtue, and cast out of thy adorable Sanctuary all impiety and perverseness; we beseech thee that our thoughts may be engaged in the grand work of our Perfection, which when attained, will be an ample reward for our labor; let peace and charity link us together in a pleasing union, and may this Lodge exhibit a faint resemblance of that happiness which the elect will enjoy in thy Kingdom. Give us a spirit of holy discrimination, by which we may be able to refuse the evil and choose the good; and also that we may not be led astray by those who unworthily assume the character of the Grand Elect. Finally, be pleased to grant, that all our proceedings may tend to thy glory, and our own advancement in righteousness; bless us and prosper our works O Lord. Amen.

When a Candidate is introduced, after certain solemn forms, the Master of the Ceremonies says “I impress you my Brother, with an ardent zeal for the honor of the Grand Architect of the Universe; to the end that you may live always in his adorable presence with a heart disposed to everything that is pleasing to him.”

The Most Perfect then presents the Candidate with the bread and wine saying, “Eat of this bread, with me, and drink to the same cup, that we may learn thereby to succor each other in time of need by a mutual love, and participation of what we possess.” He then presents to him a gold ring, saying, “Receive this ring, and let it be remembered by you as a symbol of alliance you have now contracted with virtue and the virtuous. You are never, my brother, to part with it whilst you live; nor to bequeath it at your death, except to your wife, your eldest son, or your nearest friend.”

When this part of the ceremony is ended, the brethren all partake of the bread and wine, and then make a libation, according to ancient usage, as practiced at sacrifices.

The Most Perfect then decorates the candidate according to the ornaments of the order, saying, "I now with the greatest pleasure salute you, my Brother, as a Grand Elect, Perfect and Sublime Mason, which title I now confer on you, and grace you with the symbols thereof. Receive this ribbon, the triangular figure of which, is emblematical of the divine triangle, upon which was engraved by Enoch the holy name, and which was discovered with the utmost difficulty and danger, by those who knew not its value of meaning." The crown upon your jewel is a symbol of the royal origin of this degree. The compass extended to 90 degrees, denotes the extensive knowledge of the Grand Elect. These jewels, suspended on your breast, should make you attentive to your duty and station."

#### C H A R G E .

Thus, my venerable brother, by your unblamable conduct, assiduity, constancy and integrity, you have at last attained the title of Grand, Elect, Perfect and Sublime Mason, which is the summit of Ancient Masonry, and upon your arrive to which, I most sincerely congratulate you.

I must earnestly recommend to you the strictest care and circumspection in all your conduct, that the sublime mysteries of this degree, be not profaned or disgraced.

As to what remains of completing your knowledge in the ancient state of Masonry, you will find it by attending to the following.

#### H I S T O R Y .

When the Temple of Jerusalem was finished, the Masons who were employed in constructing that stately edifice, acquired immortal honor. – Their order became more uniformly established and regulated that it had been before. Their delicacy in admitting new members of their order, brought it to a degree of respect; as the merits of the candidate was the only thing they then paid attention to. With these principles instilled into their minds, many of the Grand Elect left the Temple after its dedication, and dispersed themselves among the neighboring kingdoms, instructing all who applied, and were found worthy, in the sublime Degrees of Ancient Craft Masonry.

The Temple was finished in the year of the world 3000.

Thus far the wise King of Israel behaved worthy of himself, and gained universal admiration; but, in process of time, when he had advanced in years, his understanding became impaired; he grew deaf to the voice of the Lord, and was strangely irregular in his conduct. Proud of having erected an edifice to his maker, and much intoxicated with his great power, he plunged into all manner of licentiousness and debauchery, and profaned the Temple, by offering that incense to the idol Moloch, which only should have been offered to the living God.

The Grand Elect and Perfect Masons, saw this, and were sorely grieved; being fearful that his apostasy would end in some dreadful consequences, and perhaps bring upon them their enemies, whom Solomon had vainly and wantonly defied. The people copying the follies and vices of their King, became proud and idolatrous, neglecting the true worship of God for that of Idols.

As an adequate punishment for this defection, God inspired the heart of Nebuchadnezzar, king of Babylon, to take vengeance on the kingdom of Israel. This prince sent an army, with Nebuzaradan, captain of the guards, who entered Judah, with fire and sword, took and sacked the city of Jerusalem; razed its walls, and destroyed that superb model of excellence, the Temple. The people were carried captive to Babylon, and the conquerors carried with them all the vessels of gold and silver, &c. This happened 470 years, 6 months and ten days after its dedication.

The Grand Elect who were at Jerusalem at this time, exerted themselves with great bravery and fortitude in its defense, but without effect; for soon beholding the Temple falling into one general heap of ruin, they directed their whole attention to the preservation of the sacred vault from injury, and the golden Plate form being discovered. For this purpose a party of them penetrated into the vault and fearful that the sacred characters should be found out, they defaced it, and broke down the tables of gold; determined that in future no trace of the sacred word should remain, except in the hearts of good masons.

When the time arrived that the christian Princes entered into a league to free the holy land from the oppression of the infidels, the good and virtuous masons, anxious for so pious an undertaking, voluntarily offered their services to the confederates, on condition that they should have a chief of their own election, which was granted; accordingly they accepted their standard and departed.

The valor and fortitude of those Elected Knights was such, that they were admired by , and took the lead of all the Princes of Jerusalem, who believing that their Mysteries inspired them with courage and fidelity to the cause of virtue and religion, became desirous of being initiated; upon being found worthy their desires were complied with, and thus the royal Art, meeting the approbation of great and good men, became popular and honorable, and was diffused to the worthy, throughout their various dominions, and has continued to spread, far and wide, through a succession of ages, to the present day.



# MASONIC SONGS.

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MOST EXCELLENT MASTER 'S SONG,

to be Sung when one is received into that Degree.

ALL hail! to the morning,  
That bids us rejoice;  
The Temple's completed,  
Exalt high each voice;  
The Cape-Stone is finish'd,  
Our Labour is o' ver;  
The sound of the Gavel  
Shall hail us no more.

To the power Almighty, who ever had guided  
The tribes of old Israel, exalting their same;  
To him who hath govern'd our hearts, undivided,  
Let's send forth our voices to praise his great name.

Companions, assemble  
On this joyful day,  
Th' occasion is glorious,  
The Key-stone to lay;  
Fulfill'd is the promise,  
By the ancient of days,  
To bring forth the Cape-Stone,  
With shouting and praise.

## Ceremonies

There's no more occasion for Level or Plum-line,  
For Trowel or Gavel, for Compass or Square;  
Our works are completed, the Ark safely seated,  
And we shall be greeted as workmen most rare.

Now those that are worthy,  
Our toils who have shar'd,  
And prov'd themselves faithful,  
Shall meet their reward.  
Their virtue and knowledge,  
Industry and skill  
Have our approbation,

Have gain'd our good will.  
We accept and receive them, most excellent masters,  
Invested with honours, and power to preside;  
Amongst worthy craftsmen, wherever assembled,  
The knowledge of Masons to spread for and wide.

ALMIGHTY JEHOVAH,  
Defend now, and fill  
This Lodge with thy glory,  
Our hearts with good will;  
Preside at our meetings,  
Assist us to find  
True pleasure in teaching  
Good will to mankind.

Thy WISDOM inspired the great institution,  
Thy STRENGTH shall support it, 'till nature expire;  
And when the Creation shall fall into ruin,  
Its BEAUTY shall rise, through the midst of the Fire!

M A S T E R 's S O N G,

[Tune – “Greenwich Pensioner.”].

I SING the Masons glory  
Whose prying mind doth burn;  
Unto complete perfection,  
Our mysteries to learn;  
Not those who visit Lodges  
To eat and drink their fill;  
Not those who at our meetings  
Hear lectures 'gainst their will:  
*Chorus.* But only those whose pleasure  
At every Lodge can be,  
T' improve themselves by lectures,  
In glorious Masonry.

Hail glorious Masonry!

The faithful worthy Brother,  
Whose heart can feel for grief;  
Whose bosom with compassion  
Steps forth to its relief,  
Whose soul is ever ready,

Around him to diffuse;  
The principles of Masons,  
And guard them from abuse;  
*Chorus.* These are thy sons, whose pleasure,  
At every Lodge will be,  
T' improve themselves by lectures,  
In glorious Masonry.  
Hail glorious Masonry!

King Solomon, our patron,  
Transmitted this command,  
"The faithful and praiseworthy,  
*True light* must understand;  
And my descendants, also,  
Who're seated in the *East*;  
Have not fulfill'd their duty,  
Till light has reached the *West*."

*Chorus.* Therefore, our highest pleasure  
At every Lodge should be,  
T' improve ourselves by lectures,  
In glorious Masonry.  
Hail glorious Masonry!

My duty and my station,  
As Master in the chair;  
Obliges me so summon,  
Each Brother to prepare;;  
That all may be enabled,  
By flow, through sure degrees,  
To answer in rotation,  
With honor and with ease.

*Chorus.* Such are thy sons, whose pleasure  
At every Lodge will be,  
T' improve themselves by lectures,  
In glorious Masonry.  
Hail glorious Masonry!

SENIOR WARDEN'S SONG,

*[Tune – “When the hollow drum doth beat to bed.”].*

WHEN the Senior Warden, standing in the West  
Calls us from our labor to partake of rest,  
We unite, whilst he recites,  
The duties of a Mason.  
On the level meet,  
On the square we part,  
So says each worthy Brother.  
This rule in view,  
We thus renew,  
Our friendship for each other,  
*Chorus.* When the Senior, &c.

When our work is over, implements secure,  
Each returning homeward, with intentions pure,  
Our wives we kiss, give sweetheart bliss,  
Which makes them both love Masons;  
And thus we may  
Enjoy each day  
At home, and at our meetings;  
Our sweethearts eas'd,  
Our wives well pleas'd,  
Saluted with such greetings.

*Chorus.* When the Senior, &c

JUNIOR WARDEN'S SONG,

*[Tune – “The way-worn Traveller.”].*

NOW the Junior Warden cal's us from our labors,  
Now the Sun is at meridian height,  
We will merrily unite most cheerily,  
With social harmony new joys invite  
One and all, at his call,  
To the feast repairing,  
All around joys resound,  
Each the pleasure sharing.  
*Chorus.* Mirth and jollity, &c.

Thus we ever will enjoy, the pleasant moments  
Giv'n unto us from the Master's chair,  
Till the Sun an hour has past meridian,  
And then each Brother to his work repair.,  
One and all hear the call  
From the feast repairing,  
All around gavels sound,  
Each the labor sharing,  
*Chorus.* Thus we ever will, &c.

SENIOR WARDEN's TOAST,

FREEMASONS all,  
Attend the call;  
Your all are warn'd,  
To fill up a bumper and keep it at hand,  
To drink to "*The Mother of Masons.*"  
Let each give the word to his Brother,  
To prove that we love one another;  
Let's fill to the dame  
From whom we all came,  
And call her "*Of Masons the Mother.*"  
*Chorus.* The Stewards have laid foundations,  
To prove that we love our relations;  
By toasting the Dame  
From whom we all came,  
We'll call her "*The Mother of Masons.*"

In days of yore  
Freemasons bore  
A flask of wine,  
Of mirth the sign,  
And often they fill'd with the liquor divine,  
To dink to "*The Mother of Masons.*"  
Twas on these joyful occasions,  
All charg'd stood firm to their stations,  
And toasted the dame, from who we all came,  
Repeating, "*The Mother of Masons.*"  
*Chorus.* The Stewards have laid, &c.

Be all prepar'd,  
 Each motion squar'd,  
 And at the nod,  
 With one accord,  
 In strictest rotation we'll pass round the word,  
 Drink, Drink, to "*The Mother of Masons.*"  
 Have a care right and left, and make ready,  
 Be all in your exercise steady;  
 And fill to the dame  
 From whom we all came,  
 And toast her "*The Mother of Masons.*"  
*Chorus.* The Stewards have laid, &c.

~ ~ ( ) ~ ( ) ~ ( ) ~ ( ) ~ ( ) ~ ~  
 NEW-YEAR, OR FESTIVAL SONG.

By Brother J. Stimpson.

Come Brothers, let us cheerful sing,  
 Who can our arts discover?  
 For friendship, like a boiling spring,  
 Flows constant for each other.  
 Let's crown the festival with mirth,  
 And hail the great mysterious birth,  
 As makes a faithful Brother.

While jarring discords separate  
 The firmest bands of unity,  
 Of every class, of every state,  
 Except it be Freemasonry;  
 Our arts are form'd so just and pure,  
 They will from age to age endure,  
 And in the bosom rest secure,  
 With all that gain the mystery.

Our manners we derive and wear,  
 From actors we discover;  
 Let's cheerful hear him in the chair,  
 And each proclaiming brother,  
 And as we now begin the year,  
 Let love and friendship fill the ear,  
 With cordial harmony sincere,  
 To every faithful Brother.

The greatest man found in the land,  
Of this, or any other,  
Will take a Brother by the hand,  
And bid him welcome hither.;  
O may their fame in raptures roll,  
And wide extend from pole to pole;  
There's no such friendship for the soul,  
No, not with one another..

Where is an art with Masons vie?  
None – say the wife, of every tongue;  
Yet so secure, from thought, or eye,  
And handed down from sire to son.  
Now let each celebrate the strain,  
That echoes with a Mason's name:  
And all as one salute the fame  
Of our Grand Master WASHINGTON.

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#### KNIGHT TEMPLAR SONG.

TO the Knight Templar's awful dome,  
Where glorious Knights in arms were drest,  
Fill'd with surprise, I slowly came,  
With solemn jewels on my breast.  
A pilgrim to his house I came,  
With sandal, scarf, and scrip so white,  
Thro' rugged paths my feet were led,  
All this I bore to be a Knight.

With feeble arm I gently smote  
At the Knight Templar's mercy gate,  
What I beheld when it was ope'd  
Was splendid, elegant and great.  
Twelve dazzling lights I quickly saw,  
All chosen for the cross to fight;  
In one of them I found a flaw,  
And speedily put out that light.

In regimentals did I dress,  
Trimm'd with colors black and blue,  
A blazing star on the left breast,  
Denotes a heart that's always true.  
Let none the Templar's name deny,  
As Peter did the pass forsake,  
Your conduct still preserved from blame,

And keep your heads free from the stake.

Unite your hearts and join your hands,  
In ev'ry solemn tie of love,  
United shall each Templar stand,  
The virtue of his cause to prove,  
Until the world is lost in fire,  
By order of the Trinity,  
The amazing work will still admire  
Our steadfast love and unity.

~~ () ~ () ~ () ~ () ~ () ~

ROYAL ARCH SONG.

ALMIGHTY Sire! our heavenly king,  
Before whose sacred name we bend  
Accept the praises which we sing,  
And to our humble prayer attend!  
All hail great Architect divine!  
This universal frame is thine.

Thou who didst Persia's King command,  
A proclamation to extend,  
That Israel's sons might quit his land,  
Their holy temple to attend!

That sacred place where three in one,  
Comprised thy comprehensive name;  
And where the bright meridian sun  
Was soon thy glory to proclaim.

~~ () ~ () ~ () ~ () ~ () ~

ORIGIN OF MASONRY.

[*Sun to the tune King Solomon.*]

E'ER time's great machine was in motion,  
Or light had emitted a ray;  
Enwomb'd in the bowels of Chaos;  
All nature in embryo lay;  
'Till the word of the *Great Architect*  
Bid *matter* approach to the birth;  
Then his hand spread the ethereal *blue* curtain;  
And moulded the solid round earth.

*Chorus.*

From the *chaos* of mankind selected,  
A qualified, fraternal band,  
By affection and honor cemented,  
The *Masonic Order* shall stand.

But still did a *veil* of thick *darkness*,  
The face of creation invest;

Till the omnific *word* of the *Master*  
    Bid *light* to burst forth from the *East*:  
And instant the *Sun*, in full splendor,  
    Obey'd the potential behest;  
And the *Moon*, in unclouded effulgence,  
    Display'd her fair orb in the *West*.

*Chorus.*

Selected from darkness and ign'rance,  
    By mysteries deep and divine,  
Illumin'd by mental effulgence,  
    The *Masonic Order* shall shine..

In *order* the bright constellations,  
    Through space, *ad infinitum* shone;  
Instarr'd with its *sign*, the board *Zod'ac*  
    Begirt the fair heav'ns like a zone.  
Then all the bright orbs, and their systems,  
    Composing one uniform whole,  
Round their axis, and primary centers;  
    In mystical motion did roll.

*Chorus.*

All taught by the most refin'd *order*,  
    In one friendly *circle* to move;  
And tending to one general *center*,  
    The *Lodge* stands cemented in *love*.

And *work* thus completed, the *Muses*  
    All *harmony's* pow'rs did employ;  
Aloud all the *sons of God* shouted,  
    And clapp'd their *pur hands* with new joy;  
Their *goblets* all *charg'd* with rich nectar,  
    High rais'd in their hands when they sung,  
While with *rounds* to the *grand Architector*;  
    The *Arch* through immensity rung.

*Chorus.*

Then, brethren, charge! Charge all your glasses;  
    The sentiment echo along;  
United, let's join to commem'rate  
    The *harmony*, *mirth* and the *song*.

Hence, *man*, taught *geometry*, *motion*,  
    The *musical pow'rs*, so divine!  
The *circle*, the *rules of proportion*,  
    The *square*, and the *unerring line*;  
On the face of rude unadorn'd nature,  
    Caus'd *cities* and *temples* to rise;  
His *barks* plow'd the billowy waters;  
    His *songs* mounted up to the skies.

*Chorus.*

Hail! Masonry – hail! which descended,  
With *music* and *arts* from on high;  
Thy existence, with these, shall be blended,  
‘Till *arts* and the *muses* shall die.

***E N D***