

A

MONITORIAL RITUAL

FOR THE

ORDER OF HIGH PRIESTHOOD.

COMPILED AND ARRANGED BY

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PREFACE.

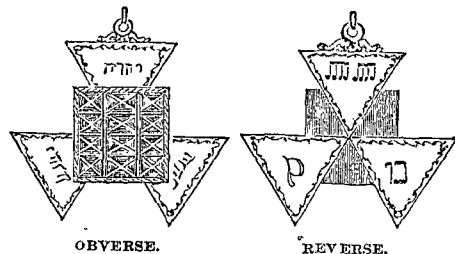
HAVING been selected some twelve years since to officiate in and preside over a regularly organized council of High Priests, and annually since that time selected to the same position, a want of a proper guide to a full and uniform working of the Order appearing to be such a drawback to its success, that the writer was induced several years since to prepare the following Ritual, mainly for the government of his own practice in conferring the Order.

After having witnessed with much pleasure, for some time, the increased interest manifested in the beauty and solemnity of the Order, when conferred with the full appropriate ceremonies, and at the frequent solicitations of many of the ardent admirers of the Order, the writer has been induced to prepare and submit his little work for publication, with the single wish of being useful. Should this be the result of his present labors, the author's most ardent desires will be fully realized.

December, 1866.

These pages are Parts Third and Fourth of "*The Chapter and Council Manual*," of 192 pages. It contains forms for Masonic documents; Masonic Odes, with an arrangement of appropriate and easy tunes for Mark Master, Past Master, Most Excellent Master, and Royal Arch Degrees; also odes for Constituting, Dedicating, and Installing ceremonies. Formerly published by Jacob Elust; now owned and sold by JOHN D. CALDWELL, Masonic Supply Store, No. 233 West Fourth Street, Cincinnati, O. Price \$1.00

At the triennial session of the General Grand Chapter of the United States, held at Hartford, in 1856, the following Jewel was selected and unanimously adopted as appropriate to designate those who have received the Order of High Priesthood.



It consists of a plate of gold, in a triple triangular form, with a breastplate, and the several devices, as shown on the front and reverse sides of the above illustration.

The breastplate may be set with stones or plainly engraved. It is worn on the breast, suspended from a scarlet ribbon or collar.

(100)

PART THIRD.

CHAPTER I.

Section First.

ORIGIN OF THE ORDER.

"It is impossible," says Dr. Mackey, "for the want of authentic documents, to throw any light upon the historical origin of this Order of Masonry. No allusions to it can be found in any Ritual work out of America, nor even here, anterior to about the end of the last or beginning of the present century."

Webb, in the second edition of his *Monitor*, published in 1802, makes the first mention of it that has yet been found; and but little doubt need be entertained that Webb and his associates, Snow, Fowle, and Gleason, were the real authors of it. Where they got the germ or original idea from is as equally unknown, but doubtless this was wholly original with them, as nothing they were known to be in possession of at the time will bear any comparison, in the most remote particular, to the Order of High Priesthood as they have handed it down to us.

The compiler of this had the privilege, a few years since, of examining an old manuscript, said to be in the hand-writing of John Snow, in the earlier days of his manhood, in which was contained a very succinct draft of the Order as we now have it, and which, doubtless, is as near the original draft as will ever be obtained.

Be this as it may, "the Order of High Priesthood, though so modern in its origin, has, nevertheless, grown steadily upon the affections of those who have received it, and every year has witnessed an increased avidity for its honors by those who are entitled to its privileges."

It has in its structure all the elements of sublimity and impressiveness. Its covenants are solemn and forcible; its "means of recognition are alike ingenious, simple, full of dignity, and both scriptural and Masonically appropriate," and when conferred as its just merits demand, has never failed to excite the admiration of the recipient, or to increase his zeal in the great cause of human benefaction.

(101)

Section Second.

PRELIMINARY REMARKS.

The Order of High Priesthood is a gift, so to speak, bestowed upon a High Priest of a Chapter of Royal Arch Masons by those who may be in possession of it, consequently no one can be legally entitled to receive it until he has been regularly elected to preside as High Priest in a duly constituted Chapter of Royal Arch Masons.

The Order should never be conferred when a less number than three duly qualified members of the Order are present. But when conferred in ample form, with the full, solemn, and impressive ceremonial enjoined by the Ritual, at least nine are requisite.

A Council of High Priests, when fully and properly organized, must consist, at least, of the following officers:

1. A President, entitled Most Excellent.
2. Vice-President, entitled Excellent.
3. Chaplain,
4. Treasurer, " "
5. Recorder, " "
6. Master of Ceremonies.
7. Conductor.
8. Herald; and,
9. Steward.

A companion desiring to receive the Order of High Priesthood, must present his application to a Council of High Priests, assembled in due form, with a certificate of his election to the office of High Priest in a just and lawfully constituted Chapter of Royal Arch Masons, which certificate should be substantially in the following form:

To any Council of High Priests to whom this may be presented:

Know ye that our E. Companion, _____, has been duly elected to the office of High Priest in _____ Chapter No. —, duly constituted under Charter from the M. E. Grand Chapter of Royal Arch Masons of the State of —.

In testimony whereof I have hereunto set my hand and affixed the seal of said Chapter, this — day of —, A. D. 18—, A. I. 23—.



_____, Sec'y.

Should the applicant, however, for sufficient reasons, be unable to procure a certificate from the Chapter where he may have been elected to the office of High Priest, in that case a certificate from the Secretary of the Grand Chapter under whose authority he may have served, certifying to the same facts, has been held to be sufficient, and may be used and acted upon accordingly.

A convention of High Priests for the purpose of conferring the Order is called a Council. In some States, as in Ohio, Kentucky, Missouri, California, Texas and Indiana, permanent Councils

have been regularly organized. To these Councils, in jurisdictions where they have been thus regularly formed, all applications for the Order must be made. In other jurisdictions, however, the Order is still conferred in an informal convention of High Priests, which meet by common consent, and confer the Order with but little regard for proper rules of procedure.

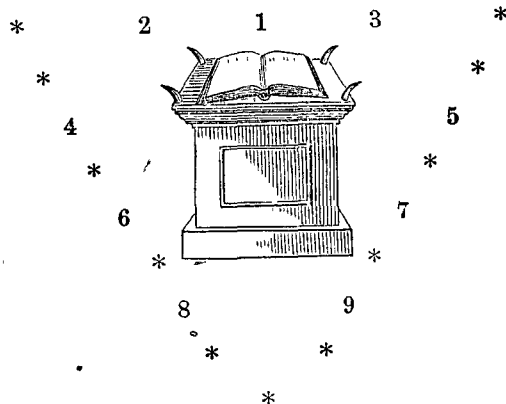
As the interest taken in the Order is increasing so rapidly, it is to be hoped that before long these informal proceedings will be abandoned, and the Order everywhere placed under the control of regularly organized Councils, and thus secure a perfect and complete record of proceedings as well as a uniformity in every jurisdiction.

Section Third.

OPENING CEREMONIES.

The most appropriate place for the assembling of a Council of High Priests is a Chapter-room. The Robes and paraphernalia of a Chapter of Royal Arch Masons being in part appropriate to its use. A few other preparations, suggested by the Rituals, will be made by the Steward.

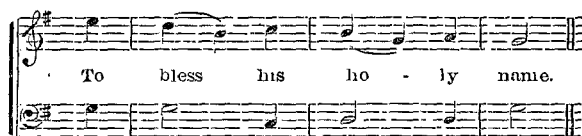
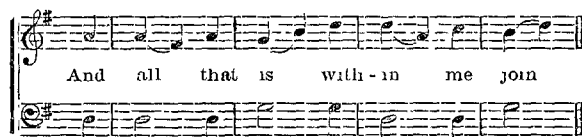
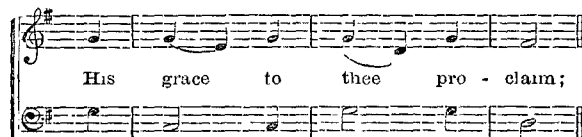
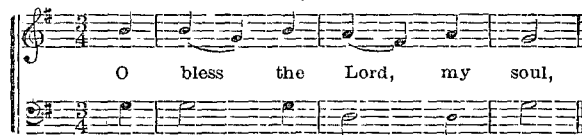
A Council of High Priests is congregated upon the same principles of other Masonic bodies, except that no sentinel is required without the door.



As it is advisable that as much interest and solemnity as possible be introduced in the opening and closing ceremonies, the following hymn may be here introduced with good effect:

ODE FOR OPENING EXERCISES.

(DENNIS, S. M.)



He clothes thee with his love,
Upholds thee with his truth,
And like the eagle he renews
The vigor of thy youth.

Then bless his holy name,
Whose grace hath made thee whole,
Whose loving kindness crowns thy days,
O bless the Lord, my soul.

The following Scripture lesson is read at opening:

The Lord reigneth: let the earth rejoice, let the multitude of isles be glad thereof. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him and burneth up his enemies round about. His lightnings enlightened the world: the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory. Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord. For thou, Lord, art high above all the earth: thou art exalted far above all gods. Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness. — *Psalms xcvi, 1-6, 8, 9, 11, 12.*

PRAYER.

O thou eternal and supreme High Priest of heaven and earth, we, thy humble servants, acknowledging thy unbounded goodness to us, would desire at this time to come into thy presence, to make our prayers and supplications and offer unto thee our sincere thanks for all thy mercies.

Look now with compassion upon us, we beseech thee, and grant unto us the aid of thy Holy Spirit, to guide us into all truth, that we may be enabled to teach thy ways to the children of men, carefully observing in

ourselves all thy statutes and thy commandments while we shall tabernacle in these earthly courts.

Thou who didst aforetime appear unto our father Abraham by thy name GOD ALMIGHTY, aid us now in the performance of our solemn ceremonies, that we may truly convey to others the great lessons of our Order, reverence to thee and love to man, and so to act in all things that thy great and holy name may be glorified in all we say or do; and finally bring us to the upper and better sanctuary, there to dwell in thy presence and enjoy the fullness of thy love forever and ever. Amen.

Response.—"So mote it be."

As our Councils usually assemble but once a year, and are composed of Companions from distant parts of the jurisdiction, it is desirable that as much interest and solemnity as possible be introduced in all our proceedings and ceremonies to give them their full effect.

In those Councils of High Priests where the charms of music can be brought into requisition, the odes selected will be found appropriate to the opening and closing ceremonies, and ought to be observed as much as any other part of the impressive ceremonies pertaining to this sublime Order, to impart a full realization of their sublimity.

CHAPTER II.

CONFERRING THE ORDER.

Section First.

RECEPTION.

IN this section of the ceremonies it is proper to admit any number of candidates at once, but in general it is advisable that for convenience sake, and the solemnity and impressiveness of the ceremonies, the number be limited to three.

The following Scripture lesson is here read by the Vice-President:

1. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela, and they joined battle with them in the vale of Siddim; four kings with five

2. And the vale of Siddim was full of slime pits; and the kings of Sodom and Gomorrah fled and fell there; and they that remained fled to the mountain.

3. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eschol, and brother of Aner; and these were confederate with Abram.

4. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against

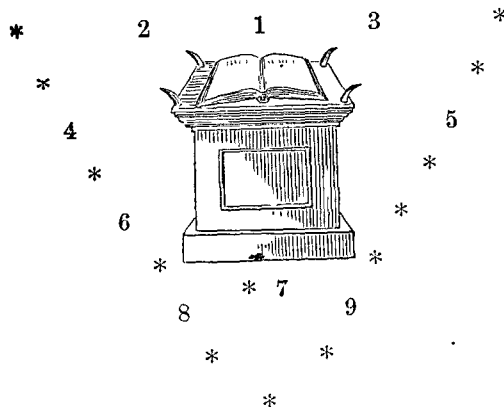
them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

5 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him (after his return from the slaughter of *Chedorluomer*, and of the kings that were with him) at the valley of Shaveh, which is the king's dale.

6. And *Melchisedek*, king of Salem, brought forth bread and wine; and he was the *Priest of the Most High God*. And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth; and blessed be the Most High God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

7. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lifted up mine hand unto the Lord, the Most High God, the possessor of heaven and earth.

8 That I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abram rich, save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eschol, and Mamre, let them take their portion.—*Genesis* xiv, 8-24.



The candidate will now be presented to the M. E. President by the Conductor, as follows:

M. E. President:—I here present our E Companion, who, having been duly elected to the office of High Priest of ——— Chapter No. —, is now desirous of being consecrated and set apart to the Holy Order of High Priesthood.

The M. E President will then address him as follows:

E. Companion:—Before complying with your request, it becomes my duty to propound to you certain interrogatories pertaining to the duties and obligations that will devolve upon you as a member of this Order, and to which I must require your unequivocal assent.

1st. Do you solemnly promise that you will use your utmost endeavors to correct the vices, purify the morals, and promote the happiness of your compan-

ions, who may have attained to the most sublime degree of Royal Arch Mason.

2d. That you will never suffer a Chapter over which you may preside to be opened, closed, or labor unless there be present at least nine regular Royal Arch Masons.

3d. That you will never suffer either more nor less than three to pass through the ceremonies of being exalted in a Chapter over which you may preside at one and the same time.

4th. That you will not exalt any one to the degree of Royal Arch Mason who has not shown a charitable and humane disposition, and who has not made suitable proficiency in the preceding degrees.

5th. That to the utmost of your power you will preserve the solemnities of our ceremonies, and behave in open Chapter with the most profound respect, as an example to the rest of your companions

6th. That you will promote the general good of the Order, and, on all proper occasions, be ready to give as well as to receive instruction, particularly from the Grand officers, and will resign the chair to them severally whenever they may visit your Chapter.

7th. That you will not acknowledge or have intercourse with any Chapter that does not work under a constitutional Charter or Dispensation.

8th. That you will not admit a visitor into a Chapter over which you may preside, who has not been exalted in a Chapter lawfully constituted, without his being first formally healed.

9th. That you will support and maintain the consti-

tution, laws, and general regulations of the Grand Chapter under whose authority you may act, and will observe such by-laws as may be made in conformity therewith. Do you submit to all these things, and do you promise to observe and practice them faithfully?

Answer.—I do.

The E Chaplain will now offer the following prayer, the members all standing:

PRAYER OF ADMISSION.

How amiable are thy tabernacles, O Lord of Hosts! Praise waiteth for thee, O God, in Zion, and unto thee shall the vow be performed. The heavens declare the glory of God, and the firmament sheweth his handy-work. In thee, O God, is our trust. let us not be ashamed, but deliver us out of all our troubles in thy righteousness.

Our Father, who art in heaven, we desire, at this time to approach thee with reverence and humility, and implore thy blessings upon this our companion, who has signified his desire to be set apart by our office to minister in holy things at thine altars. Fill his heart with thy fear, that his tongue and actions may promote thy glory. Make him steadfast in thy service, grant him firmness of mind; animate his heart, and strengthen his endeavors. May he teach thy judgments in truth and thy laws in righteousness; and may the incense he shall put before thee upon thine altars, prove an acceptable sacrifice unto thee. Bless him, O Lord, and bless the work of his hands, that the mountain of the house of our God may be-

come established upon the top of the mountains, and exalted above the hills, until the righteousness thereof shall go forth as the brightness, and the salvation thereof as a lamp that burneth, and all the nations shall flow unto it.

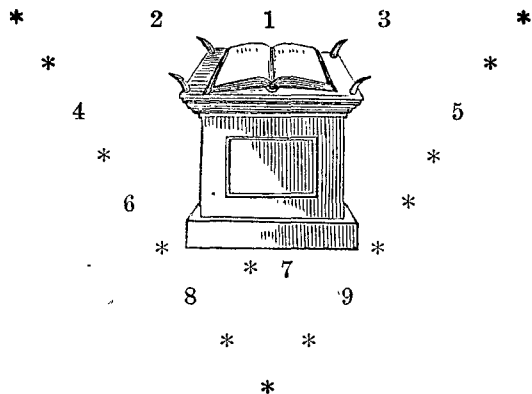
Thou that hearest prayer, we ask thee now to be merciful unto us, and bless us. Cause thy face to shine upon us; so shall we take heed to our way to walk in thy law, as thou wouldst have us walk before thee. Hear thou from heaven, thy dwelling place, and when thou hearest, forgive our transgressions. And finally take us to thyself, to dwell with thee in peace forever. These things we ask in the name and for the sake of our great High Priest, who has passed into the heavens for us. Amen.

So mote it be.

Section Second.

THE ANOINTING.

In this section of the ceremonies but one candidate can be admitted at a time. Here the paraphernalia of a Royal Arch Chapter is necessary to give full effect to the drama, and the number of nine or more companions will be found essential in performing the ceremonies appropriately.



The following Scripture lesson is here read by the E. Chaplain:

For this *Melchisedek*, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of Righteousness, and after that also King of Salem, which is King of Peace; without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God; abideth a priest continually. Now consider how great this man was unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham.—*Heb.* vii, 1-5.

For he testifieth, Thou art a priest forever, after the Order of Melchisedek. And *not without an oath* he was made priest. Those priests were made without an oath; but this *with an oath* by Him that said unto him, The Lord sware and will not repent, Thou art a priest forever AFTER THE ORDER OF MELCHISEDEK.—*Heb.* vii, 17, 20 and 21.

The anointing of a High Priest should, in all cases, be preceded by solemn prayer.

PRAYER OF ANOINTING.

Most holy and glorious Lord God, the Great High Priest of heaven and earth, again would we approach thy Divine Majesty, and ask thee now to bless and strengthen the work of our hands, that we may appear before the mercy-seat pure and undefiled in thy sight.

Thou who doth bless the fruitage of the olive and the vine to man's use, bless now, in a spiritual sense, this application of oil and wine, that they may represent the times of refreshing from on high, which thou hast promised to bestow upon all thy faithful laborers in this thy moral vineyard

Pour down thy Divine blessing upon this thy servant, who is now kneeling before thee; make him a true and faithful teacher of thy judgments and thy laws, and enable him to perform the duties of his exalted station with zeal and fidelity toward thee and toward his companions over whom he is called to preside.

Give to all thy servants courage, strength, and increased zeal in thy service, that when the toils and

conflicts of life are ended, they may hear the welcome plaudit, "Well done, good and faithful servant, enter into the joy of thy Lord." Amen.

So mote it be.

* * * * *

The following passage of Scripture is here given as illustrative of these solemn ceremonies.

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

Response by the Companions.—Amen. So mote it be.

Section Third.

CONCLUDING CHARGE.

Companion:—Having now been admitted to this Holy Order, you can not be insensible to the solemn lessons received, or the additional responsibilities resting upon you in the new character which you have voluntarily assumed.

From the high and almost sacred origin of the Order; from the sublime and peculiar principles which it is meant to symbolize and perpetuate, it becomes one of the most priceless jewels that has been handed down to us from the past, and gives it an interest and success that has not attended any other Order or Degree in our mystic Temple.

While the quiet retreat of all other Orders and societies instituted for the amelioration of the condition of mankind has been invaded by evil-minded men, who have succeeded, to some extent, in corrupting their inner life, this Order seems to have been, as it were, miraculously preserved from the touch of their polluting hands. So sacred has it been guarded that the apostate has never yet been found within its sacred portals.

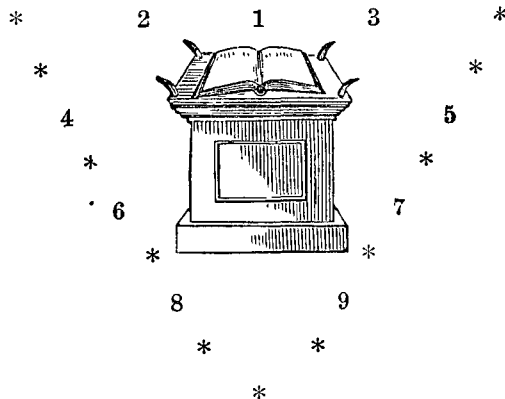
Then, let it be your constant aim, by a zealous and diligent study of the Ritual and sublime principles inculcated in the solemn ceremonies through which you have just passed, to make the Order preeminently useful, and thus elevate it still higher in the scale of moral virtue. For if there is any one thing that should be kept from the contaminations of this corrupt and wicked world, it is the pure mantle that designates the holy office of a consecrated priesthood.

Then, my companion, as you value your honor as a man and a Mason; as you prize the purity and permanency of the Order; as you fear to displease God Almighty, whose name you have so solemnly invoked, keep inviolate every pledge you have made, and perform with fidelity every duty imposed by the solemn obligations you have taken, that when the sun of your life is fast declining beyond the horizon, and but a few sands remaining in your glass, you may with confidence look up to your Great High Priest, who has entered into the heavens for you, and from his hands receive a glorious welcome into everlasting life.

CHAPTER III.

CLOSING THE COUNCIL.

The ceremony of closing the Council is equally solemn and impressive as that of opening. Every avenue must be closed; every officer takes his position; the responses should be distinctly enunciated, and the religious exercises devoutly rendered.



SCRIPTURE LESSON AT CLOSING.

And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

Behold, God is my salvation; I will trust and not be afraid; for the Lord JEHOVAH is my strength and my song; he also is become my salvation.

Therefore with joy shall ye draw water out of the wells of salvation.

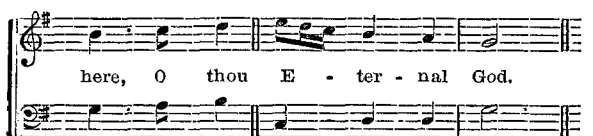
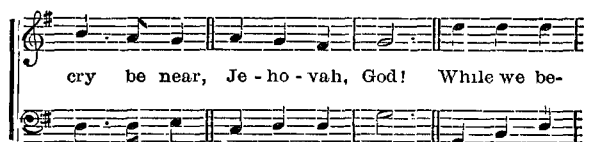
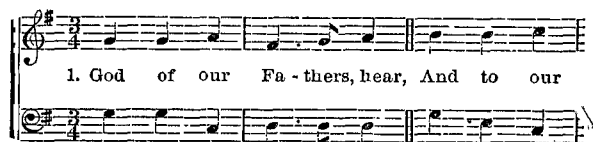
And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name be exalted.

Sing unto the Lord; for he hath done excellent things: this is known in all the earth.

Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.—*Isaiah*, xii.

ODE FOR CLOSING EXERCISES.

(AMERICA. 6S & 4S.)



Thou! who art God alone,
Accept before thy throne

Our fervent prayer!
To fill with light and grace,
This house, thy dwelling place,
And bless thy chosen race,
O God! draw near.

When our last labor's o'er,
And scenes of life no more
Charm our frail sight;
Then, in God's holy care
May each protection share,
Bliss find unending there,
In perfect light

CLOSING PRAYER.

Father of all mercies, God of love, having finished the work that called us together at this time, and now about to separate, we present ourselves at the footstool of sovereign mercy, and ask that thy blessing may rest upon and abide with us wherever we may go. Whatever may be our lots in this life, may thy presence be with us to aid us in the discharge of every duty.

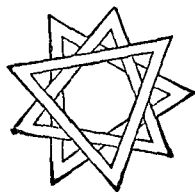
And although things in this life are so uncertain and transitory that we may never all meet again in these earthly temples, yet we have an abiding faith that through the merits of our Great High Priest, who has entered into the heavens for us, we shall, at

last, be permitted to meet around thy throne to praise thee for all thy mercies forever and ever. Amen.

So mote it be.

THE FAREWELL EXHORTATION.

Finally, Brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.—2 Cor. xiii, 11.



CEREMONIES

TO BE OBSERVED AT

CONSTITUTING AND DEDICATING

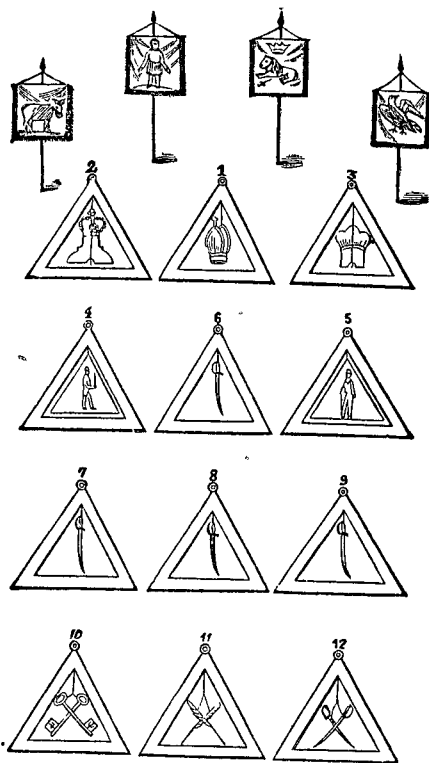
CHAPTERS

OF

ROYAL ARCH MASONS

AND

INSTALLING THE OFFICERS.



PART FOURTH.

CEREMONIES TO BE OBSERVED AT CONSTITUTING AND DEDICATING CHAPTERS OF ROYAL ARCH MASONS.

The members of the Chapter to be constituted will meet at their Hall and open on the Royal Arch Degree.

The Grand Chapter will meet in an adjoining room, when the Captain of the Host of the new Chapter will notify them that its members are ready for their reception, and await their pleasure to be regularly constituted and dedicated, according to ancient usages and customs of the Fraternity.

The Grand Captain of the Host will then proceed to form the Grand Chapter in the following order:

Grand Guard,
Members of the Grand Chapter, triangularly,
Grand Secretary and Grand Treasurer,
Grand Royal Arch Captain,
Grand Chaplain and Grand Orator,
Deputy Grand High Priest,
Grand Scribe and Grand King,
Grand High Priest,

and conduct them to the Hall of the new Chapter, where they will be received by its members with the appropriate honors.

The officers of the new Chapter will now resign their stations to the Grand officers.

If the ceremonies are to be performed in public, after the proper precautions are taken, the doors may be opened and all those below the Royal Arch degree admitted.

The Grand Captain of the Host will then form a procession and conduct it to the place designated for the performance of the ceremonies. On arriving at the place, the procession will halt and open lines, face inward, and uncover, pass through in reverse order and be seated. The following order is then observed:

An Ode or Anthem.

Prayer by the Grand Chaplain, all standing.

PRAYER.

Almighty and Supreme High Priest of heaven and earth, who is there in heaven but thee! and who upon earth can stand in competition with thee! Thy

OMNISCIENT mind brings all things in review, past, present, and to come; thine OMNIPOTENT arm directs the movements of the vast creation; thine OMNIPRESENT eye pervades the secret recesses of every heart; thy boundless beneficence supplies us with every comfort and enjoyment; and thine unspeakable perfections and glory surpasses the understanding of the children of men.

Our Father, who art in heaven, we invoke thy benediction upon the purposes of our present assembly. May this Chapter be established to thine honor, and consecrated to thy glory; may its officers be endowed with wisdom to discern and fidelity to pursue its true interests; may its members be ever mindful of the duty they owe to God, the obedience they owe to their superiors, the love they owe to their equals, and the good will they owe to all mankind, and may they exemplify their love to thee by their beneficence to man, that the mountain of the house of our God may be here established upon the top of the mountains, and exalted above the hills, until the righteousness thereof shall go forth as the brightness, and the salvation thereof as a lamp that burneth, and all the nations shall flow unto it.

Glory be to God on high!

Response.—As it was in the beginning, is now, and ever shall be, world without end. Amen. So mote it be.

Oration by the Grand Orator.

Ode, or piece of music.

The Grand Captain of the Hosts will now arrange the members of the new Chapter, in order, in front of the Grand High Priest, standing, with the Ark, furniture, clothing, etc., between them, covered.

The Deputy Grand High Priest will then arise and say:

Most Excellent Grand High Priest.—These Companions, duly instructed in the sublime mysteries, being desirous of promoting the honor and propagating the principles of the Royal Art, have applied to the Grand Chapter for a charter to constitute a new Chapter of Royal Arch Masons, which having been obtained, they are now assembled for the purpose of being constituted, and having their Chapter dedicated in ancient form.

The Grand High Priest directs the Grand Secretary to read the Charter, which being done, he will arise and say:

Companions.—Do you accept the charter granted to you, and do you promise to conform, in all your doings, to the provisions thereof?

The members will answer: We do.

CONSTITUTING.

The Grand High Priest then says:

By virtue of the high powers in me vested, I do now form you, my Excellent Companions, into a regular Chapter of Royal Arch Masons. From henceforth you are authorized and empowered to open and hold a Lodge of Mark Masters, Past Masters, and Most Excellent Masters, and a Chapter of Royal Arch Masons; and to do and perform all such things as thereunto appertain; conforming, in all your doings, to the constitution and general regulations of the Grand Chapter of the State of ———. And may the God of your fathers be with you, guide and direct you in all your proceedings. Amen

Response.—So mote it be.

The Ark, furniture, etc., is now uncovered, and the dedication proceeds as follows:

DEDICATING.

The Grand Chaplain, with the pot of incense in his hand, will arise and say:

To our Most Excellent Patron, ZERUBBABEL, we solemnly dedicate this Chapter. May the blessings of our heavenly High Priest descend upon and continually abide with the members thereof, and may their felicity be immortal. Glory be to God on high.

Response.—As it was in the beginning, is now, and ever shall be. World without end. Amen. So mote it be.

An ode, or piece of music, is now performed.

The Grand Captain of the Hosts now makes the following

PROCLAMATION.

In the name and by the authority of the Most Excellent Grand Chapter of Royal Arch Masons of the State of ———, I now proclaim this Chapter, by the name of ——— Chapter, No. —, to be legally constituted and dedicated in ample form this ——— day of ———, A.D. 18—, A.E. Inv.. 23—.

BENEDICTION BY THE GRAND CHAPLAIN.

May the blessings of heaven rest upon us, and all regular Masons; may brotherly love prevail, and every moral and social virtue cement us. Amen.

Response.—So mote it be.

CEREMONIES

TO BE OBSERVED AT THE

INSTALLATION OF THE OFFICERS

OF A

ROYAL ARCH CHAPTER.

These ceremonies are also intended for annual installments, when the following order will be observed:

At the time appointed, the Chapter will open on the Royal Arch Degree. The chair must be taken by some Past or Acting High Priest, King, or Scribe, who may have been duly installed as such, and is at the time a member of some Chapter.

The Companion officiating, who, for the time being, will represent the GRAND HIGH PRIEST, and addressed by that title, will then appoint some suitable Companion to act during the ceremonies as CAPTAIN OF THE HOSTS.

The Grand High Priest then directs the Secretary to call over the list of officers to be installed, and the Captain of the Hosts arranges them in order before him.

The Captain of the Hosts then says:

Most Excellent Grand High Priest.—I here present before you these Excellent Companions, who, having been duly elected to preside over and conduct the business of this Chapter for the ensuing year, now declare themselves ready for installation.

The Grand High Priest then arises, calls up the Chapter, and addresses the officers elect as follows:

Excellent Companions.—Before proceeding to invest you with the honors and responsibilities of the office to which you have respectively been elected, it becomes my duty to administer to you the obligation of your office. You will, therefore, now repeat after me that

OBLIGATION.

I, ———, do solemnly promise and swear that I will support and maintain the constitution, laws and

general regulations of the Grand Chapter of Royal Arch Masons of the State of ———; and that I will, to the utmost of my knowledge and ability, discharge the duties of the office with which I am now about to be invested. So help me God.

The following prayer is then offered by the Grand Chaplain:

PRAYER.

Most Holy and Glorious Lord God, the Great High Priest of heaven and earth, we approach thee with reverence and implore thy blessings upon the Companions selected to preside over and conduct the business of this Chapter for the ensuing year; fill their hearts with thy fear, that their tongues and actions may promote thy glory. Make them steadfast in thy service; grant them firmness of mind; animate their hearts and strengthen their endeavors, may they teach thy judgments in truth, and thy laws in righteousness; and may the offerings they shall make before thee, upon thine altar, prove an acceptable sacrifice with thee. Bless them, O Lord, and bless the work of their hands. Accept us in mercy, hear thou from heaven, thy dwelling place, and when thou hearest, forgive our transgressions. Amen.

Response —So mote it be.

The Chapter is now seated.

The Captain of the Hosts invests the High Priest elect with the Robe, etc., of his office, and presents him to the Grand High Priest, as follows:

Most Excellent Grand High Priest:—I present to you our Excellent Companion, ———, to be in-

stalled High Priest of this Chapter. I find him to be skillful in the Royal Art, and attentive to the moral precepts of our forefathers, and have, therefore, no doubt but he will discharge the duties of the office with fidelity.

The Grand High Priest then delivers to the High Priest elect the following charge:

CHARGE TO THE HIGH PRIEST.

Most Excellent:—I feel much satisfaction in performing my duty on the present occasion, by installing you into the office of High Priest of this Chapter. It is an office highly honorable to all those who diligently perform the important duties annexed to it. Your reputed Masonic knowledge, however, preclude the necessity of a particular enumeration of those duties. I shall, therefore, only observe, that by a frequent recurrence to the constitution and general regulations, and constant practice of the several sublime lectures and charges, you will be best able to fulfill them; and I am confident that the Companions who are chosen to preside with you, will give strength to your endeavors and support to your exertions.

I shall now propose certain questions to you, relative to the duties of your office, and to which I must request your unequivocal answer.

1 Do you solemnly promise that you will use your endeavors to correct the vices, purify the morals, and promote the happiness of those of your Companions who have attained this sublime degree?

2. That you will never suffer your Chapter to be

opened, closed, or labor, unless there be present nine regular Royal Arch Masons?

3. That you will never suffer either more nor less than three to pass through the ceremonies of being exalted in your Chapter at one and the same time?

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

5. That you will promote the general good of our Order, and, on all proper occasions, be ready to give and receive instructions, particularly from the State Grand officers, and will resign the chair to them severally when they may visit your Chapter?

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

7. That you will not acknowledge or have intercourse with any Chapter that does not work under a constitutional Warrant or Dispensation?

8. That you will not admit any visitor into your Chapter who has not been exalted in a Chapter legally constituted, without his being first formally healed?

9. That you will support and maintain *the Constitution of the General Grand Royal Arch*,* the Constitution and general regulations of the Grand Chapter

*The words in italics are only used where Chapters are under the jurisdiction of the General Grand Chapter of the United States.

under whose authority you act, and observe such By-Laws as may be made in conformity therewith?

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

These questions being answered in the affirmative, the Grand High Priest continues the address as follows:

Most Excellent.—In consequence of your cheerful acquiescence with the charges which you have heard recited, you are qualified for installation as the High Priest of this Royal Arch Chapter; and it is incumbent upon me, on this occasion, to point out some of the particulars appertaining to your office, duty, and dignity.

The High Priest of every Chapter has it in special charge to see that the by-laws of his Chapter, as well as the Grand Royal Arch constitution, and the regulations of the Grand Chapter are duly observed; that the officers of his Chapter perform the duties of their respective offices faithfully, and are examples of diligence and industry to their Companions, that true and accurate records of the proceedings of the Chapter are kept by the Secretary; that the Treasurer keep and render exact and just accounts of all the moneys and other property belonging to the Chapter; that the regular returns be made annually to the Grand Chapter, and that the annual dues to the Grand Chapter be regularly and punctually paid. He has the right and authority of calling his Chapter together at pleasure upon any emergency or occurrence, which in his judgment may require. It is his privilege and duty to attend the communications of the Grand Chapter,

either in person or by proxy; and the well-being of the institution requires that this duty, on no occasion, be omitted.

The office of High Priest is a station highly honorable to those who diligently perform the important duties annexed to it.

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

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

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

The Captain of the Host now proceeds to invest the remaining officers elect with their appropriate Robes, etc., and presents them severally to the Grand High Priest, saying:

Most Excellent Grand High Priest.—I present you our Excellent Companion, ———, who has been

duly elected King of this Chapter, and now declares himself ready to enter upon the duties of his office.

The Grand High Priest then delivers to each the appropriate charge of his office, as follows:

CHARGE TO THE GRAND KING.

Excellent Companion.—Have you attended to the ancient charges and regulations, as recited to the High Priest, and do you give your assent to them as freely as he has done?

Answer.—I do.

Excellent Companion.—The important station to which you are elected in this Chapter, requires from you exemplary conduct; its duties demand your most assiduous attention; you are to second and support your chief in all the requirements of his office; and should casualties at any time prevent his attendance, you are to succeed him in the performance of his duties.

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

Your office teaches a striking lesson of humility. The institutions of political society teach us to con-

sider the king as chief of created beings, and that the first duty of his subjects is to obey his mandates; but the institution of our sublime degrees, by placing the King in a situation subordinate to the High Priest, teaches us that our duty to God is paramount to all other duties, and should ever claim the priority of our obedience to man, and that however strongly we may be bound to obey the laws of civil society, yet that those laws, to be just, should never intermeddle with matters of conscience, nor dictate articles of faith.

The *Scarlet Robe*, an emblem of imperial dignity, should remind you of the paternal concern you should ever feel for the welfare of your Chapter, and the *fervecency* and *zeal* with which you should endeavor to promote its prosperity.

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

You are entitled to the second seat in the council of your Companions. Let the bright example of your illustrious predecessor in the Grand Council at Jerusalem stimulate you to the faithful discharge of your duties; and when the King of kings shall summon you into his immediate presence, from his hand may you receive a *crown of glory* which shall never fade away.

The King now retires to a kne with the High Priest.

CHARGE TO THE SCRIBE.

Excellent Companion.—The office of Scribe, to which you are elected, is very important and respectable. In the absence of your superior officers, you are bound to succeed them and to perform their duties. The purposes of the institution ought never to suffer for want of intelligence in its proper officers; you will, therefore, perceive the necessity of your possessing such qualifications as will enable you to accomplish those duties which are incumbent upon you, in your appropriate station, as well as those which may occasionally devolve upon you by the absence of your superiors.

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

Your badge (*a Plum-rule surmounted by the turban*) is an emblem of rectitude and vigilance; and while you stand as a watchman upon the tower, to guard your Companions against the approach of those enemies of

human felicity, *intemperance* and *excess*, let this faithful monitor ever remind you to walk uprightly in your station, administering and animating your Companions to fidelity and industry while at labor, and to temperance and moderation while at refreshment. And when the Great Watchman of Israel, whose eye never slumbers nor sleeps, shall relieve you from your post on earth, may he permit you in heaven to participate in that food and refreshment which is

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

The Scribe now retires to the line of officers.

CHARGE TO THE CAPTAIN OF THE HOSTS.

Companion:—The office with which you are intrusted is of high importance, and demands your most zealous consideration. The preservation of the most essential traits of our ancient customs, usages and landmarks are within your province, and it is indispensably necessary that the part assigned to you in the immediate practice of our rites and ceremonies should be perfectly understood and correctly administered.

Your office corresponds with that of Marshal, or Master of Ceremonies. You are to superintend all processions of your Chapter, when moving as a distinct body, either in public or private, and as the world can only judge of our private discipline by our public deportment, you will be careful that the utmost order and decorum be observed on all such occasions.

You will ever be attentive to the commands of your chief, and always near at hand to see them duly executed. I now invest you with this sword, the proper implement of your office, and hope that you will give to your duties all that study and attention which their importance demands.

He now retires to the line of officers.

CHARGE TO THE PRINCIPAL SOJOURNER.

Companion:—The office confided to you, though subordinate in degree, is equal in importance to any in the Chapter, that of your chief alone excepted. Your office corresponds with that of *Senior Deacon* in the preparatory degrees. Among the duties required of you, the preparation and introduction of candidates are not the least. As in our intercourse with the world, experience teaches that first impressions are the most durable and the most difficult to eradicate, so it is of great importance, in all cases, that those impressions should be correct and just; hence it is essential that the officer, who brings the blind by a way they knew not, and leads them in paths that they have not known, should always be well qualified to make darkness light before them, and crooked things straight.

Your *robe of office* is an emblem of humility, and teaches that in the prosecution of a laudable undertaking, we should never decline taking any part that may be assigned us, although it may be the most difficult or dangerous. The *rose-colored tessellated Border*,

adorning your robe, is an emblem of ardor and perseverance, and signifies that when we have engaged in a virtuous course, notwithstanding all the impediments, hardships and trials we may be destined to encounter, we should endure them all with fortitude, and ardently persevere unto the end; resting assured of receiving, at the termination of our labors, a noble and glorious reward. Your past exertions will be considered as a pledge of your future assiduity in the faithful discharge of your duties.

He now retires to the line of officers.

CHARGE TO THE ROYAL ARCH CAPTAIN.

Companion.—The well-known duties of your station require but little elucidation. Your office in the preparatory degrees correspond with that of *Junior Deacon*. It is your province, conjointly with the Captain of the Hosts, to attend the examination of all visitors, and to take care that none are permitted to enter the Chapter but such as have *traveled the rugged path* of trial, and evinced their title to our favor and friendship. You will be attentive to obey the commands of the Captain of the Hosts during the *introduction of strangers* among the workmen; and should they be permitted to pass your post, they may by him be introduced into the presence of the Grand Council.

The *White Banner* intrusted to your care is emblematical of that purity of heart and rectitude of conduct which ought to actuate all those who pass the white vail of the sanctuary. I give it to you strictly

in charge, never to suffer any one to pass your post without the *signet of truth*.

I now invest you with this sword, in expectation that you will perform your duties with intelligence, assiduity and propriety.

He now retires to the line, and the three Masters of the Vails are presented.

CHARGE TO THE MASTER OF THE THIRD VAIL.

Companion.—I present you with the *Scarlet Banner*, which is the ensign of your office, and with a sword to protect and defend the same. The rich and beautiful color of your banner is emblematical of fervency and zeal; it is the appropriate color of the Royal Arch Degree; it admonishes us that we should be fervent in the exercise of our devotions to God; and zealous in our endeavors to promote the happiness of man.

CHARGE TO THE MASTER OF THE SECOND VAIL.

Companion.—I invest you with the *Purple Banner*, which is the ensign of your office, and arm you with a sword to enable you to maintain its honor.

The color of your banner is produced by a due mixture of *blue* and *scarlet*, the former of which is the characteristic color of the *symbolic* or *first three degrees in Masonry*, and the latter that of the *Royal Arch Degree*. It is an emblem of *union*, and is the characteristic color of the intermediate degrees. It admonishes us to cultivate and improve that spirit of union and harmony between the brethren of the

symbolic degrees which should ever distinguish the members of a society founded upon the principles of everlasting truth and universal philanthropy.

CHARGE TO THE MASTER OF THE FIRST VAIL.

Companion.—I invest you with the *Blue Banner*, which is the ensigu of your office, and a sword for its defense and protection. The color of your banner is one of the most durable and beautiful in nature. It is the appropriate color adopted and worn by our ancient brethren of the three symbolic degrees, and is the peculiar characteristic of an institution which has stood the test of ages, and which is as much distinguished by the durability of its materials or principles as by the beauty of its superstructure. It is an emblem of universal friendship and benevolence, and instructs us that in the mind of a Mason those virtues should be as expansive as the blue arch of heaven itself.

CHARGE TO THE THREE MASTERS OF THE VAILS AS OVERSEERS.

Companions.—Those who are placed as overseers of any work, should be well qualified to judge of its beauties and deformities, its excellencies and defects. They should be capable of estimating the former and amending the latter. This consideration should induce you to cultivate and improve all those qualifications with which you are endowed, as well as to persevere in your endeavors to acquire those in which

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

They now retire to the line.

CHARGE TO THE TREASURER.

Companion.—You are elected Treasurer of this Chapter, and I have the pleasure of investing you with the badge of your office. The qualities which should recommend a Treasurer are *accuracy* and *fidelity*; accuracy, in keeping a fair and minute account of all receipts and disbursements; fidelity, in carefully preserving all the property and funds of the Chapter that may be placed in his hands, and rendering a just account of the same, whenever he is called upon for that

purpose. I presume that your respect for the institution, your attachment to the interests of your Chapter, and your regard for a good name, which is better than precious ointment, will prompt you to the faithful discharge of the duties of your office.

He now retires to the line.

CHARGE TO THE SECRETARY.

Companion:—I with pleasure invest you with your badge as Secretary of this Chapter. The qualities which should recommend a Secretary are, *promptitude* in issuing the notifications and orders of his superior officers; *punctuality* in attending the convocations of the Chapter; *correctness* in recording their proceedings; *judgment* in discriminating between what is proper and what is improper to be committed in writing; *regularity* in making his annual returns to the Grand Chapter; *integrity* in accounting for all moneys that may pass through his hands; and *fidelity* in paying the same over into the hands of the Treasurer. The possession of these good qualities, I presume, has designated you as a suitable candidate for this important office, and I can not entertain a doubt that you will discharge its duties beneficially to the Chapter, and honorably to yourself. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted into the celestial Grand Chapter of saints and angels, and find your name recorded in the book of life eternal.

He now retires and the Chaplain is presented.

CHARGE TO THE CHAPLAIN.

Eminent and Rev'd Companion:—You are appointed Chaplain of this Chapter, and I now invest you with this circular Jewel, the badge of your office. It is emblematic of eternity, and reminds us that here is not our abiding place. Your inclination will, undoubtedly, conspire with your duty when you perform in the Chapter those solemn services which created beings should constantly render to their infinite Creator; and which, when offered by one whose holy profession it is "to point to heaven and lead the way," may, by refining our morals, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

He then retires and the Guard is presented.

CHARGE TO THE GUARD.

Companion:—You are appointed Guard of this Chapter, and I invest you with the badge, and I present you with this implement of your office. As the sword is placed in the hands of the Guard to enable him effectually to guard against the approach of *cowards* and *eaves-droppers*, and suffer none to pass or repass but such as are *duly qualified*; so it should morally serve as a constant admonition to us to set a guard at the entrance of our thoughts; to place a watch at the door of our lips; and to post a sentinel at the avenue of our actions, thereby excluding every unqualified

and unworthy thought, word, and deed, and preserving consciences void of offense toward God and toward man.

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

He now retires to the line.

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

ADDRESS TO THE HIGH PRIEST.

M. E. Companion:—Having been honored with the free suffrage of the members of this Chapter, you are elected to the most important office which it is in their power to bestow. This expression of their esteem and respect should draw from you corresponding sensations; and your demeanor should be such as to repay the honor they have so conspicuously conferred upon you, by an honorable and faithful discharge of the duties of your office. The station you are called to fill is important, not only as it respects the correct prac-

tice of our rites and ceremonies, and the internal economy of the Chapter over which you preside, but the public reputation of the institution will be generally found to rise or fall, according to the skill, fidelity and discretion with which its concerns are managed, and in proportion as the character and conduct of its principal officers are estimable and censurable.

You have accepted a trust to which is attached a weight of responsibility that will require all your efforts to discharge honorably to yourself, and satisfactorily to the Chapter. You are to see that your officers are capable and faithful in the exercise of their offices. Should they lack ability, you are expected to supply their defects; you are to watch carefully the progress of their performances, and to see that the long established customs of the institution suffer no derangement in their hands. You are to have a careful eye over the general conduct of the Chapter; see that due order and subordination is observed on all occasions; that the members are properly instructed; that due solemnity be observed in the practice of our rites; that no improper levity be permitted at any time, but more especially at the introduction of strangers among the workmen.

In fine, you are to be an example to your officers and members, which they need not hesitate to follow; thus securing to yourself the favor of heaven, and the applause of your brethren and Companions.

The Grand Captain of the Hosts now conducts the High Priest to his seat.

The Grand High Priest then addresses the remaining officers as follows:

ADDRESS TO THE OFFICERS GENERALLY.

Companions in office:—Precept and example should ever advance with equal pace. Those moral duties which you are required to teach to others, you should never neglect to practice yourselves.

Do you desire that the demeanor of your equals and inferiors toward you should be marked with deference and respect? Be sure that you omit no opportunity of furnishing them with examples in your own conduct toward your superiors. Do you desire to obtain instruction from those who are more wise or better informed than yourself? Be sure that you are always ready to impart of your knowledge to those within your sphere, who stand in need of and are entitled to receive it. Do you desire distinction among your Companions? Be sure that your claims to preferment are founded upon superior attainments; let no ambitious passion be suffered to induce you to envy or supplant a Companion who may be considered as better qualified for promotion than yourselves; but rather let a laudable emulation induce you to strive to excel each other in improvement and discipline; ever remembering that he who faithfully performs his duty, even in a subordinate or private station, is as justly entitled to esteem and respect as he who is invested with supreme authority.

The officers now repair to their respective stations.

The Grand High Priest now calls up the Chapter and delivers the following charge:

ADDRESS TO THE CHAPTER AT LARGE.

Companions:—The exercise and management of the sublime degrees of Masoury in your Chapter hitherto are so highly appreciated, and the good reputation of the Chapter so well established, that I must presume these considerations alone, were there no others of greater magnitude, would be sufficient to induce you to preserve and perpetuate this valuable and honourable character. But when to these is added the pleasure which every philanthropic heart must feel in doing good, in promoting good order, in diffusing light and knowledge, in cultivating Masonic charity, which are the great objects of this sublime institution, I can not doubt that your future conduct will be calculated still to increase the luster of your justly esteemed reputation.

May your Chapter become *beautiful* as the *Temple*, *peaceful* as the *Ark*, and *sacred* as its *most holy place*. May your oblations of *piety* and *praise* be *grateful* as the *incense*; your love *warm* as its *flame*, and your *charity* diffusive as its fragrance. May your hearts be *pure* as the *altar*, and your conduct *acceptable* as the *offering*. May the exercise of your *charity* be as constant as the returning wants of the distressed *widow* and helpless *orphan*. May the approbation of heaven be your encouragement, and the testimony of a good conscience be your support. May you be endowed with every good and perfect gift, while *traveling the rugged path* of life, and finally be *admitted within the*

vail of heaven, to the full enjoyment of life eternal.
Amen.

Response—So mote it be.

The Grand Captain of the Hosts now makes the following

PROCLAMATION.

In the name and by the authority of the Most Excellent Grand Chapter of Royal Arch Masous of the State of ———, I proclaim the officers of ——— Chapter, No. —, duly elected and installed this ——— day of ———, 18—, A. . Inv. . 23.

An ode or piece of music, with prayer or benediction, may be introduced in the closing ceremonies.

PRICE LIST, 1873.

MASONIC SUPPLIES.

JOHN D. CALDWELL, No. 233 West Fourth St.

BLUE LODGE CLOTHING.

Officers' Collars, of merino, according to trimming, each, \$2.25, \$2.50, \$3.00, \$4.00.

Officers' Collars, of silk velvet, according to trimming, each, \$3.75, \$4 25, \$4.75.

Officers' Collars, of silk velvet, better trimming, each, \$6.25, \$7.25.

Officers' Collars, of silk velvet, embroidered and nicely trimmed, \$7.00 to \$12.00.

Officers' Aprons, plain white lambskin, lined, each, \$1.25 and \$1.50.

Officers' Aprons, plain white drilling, lined, per doz., \$3 50 and \$4.50.

Officers' or M. M. Aprons, lambskin, lined, blue emblems, each, \$2.00 and \$2 25.

Officers' or M. M. Aprons, lambskin, appropriate blue emblems, blue-silk-trimmed, each, \$3.25 to \$4.50.

Officers' or M. M. Aprons, lambskin, appropriate blue emblems, blue-silk-trimmed, and 1½-inch pla. bullion fringe, each, \$6.00.

Officers' or M. M. Aprons, satin, trimmed with blue silk, 1½-inch bullion fringe, embroidered emblems, each, \$10.00.
 Sashes, merino, Blue or Red, with bight ½-inch lace, lined, each, \$2.50.
 Sashes, merino, Blue or Red, with bight ½-inch lace and thread fringe, each, \$3.25.
 Sashes, merino, Blue or Red, with lace, thread fringe, and tassels, \$1.50 to \$6.00.
 Sashes, silk, Blue or Red, with ½-inch lace, tassels, and bullion fringe, \$5.50 to \$9.00.
 Sashes, velvetine, Blue or Red, with ½-inch lace, tassels, and bullion fringe, \$4.50 to \$8.00.
 Sashes, silk velvet, with ½-inch lace, tassels, and bullion fringe, \$9.00 to \$12.00.

BLUE LODGE JEWELS.

Set of 10 ps., plated, including Altar ps., \$18.00.
 Set of 10 ps., plated white metal, including Altar ps., \$25.00 and \$30.00.
 Set of 12 ps., plated white metal, Stewards', and Altar ps., \$35.00.
 Set of 10 ps., coin silver, including Altar ps., \$60.00 and \$65.00.
 Past Master's Jewels, gilt, to attach to Collar, \$4.00.
 Past Master's Jewels, gilt, Pin and Ribbon Hanger, \$7.00, \$8.00, \$10.00.
 Past Master's Jewels, coin silver, gold-plate center, in case, \$20.00.
 Past Master's Jewels, coin silver, gold center, in case, \$35.00 and \$40.00.

LODGE FURNITURE.

M. C. Pillars, 9 ft. high, Globes, Carved Capitals, etc., full bronzed, pair, \$90.00 and \$120.00.
 M. C. Pillars, 7 ft. high, Globes, Carved Capitals, etc., full bronzed, pair, \$75.00 and \$100.00.
 Working Tools, set of 4 ps., per set, \$4.50, \$6.00, and \$7.50.
 Stone Hammers, of wood, each, \$2.00 and \$2.50; of plated metal, each, \$4.00.
 Trowels, silver-plated white metal, each, \$4.00, \$4.50, and \$5.00.
 Rod Tops, Stewards' and Deacons', per pair, \$4.50.
 Ballot-boxes, plain walnut, each, \$2.75.
 Ballot-boxes, Secret, \$5.00, \$6.00, and \$7.00.
 Ballots, either wood or glass, per doz., 25 cents.
 Gavel, each, 75 cents, \$1.50, and \$2.00.
 Letter G, of wood, gilt, each, \$3.00, \$4.00, and \$6.00.
 Wardens' Columns, per pair, \$5.00, \$7.00, \$9.00, and \$13.00.
 Hoodwinks, of velvet, stuffed, each, \$1.00.
 Cable Tows, of worsted, each, \$1.00 and \$2.00.
 Canvas, each, \$9.00 and \$11.00.
 Tilers' Swords, with Belt or Sling, each, \$8.00 and \$10.00.
 Setting Mauls, of rubber, each, \$2.50; chamois, stuffed, \$3.50.
 Lodge, Chapter, Council, or Commanding Seals, \$9.00.
 Candlesticks, of wood, bronzed, set of 3, \$12.00.
 M. M. Carpets, 6 by 6½ feet, (Sherer's), \$15.00.
 M. M. Carpets, 6 by 6½ feet, (Sherer's), latest improved, \$18.00.
 F. C. Carpets, represents winding stairs, \$10.00.
 Carpets, between two pillars, \$15.00.
 Bells, in walnut case, each, \$15.00.
 View of King Solomon's Temple, large sheet, \$2.50.
 The Ten Commandments, large sheet, \$2.50.

ROYAL ARCH CHAPTER.

Officers' Collars, scarlet merino, each, \$2.50 to \$5.00.
Officers' Collars, scarlet velvetine, each, \$3.00 to \$5.50.
Officers' Collars, scarlet silk velvet, each, \$4.75, \$5.25 to \$8.00.
Aprons, drilling, with Triple T on flap, lined, per doz., \$10.00.
Aprons, lambskin, with Triple T on flap, lined, per doz., \$21.00.
Aprons, dress of lambskin, velvet, or satin, nicely trimmed,
\$5.00 to \$10.00.
Aprons, dress of lambskin, velvet, or satin, embroidered, \$10.00
to \$25.00.
Sashes, according to material and trimming, \$2.50 to \$10.00.
[We make beautiful Robes, Mitres, Crowns, Turbans, etc. Send
for special prices.]
Ails, bronzed, \$13.00; gilt, \$20.00.
Burning Bush, \$5.00 and \$10.00.
Budded Rods, each, \$2.50 and \$3.50.
Serpent Staffs, each, \$5.00
Incense Vases, yellow metal, each, \$5.00.
Manna Pots, bronzed, each, \$2.50.
Mallet and Chisel, set, \$2.00 to \$4.00.
3 Stones, marble, set, \$6.50.
Ashlei, \$2.50.
Mark Book, \$4.00 and \$6.00.
Altar pieces, best gilt, \$8.50.
Altar pieces, brass, \$5.00.
Three-try Squares, brass, set, \$3.75.
Signet Rings, yellow metal, gilt, \$3.50.
Pick, Crow, and Spade, real, per set, \$5.00.
Hoodwinks, of velvet, stuffed, each, \$1.00.
Swords and Slings, appropriate colors, per set of 5, \$40.00 and
\$60.00.

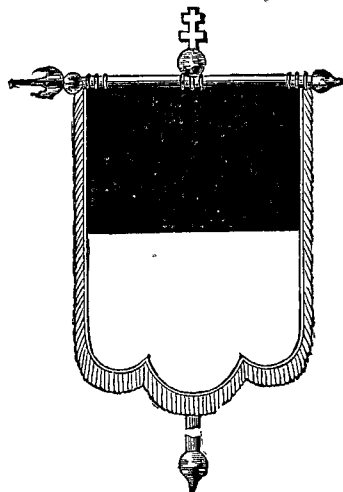
Full line of Books for Chapter; also Applications, Dimits, Di-
plomas, etc.
Chapter Banners, set of 4, silk, painted, set, \$40.00.
Chapter Banners, set of 4, painted, trimmed with bullion fringe,
\$55.00 and \$65.00.

KNIGHTS TEMPLARS.

K. T. Outfits—Sword, Belt, Chapeau, Cap, Baldric, Gauntlets or
Cuffs and Gloves, all completely trimmed as per U. S. regu-
lation—prices, \$42.00, \$45.00, \$50.00, \$53.00, \$55.00, \$60.00, and
\$65.00.
Em. Com'drs' Outfits, \$55.00 to \$85.00. Name etched on blade of
sword when desired.
K. T. Swords, silver-pla, finished, \$15.00, \$16.00, \$22.00, and \$27.00.
K. T. Swords, gilt, finished, \$20.00, \$25.00, \$35.00, and \$40.00.
K. T. Belts, silver-plated mountings, patent Hanger, \$6.00
K. T. Belts, 2 short pla. Chains, best, \$6.00.
K. T. Belts, 2 short, 1 long, pla. Chains, best, \$8.00.
K. T. Belts, ex. gilt mountings, patent Hanger, \$7.00.
K. T., ex. gilt, 2 short Chains, best, \$7.00.
K. T. Belts, ex. gilt, 2 short, 1 long, Chains, best, \$9.00
Baldrics, merino or corded alpaca facing, \$7.00.
Baldrics, silk, more antique facing, \$10.00.
Chapeaux, trimmed, including Vulture Feather, \$13.00.
Chapeaux, trimmed, including Ostrich Feather, \$18.00 and \$20.00.
Caps and Covers, trimmed, (cloth,) \$3.50; gilt, trimmed, \$4.00 and
\$4.50.
Caps and Covers, trimmed, (silk,) \$4.00; gilt, trimmed, \$4.50 and
\$5.00.
Gauntlets, trimmed, per pair, \$3.50, \$4.50, and \$4.50.

ASCENSION SCENES AND LANTERNS.

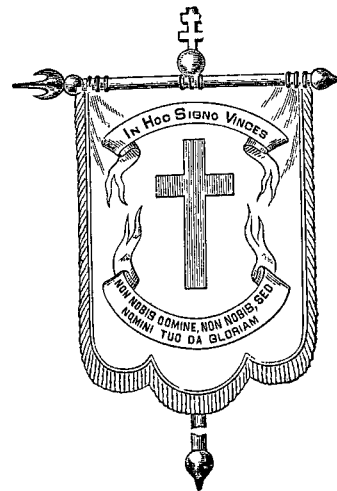
Cuffs, trimmed, including Lisle-thread Gloves, per pair, \$4.00 to \$5.00.
 Shoulder-straps, Subordinate Officers', embroidered, per pair, \$4.00 and \$5.00.
 Shoulder-straps, Grand Officers', embroidered, per pair, \$7.00 to \$10.00.
 White Ostrich Plumes, each, \$6.00, \$7.00, and \$10.00.
 Trunks, tin, japanned, for holding outfit, \$5.00, \$6.00, and \$7.00.
 Trunks, of wood, paper-covered, non-bound, \$3.50.
 Sword Bags, of chamois, 75 cents each; of enameled leather, \$2.50; also Buttons for Coat, metal Cap Hooks, Passion Crosses, Maltese Crosses, (metal or embroidered,) Belt Plates and Slides.
 Full sets of Commandery Jewels, silver-plated, 15 ps. to set \$40.00, \$50.00; coin silver, set, in case, \$100.00.
 Working Banners, Red Cross, etc., \$10.00 and \$15.00.



BEAUSEANT.

KNIGHTS' TEMPLARS' SUITS A SPECIALTY.

Beauseant, of merino, mounted, \$15.00
 Beauseant, merino, trimmed with fringe, \$20.00 and \$25.00.
 Beauseant, silk, mounted, \$30.00 and \$40.00.
 Beauseant, silk, mounted, trimmed with fringe, \$35.00 to \$50.00



GRAND STANDARD.

White silk, painted, trimmed with bullion fringe, and mounted, including Holster, \$75.00, \$100.00, \$125.00, \$150.00, and \$175.00.
 [These banners will compare with any in U. S. in workmanship and finish.]
 Prelate's Robes, Mitre, Stole, and Crozier, \$60.00 to \$90.00
 King's Robe and Crown, \$50.00 to \$150.00.
 Pilgrim's Robe, Hat, Sandals, and Flask, \$26.00 to \$40.00.
 Relics, 8 pieces, per set, \$20.00.
 Green Gabardines and Turbans, for Officers in Persian Court, Sov. M. P. Chan, Master of P., each, \$35.00 to \$60.00. (Ornamented.)

ORDERS FOR PARTS OF UNIFORM.

Green Gabardines and Turbans, Members Red Cross, \$10.00 and \$15.00.

Shackles and Garb of Slavery, \$15.00 to \$30.00.

Seals, with Lever Press, for Commanderies, \$9.00, \$12.00.

Question Books, \$4 00.

Stereopticon, Magic Lantern Slides (used with success by Commanderies), \$75.00, \$90.00.

Tin Boxes or Wood Trunks, for Outfits, \$3.50, \$5.00, \$7.00.

ATTENTION!

To Sir Knights or Commanderies that use but part of the uniform equipments

NOTE THE FOLLOWING:

Sword, chased Scabbard, Belt, patent Hanger, or 2-Chain Belt, Cap and Cover, all regularly trimmed, the set, \$20.00.

Sword, chased Scabbard, Belt, 3 best plated Chains, Cap and Cover, trimmed, the set, \$22 00.

Sword, No 8X, fancy raised work on Scabbard, Belt, 3 best plated Chains, Cap and Cover, trimmed, the set, \$29.00.

A NICE OUTFIT, WITHOUT CHAPEAU, CONSISTING OF

Sword, chased Scabbard, Belt, patent Hanger, or 2 Chains, Cap and Cover, Baldric, (corded alpaca facing,) and Gauntlets, all trimmed, the set, \$29.00.

The same as next above, but Baldric of silk moire antique, \$31 00.

Sword, chased Scabbard, Belt, 3 best plated Chains, Cap and Cover, Baldric, (corded alpaca facing,) and Gauntlets, all trimmed, the set, \$31.00.

The same as next above, but Baldric of silk moire antique, \$33.00.

A NICE OUTFIT, WITHOUT BALDRIC, CONSISTING OF

Sword, chased Scabbard, Belt, patent Hanger, or 2 Chains, Cap and Cover, Chapeau, Vulture Plume, and Gauntlets, all trimmed, the set, \$35.00.

LIBRARIES SUPPLIED—MASONIC BOOKS.

The same as next above, but Belt with 3 best plated Chains \$37.000.

Sword, chased Scabbard, Belt, patent Hanger, or 2 Chains, Cap and Cover, Chapeau Ostrich Plume, and Gauntlets, all trimmed, the set, \$40 00.

The same as next above, but Belt, 3 best plated Chains, \$42.00, will include Cuffs and Lisle-thread Gloves in place of Gauntlets when desired.

When an order is given, to secure proper fit, send size of head for Chapeau or Cap. Measure from right shoulder to left hip for Baldric; height for proper length of Sword; size of hand for Gloves, and girth for Belt.

MASONIC BOOKS.

Order on Treasurer, printed blank, Lodge and Chapter, \$2.00, \$2 50, \$3.00, \$3.50.

Order on Treasurer, printed blank, Commandery, \$3.00, \$3.50, \$4 00.

Minute Books, for Lodge, Chapter, Council, and Commandery, \$2.50, \$4 00

Treasurer's Receipt, Lodge and Chapter, \$2.00, \$2.50.

Receipt for Dues, \$2.00, \$2 50, \$3.00, \$3.50.

Commandery Receipts, \$3.50.

Commandery Proposition Book, \$4 00.

Commandery Question Book, \$4.00.

Printed Ledgers, for Lodge, Chapter, and Commandery, \$7.50, \$8 50, \$11 00, \$14 00.

Lodge Propositions, \$2.00, \$2.50, \$3 00.

Bibles, for Altars, \$4 00, \$5.00, \$6.00 to \$20 00.

Mark Books, \$4.00, \$6.00.

Webb Monitors, 75 c., \$1.25, \$1.50.

Ledger, \$2 50, \$4 00.
 Visitois' Book, for Lodge, \$3 50.
 Black Book, for Lodge, \$3 50.
 Mackey's Manual of the Lodge, \$2.00.
 Mackey's Jurisprudence, \$2.50.
 Mackey's Lexicon, \$3 00.
 Mackey's Ritualist, \$1.25, \$1.60.
 Mackey's Cryptic Masonry, a Manual of the Council, \$2.00.
 Mackey's Book of the Chapter, \$1.60.
 Mackey's Symbolism of Freemasonry, \$2.25.
 Sickles' Freemason's Monitor, \$1.50.
 Macoy's Masonic Manual, \$1.50.
 Guide to the Chapter, by J. L. Gould, \$1.50.
 Cason's Scottish Rite Book, \$1.00.
 Washington and his Masonic Compeers, \$2.50.
 McClenachan's Scottish Rite Book, \$5.00
 Morris' Minnare Monitor, 60c.
 Templar Tactics and Manual, by E. J. Garfield, of Mich., \$1.00.
 K. T. Manual, Illinois edition, \$1.25.
 K. T. Manual, Statutes Gr. Commandery, Ohio edition, \$1 25.
 Alhman Rezon and Freemason's Guide, by Sickles, \$2.00 and
 \$3.50.
 Melodies for the Craft, 50c.
 Astrologer of Chaldea, 50c.
 Ohio Code and Constitution, 50c.
 Masonic Harmonies, \$1.00.
 Masonic Ladder, by J. Sherer, \$1.50.
 Manual of the Eastern Star, Robert Macoy, \$1.00.
 Secretary's Special Help, \$1.00.
 S. D.'s Special Help, \$1 00.
 Master's Special Help, \$1 00.
 Des Freimauiers' Handbuch, in German, 75c.
 Mystic Circle, by Bro. Gray, \$2.00.
 Digest of Masonic Law, G. W. Chase, \$1.50.
 Manual of the A. A. Scottish Rite, W. M. Cunningham, \$2 25.
 Matthews' Hand-Book, published by C. Moore, \$1.00.

Odes, on cards, for Lodge, per doz , 75c
 Odes, on cards, for Chapter, per doz , \$1.00.
 Funeral Services, 14 pages, \$1.00 per dozen copies.
 Petitions, Dimits, Suspensions, and Expulsions, for Lodge, 20
 for 50c.
 Petitions, Dimits, for Chapter and Commandery, 20 for 50c.
 True Masonic Guide, Macoy, \$1.75.
 THE "ERNST" MASONIC PUBLICATIONS.—Having purchased
 the plates of the Masonic publications of the late Jacob
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 Illustrations of the Symbols of Masonry, Turkey morocco, gilt
 edge, \$7.50.
 Philosophy of Masonry, in cloth, price, \$1 25.
 Melodies for the Craft, or Songs for Freemasons, retail, 50c.;
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Gilt and plated bullion Fringes, from 1 to $3\frac{1}{2}$ inches wide.

Yellow and white tinsel thread Fringes, from 1 to $3\frac{1}{2}$ in. wide.

Gilt and plated Laces, $\frac{1}{2}$, $\frac{3}{4}$, $\frac{1}{4}$ and 1 inch wide.

White and yellow bright gimp Laces from $\frac{1}{2}$ to 1 inch wide.

Fancy open-work Laces, 1 inch to 3 inches wide.

Cord—Gilt and plated, woven and twisted.

Stars—Gilt and plated, $\frac{1}{2}$, 1, $1\frac{1}{2}$, $2\frac{1}{2}$ and 3 inch flat.

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Tassels—Gilt and plated bullion, 1, $1\frac{1}{2}$, $2\frac{1}{2}$, 3 and $3\frac{1}{2}$ in. wide.

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