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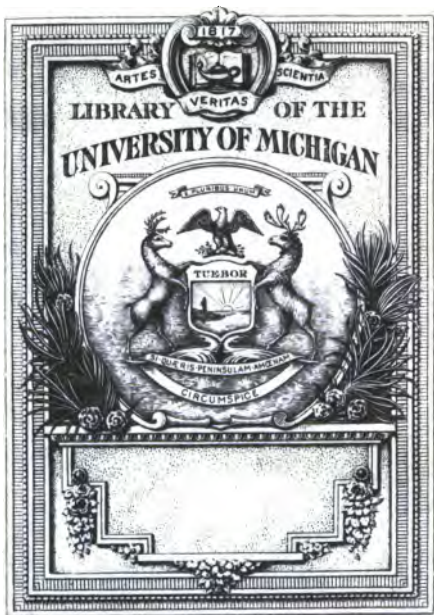
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THE GIFT OF
Wm. C. Holland

HS
457
PR 5
1825

Henry C. Smith
KEY

TO

THE FIRST CHART

OF THE

MASONIC MIRROR;

BEING

A COMPLETE POCKET COMPANION

FOR THE USE OF

THE FRATERNITY

OF

FREE AND ACCEPTED MASONS,

ON THE FIRST SEVEN DEGREES.



NEW-HAVEN:

**PRINTED AND PUBLISHED BY
S. CONVERSE.**

.....

1825

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Eastern District of Pennsylvania, to wit :

BE IT REMEMBERED That on the eighteenth day of August, in the forty-fourth year of the independence of the United States of America, A. D. 1819, *Henry Parmele*, of the said district, hath deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit :

“Key to the First Chart of the Masonic Mirror; being a Complete Pocket Companion for the use of the fraternity of Free and Accepted Masons. on the First Seven Degrees ”

In conformity to the act of the Congress of the United States, entitled, “An act for the encouragement of learning by securing the copies of maps, charts, and books to the authors and proprietors of such copies during the times therein mentioned,” And also to the act, entitled, “An act supplementary to an act, entitled “An act for the encouragement of learning, by securing the copies of maps, charts, and books to the authors and proprietors of such copies during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

D CALDWELL,
Clerk of the Eastern District of Pennsylvania.



TO
THE OFFICERS OF THE
GENERAL GRAND CHAPTER,
THE
GRAND CHAPTERS,
AND
GRAND LODGES,
SUBORDINATE CHAPTERS AND LODGES,
AND
THE FRATERNITY
OF
FREE AND ACCEPTED MASONS
THROUGHOUT NORTH AMERICA;
THE MASONIC MIRROR,
TOGETHER WITH
THIS KEY,
IS RESPECTFULLY DEDICATED BY
THE AUTHOR.

ADVERTISEMENT.

THE scarcity of Masonic books of a cheap and convenient form, for the use of Lodges, Chapters, and individual brethren, and the growing respectability and usefulness of our ancient Institution throughout North America, induce the publisher to believe that this appendage to his Masonic Mirror will be found a useful acquisition to the craft. Its size will render it a convenient pocket companion, while it contains all the important information, relative to the first seven degrees of Masonry, found in *Webb, Preston, Hutchinson, Dalcho, Phillips, Calcott*, and the English and American constitutions.

The second chart will be attended with a similar key, relative to all the degrees of knighthood, and all the ineffable and honorary degrees conferred on this side of the Atlantic, and will also exhibit the progress of Masonic history from the Christian era to the present time.

The publisher avails himself, with pleasure, of this opportunity, of expressing his gratitude for the extensive patronage which his Mirror has already received; and he pledges himself to his patrons, to spare no trouble or expense in the fulfilment of his former promises in relation to his second chart, which will be published as soon as the engraving and printing can be executed.

THE PUBLISHER.

Wm C. Halliwell
8-5-44

CHAPTER I.

OF MASONRY IN GENERAL.

“MASONRY,” says Mr. Sumner, “is MORAL LIGHT; and at whatever moment the first gleam of *goodness* brightened in the heart of man, masonry was born.” Thus *remote* and thus *honourable* is the origin of our noble Institution. GOODNESS was her *father*, CHARITY her *mother*, and her study is the happiness of man. Masonry is both a SCIENCE and an ART. As a science, she *studies* the interest, and *searches* for the wants of suffering humanity. As an art, she cultivates *those interests* and relieves *those wants*. Even in the darkest ages of antiquity, when literature was a stranger to the world; and when virtue was rather a relic of pristine innocence, than a cultivated plant in the terrestrial garden, Masonry disclosed her radiance in the chambers of the “EAST,” and beamed with celestial lustre on the admiring world.

As Masonry, like the rising sun, was at first seen illuminating a complete horizon, so, like him, she is still *universal* in the benign emanation of her genial beams. Her influence is restricted by no *local* boundaries of climate, sect, or country. By the sacred and inviolable signs which distinguish the fraternity, they are every where known to their intelligent, and discerning brethren. Thus they enjoy a universal language, and thus a decided advantage is given them over every other society that has studied the happiness of man.

By this language, which constitutes a bond of inseparable union, the distant Chinese, the wandering Arab, the slave of European despotism, and the son of American liberty, all assemble on a common and consecrated ground, speaking the intelligible language of unity and

peace. Even amid the ravages of war the voice of Masonry is heard. Frequently, when the burst of trumpets and the shock of arms have silenced every oral language, the mystic sign has brought a redeeming spirit to the soldier's side, and the mantle of Masonry has received him in its silken folds. Yes, and that very MANTLE which can shield from the flaming sabre on the field of battle, has been employed from immemorial time to wipe the tear of suffering orphanage, and drink from the brow of care its dungeon-damps. And although Masonry is frequently solicited to feed the mouth that defames her, still she enters with pleasure the house of mourning and of sorrow, and leaves her last mite in the shed of poverty. Sometimes, indeed, she deems it her duty to deny her *right* hand the knowledge of what her *left* has done, but she asks only the reasonable privilege, of alleging in her defence, the precept and example of her Divine Master.

Here too, the bigoted sectary is taught to feel, that the Master Builder of the universe has not erected his celestial temple for any one *name* or nation, but that the virtuous and the good of every *denomination*, and of every country, are invited from the *labours* and trials of this world, to the rest and *refreshments* of the Paradise above.

Such, brethren, being the nature and design of our beloved Institution, constituting at once our example and our pride, we need not to be invited to *study* and to *practise* the precepts of her lips.

CHAPTER II.

On the first seven degrees, or classes of Free and Accepted Masons.

HONOUR and probity are recommendations to the first class; and to the ENTERED APPRENTICE the practice of

virtue is recommended, while the duties of morality are strongly enforced upon the mind.

For the second class, diligence, assiduity, and application are indispensable qualifications, and to the FELLOW-CRAFT an accurate elucidation of science, both in theory and practice is presented.

The third class is composed of those whom truth and fidelity have distinguished; who when assaulted by threats and violence, have evinced their integrity, by preserving inviolate the sacred mysteries of the craft. Such may be raised to the honours and privileges of a MASTER MASON.

The fourth degree is a reward of merit, and is conferred on those only who have faithfully studied the scientific branches of art. Those who are MARK MASONS, therefore, must have exhibited proofs of their skill and evidence of their acquirements.

The fifth class, denominated PRESENT or PAST MASTERS, are such as have acquired a sufficient degree of skill in the art, to become teachers, and have been elected to preside over regularly constituted bodies of MASONS.

The sixth class consists of those who have discharged the duties of the chair with honour, and have been received and acknowledged as MOST EXCELLENT MASTERS.

The seventh class is composed of a select few, whom years and experience have improved, and whom merit and abilities have entitled to preferment. With this latter class, or ROYAL ARCH MASONS, the ancient landmarks of the order are preserved.

CHAPTER III.

OF A LODGE IN GENERAL.

OUR first care is directed to the external avenues of the lodge; and the proper officers, whose province it is to discharge that duty, execute the trust with fidelity.

A prayer used at opening.

May the favour of heaven be upon this meeting ! And as it is begun happily, may it be conducted with order, and closed in harmony.

Another prayer used at opening.

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

Charge at opening.

Behold how good and how pleasant it is for brethren to dwell together in unity ! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon ; as the dew that descended upon the mountains of Zion ; for there the Lord commanded his blessing, even life for evermore.

Prayer used at closing.

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

Charge at closing.

BRETHREN—You are now about to quit this sacred retreat of *friendship* and *virtue*, to mix again with the world. Amidst its concerns and temptations, forget not the duties you have heard so frequently inculcated and forcibly recommended in the Lodge. Be, therefore, diligent, prudent, and temperate. And remember also that you have

solemnly and repeatedly promised to befriend and relieve, with the most prompt cordiality, so far as shall be in your power, every brother who shall need your assistance : that you have promised to remind him, in the most tender manner, of his failings ; to vindicate his character when wrongfully traduced ; and to suggest in his behalf the most candid, favourable, and palliating circumstances, even when his conduct is justly reprehended ; that the world may observe how Masons love each other. And these generous principles are to extend further. Every human being has a claim upon your kind and obliging offices. Let it not be supposed that you have here "laboured in vain, and spent your strength for nought ; for your work is with the Lord, and your recompence with your God."

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

CHAPTER IV.

Instructions to a person wishing to become a Mason.

No person can become a Mason, consistently with the ancient and salutary usages of our order, unless he be free-born, and, at least, twenty-one years of age ; of a good moral character ; temperate, chaste, industrious, charitable, and possessed of public spirit, and the social virtues. He must be of sufficient natural endowments to be respectable, and must have, entire, all the faculties and senses of a man. He must have an estate, office, trade, occupation, or some visible means of acquiring an honest livelihood, as becomes the members of this ancient and honourable fraternity. In short he must have a sound head and a good heart, exempt from all those ill qualities and vices which bring dishonour on the craft.

A person possessing the foregoing qualifications must be proposed, at his own voluntary request, by a friend or acquaintance belonging to the Lodge of which he wishes to become a member, at least one meeting previous to the time of his initiation.

All applications for admission should be made in writing, in the following form :

"To the Worshipful Master, Wardens, and Brethren of
———Lodge ——— of free and accepted Masons.

"The petition of the subscriber respectfully sheweth, that, having long entertained a favourable opinion of your ancient institution, he is desirous of being admitted a member thereof, if found worthy.

"His place of residence is ———, his age ———, his occupation ———.

"Recommended by ———. (Signed) A. B."

Before admission, the candidate must assent to the following interrogations.

"Do you seriously declare, upon your honour, that, unbiassed by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of masonry ?

"Do you seriously declare, upon your honour, that you are prompted to solicit the privileges of masonry by a favourable opinion of the institution, a desire of knowledge, and a sincere desire of being serviceable to your fellow-creatures ?

"Do you seriously declare, upon your honour, that you will conform to the ancient established usages of the order ?"

If there remain no objection, the candidate is introduced in due form. But he has a right, previous to presenting himself, to desire his friend to show him the warrant or dispensation, by which the Lodge is held ; which, if genuine, he will find to be an instrument written, or printed upon parchment, and signed by some grand master, his deputy, the grand wardens and grand secretary, and sealed with the grand lodge seal.

He may also request the perusal of the by-laws ; and has a right to examine a complete list of the members, to learn whether the Lodge contains any member with whom he cannot consistently and cordially associate.

Should the candidate find the charter to be genuine ; the by-laws salutary, and such as he can cheerfully observe ; and should he be pleased with all the brethren of the Lodge—his wish to proceed is reported to the master, who makes it known to the Lodge thus :—

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

CHAPTER V.

REMARKS ON THE FIRST LECTURE OF MASONRY,

WHICH is divided into *three sections*. Virtue is painted in the most enchanting colours, and the duties of morality and religion are enforced. The excellency of knowledge and philosophy is displayed, and many important lessons impressed on the mind by sensible images admirably calculated to influence our conduct in the affectionate and faithful discharge of the duties of social life ; teaching us to be peaceful subjects, and feeling masters ; obedient children, and indulgent parents ; affectionate husbands, and inviolable friends.

SECTION FIRST.

This part of the lecture of an Entered Apprentice unfolds our object in visiting the hall of masonry ; develops

the justice of our *pretensions* to the privileges of the order ; illustrates the *manner* of our reception within the threshold of a Lodge ; reminds us of our *dependence* on the supporting hand of Deity ; exhibits the *pledge* of our fidelity, secrecy and conformity to immemorial masonic customs ; opens our eyes to the *light* of knowledge ; presents to our hearts the lovely purity of *innocence* ; draws upon our *affections* by the silken cord of charity ; and speculatively explains the *implements* of the degree.

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 ! Endow him with a competency of thy divine wisdom, that by the secrets of our art, he may be better enabled to display the beauties of *brotherly love, relief, and truth*, to the honour of thy holy name ! *Amen.*

Another.

GREAT ARCHITECT OF HEAVEN—Thou best of beings ! While thou lookest abroad, from thy celestial temple, upon worlds unnumbered ; look down also upon us, the humble workmanship of thine hand. As we are about to enlighten one of our fellow-creatures in the knowledge of masonry, wilt thou shine into our hearts with the light of heavenly truth. Do thou, Father Almighty ! guide this benighted pilgrim on his journey to the mystic *temple*. Enlighten thou his *darkness* ; and *open his eyes* that he may see thy glory in the gospel of thy Son. Clothe his *nakedness* with the garments of true holiness, and enrich his *poverty* with the *pearl* "all price beyond." We now commend him to thy divine protection, ascribing *glory, honour and power* to God, for ever. *Amen.*

Some of the following facts of Scripture may be read during the initiation of a candidate:

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

"Trust in the Lord with all thine heart ; and lean not to thine own understanding.

"In all thy ways acknowledge him, and he shall direct thy paths.

"Turn not to the right hand, nor to the left ; remove thy feet from evil.

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

Towards the close of this section is explained the peculiar ensign of masonry, the LAMB-SKIN, or *white leather apron*, which is an emblem of innocence and the badge of a mason ; more ancient than the golden fleece, or Roman eagle ; more honourable than the star or garter, or any other order that could be conferred upon the candidate at the time of his initiation, or at any time thereafter, by king, prince, potentate, or any other person, except he be a mason ; and which every one should wear with equal pleasure to himself, and honour to the fraternity.

The section closes with an explanation of the working tools of an Entered Apprentice, which are the TWENTY-FOUR-INCH-GAUGE, and the COMMON GAVEL.

The *twenty-four-inch-gauge* is an implement made use of by operative workmen, to measure and lay out their work ; but we, as FREE and ACCEPTED Masons, are taught to use it for the more noble and important purpose of dividing our time. Its being divided into twenty-four equal

parts is emblematical of the *twenty-four hours* of the day, which we are taught to divide into *three* equal parts, whereby we find *eight* hours for the service of God and a distressed, worthy brother ; *eight* hours for our usual avocations ; and *eight* for refreshment and sleep.

The *Common Gavel* is an instrument used by operative masons, to break off the corners of rough stones, the better to fit them for the builder's use ; but we, as speculative masons, are taught to make use of it for the more noble purpose of divesting our minds and consciencies of the vices and superfluities of life, " thereby fitting our bodies as living stones, for that spiritual building, that house not made with hands, eternal in the heavens."

SECTION SECOND.

This section rationally accounts for the various ceremonies used at the initiation of a man into our ancient mysteries.

THE BADGE OF A MASON.

Every candidate, at his initiation, is presented with a *lamb's skin*, or *white leather apron*.

The *LAMB* has, in all ages, been deemed an emblem of innocence : the *lamb-skin* is therefore to remind him of that purity of life and conduct which is essentially necessary to his gaining admission into the celestial lodge above, where the Supreme Architect of the universe presides.

SECTION THIRD.

This section explains the nature and principles of our Institution, and teaches us to perform with propriety the *duties* of our respective *stations*. Here, likewise, we receive instruction relative to the *form, supports, covering, furniture, ornaments, lights, and jewels* of a *Lodge* : how it should be *situated*, and to whom *dedicated*.

From East to West, and between the North and the South. Free Masonry extends, and in every clime are Masons to be found.

Our institution is said to be supported by WISDOM, STRENGTH, and BEAUTY; because it is necessary that there should be wisdom to contrive, strength to uphold, and beauty to adorn all great and important undertakings. Its *dimensions* are unlimited; and its *covering* is no less than the clouded canopy, or starry arch of heaven, whither all good masons hope at last to arrive, by the aid of the theological ladder, which Jacob, in his vision, saw ascending from earth to heaven, the *three* principal rounds of which are denominated *Faith, Hope, and Charity*; and which admonish us to have faith in God, hope in immortality, and charity to all mankind. Of these three, Charity is greatest; for our faith may be lost in sight; our hope end in fruition, but charity survives the grave in the realms of happy eternity.

Every well governed Lodge is furnished with the *Holy Bible, Square, and Compasses*. The Bible is dedicated to God, because it is the inestimable gift of God to man; the square is dedicated to the master, because, being the proper masonic emblem of his office, it is constantly to remind him of the duty he owes to the Lodge over which he is appointed to preside. The compasses are dedicated to the craft, because by a due attention to their use, they are taught to regulate their desires, and keep their passions within due bounds.

The *ornamental* parts of a Lodge, displayed in this section, are, the MOSAIC PAVEMENT, the INDENTED TESSEL, and the BLAZING STAR. The *Mosaic Pavement* is a representation of the ground floor of King Solomon's temple; the *indented tessel*, of that beautifully tessellated border, or skirting, that surrounded it: and the *blazing star* in the centre is commemorative of the star which appeared to guide the wise men of the east to the place of our Saviour's nativity.

The *mosaic pavement* is emblematical of human life, checkered with good and evil; the *beautiful border* which surrounds it, of those blessings which surround us—and which we hope hereafter to enjoy, by a filial reliance on divine Providence, which is hieroglyphically represented by the blazing star in the centre.

The *moveable and immovable jewels* also claim our attention, in this section.

The *ROUGH ASHLER* is a stone as taken from the quarry in its rude and natural state. The *PERFECT ASHLER* is a stone made ready by the workmen to be adjusted by the tools of the fellow-craft. The *TRESTLE-BOARD* is for the master workman to draw his designs upon.

By the rough ashler, we are reminded of our rude and imperfect state by nature; by the perfect ashler, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavours, and the blessing of God; and by the trestle-board we are taught, that, as the operative builder erects his temporal edifice agreeably to the designs of the master, laid down on his trestle-board; so should we construct our spiritual temple according to the laws prescribed in the book of life, which is our spiritual and masonic trestle-board.

Lodges were anciently dedicated to king Solomon, as it was said he was the first most excellent grand master; but Masons, professing Christianity, dedicate theirs to St. John the Baptist and St. John the Evangelist who were eminent patrons of our order. Therefore there is represented in every regular and well governed lodge, a certain *point within a circle*; the *point* representing an *individual brother*; the *circle* representing the boundary line of his duty to God and man. This circle is embordered by two perpendicular parallels, representing St. John the Baptist and St. John the Evangelist; and on the top rests the book of life, which contains the whole duty of man. In going round this circle we necessarily touch upon these two lines as well as upon the book of the ho-

ly scriptures; and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err.

BROTHERLY LOVE.

By the exercise of brotherly love we are taught to regard the whole human species as one family. Notwithstanding the accidental distinctions of high and low, rich and poor, bond and free, we are still inhabitants of the same planet, the children of the same Almighty Parent, and are bound to support, to comfort, and love each other.

RELIEF.

To relieve the distressed, is a duty binding on every moral agent; but more especially on the fraternity of free and accepted Masons. 'Tis a *tenet* in their profession, to soothe the unhappy, to sympathize with affliction, to weep for the miseries of others. Thus, the good Mason will pour the oil and the wine into the wound of the sufferer, though the *Priest* and the *Levite* may be deaf to his intreaties.

TRUTH.

Truth is one of the first virtues we are taught in Masonry. While we are influenced by its dictates, hypocrisy and deception are unknown among us, sincerity and plain dealing distinguish us, and the heart and tongue unite in rejoicing in each other's prosperity.

THE CARDINAL VIRTUES.

TEMPERANCE.

This is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. It should be the constant study of every Mason, as he is hereby taught to excess, the indulgence of which might lead him to disclose some of those valuable secrets, which he has promised to conceal, and never reveal——

FORTITUDE.

This virtue is equally distant from rashness and cowardice ; and, like the former, should be deeply impressed upon the mind of every Mason, as a safeguard against any illegal attack that may be made by force or art, to extort from him any of those valuable secrets, with which he has been so solemnly intrusted, and of which he was solemnly and sensibly reminded, on his first admission into the Lodge ———.

PRUDENCE.

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the lodge, but also when abroad in the world ; it should be particularly regarded in all mixed companies that we may never drop the least *sign, token, word, or point*, whereby the secrets of the craft may be unlawfully obtained ———.

JUSTICE.

This is that standard of right, which measures to every man his due. As justice, in a great measure, constitutes the real good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof ———.

CHARGE AT INITIATION.

BROTHER,

As you are now introduced into the first principles of masonry, I congratulate you on being accepted into this ancient and honourable order ; ancient, as having subsisted from time immemorial ; and honourable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation ; nor were ever more excellent rules and useful maxims laid down, than are incul-

cated in the several masonic lectures. The greatest and best of men in all ages have been encouragers and promoters of the art, and have never deemed it derogatory from their dignity, to level themselves with the fraternity, extend their privileges, and patronize their assemblies.

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

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

In your outward demeanor be particularly careful to avoid censure or reproach. Let not interest, favour, or prejudice, bias your integrity, or influence you to be guilty of a dishonourable action. Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that masonry should interfere with your necessary vocations; for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it. At your leisure hours, that you may improve in masonic knowledge, you are to converse with well informed brethren, who will be always as ready to give, as you will be ready to receive instruction.

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

SONGS APPROPRIATED TO THE FIRST DEGREE:

Selected and revised by companion S. Brown.

COME let us prepare;
We, Brothers; that are,
Assembled on happy occasion;
Let's talk, laugh, and sing;—
Good cheer has a spring
For the heart of a social FREEMASON.

Mankind are in pain,
Our secrets to gain,
And still let them wonder and gaze on;
They ne'er can go right,
Till they walk in the light,
That beams on the path of the MASON.

They guess and they spell,
But never can tell
What mystics our carpet emblazon;
The gauge and the gavel,
The plumb, square, and level,
Were made for the use of the MASON:

Great kings, dukes and lords,
Have laid down their swords,

Our *mystical jewels* to brace on,
 And thought themselves famed
 When lawfully named
 A brother—or fellow FREEMASON.

We're true to the FAIR;
 And, if danger be there,
 We seize on the proper occasion,
 To shield her from harm,
 And to proffer the arm
 Of a true and a generous MASON.

To *poverty's* shed,
 We often are led,
 The pale face of *sickness* to gaze on;
 The breast heaves a sigh,
 While a tear in the eye—
 Is a pledge for the purse of the MASON.

Then join'd heart and hand,
 We'll, in brotherhood, stand,
 Though *slander* may put her worst face on;
 Our MASTER above
 Will always approve
 A *genuine brother* FREEMASON.

THE MYSTIC TEMPLE.

Composed for this work by companion S. Brown.

This lovely Creation was once all enshrouded
 In darkness like midnight, and gloom like the grave;
 When LIGHT, from the *East*, with effulgence unclouded,
 Beam'd bright on the mountain, and danced on the
 wave:—
 Now Nature, all motion, awakes from her slumbers,
 Young Music first strikes, in her soul-moving numbers;
 And *Darkness* no longer, with night-clouds, encumbers,
 The beautiful temple where MASONS reside.

The SUN, MOON, and PLANETS were then put in motion,

Describing their circles, in bright-beaming fire,
And laws were prescribed to the earth, air, and ocean,

By Nature's omniscient, omnipotent SIRE :—

The plumb-line was hung from the centre of heaven ;

The gauge told the hours, from even to even ;

The compasses mark'd out the paths of the seven

That shine in the TEMPLE where MASONS reside.

The BOOK was unfolded ; the SQUARE was suspended,

At Orion's belt, as he blaz'd through the sky ;

From either horizon the LEVEL extended,

While bright through the clouds, look'd the ALL-SEEING
EYE :

The roughness of Nature was smoothed by the GAVEL ;

The WORD had been given for the Craftsmen to ravel ;

And earth's velvet CARPET was spread, where they travel

And gaze on the TEMPLE where MASONS reside.

CHAPTER VI.

FELLOW-CRAFT.

To exhaust the various scientific subjects with which this degree is conversant, would require the longest life, and transcend the powers of the most distinguished genius. It was designed to please and instruct the accomplished scholar and the ingenious artist.

SECTION FIRST.

The ceremonies of introducing the initiated brother into this degree are all accurately elucidated in this section of the lecture.

“ Thus he showed me ; and behold the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Ames, what seest

then? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more."—*Amos* vii. 7, 8.

The *plumb*, *square*, and *level* serve as a constant admonition to the practice of every virtue.

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

SECTION SECOND.

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

OPERATIVE MASONRY.

By this we allude to a proper application of the useful rules of architecture, whence a structure may derive figure, strength, and beauty. It furnishes us with dwellings to shelter us from the inclemencies of the seasons, and demonstrates that a fund of science and industry is implanted in man for the most important purposes.

SPECULATIVE MASONRY.

This teaches us to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion as to lay us under new obligations to pay that rational and vital homage to the Deity which constitutes, at once our duty and our happiness.

THE SABBATH.

In six days God created the heavens and the earth, and rested from all his labours on the seventh. The Sabbath

therefore was consecrated by our ancient brethren as a day of rest, wherein to contemplate the works, and adore the goodness of the great Creator.

THE GLOBES.

These are two artificial, spherical bodies; the one designed to represent the convex surface of the earth; the other the concave surface of the visible heavens: the former is called the *terrestrial*—the latter the *celestial* sphere.

The five orders in architecture are here explained.

THE TUSCAN ORDER.

This was invented in Tuscany, and is the most simple and solid of the five. Its column is seven diameters in height—and its capital, base and entablature have but few mouldings.

THE DORIC ORDER.

This bears a mean proportion between the more solid and delicate orders. Its column is nine diameters high, its capital is adorned with volutes, its cornice has dentals.

THE IONIC.

Bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentals.

CORINTHIAN ORDER.

This is the richest of the five orders, and is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves, its frieze with curious devices, and its cornice with dentals and modillions.

COMPOSITE ORDER.

This is a selection from the other orders, and was contrived by the Romans. It is ten diameters in height, and

the capital is ornamented with the leaves of the Corinthian, while the column is voluted like the Ionic.

FIVE HUMAN SENSES.

HEARING.

By this sense we distinguish sounds, and are capable of enjoying all the agreeable charms of music. 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 from the information of others.

SEEING.

Of all the faculties sight is the noblest. By this sense we find our way in the pathless ocean; traverse this globe of earth, measure the planetary orbs, and make new and interesting discoveries in all the regions of visible creation. It also discloses the tempers and dispositions of our fellow-men.

FEELING.

This sense enables us to distinguish the different qualities of bodies, such as heat and cold; hardness and softness; roughness and smoothness; figure, solidity, motion and extension.

The three senses above mentioned are deemed peculiarly essential among masons.

SMELLING.

The various odours and perfumes of Nature are brought to our knowledge by this faculty; and are made to contribute to our happiness.

TASTING.

Our taste enables us to make a proper choice in the selection of our animal nourishment; and is not among the

least those numerous blessings which are bestowed on us by a kind Creator.

LIBERAL ARTS AND SCIENCES.

GRAMMAR teaches us to *speak* and *write* with propriety. it is an art, convenient and ornamental even in common life, but is indispensable to the scholar or the gentleman.

RHETORIC teaches us to pronounce with elegance and force what grammar has composed with perspicuity and correctness.

LOGIC teaches us to guide our reason discretionally in the general acquisition of knowledge, and directs our inquiries after truth.

ARITHMETIC is the art of determining the properties and powers of *numbers*; and operates by letters, tables, figures or instruments.

GEOMETRY treats of the properties of *magnitude*, in which length, breadth, and thickness, are considered; proceeding from a *point* to a *line*, from a line to a *superficies*, and from a superficies to a *solid*.

MUSIC teaches the formation of agreeable sounds by suitable mixtures of concordant and discordant notes skilfully arranged to produce melody and harmony.

ASTRONOMY is that sublime science by which we are taught to read the wisdom, strength, and beauty, of the works of the Almighty in the celestial sphere.

CHARGE AT PASSING A BROTHER.

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.

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

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

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

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

FELLOW-CRAFT'S SONGS.

WHEN Sol with grave motion, had plunged in the ocean,
 And twilight hung over the borders of day,
 A splendid reflection, with downward direction,
 Stole softly the senses of mortals away :
 My thoughts were suspended, and darkness descended,
 With night's ample canopy widely unfurl'd ;
 The solemn procession, the mists in succession,
 Bade twilight in silence retire from the world.

I saw in each feature a beautiful creature,
 Replete with celestial, transporting glee ;
 With rapture I trembled, I thought he resembled
 Some beautiful angel of humanity.
 As far as I view'd him, or fancy pursued him,
 His state was elective, and noble his mind,
 Proceeding uprightly, fulfilling completely
 The precepts of nature, by wisdom enjoined.

His soul like an ocean of pleasing devotion,
 His tongue like an organ of music and mirth ;
 His heart like a fountain, his head like a mountain,
 His science like treasures hid deep in the earth,
 My fancy it caught him, home with me it brought him,
 And with my own heart-strings I bound him with care ;
 Nor could I unloose him, for his soft bosom
 I saw the best image that mortal can wear.

thought he said to me, in vain you pursue me,
 While on the swift pinions of science I soar ;
 But if you will hasten, become a Freemason,
 Then you may go with me, and never before.
 There's one thing most certain, and truly diverting,
 The keeping a secret in union so long ;
 There're no combinations so firm as Freemasons,
 No bond of sweet friendship so lasting and strong.

For kingdoms have quarrels, for conquests and laurels,
 And churches, though Christian, do wrangle and jar ;
 There're no such invasions among the Freemasons,
 No ruptures or rumour of internal war.
 Through Time's ancient measure, with freedom and pleasure,

The sons of fair Science immoveable stand—
 Through all the commotion, by land or by ocean,
 In triumph has pass'd the harmonious band.

Old Time may keep beating, his numbers completing,
 And wear out his wings in the region of years ;
 But WISDOM and BEAUTY shall teach us our duty,
 Till the WORSHIPFUL MASTER in glory appears.
 The world may keep gazing, their senses amazing,
 And rack their invention to find out the plan ;
 We'll meet them with meekness, and pity their weakness,
 And prove that a Mason's a virtuous man.

Let madmen invade us, and scribblers degrade us,
 And the black engines of malice combine ;
 Though hell and her furies turn judges and juries,
 With innocent lustre the order will shine.
 Like rocks in the ocean, we fear not the motion,
 Of waves which attack us in foaming career ;
 With truth and discretion, we still make progression,
 And leave all the envy of fools in the rear.

While each in his station, with sweet admiration,
 Beholds the fair temple of Wisdom arise ;
 Let each faithful brother support one another,
 Till the Lodge universal shall meet in the skies,
 With orient grandeur, and dazzling splendour,
 The wide arch of heaven reflecting the blaze,
 When sisters and brothers, and millions of others,
 Shall shine in the courts of the ANCIENT OF DAYS.

The scene is before us, we'll join in the chorus,
 Let worlds and all beings unite in the song,
 To God, the creator of wisdom and nature,
 And ages eternal the anthem prolong.
 But when armies terrestrial, and squadrons celestial,
 Shall echo through heaven with music serene,
 The majestic story falls short of its glory,
 And silence expressive shall move on the scene.

SCIENCE.

Composed for this work by companion S. Brown.

WHEN SCIENCE first came to enlighten mankind,
She sought, through the world, for a home to her mind,
Where GENIUS might lend her the aid of his fire,
And ART, with her generous efforts, conspire.

She landed, at first, on the banks of the Nile ;
Then visited Tyrus, the sea-circled Isle ;
In Greece she had travelled, but fled, in despair,
Of finding her favourite residence there.

At length, half resolved to remount on her wing,
She heard of the wisdom of Israel's king,
Then straight to Moriah she hied her away,
And high, on its summit, recumbent she lay.

King Solomon saw her reclined on the cliff,
And sent the glad message to Hiram Abiff,
Who flew to the Vision that blazed on his sight,
And clasp'd to his bosom the spirit of Light.

She taught him the use of the *compass* and *square*,
And how to erect the *grand column* in air ;
She taught him to work by the *level* and *line*,
And gave him the *corn*, and the *oil*, and the *wine*.

She led him by *threes*, and by *fives*, and by *sevens*,
And show'd him the pathway that leads to the heavens,
Where sits the GRAND MASTER who surely will know
The *craft* that have zealously serv'd him below.

CHAPTER VII.

MASTER MASON'S DEGREE.

GENERAL REMARKS.

FROM this class the rulers of regular bodies of Masons, in the first three degrees, are selected. The lecture is divided into three sections.

SECTION FIRST.

The ceremony of raising a brother to this degree is here particularly specified, and much important instruction is communicated in this section.

The following passage of scripture is employed during the ceremonies.

“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

“While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain :

“In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.

“And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low.

“Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail ; because man goeth to his long home, and the mourners go about the streets.

“Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern.

“Then shall the dust return to the earth as it was ; and the spirit shall return to God who gave it.”

The working tools of a master Mason are all the implements of the craft indiscriminately, but more especially the *trowel*.

The **TROWEL** is an instrument used, by the operative builder, to spread the cement which unites the building into one common mass ; but we as free and accepted Masons are taught to make use of it for the more noble and important purpose of spreading the cement of brotherly love and affection, that cement which unites us into one sacred band, or society of friends and brothers.

SECOND SECTION.

This section recites the historical traditions of the order, presenting to view an example of virtue, fortitude, and integrity, seldom equalled, and never surpassed in the history of man.

The following passages of scripture should be solemnly recited by the master.

“The and of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones.”

“And he said unto me, son of man, can these bones live? And I answered, O Lord God, thou knowest.

“Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

“Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live.

“And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live : and ye shall know that I am the Lord.

“So I prophesied as I was commanded : and as I prophesied, there was a noise, and behold, a shaking, and the bones came together, bone to his bone.

“Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the

Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live.

"So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

Prayer at raising.

"Thou, O God ! knowest our down-sitting and our up-rising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while travelling through this vale of tears. Man that is born of a woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down ; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass ; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away ; yea, man giveth up the ghost, and where is he ? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord ! have compassion on the children of thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation. Amen. So mote it be."

THIRD SECTION

In this section many particulars relative to king Solomon's temple are considered, and likewise certain hieroglyphical emblems illustrated, calculated to extend the knowledge and promote the virtue of the craft.

POT OF INCENSE.

This is an emblem of a pure heart, which is a sacrifice ever acceptable to God. As this glows with fervent heat,

so should our hearts continually glow with gratitude to the beneficent Author of our being, for the manifold blessings we enjoy.

BEE-HIVE.

This is an emblem of *industry*, and recommends the practice of that virtue to all created beings, from the brightest seraph in heaven, to the vilest reptile in the dust. Man was formed for active and social life ; and he that refuses or neglects to add to the common stock of useful knowledge, is a useless member of the community, and may be treated as a *drone* in the hive of Nature.

Book of Constitutions guarded by the sword.

This emblem reminds us that we should ever be watchful and guarded, in our thoughts, words, and actions, particularly when before the enemies of masonry ; ever bearing in mind those truly masonic virtues, *silence* and *circumspection*.

SWORD POINTED TO A NAKED HEART.

This may admonish us, that, although mercy may follow us, whether we be good or bad ; there is a time appointed when the sword of justice shall overtake the guilty.

ALL-SEEING EYE.

Though we imagine that our actions and our motives are hid from the knowledge of all beings but ourselves, there is an *EYE* above that pervades the most secret recesses of the heart.

ANCHOR AND ARK.

These are emblems of a well grounded hope and a well spent life. They remind us of that divine *ark* of safety which wafts us securely over this sea of troubles ; and of that *anchor* which shall safely moor us in a peaceful harbour, " where the wicked cease from troubling and the weary are at rest."

PYTHAGOREAN PROBLEM.

When the philosopher Pythagoras had demonstrated the problem, that "in every right angled triangle, the square described upon the side opposite the right angle is equal to the sum of the squares of the two remaining sides," he exclaimed in the Greek language *Eureka, I have found it*; and in the joy of his heart he sacrificed a hecatomb.

THE HOUR-GLASS.

This is an emblem of human life. Behold, how swiftly the sands are running, and how rapidly our lives are drawing to a close! in the short period of an hour the little particles of sand are completely exhausted; thus wastes man! "To-day, puts forth the tender leaves of hope, to-morrow, blossoms; the next day comes a frost and all the blushing honours fall before it."

THE SCYTHE.

Behold, what havoc the scythe of time is making among the human race! if we escape the nameless evils of childhood, and are preserved amid the threatening dangers of youth, yet we must shortly fall, for the brittle thread will be sundered and we shall launch into eternity.

THREE STEPS.

This device on a master's carpet is emblematical of the three principal stages of human life, *infancy, manhood, and decrepitude*. In youth, as *apprentices*, we should search for knowledge; in manhood, as *craftsmen*, we should apply that knowledge to useful purposes; that in the decline of life, as *master Masons*, we may reflect with pleasure upon a well spent life, and die in hope of a glorious immortality.

CHARGE AT RAISING.

“BROTHER,

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

“You are now bound by duty, honour, and gratitude, to be faithful to your trust; to support the dignity of your character on every occasion; and to enforce, by precept and example, obedience to the tenets of the order.

“In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the fraternity unsullied, must be your constant care, and for this purpose it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate; and, by the regularity of your own behaviour, afford the best example for the conduct of others less informed. The ancient landmarks of the order, intrusted to your care, you are carefully to preserve; and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

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

MASTER'S SONGS.

Selected and amended.

Not the fictions of Greece, nor the dreams of old Rome,
 Shall with visions mislead, or with meteors consume ;
 No Pegasus' wings my short soaring misguide,
 Nor raptures detain me on Helicon's side.
 All clouds now dissolve ; from the east beams the day ;
 Truth rises in glory and wakens the lay :
 The eagle-eyed Muse sees the light—fills the grove,
 With the song of Freemasons, of Friendship and Love.

Inspired with the theme, the Divinity flies,
 And throned on a rainbow, before her arise
Past, Present, and Future—in splendid array,
 And Masonic succession, their pleasures display ;
 She views *murder'd merit* by ruffian hand fall,
 And the *grave* give its *dead* up, at fellowship's call,
 While the craft, by their badges, their innocence prove,
 And the song of Freemasons is Friendship and Love.

From ages remote, see the muse speeds her flight,
 To bask in the sunshine of mystical light ;
 In freedom and friendship—the brotherhood stand,
 While the splendours of virtue illumine the land.
 From darkness mysterious the world sees the day,
 While friendship's bright beams chase the vapours away,
 And the Lodge here below joins the chorus above,
 In shouting Freemasonry, Friend hip, and Love.

That the *future* may keep what the *present* bestows,
 In rapture prophetic the Goddess arose ;
 As she sung through the skies, angels echoed the sound,
 And winds bore the notes to the regions around ;
 The grand proclamation our song shall repeat,
 " That Masons for ever in harmony meet ;
 " And till Time be no more, our fraternity prove,
 " That the objects we aim at are Friendship and Love.

D

Composed for this work by Com. S. Brown.

IN the slumbers of night, when the craft are at rest,
 And e'en in the quarries the gavel is still,
 Ah ! what is that *sound* that I hear in the west,
 And what is that *voice* that resounds from the hill?
Again and again—through the forest it rolls ;
 Some spirit I fear from its prison has fled ;
 Some spectre, escaped from the region of souls ;
 Some sinewless form of the slumbering dead !
 The *crumb'ling earth* moves, and a *whispering breath*
 Steals soft through the silence that listens to hear ;
 The heavy *clod* falls, like the dull tread of death,
 And tales of *felt murder* creep cold on the ear.
 Perhaps 'tis some stranger, at night led astray,
 And lost in the gloom of the wide-spreading wood ;
 Oh, no ! 'tis a *brother*, assail'd on his way,
 And *ruffian hands* reek in his innocent blood !
 Ah, brother ! the fast flowing, heart-telling tear
 Shall moisten the dust where the *evergreen* grows ;
 The *Cassia unfading* shall bloom round the year,
 And tell where the ashes of *merit* repose.
 Sleep, dust of the *ancient* ! till Nature expire,
 And Nature's Grand Master command thee to rise ;
 Then spring, like the Phoenix, from earth's final fire,
 And soar to the brilliant Grand Lodge in the skies.

CHAPTER VIII.

MARK MASTER.

GENERAL REMARKS.

By means of this degree, every operative brother was known and distinguished, at the erection of king Solo-

men's temple, by the Senior Grand Warden. Disorder and confusion were thus banished from among the workmen, and every part of the workmanship was discriminated with the greatest nicety, and with the utmost facility. The faulty workman was detected, and the overseer was enabled to distinguish the industrious and skilful from the indolent and undeserving.

CHARGE AT OPENING.

"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 in a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God.

"Wherefore, also, it is contained in the scriptures, Behold, I lay in Zion, for a foundation, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste to pass it over. Unto you therefore, which believe, it is an honour; and even to them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

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

FIRST SECTION.

This part of the lecture explains the manner of opening a Lodge of Mark Master Masons. The stations and duties of the respective officers are noticed—and the mystic ceremony of introducing a candidate is explained, The number of artists employed by king Solomon are specified; the order that prevailed among them is accounted for; and the section ends with a beautiful dis-

play of the manner in which one of the principal events originated which distinguish this degree.

SECTION SECOND.

Here the Mark Master is particularly instructed in the origin and history of the degree; and learns the extent of his obligation, to extend the hand of relief to a worthy and necessitous brother. An effectual mode of punishing guilt and rewarding merit is here presented, and the marks of distinction which were conferred on our ancient brethren, as the rewards of excellence, are particularly named.

The following Scriptural passages are introduced.

"To him that overcometh will I give to eat of the hidden manna, and I will give him a *white stone*, and in that stone a *new name* written, which no man knoweth, saving he that receiveth it."—*Rev.* ii. 17.

"And we will cut wood out of Lebanon, as much as thou shalt need; and will bring it to thee in floats, by sea, to Joppa, and thou shalt carry it up to Jerusalem."—*2 Chron.* ii. 16.

"The stone which the builders refused has become the head stone of the corner."—*Psalms* cxviii. 22.

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

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

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

"Then he brought me back the way of the gate of the outward sanctuary which looketh towards the east; and it was shut."—*Ezek.* xliv. 1.

"It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same."—*Ezek.* xliv. 3.

"And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary."—*Ezek. xliv. 5.*

The working-tools of a Mark Master are the *chisel* and *mallet*.

The **CHISEL** morally demonstrates the advantages of discipline and education. The mind, in its original state, is like the native diamond, rude and unpolished: but as the chisel soon discloses the latent beauties of the diamond, so education discovers the latent virtues of the mind, leading them forth into the boundless field of improvement, to aspire to the summit of human knowledge, and learn our duty to God and man.

The **MALLET** teaches to correct inequalities, remove superfluities, and reduce man to his proper level, so that by a quiet deportment he may, in the school of discipline, learn to be content. What the mallet is to the workman, enlightened reason is to the passions; it curbs ambition; it depresses envy; it moderates anger; it encourages good dispositions: whence arises among good masons, that comely order—

"Which nothing earthly gives, or can destroy,

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

CHARGE AT ADVANCING.

"**BROTHER,**

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

"The situation to which you are now promoted will draw upon you not only the scrutinizing eyes of the

world at large, but those also of your brethren, on whom this degree of masonry has not been conferred. All will be justified in expecting your conduct and behaviour to be such as may with safety be imitated.

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

"While such is your conduct, should misfortunes assail you, should friends forsake you, should envy traduce your good name, and malice persecute you; yet may you have confidence, that among mark master masons you will find friends who will administer relief to your distresses; and comfort your afflictions; over bearing in mind, as a consolation under all the frowns of fortune; and as an encouragement to hope for better prospects, that the stone which the builders rejected (possessing merits to them unknown) became the chief stone of the corner."

Previous to closing, the following parable is recited.

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

ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more, and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burthen and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen"—*Matt. xx. 1—16.*

MARK MASTER'S SONGS.

BY BROTHER T. S. WEBB.

Selected.

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

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

Hiram, the widow's son,
Sent unto Solomon
Our great key-stone,
On which appears the name
That raises high the fame
Of all to whom the same
Is truly known.

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

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

Selected and revised by Com. S. Brown.

YE dull, plodding mortals, give o'er your conjectures,
Since Freemasons' secrets ye cannot obtain ;
Ye know not our signs, nor our words, nor our lectures,
And will not as long as the world shall remain :
Here friendship inviting,
Here Freedom delighting,
Our moments in innocent mirth we employ ;
Come, see, Masons' felicity,
Working and singing with hearts full of joy.

We live like a band of affectionate brothers,
 Whose father is God, and whose home is the skies ;
 We heed not the love or the hatred of others ;
 'Tis only the love of the Craft we can prize :
 No envy, or quarrels,
 Shall e'er blast our laurels,
 No passion our pleasures shall ever annoy ;
 Come, see, Masons' felicity,
 Working and singing with hearts full of joy.
 To aid one another we always are ready,
 Our rites and our secrets we carefully guard :
 The Lodge to support, we like pillars are steady,
 No Babel-confusion our work shall retard,
 Ye mortals, come hither,
 Assemble together,
 And taste of those pleasures that never can cloy ;
 Come, see, Masons' felicity,
 Working and singing with hearts full of joy.
 We are to our master for ever obedient ;
 Whenever he calls to the Lodge we repair ;
 Experience has taught, that it's always expedient,
 To live within compass, and act on the square.
 Let mutual agreement,
 Be Freemason's cement,
 Until the whole universe time shall destroy ;
 Then, see, Masons' felicity,
 Rising and singing with hearts full of joy.

CHAPTER IX.

PRESENT OR PAST MASTER.

GENERAL REMARKS.

THE degree of Present or Past Master treats of the
government of our society ; the *disposition* of its officers ;

and their requisite *qualifications*. The ceremony of *opening* and *closing* lodges in the several preceding degrees, and and the forms of *installations* and *consecrations*, in the grand Lodge, are explained. It comprehends the ceremonies at laying foundation stones of public buildings, and also at funerals and at dedications, in a variety of particulars.

SECTION FIRST.

This part of the lecture contains the form of a *petition* for a warrant, or *charter*, for a Master's Lodge. The ceremonies of *constitution* and *consideration*, together with a grand *procession*, are displayed.

When a Lodge is *constituted*, if the grand Master attends the ceremony, it is said to be performed in *ample form*; if the deputy only attends, it is done in *due form*; if the master of a subordinate lodge presides, it is done in *form*.

SECOND SECTION.

Here the ceremony of *installation* is presented.

The master elect is addressed by the presiding officer as follows :

“BROTHER,

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

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

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

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

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

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

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

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

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

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

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

X.—You promise to pay homage to the grand master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the grand lodge, or general assembly of Masons, that is not subversive of the principles and groundwork of masonry.

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

XII.—You promise a regular attendance on the committees and communications of the grand lodge, on receiving proper notice, and to pay attention to all the duties of Masonry, on convenient occasions.

XIII.—You admit that no new lodge shall be formed without permission of the grand lodge: and that no countenance be given to any irregular lodge, or to any

person clandestinely initiated therein, being contrary to the ancient charges of the order.

XIV.—You admit that no person can be regularly made a Mason in, or admitted a member of, any regular Lodge, without previous notice, and due inquiry into his character.

XV.—You agree that no visitors shall be received into your Lodge without due examination, and producing proper vouchers of their having been initiated in a regular Lodge."

The master, having signified his assent to the foregoing regulations of Masonry, is further addressed as follows;

"Do you submit to these charges and promise to conform to these regulations as all masters have done before you?"

The master, assenting, is further addressed :

"Brother A B,

"In consequence of your cheerful conformity to the foregoing regulations of the order, you are now to be installed master of this Lodge, in full confidence of your care, skill, and capacity to govern the same."

The new master is then regularly invested with the *insignia* of his office, and is presented with the furniture and implements of his Lodge. These implements are illustrative of our various duties in life, and are carefully explained.

"The *Holy Bible*, the first and greatest *light* in Masonry, will guide you into all truth; it will direct your steps to the temple of happiness; and point out to you the whole duty of man."

"The *square* teaches to regulate your conduct and harmonize your actions by the principles of morality and virtue."

"The *compasses* teach us to limit our desires in every station, rising to eminence by merit; that, having lived respected, we may die regretted."

"The *rule* directs that we should punctually observe our duty; press forward in the path of virtue, inclining neither to the right hand nor to the left; and continually keep eternity in view."

"The *line* is the symbol of moral rectitude, leading our steps to immortality."

"The Book of Constitutions you are to search at all times, and cause it to be read in your lodge."

"Lastly you receive the *by-laws* of your lodge, which you are to see carefully and punctually executed."

CHARGE TO A NEWLY INSTALLED MASTER.

"**WORSHIPFUL MASTER,**

"The grand lodge having committed to your care the superintendence and government of the brethren who are to compose this new lodge, you cannot be insensible of the obligations which devolve on you, as their head; nor of your responsibility for the faithful discharge of the important duties annexed to your appointment.

"The honour, reputation, and usefulness of your lodge will materially depend on the skill and assiduity with which you manage its concerns: while the happiness of its members will be generally promoted, in proportion to the zeal and ability with which you propagate the genuine principles of our institution.

"For a pattern of imitation, consider the great luminary of nature, which, rising in the *east*, regularly diffuses light and lustre to all within its circle. In like manner it is your province to spread and communicate light and instruction to the brethren of your lodge. Forcibly impress upon them the dignity and high importance of masonry; and seriously admonish them never to disgrace it. Charge them to practise, *out* of the lodge, those duties which they have been taught *in* it; and by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution; so that when any one is said to be a member of it, the world may know that he is

one to whom the burthened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and his heart expanded by benevolence. In short, by a diligent observance of the by-laws of your lodge, the constitutions of masonry, and, above all the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honour and reputation, and lay up a crown of rejoicing, which shall continue when time shall be no more."

The foregoing charge as well as those which follow are given after the respective jewels are presented, by the grand officer of corresponding rank.

SENIOR WARDEN.

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

"The *level* demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that, we are brethren; for he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinctions, but that of goodness, shall cease; and death, the grand leveller of human greatness, reduce us to the same state.

"Your regular attendance on our stated meetings is essentially necessary; in the absence of the master, you are to govern this lodge; in his presence, you are to assist him in the government of it. I firmly rely on your knowledge of masonry, and attachment to the lodge, for the faithful discharge of the duties of this important trust.—
Look well to the West.

JUNIOR WARDEN.

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

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

"To you, with such assistance as may be necessary, is intrusted the examination of visitors, and the reception of candidates. To you is also committed the superintendence of the craft during the hours of refreshment; it is therefore indispensably necessary that you should not only be temperate and discreet, in the indulgence of your own inclinations, but carefully observe that none of the craft be suffered to convert the purposes of refreshment into intemperance and excess.

"Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute the duty which you owe to your present appointment. —*Look well to the South!*"

"BROTHER SENIOR AND JUNIOR WARDENS,

"You are too well acquainted with the principles of masonry to warrant any apprehension that you will be found wanting in the discharge of your respective duties. Suffice it to mention, that what you have seen praiseworthy in others you should carefully imitate; and what in them may have appeared defective you should in yourselves amend. You should be examples of good order and regularity; for it is only by a due regard to the laws in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the master in the discharge of his trust; diffusing light, and imparting knowledge, to all whom he shall place under your care. In the absence of the master, you will succeed to higher duties; your acquirements must therefore be such, as that the craft may never suffer

for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your brethren, and the testimony of a good conscience."

THE TREASURER.

"Brother G H, you are appointed Treasurer of this new lodge. It is your duty to receive all moneys from the hands of the secretary, keep just and regular accounts of the same, and pay them out at the worshipful master's will and pleasure, with the consent of the lodge. I trust your regard for the fraternity will prompt you to the faithful discharge of the duties of your office."

THE SECRETARY.

"Brother I. K, you are appointed Secretary of this new lodge. It is your duty to observe the worshipful master's will and pleasure, to record the proceedings of the lodge, to receive all moneys, and pay them into the hands of the treasurer.

"Your good inclination to masonry and this lodge, I hope, will induce you to discharge your office with fidelity, and by so doing you will merit the esteem and applause of your brethren."

THE DEACONS.

Brothers L M and N O, you are appointed Deacons of this new lodge. It is your province to attend on the master and wardens, and to act as their proxies in the active duties of the lodge; such as in the reception of candidates into the different degrees of masonry; the introduction and accommodation of visitors, and in the immediate practice of our rites. Those columns, as badges of your office, I trust to your care, not doubting your vigilance and attention.

THE STEWARDS.

"Brothers P Q and R S, you are appointed Stewards of this new lodge. The duties of your office are, to assist

in the collection of dues and subscriptions, to keep an account of the lodge expenses, to see that the tables are properly furnished at refreshment, and that every brother is suitably provided for ; and generally to assist the deacons and other officers in performing their respective duties. Your regular and early attendance will afford the best proof of your zeal and attachment to the lodge."

The **TILER** is then appointed, and receives the implement of his office, with a short charge :

"Brother A B, you are appointed *tiler* of this lodge, and I invest you with the implement of your office. It reminds you that it is always the duty of a Mason to set a guard at the avenue of his thoughts ; to post a centinel at his lips, and to keep a watch over his actions.

"Your early and punctual attendance will afford the truest evidence of your zeal for the institution."

CHARGE TO THE BRETHREN.

"Such is the nature of our constitution, that as some must of necessity rule and teach, so other must of course learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern your lodge are sufficiently conversant with the rules of propriety, and the laws of the institution, to avoid exceeding the powers with which they are intrusted ; and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim, to please each other, and unite in the grand design of being happy, and communicating happiness.

"Finally, my brethren, as this association has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and as masons. Within your peaceful walls, may your children's children celebrate with joy and gratitude the

transactions of this auspicious solemnity. And may the tenets of our profession be transmitted through your lodge, pure and unimpaired, from generation to generation."

SECTION THIRD.

In this section we are instructed into the manner of laying the foundation stone of public structures, and the form of procession on these occasions. The following invocation is offered by the grand master :

"May the all-bountiful Author of nature bless the inhabitants of this place, with all the necessities, conveniences and comforts of life ; assist in the erection and completion of this building ; protect the workmen against every accident, and long preserve this structure from decay ; and grant to us all a needed supply of the corn of nourishment, the wine of refreshment, and the oil of joy. So mote it be !"

SECTION FOURTH.

Here the ceremony of dedication of Masonic Halls is particularly described ; but, in a work like this, a display of this section is deemed unnecessary.

SECTION FIFTH.

In this place the funeral ceremony, agreeable to ancient custom is described.

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

The master of a lodge, having received notice of a master mason's death, and of his request to be interred

with the ceremonies of the order, fixes the day and hour for the funeral, and issues his command to summon the lodge. He may invite as many lodges as he thinks proper, and the members of those lodges may accompany their officers in form; but the whole ceremony must be under the direction of the master of the lodge to which the deceased belonged, and he and his officers must be duly honoured, and cheerfully obeyed, on the occasion. But in case the deceased was not a member of either of the attending lodges, the procession and ceremony must be under the direction of the master of the oldest lodge.

The Funeral Service.

The Brethren being assembled at the lodge room, (or some other convenient place,) the presiding master opens the lodge, in the third degree, with the usual forms, and having stated the purpose of the meeting, the service begins.

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

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

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

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

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

The grand honours are then given, and certain forms used, which cannot be here explained.

The master then, taking the sacred roll in his hand, says,

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

The brethren answer,

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

The master then records the name and age of the deceased upon the roll, and says,

"Almighty Father! into thy hands we commend the soul of our loving brother."

The brethren answer three times, (giving the grand honours each time,)

"The will of God is accomplished! so be it."

The master then deposits the roll in the archives, and repeats the following prayer :

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

A procession is then formed, which moves to the house of the deceased, and from thence to the place of interment. The different lodges rank according to seniority, excepting that the lodge of which the deceased was a member walks nearest the corpse. Each lodge forms one division, and the following order is observed :

ORDER OF PROCESSION AT A FUNERAL.

Tiler, with a Drawn Sword;

Stewards, with White Rods;

Musicians (if they are Masons, otherwise they follow the tiler):

Master Masons ;
 Senior and Junior Deacons ;
 Secretary and Treasurer ;
 Senior and Junior Wardens ;
 Past Masters ;

The Holy Writings, on a cushion covered with black cloth,
 carried by the Oldest Member of the Lodge ;

The Master ;

Clergy ;

with the insignia placed thereon,

and two swords crossed ;

Pall Bearers ; Pall Bearers.

The brethren are not to desert their ranks, or change places, but keep in their different apartments. When the procession arrives at the church-yard, the members of the lodge form a circle round the grave, and the clergyman and officers of the acting lodge, taking their station at the head of the grave, and the mourners at the foot, the service is resumed, and the following exhortation given :

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

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

hour which we probably conclude to be the meridian of our existence.

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

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

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

“Let us, while in this state of existence, support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our order. Then, with becoming reverence, let us supplicate the divine grace to ensure the favour of that eternal Being, whose goodness and power know no bound; that when the awful moment arrives, be it soon or late, we may be enabled to prosecute our

journey, without dread or apprehension, to that far distant country whence no traveller returns."

The following invocations are then made by the Master :

Master. "May we be true and faithful ; and may we live and die in love !"

Answer. "So mote it be."

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

Answer. "So mote it be."

Master. "May the Lord bless us, and prosper us ; and may all our good intentions be crowned with success !"

Answer. "So mote it be."

Master. "Glory be to God on high ! on earth peace ! good will towards men."

Answer. "So mote it be, now, from henceforth, and for ever more."

The brethren then move in procession round the place of interment, and severally drop a sprig of evergreen into the grave, accompanied with the usual honours.

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

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

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

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

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

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

Songs selected for this work.

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 they should build;
 Sol'mon, great Israël's king,
 Did mighty blessings bring,
 And left us room to sing,
 Hail, Royal Art!

} *Chorus*
Three times.

The Mason's Adieu, by brother Burns.

ADIEU, a heart-fond, warm, adieu,
 Ye brothers of the mystic tie;
 Ye favour'd and enlighten'd few,
 Companions of my social joy;
 Though I to foreign lands must hie,
 Pursuing fortune's slippery ba':
 With melting heart and brimsu' eye,
 I'll mind you still when far awa'.

Oft have I met your social band,
 To spend a cheerful, festive night,
 Oft honour'd with supreme command.
 Presiding o'er the sons of light:
 And by that hieroglyphic bright,
 Which none but craftsmen ever saw,
 Strong mem'r'y on my heart shall write,
 Those happy scenes when far awa'.

F

MOST EXCELLENT MASTER,

May freedom, harmony, and love,
 Cement yon in the grand design,
 Beneath the Omniscient Eye above,
 The glorious Architect divine ;
 That you may keep the unerring line,
 Still guided by the plummet's law,
 'Till order bright completely shine,
 Shall be my pray'r when far awa'.

And ye, farewell, whose merit claims
 Justly the highest badge to wear,
 May Heaven bless your noble names,
 To Masonry and Friendship dear ;
 My last request permit me here—
 When yearly ye're assembled a',
 One round, I ask it with a tear,
 To him, your friend that's far awa'.

And ye, kind-hearted sisters fair,
 I sing farewell to all your charms.
 The impression of your pleasing air,
 With rapture oft my bosom warms.
 Alas ! the social winter's night
 No more returns while breath I draw,
 'Till sisters, brothers, all unite,
 In that Grand Lodge that's far awa'.

CHAPTER X.

MOST EXCELLENT MASTER,

GENERAL REMARKS.

NONE but the meritorious and praiseworthy ; none but
 those, who, through diligence and industry, have pro-

gressed far towards perfection; none but those who have been seated in the *Oriental Chair*, by the unanimous suffrages of their brethren, can be admitted to this degree of masonry.

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

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

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not 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 lift up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord, strong and mighty, the Lord, mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory. Selah."—*Psalms xxiv.*

"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks

unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David.

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

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

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

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

Now, it was in the heart of David, my father, to build an house for the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart; notwithstanding thou shalt not build the house; but thy son, which shall come forth out of thy loins, he shall build the house for my name. The Lord, therefore, hath performed his word that he hath spoken; for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel; and in it have I put the ark, wherein

is the covenant of the Lord, that he made with the children of Israel.

And he stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands: For Solomon had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven, and said,

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

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

If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house: Then hear thou from heaven, and do and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

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

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

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

Moreover, concerning the stranger, which is not of thy people Israel, but is come from a far country for thy

great name's sake, and thy mighty hand and thy stretched-out arm ; if they come and pray in this house : Then hear from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for ; that all people of the earth may know thy name, and fear thee, as doth thy people Israel ; and may know that this house, which I have built, is called by thy name.

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

If they sin against thee (for there is no man which sinneth not) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near, yet if they bethink themselves in the land whither they are carried captive and turn and pray unto thee in the land of their captivity, saying ; We have sinned, we have done amiss, and have dealt wickedly, if they return to thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name : Then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

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

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

O Lord God, turn not away the face of thine anointed : remember the mercies of David thy servant. 2 Chron. vi. 1—42.

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

And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good ; for his mercy endureth for ever.—2 Chron. vii. 1, 4.

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

" BROTHER,

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

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

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

" Let it, therefore, be your unremitting study to acquire such a degree of knowledge and information as

shall enable you to discharge, with propriety, the various duties incumbent on you, and to preserve unsullied the title now conferred upon you of a *Most Excellent Master*.

MOST EXCELLENT MASTER'S SONGS.

To be sung when one is received into that degree.

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

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

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

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

Now those that are worthy,
Our toils who have shared
And proved themselves faithful,
Shall meet their reward

MOST EXCELLENT MASTER.

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 ;
Among worthy craftsmen, wherever assembled,
The knowledge of Masons to spread far and wide.

Almighty Jehovah,
Descend now, and fill
This lodge with thy glory,
Our hearts with good will !
Preside at our meetings,
Assist us to find
True pleasure in teaching
Good will to mankind.

Thy wisdom inspired the great institution,
Thy strength shall support it, till nature expire ;
And when the creation shall fall into ruin,
Its beauty shall rise, through the midst of the fire ?

THE MASON'S DAUGHTER.

Altered and revised.

A Mason's daughter, fair and young,
The pride of all the virgin throng,
Thus to her lover said ;
Though, Damon ! I your flame approve ;
Your actions praise, your person love,
I still must live a maid.

No youth shall loose my virgin zone,
But one to whom the secret's known
Of ancient Masonry ;
In which the great and good combine,
To raise, with generous design,
Man to felicity.

I hate the fop, the churl, the fool,
 The plodding knave, the party tool,
 The libertine and slave ;
 I love the man that's good and true,
 Who learns his passions to subdue ;
 Is generous and brave.

I love the frank and faithful breast,
 On which the aching head may rest,
 And quite forget its pain ;
 Where charity prefers her prayer—
 And finds a ready helper there ;
 Nor needs to ask again.

This said, he bow'd and went away—
 Applied—was made without delay ;
 Then to his charmer came ;
 She sweetly granted his request :
 And clasping Damon to her breast,
 Confess'd a kindred flame.

CHAPTER XI.

ROYAL ARCH MASON.

As Moses was commanded to pull his shoes from off his feet, on Mount Horeb, because the ground whereon he trode, was sanctified by the presence of the Divinity ; so the Mason who would prepare himself for this exalted stage of Masonry, should advance in the naked paths of truth, be divested of every degree of arrogance, and approach with steps of innocence, humility, and virtue, to

challenge the ensigns of an order, whose institutions arise on the most solemn and sacred principles of religion.—*Hutchinson.*

This sublime degree is incomparably more august, interesting, and instructing, than any, or all which precede it. Here the mind is powerfully impressed with a belief of the existence and perfections of the great Supreme—who is the only “I AM,” the first, the greatest, the best of beings.

It also develops to the mind of the inquiring Mason many important particulars, which, for the period of four hundred and seventy years, were enveloped in impenetrable darkness; and without a knowledge of which the Masonic character would be incomplete.

“Thus was all the work of the tabernacle of the congregation finished: and the children of Israel did according to all that the Lord commanded Moses, so did they. And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, and the covering of rams’ skins dyed red, and the covering of badgers’ skins, and the vail of the covering, the ark of the testimony, and the staves thereof, and the mercy-seat, the table, and all the vessels thereof, and the shew-bread, the pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light, and the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, the brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, the hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, the clothes of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons’ garments, to minister in the priest’s office. According to all that the Lord commanded Moses, so the children of Israel made all the work. And Moses did

look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them.

"The proportion of the measures of the tabernacle proved it to be an imitation of the system of the world; for that third part thereof which was within the four pillars to which the priests were not admitted, is, as it were, a heaven peculiar to God; but the space of twenty cubits, is, as it were, sea and land, on which men live; and so this part is peculiar to the priests only.

"When Moses distinguished the tabernacle into three parts, and allowed two of them to the priests, as a place accessible and common, he denoted the land and the sea; for these are accessible to all. But when he set apart the third division for God, it was because heaven is inaccessible to men. And when he ordered twelve loaves to be set on the table, he denoted the year, as distinguished into so many months. And when he made the candlestick of seven parts, he secretly intimated the decani, or seven divisions of the planets. And as to the seven lamps upon the candlesticks, they referred to the course of the planets, of which that is the number. And for the rails, which were composed of four things, they declared the four elements. For the fine linen was proper to signify the earth because the flax grows out of the earth. The purple signified the sea, because that colour is dyed by the blood of a sea shell-fish. The blue is fit to signify the air, and the scarlet will naturally be an indication of fire. Now the vestment of the high priest, being made of linen, signified the earth; the blue denoted the sky, being like lightning in its pomegranates, and in the noise of the bells resembling thunder. And for the ephod, it showed that God had made the universe of four elements; and as for the gold interwoven, I suppose it related to the splendour by which all things were enlightened. He also appointed the breastplate to be placed in the middle of the ephod, to resemble the earth; and the girdle

which encompassed the high priest round, signified the ocean. Each of the sardonyxes declares to us the sun and the moon: those I mean that were in the nature of buttons on the high priest's shoulders. And for the twelve stones, whether we understand by them the months, or whether we understand the like number of the signs of that circle which the Greeks call the zodiac, we shall not be mistaken in their meaning. And for the mitre, which was of a blue colour, it seems to me to mean heaven; for how otherwise could the name of God be inscribed upon it? That it was also illustrated with a crown, and that of gold also, is because of that splendour with which God is pleased."—*Josephus Antiq. Jud.* ch. 7.

The following passage of Scripture is read at opening.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us. For yourselves know how ye ought to follow us, for we behaved not ourselves disorderly among you. Neither did we eat any man's bread for nought, but wrought with labour and travail night and day, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat: For we hear that there are some which walk among you disorderly, working not at all but are busybodies. Now them that are such, we command and exhort by our Lord Jesus Christ that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obey not our word, 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 by all means. The Lord be with you all. The salutation of Paul, with mine own hand."

which is the token in every epistle : so I write."—*Theol.* iii. 6—17.

Observations on the Seventh Degree.

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

The first Section.

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

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

The second Section.

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

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

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 it with greater and lesser lights; thereby magnifying thy power, and endearing thy goodness, unto the sons of men; we humbly adore and worship thine unspeakable perfection. We bless thee that when man had fallen from his innocence and his happiness, thou didst still leave unto him the powers of reasoning, and capacity of improvement and of pleasure. We thank thee that amidst the pains and calamities of our present state, so many means of refreshment and satisfaction are reserved unto us, while travelling the rugged path of life. Especially would we at this time render thee our thanksgiving and praise for the institution, as members of which we are at this time assembled, and for all the pleasures we have derived from it. We thank thee that the few here assembled before thee, have been favoured with new inducements, and laid under new and stronger obligations, to virtue and holiness. May these obligations, O blessed Father, have their full effect upon us. Teach us, we pray thee, the true reverence of thy great, mighty, and terrible name. Inspire us with a firm and unshaken resolution in our virtuous pursuits. Give us grace diligently to search thy word in the book of nature, wherein the duties of our high vocation are inculcated with divine authority. May the solemnity of the ceremonies of our institution be duly impressed on our minds, and have a lasting and happy effect upon our lives, O thou, who didst aforetime appear unto thy servant Moses in a flame of fire out of the midst of a bush, enkindle, we beseech thee, in each of our hearts, a flame of devotion to thee, of love to each other, and of charity to all mankind. May all thy miracles and mighty works fill us with the dread, and thy goodness impress us with the love, of thy holy name.

May holiness to the Lord be engraven on all our thoughts, words, and actions. May the incense of piety ascend continually unto thee from the altar of our hearts, and burn, day and night, as a sacrifice of sweet smelling savour, well pleasing unto thee. And since sin hath 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.*”

“ 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.—Ex. iii. 1—6.

And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount, out of the midst of the fire, (I stood between the Lord and you at that time, to show you the word of the Lord; for ye were afraid by reason of the fire, and went not up into the mount,) saying,

"I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other Gods before me. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth : Thou shalt not bow down thyself unto them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain. Keep the sabbath-day to sanctify it as the Lord thy God hath commanded thee. Six days thou shalt labour, and do all thy work : But the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates ; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched-out arm, therefore the Lord thy God commanded thee to keep the sabbath-day.

"Honour thy father and thy mother, as the Lord thy God hath commanded thee ; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's. These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick dark-

ness with a great voice : and he added no more. And he wrote them in two tables of stone, and delivered them unto me. And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that, ye came near unto me, even all the heads of your tribes, and your elders ; And he said, Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire : we have seen this day that God doth talk with man and he liveth.”—*Deut. v. 1—24.*

“ 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 made him swear by 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 his dwelling place. But they mocked the messengers of God, and despised his words, and misused his people till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary and had no compassion upon young man, or maiden, old man, or him that stooped for age : he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king and of his princes ; all these he brought to Babylon. And they burned the house of God, and brake down the wall of Jerusalem, and burned all the palaces thereof with fire, and destroyed all the goodly vessels thereof with fire. 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.”—2 Chron. xxxvi. 11—20.

“ Now in the first year of Cyrus, king of Persia, 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 all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah ; who is there among you of all his people ? his God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the Lord God of Israel, he is the God, which is in Jerusalem.”—*Ezra* i. 1—3.

“ And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you ; and they shall say to me, what is his name ? what shall I say unto them ?

“ And God said unto Moses, I am that I am ; And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”—*Ex.* iii. 13, 14.

“ 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 thy bosom again : and he put his hand into his bosom again, and plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

“ And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land : and the water which thou takest out of the river shall become blood upon the dry land.”—*Ex. iv. 1—9.*

“ 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 Zerubbabel, saith the Lord, and 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 that 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 will I 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 as a signet; for I have chosen thee, saith the Lord of Hosts."—*Haggai* ii. 1—9 and 23.

"This is the word of the Lord unto Zerubbabel, saying, Not by might nor by 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 hands of Zerubbabel with those seven, they are the eyes of the Lord, which run to and fro through the whole earth."—*Zechariah* iv. 6—10.

"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."—*John* i. 1—5.

"And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: and he overlaid it with pure gold within and without, and made a crown of gold to it round about. And he cast for it four rings of gold to be set by the four corners of it: even two rings upon the one side of it, and two rings upon the other side of it. And he made staves of shittim wood, and overlaid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark." *Ex.* xxxvii. 1—5.

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

"For there was a tabernacle made ; the first, wherein was the candlestick, and the table, and the shew-bread, which is called the sanctuary. And after the second vail, the tabernacle, which is called the holiest of all ; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant ; and over it the cherubim of glory, shadowing the mercy seat ; of which we cannot now speak particularly."—*Heb. ix. 2, 5.*

"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."—*Amos ix. 11.*

"And God spake unto Moses, and said unto him, I am the Lord : And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them."

The following particulars, relative to king Solomon's Temple, may with propriety be here introduced, and cannot be uninteresting to a Royal Arch Mason.

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

By the masonic art, and the wise regulations of Solomon, every part of the building, whether of stone, brick,

timber, or metal, was wrought and prepared before they were brought to Jerusalem; so that the only tools made use of in erecting the fabric were wooden instruments prepared for that purpose. The noise of the axe, the hammer, and every other tool of metal, was confined to the forests of Lebanon, where the timber was procured; and to Mount Libanus, and the plains and quarries of Zeredathah, where the stones were raised, squared, marked, and numbered; that nothing might be heard among the Masons at Jerusalem, but harmony and peace.

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

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

"Thy father made our yoke grievous; now, therefore, ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee. And he said unto them, Come again unto me after three days. And the people departed. And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me, to return answer to this people? And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever. But he forsook the counsel which the old men gave him, and took counsel of the young men that were brought up with him, that stood before him. And he said unto them, What advice give ye, that we may return answer to this people,

which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us? And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us, thus shalt thou say unto them, My little finger shall be thicker than my father's loins. For, whereas my father put a heavy yoke upon you, I will put more to your yoke : my father chastised you with whips, but I will chastise you with scorpions. So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day. And the king answered them roughly ; and king Rehoboam forsook the counsel of the old men ; and answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto ; my father chastised you with whips, but I will chastise you with scorpions. And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have no inheritance in the son of Jesse : every man to your tents, O Israel ! and now, David, see to thine own house. So all Israel went to their tents."—*See 2 Chron. ch. x.*

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

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

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

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

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

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

Zedekiah, seeing the troops enter the temple, absconded by a narrow pass to the desert, with his officers and friends: but advice of his escape being given to the Babylonians, they pursued them early in the morning,

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

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

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

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

Charge to a newly exalted Companion.

*"Worthy Companion,—*By the consent and assistance of the members of this chapter, you are now exalted to the sublime and honourable degree of a Royal Arch Ma-

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

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

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

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

“ As it is our most earnest desire, and a duty we owe to our companions of this order, that the admission of every candidate into this chapter should be attended by the approbation of the most scrutinizing eye, we hope always to possess the satisfaction of finding none among us, but such as will promote, to the utmost of their power, the great end of our institution. By paying due attention to this determination, we expect you will never recommend any candidate to this chapter, whose abilities and knowledge of the foregoing degrees you cannot freely vouch for, and whom you do not firmly and confidently believe will fully conform to the principles of our order, and fulfil the obligations of a royal arch Mason. While such are our members, we may expect to be united in one object, without lukewarmness, inattention, or neglect : but zeal, fidelity, and affection, will be the distinguishing characteristics of our society, and that satisfac-

tion, harmony, and peace may be enjoyed at our meetings, which no other society can afford.

Closing.

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

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

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

ROYAL ARCH ODES.

WHEN Orient wisdom beam'd serene
And pillar'd strength arose,
When beauty tinged the glowing scene,
And faith her mansion chose,
Exulting bands the fabric view'd;
Mysterious pow'rs adored,
And high the triple union stood,
That gave the Mystic Word.

Pale Envy, withered at the sight,
 And frowning o'er the pile,
 Call'd Murder up from realms of night,
 To blast the glorious toil.
 With ruffian outrage join'd in woe,
 They form the league abhorr'd;
 And wounded Science felt the blow,
 That crush'd the Mystic Word.

Concealment, from sequester'd cave,
 On sable pinions flew :
 And o'er the sacrilegious grave,
 Her veil impervious threw.
 Th' associate band in solemn state,
 The awful loss deplored ;
 And Wisdom mourn'd the ruthless fate,
 That 'whelm'd the Mystic Word.

At length through Time's expanded sphere,
 Fair Science speeds her way ;
 And warm'd by Truth's refulgence clear,
 Reflects the kindred ray.
 A second fabric's towering height,
 Proclaims the sign restored ;
 From whose foundation—brought to light,
 Is drawn the Mystic Word.

To depths obscure the favour'd Trine,
 A dreary course engage ;
 Till through the Arch, the ray divine,
 Illumes the sacred page !
 From the wide wonders of this blaze,
 Our ancient Signs, restored ;
 The Royal Arch alone displays
 The long lost Mystic Word.

Hymn—to be sung at the Consecration of a Lodge.

UNTO thee great God belong,
Mystic rites and sacred song,
Lowly bending at thy shrine,
We hail thy majesty divine.
Glorious Architect above,
Source of light and source of love,
Here thy light and love prevail,
Hail! Almighty Master, Hail!

Whilst in yonder regions bright,
The sun by day, the moon by night,
And the stars that gild the sky,
Blazon forth thy praise on high :
Join, O earth! and as you roll,
From east to west, from pole to pole,
Lift to Heaven your grateful lays,
Join the universal praise

Warm'd by thy benignant grace,
Sweet Friendship link'd the human race ;
Pity lodged within her breast ;
Charity became her guest.
There the naked, raiment found ;
Sickness, balsam for its wound ;
Sorrow, comfort : hunger, bread ;
Strangers there a welcome shed.

Still to us, O God, dispense
Thy divine benevolence.
Teach the tender tear to flow,
Melting at a brother's woe,
Like Samaria's son, that we,
Blest with boundless charity,
To th' admiring world may prove
They dwell in God who dwell in love.

CHAPTER XII.

Observations on the Order of High Priest.

This order appertains to the office of High Priest of the Royal Arch Chapter, and no one can be legally entitled to receive it until he has been elected to sustain that office in some regular chapter of Royal Arch Masons.

The following passages of scripture are made use of during the ceremonies appertaining to this order, viz.

“ 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 confederates with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him, (after his return from the slaughter of Chedorlaomer, and of the kings that were with him,) at the valley of Sheveh, which is the king’s dale. And Melchisedec, king of Salem, brought forth bread and wine : and he was the priest of the most high God. And he blessed him, and said, blessed be Abram of the most high God, possessor of heaven and earth ; and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lifted up mine hand unto the

Lord, the most high God, the possessor of heaven and earth, that I will not take from thee a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich ; save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshchol, and Mamre, let them take their portion."—*Gen. xiv. 12—24.*

"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.*

"For this Melchisedec, 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 descent, having neither beginning of days nor end of life, but made like unto the Son of God ;) abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham."—*Heb. vii. 1—6.*

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

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

"For those priests (*under the Levitical law*) were made without an oath, but this with an oath, by him that said unto him, Thou art a priest for ever, after the order of Melchisedec."

We have at length arrived at the mark to which all our attention has been uniformly directed ; namely, a history, and so far as has been practicable, an elucidation of the several degrees of ancient masonry, so called. It will be readily perceived that the last two very important degrees, viz. the Most Excellent Master and Royal Arch Mason—particularly the former, are printed verbatim from the Freemasons' Monitor, and for this very obvious and consolatory reason, that it is the mode pursued in all the regular chapters of the United States, and we believe, with a few unimportant variations, throughout the habitable globe.

It will no doubt be remarked, that we have incorporated in the latter degree, certain additional extracts from Holy Writ, which will serve to expand the mind of the industrious companion ; inasmuch as they serve in a very eminent manner to explain not only to the novitiate, but even to some who consider themselves well instructed in this highly important and mysterious degree, a variety of useful information. This has been done at the instance of an enlightened brother, high in office, whose opinions on most subjects in masonry, are always regarded with an interest bordering on reverence.

CHAPTER XIII.

Charges on the installation of the Officers of a Royal Arch Chapter.

Charge to the High Priest.

“COMPANION,

“IN consequence of your cheerful acquiescence with the charges which you have heard recited, you are now qualified for installation as the high priest of this royal arch chapter ; and it is incumbent upon me, on this

occasion, to point out some of the particulars appertaining to your office, duty, and dignity.

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

“The *Breastplate*, with which you are decorated, in imitation of that upon which were engraven the names of the twelve tribes, and worn by the high priest of Israel, is to teach you that you are always to bear in mind your responsibility to the laws and ordinances of the institution, and that the honour and interests of your chapter and its members should be always *near your heart*.

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

“You will now take charge of your officers, standing upon their right, and present them severally in succession to the deputy grand high priest, by whom they will be presented to me for installation.”

Charge to the Second Officer, or King.

“COMPANION,

“The important station to which you are elected in this chapter requires from you exemplary conduct; its 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 neighbour, and to yourself; that you are equally bound with them to be obedient to the laws and ordinances of the institution, to be charitable, humane, and just, and to seek every occasion of doing good.

"Your office teaches a striking lesson of humility. The institutions of political society teach us to consider the king as the chief of created beings, and that the first duty of his subjects is to obey his mandates; but the institutions of our sublime degrees, by placing the king in a situation subordinate to the high priest, teach us that our duty to God is paramount to all other duties and should ever claim the priority of our obedience to man; and that however strongly we may be bound to obey the laws of civil society, yet 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 *ardent zeal* with which you should endeavour to promote its prosperity.

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

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

Charge to the Third Officer, or Scribe.

“COMPANION,

“The office of scribe, to which you are elected, is very important and respectable; in the absence of your 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 there is 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 on 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 offence, or countenancing any thing that may create divisions or dissensions. You are, by all the means in your power, to endeavour to establish a permanent union and good understanding 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 *Plumb-rule*, surmounted by the *Turban*) is an emblem of rectitude and vigilance; and while you stand as a watchman upon the tower to guard your companions against the approach of those enemies of human felicity, *intemperance* and *excess*, let this faithful monitor ever remind you to walk uprightly in your station; admonishing and animating your companions to fidelity and industry, while at labour, 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.”

Charge to the Fourth Officer, or Captain of the Host.

“COMPANION,

“The office with which you are intrusted is of high importance, and demands your most zealous consideration. The preservation of the most essential traits of our ancient customs, usages, and 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.

“He that brings the blind by a way that they know not and leads them in paths that they have not known, should always be well qualified to make darkness light before them, and crooked things straight.

“Your office corresponds with that of marshal, or master of ceremonies; you are to superintend all processions of your chapter when moving as a distinct body, either in 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.

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

Charge to the Fifth Officer, or Principal Sojourner.

“COMPANION,

“The office confided to you, though subordinate in degree is equal in importance to any in the chapter, that of your chief alone excepted. Your office corresponds with that of *junior deacon* in the preparatory degrees. 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 often the most durable, and the most difficult to eradicate, so it is of great importance in all cases that those impressions should be correct and just; hence it is essential that the officer who sustains the station assigned to you should possess a thorough knowledge of his various duties; and that he should execute them with a promptitude and propriety of deportment that shall give them their proper effect.

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

"The rose coloured tessellated border, adorning the robe, is an emblem of ardour 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 labours, a noble and glorious reward.

"The white banner, intrusted to your care, is emblematical of that purity of life, and rectitude of conduct, which should distinguish every one that passes the white vail of the sanctuary.

"Your past exertions will be considered as a pledge of your future assiduity, in the faithful discharge of your duties."

Charge to the Sixth Officer, or Royal Arch Captain.

"COMPANION,

"The well-known duties of your station require but little elucidation. Your office in the preparatory degrees corresponds with that of *senior deacon*. It is your particular province conjointly with the captain of the host, to attend the examination of all visitors, and to take care

that none are permitted to enter the chapter but such as have travelled the rugged path of trial, and evinced their title to our favour and friendship. You will be ever attentive to the commands of your chief, and always near at hand to execute them.

"I give it to you strongly in charge, never to suffer any one to pass your post without the signet of truth.

"I present you the badge of your office, in expectation of your performing your duties with intelligence, assiduity, and propriety."

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 colour of your banner is emblematical of fervency and fidelity; it is the appropriate colour of the royal arch degree; it admonishes us that we should be fervent in the exercise of our devotions to God, and faithful in our endeavours to promote the happiness of man."

Charge to the Master of the Second 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 honour. The colour of your banner is produced by a combination of two distinct colours, namely blue and scarlet; the former of which is the characteristic colour of the symbolic, or the first three degrees of masonry, and the latter that of the Royal Arch degree. It is an emblem of union, and is the characteristic colour of the intermediate degrees. It admonishes us to cultivate and improve that spirit of union and harmony, between the brethren of the symbolic degrees and the companions of the sublime degrees, which should ever distinguish the members of a society founded upon the principles of everlasting truth and universal philanthropy."