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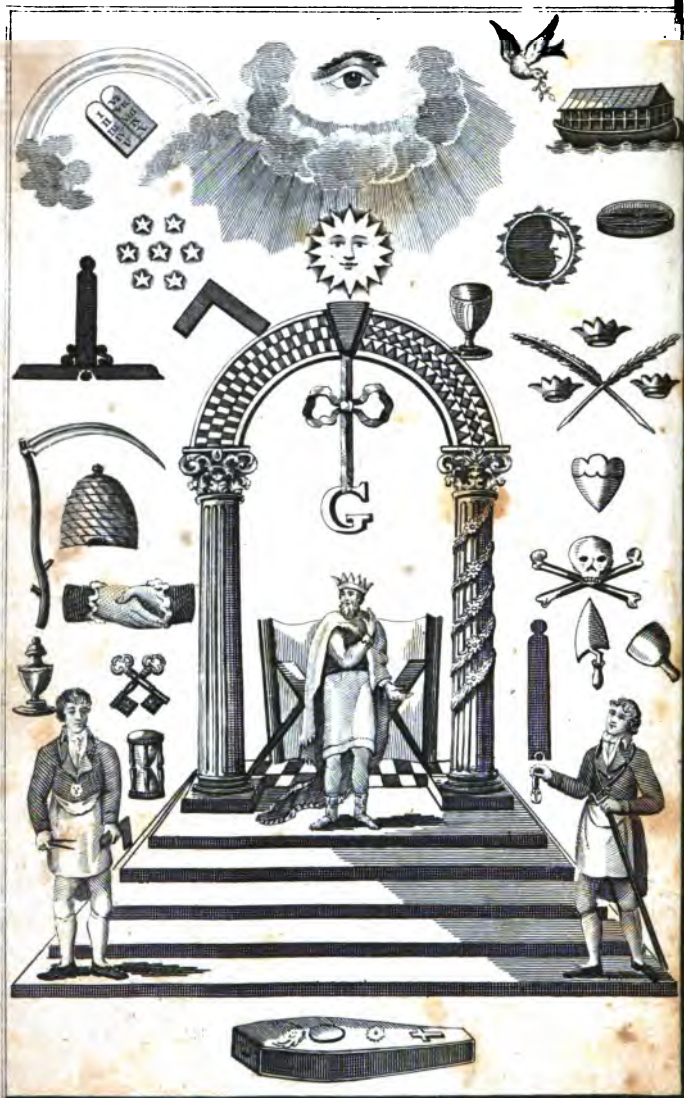
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Gift of
Mrs. Fred Cowin



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THE NEW
FREEMASON'S MONITOR;
OR,
MASONIC GUIDE.

FOR THE
DIRECTION OF MEMBERS OF THAT
ANCIENT AND HONOURABLE FRATERNITY,

AS WELL AS

*For the Information of those, who may be desirous of
becoming acquainted with its Principles.*

By JAMES HARDIE, A. M.

Second Edition.

REVISED, ENLARGED, AND CORRECTED BY THE AUTHOR.



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1817

Southern District of New-York, ss.

BE IT REMEMBERED, that on the eleventh day of December, in the forty-second year of the Independence of the United States of America. *George Long*, of the said district, hath deposited in this office the title of a Book, the right whereof he claims as proprietor, in the words following, to wit :

"The New Free-Mason's Monitor ; or, Masonic Guide. For the direction of members of that ancient and honourable fraternity, as well as for the information of those, who may be desirous of becoming acquainted with its principles. By *James Hardie, A. M.*"

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 an act, entitled "An act, supplementary to an act, entitled an act for the encouragement of learning, by securing the copies of maps, charts, and books to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JAMES DILL.

Clerk of the Southern District of New-York.

Gift
Mrs. Fred Cowin
1-22-53

RECOMMENDATION.

WE, whose names are hereunto subscribed, do certify, that we have perused, with much satisfaction, a work entitled "The New Free-mason's Monitor; or, Masonic Guide. For the direction of members of that ancient and honourable fraternity, as well as for the information of those, who may be desirous of becoming acquainted with its principles. By James Hardie, A. M.;" and consider it as a very valuable publication.

We, therefore, earnestly beg leave to recommend it to the attention of our brethren, and sincerely wish, that our brother, the author may receive a suitable reward for his labour and assiduity.

- PHILIP BECANON, P. M. Trinity Lodge.
- SAMUEL CLARK, P. M. Benevolent.
- PHILIP EARL, P. M. Trinity.
- JOHN N. JOHNSTON, P. M. No. 2.
- LEWIS SEYMOUR, P. M. No. 1.
- WILLIAM CARLISLE, P. M. No. 11.
- DANIEL D. ARDEN, S. W. and acting
Master of I. R. A. No. 2.
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- J. VANDERBELT, JUN. P. M. Trinity L.
No. 10.

PREFACE

TO THE SECOND EDITION.

THAT free-masonry has greatly tended to enlighten the minds, as well as to improve the morals of those, who have arranged themselves under its banners, is a fact which the most intelligent part of the community will not contradict, and were its principles more generally known, the objections against it would be removed from the breast of every unprejudiced person. Upon due examination, it will be found, that its institution is extremely well calculated to inculcate every thing laudable and useful to society, and that its leading qualities, are, philanthropy well directed ; morality pure ; secrecy inviolable, and a taste for the fine arts.

It may be observed, that SOLON, LYCURGUS, NUMA, and all the other political legislators of antiquity, have not been able to render their establishments durable, and that however sagacious their laws may have been they had, at no time, the power of expanding them over all countries and of perpetuating them to all ages. Having little more in view than victories and conquests, and the elevation of one set of people above another, they were never universal, nor consonant to the taste, genius, or interest of all nations. Philanthropy was not their basis. The love of country badly understood and pushed into limits, on which they should not verge, often destroys in warlike republics, the love of general humanity. Men are not to be essentially distinguished by the difference of tongues which they speak, of cloaths which they wear, of countries which they inhabit, or

of dignities, with which they are invested. The whole world is one great republic, of which each nation is a family and each individual a child.

It was to revive and re-animate such maxims, that the society of FREE-MASONS was first instituted. The great design was to unite all men of sense, knowledge, and worth, not only by a reciprocal love of the fine arts, but still more by the great principles of virtue, where the interest of the fraternity might become that of the whole human race : where all nations might improve in knowledge, and where every subject or citizen of every country might exert himself without jealousy, live without discord, and embrace mutually, without forgetting or too scrupulously remembering, the spot in which he was born. What obligations do we not owe to those superior souls, who, without listening to the suggestions of interest, or the natural desire to surpass others in power, first conceived an establishment, whose end was the re-union of the understanding and the heart, to render both better by the contact ?

The solemnity which attends the *moral* qualities of this society, is the next branch of the subject worthy of observation. Religious orders were instituted to render men more perfect christians ; military orders were founded to inspire the love of glory ; but the order of free-masonry was instituted to form men into good citizens and good subjects ; to make them inviolable in their promises, faithful votaries to their God, and more lovers of liberality than of recompence.

But free-masonry is not bounded by virtues merely civil. As a severe, sorrowful, and misanthropic kind of philosophy disgusts its votaries, so the establishment of free-masonry renders men amiable, by the attraction of innocent pleasures, pure joys, and rational gaieties. The

sentiments of this society are not such, as a world addicted to ridicule, may be tempted to suppose. Every vice of the head and heart is excluded : libertinism, irreligion, incredulity and debauchery, are banished and disqualified. The meetings of the free-masons resemble those amiable entertainments spoken of by the poet HORACE, where all those are made welcome guests, whose understandings may be enlightened, whose hearts may be mended, or who may be any way emulous to excel in that which is true, good and great.

O noctes cœnasque Deum quibus ipse meique,
 Ante Larem proprium vescor : vernasque proaces
 Paseo libatis dapibus. Prout cuique libido est,
 Siccat inæquales calices conviva, solutus
 Legibus insanis ; seu quis capit aëria fortis
 Pocula, seu modicis humescit lætius,
 Sermo critur, non de villis domibusque alienis ;
 ————— sed quod magis ad nos
 Pertinet et nescire malum est, agitur ; utrum
 Divitiis homines, an sint virtute beati.
 Quidve ad amicitias, usus rectumne trahat nos.

Thus translated by Francis.

O nights, that furnish such a feast,
 As even Gods themselves might taste ;
 Each person there may drink and fill
 As much or little as he will ;
 Exempted from the Bedlam rules
 Of roaring prodigals and fools,
 Whether in merry mood or whim,
 He takes a bumper to the brim ;
 Or better pleased to let it pass,
 Grows mellow with a scanty glass,
 Nor this man's house, nor that's estate
 Becomes the subject of debate,
 But what concerns more I trow,
 And were a scandal not to know,
 If happiness consist in store
 Of riches, or in virtue more,

Whether esteem or private ends
Direct us in the choice of friends,
What's real good without disguise,
And where its great perfection lies.

From the society in question are banished all those disputes which might affect the tranquillity of friendship, or interrupt that perfect harmony, which cannot subsist without rejecting all indecent excesses and every discordant passion. The obligation, which is imposed upon this order is, that each member is to protect a brother as far as may be in his power, to advise him by his abilities, to assist him in an exigence, to sacrifice all personal resentment, and to seek diligently for every thing which may contribute to the pleasure and profit of the society.

True it is, that this society hath its secrets ; but let not those who are not initiated, laugh at the confession ; for these figurative signs and words, which constitute amongst free-masons a language, sometimes mute and sometimes eloquent, are only invented to prevent imposition, to communicate at the greatest distance, and to know the true member from the false, of whatever tongue or country he may be.

Another quality required by those, who enter into the order of free-masons is, a taste for all liberal sciences and useful arts. Thus the decorum expected from each of the members is a work, which no academy or university have been able to establish so well. The name of free-masons ought not, therefore, to be taken in a literal sense ; as if the institutors had been really workers in marble and stone. They were not only able architects ; but many of them princes and prelates, who dedicated their talents and their fortunes, under this banner, to the Most High.

In the 1st. chapter of this book, I have given a summary of the *origin and history of Free-Masonry*; but the following brief account of it, which I have compiled from an essay in the *Westminster Magazine* for November 1776, may afford some additional light on the subject, which I trust will be satisfactory to my readers.

In the times of the Holy Wars in Palestine, a great many princes, noblemen and citizens, entered into a scheme to establish christian temples in the Holy Land, and engaged themselves by an oath to employ their talents and fortunes to give them all the primitive advantages of architecture. They agreed amongst themselves to use certain signs and symbolical words to distinguish themselves from others, and these mysteries were never communicated to any except to those, who promised at the foot of the altar, never to reveal them. But this sacred promise, so far from being the impious and unmeaning oath, which some people imagine, was a respectable guarantee, entered into for the purpose of uniting men of all nations in the same confraternity. Free-masonry, therefore, ought not to be considered as a revival of Bacchanalian dissipation or scandalous intemperance, but as a moral order, instituted by our virtuous ancestors in the Holy Land, with a view to recal the remembrance of the most sublime truths, in the midst of the most innocent and social pleasures.

The Kings, princes, and noblemen, on their return from the Holy Land, established a number of Lodges; and in the time of the last crusade, we find several of these were erected in Germany, Italy, France, and Spain.

King James of Scotland was grand master of a lodge established at Kilwinnen in the year 1286, after the demolition of the crusades, the discomfiture of the Chris-

-tian armies, and the triumph of the Turks. Henry III. King of England, seeing, that there was no longer any security for the masons in the Holy Land, led them from Palestine, and established his colony of brothers in England. As Prince Edward his son, was endowed with all those qualities of the heart and understanding, which form the hero, he declared himself protector of the order and gave it the name of "The Free-Mason Society." It was soon after propagated in every nation in Europe, wrought its way into Asia, and also into America. It is, likewise, known to exist in Africa, although to what extent we have no certain information. Of its existence there, however, there can be no doubt, as it is well known to many brethren, that some years ago, three Turks visited several lodges in the city of New-York. In fine, it may be asserted, that there are few places in the civilized world, in which masonic lodges may not be found. Its universality is, no doubt, a proof of its value and worthy tendency.

THE GREAT FIRST CAUSE, ought to be the first object of a mason's adoration ; his next great care should be to perform acts of humanity, beneficence, and compassion, to all men, as far as may be in his power, particularly to those, who may be connected with himself in the same mystic tie. As masons, we consider it our bounden duty to extend our good offices to every human being when in distress ; but it would be unjust to accuse us of illiberality, if we should be found more attentive to the wants of a brother or of his family than to those of others. Here the duties of an upright mason are circumscribed by similar boundaries to those assigned to the pious christian "*As we have opportunity, let us do good unto all men, especially unto those who are of the household of faith.*" Galatians vi. 10.

PREFACE.

To this society, as will be seen in the following pages, emperors, kings, princes, bishops, &c. have deemed and still do deem it an honour to belong. *The immortal Washington, the illustrious Franklin, the brave General Warren, the patriotic Samuel Adams,* for many years, governor of Massachusetts, together with a great proportion of our most eminent revolutionary characters were amongst its votaries ; and it is a well known fact, that many, perhaps the greatest part, of those citizens who now sustain the most distinguished stations in the army and navy, in church and state, have deemed it as one of their greatest honours to have their names enrolled in the list of free-masons.

In this institution, party spirit is absolutely unknown. The prince regent of England, the Emperor of Austria, the King of Prussia, Sweden and the Netherlands, His Excellency Daniel D. Tompkins, Vice President of the United States, and His Excellency De Witt Clinton, governor of the state of New-York, His Highness Prince Omrah Behaudir nabob of the Carnatic, as well as the lowest peasant or labourer in the universe, provided he be a mason, may unite together as a band of brothers. Here that asperity, which is so common among men, who meet together, entertaining different sentiments with respect to politics and religion, is entirely unknown, as discussions on such topics are never tolerated within the walls of a lodge ; but harmony, love, and benevolence are enforced by such emblems, that these virtues cannot easily be eradicated from the human mind.

Masonry excludes all distinction of rank as well as of religion. It considers all men as being naturally on a level, and according to its rules transmitted to us from time immemorial, gives precedence only to those amongst the brethren, who have made themselves con-

spicuous by the rectitude of their conduct, and their improvement in those arts and sciences, which tend to refine our morals, and render us more worthy and upright members of society.

Actuated by this divine principle, the Roman Catholic, the Episcopalian, the Presbyterian, the Baptist, the Independent, the Lutheran, the Methodist, the Universalist, the Hebrew, the Mahometan, the Gentoo, the Indian, &c. may here sit together in harmony. Such an institution requires only to be better known to be more respected.

But here I may observe, and I make the observation with much pleasure, that notwithstanding all the difficulties and discouragements, all the reproach and obloquy, all the scandal and defamation, with which the fraternity has been loaded, they still not only keep their ground, but every where increase in a degree unparalleled in the history of any other institution, if we except that of Christianity.

Upon the subject of masonry, many books have been written : but most of those which I have perused, appear to me to be greatly deficient in the communication of that kind of knowledge, which is most important to those, for whose benefit such publications have been intended. In this science or mystery, it is well known, that there are secrets, which will never be divulged to the world at large ; but the history of masonry, its general regulations, the benevolent views, by which masons are actuated, the constitution and government, as well as the consecration of lodges, the ceremonies observed at funerals, &c. may be communicated with propriety ; nor is there any obligation of secrecy with respect to our hymns, anthems and songs, which delight the ears of the fraternity at almost every meeting.

To my worthy brethren I return my most grateful ac-

knowledgements for the very favourable manner with which they have been pleased to receive the first edition of this work. My object was to promote, as far as my feeble abilities would admit, the real good and prosperity of our most excellent order, to make its admirable precepts and worthy practices more generally known, and, if possible, to silence the sneering critic, and satisfy the unprejudiced inquirer, that *every good mason must be a good husband, a good father, a good citizen, and an honest man*; and the very rapid sale of my book, an impression of several thousand copies having been sold in the short period of 15 months, affords me the pleasing consolation that my labours have been acceptable to the fraternity, and, as I trust, useful to the community.

To render this new edition still more worthy of that patronage with which the first has been honoured, great pains have been taken. At the suggestion of some respectable friends, a few alterations have been made in some of the sections, others have been considerably enlarged, and some new ones have been added. To specify all the alterations and additions which are here made, would be superfluous, as every intelligent brother will judge for himself. It may be proper to observe, however, that in this impression, a chapter concerning Royal Arch Masonry has been introduced, containing upwards of 20 pages. Thus, what to some appeared as a deficiency in the first edition, is now, by the aid of some worthy brethren, happily supplied.

May brotherly love, the foundation and capstone, the cement and glory of this our ancient institution, subsist and increase among us till time shall be no more.

AMEN, SO NOTE IT BE.

JAMES HARDIE.

New-York 11th August 1819.

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THE
NEW FREE-MASON'S
MONITOR.

CHAPTER I.

Of the Origin and History of Free-Masonry.

THE origin of this fraternity is very ancient ; but we have no authentic account of the time when it was first instituted, or even of the reason of such an association under the title of *masons*, more than that of any other mechanical profession. In a work entitled "*Illustrations of Masonry*," published in the year 1792, by William Preston, Esq. master of the Lodge of Antiquity, in London, the origin of masonry is traced from the creation. "Ever," says he, "since symmetry began, and harmony displayed her charms, our order has had a being." By other accounts, the antiquity of masonry is carried up no farther than the building of Solomon's temple. In Dr. Henry's *History of Great Britain*, we find the origin of the Free-Mason's society attributed to the difficulty, found in former times, of procuring workmen to build the vast number of churches, monasteries, and other edifices, which the religious opinions entertained in those ages, prompted the people to raise.

Hence the masons were greatly favoured by the popes, who granted them many indulgences, with a view to augment their numbers. In those times, it may be well supposed, that such encouragement from the supreme pastors of the church must have been productive of the

most beneficial effects to the fraternity, and in consequence of such patronage, the society rapidly increased.

An ancient author, who was well acquainted with their history and constitution says, that "the Italians, with some Greeks, and with them French, Germans, and Flemings, joined into a fraternity of architects, procuring papal bulls for their encouragement. They styled themselves *Free-Masons*, and travelled from one country to another, wherever they found it was wanted that churches should be built. Their government was regular, and they fixed themselves near the edifice on which they were employed, in a camp of huts. A surveyor governed in chief, and every tenth man was called a *warden*, and superintended the other nine."

Preston supposes, that the introduction of masonry into England was prior to the Roman invasion, and says, that there are remains yet existing of some stupendous works executed by the Britons, at a much earlier period than the time of the Romans, and that even these display no small share of ingenuity and invention; so that we can have no doubt of the existence of masonry in Britain, even in those early periods. The Druids are likewise said to have had many ceremonies amongst themselves, similar to those of the masons, which they most probably received from Pythagoras or his disciples.*

Masonry is said to have been encouraged by Cæsar the Roman emperor, and by many of his generals, who were appointed governors of Britain; but whatever may have been recorded concerning their lodges and conventions is now lost. The civil wars which, for a long time prevailed in that country, greatly obstructed the progress of

* Pythagoras died in the year 497, before Christ. He obtained his knowledge of masonry by travelling into Egypt, and other countries, where the art had been known long before his time. See ANTIQUITIES.

masonry, and it did not revive till the time of Carausius. This general collected the best artificers he could bring over from different countries, particularly masons, whom he held in veneration, and appointed St. Alban, his steward, as superintendent of their assemblies. Lodges were now regularly held, and the masons obtained a charter from Carausius to hold a general council, at which Albanus himself presided. This Albanus was the celebrated St. Alban, who suffered martyrdom for the Christian faith, A. D. 303.

The progress of masonry was greatly impeded by the departure of the Romans from Britain, and soon fell into neglect. This was occasioned first by the furious irruptions of the Picts, and afterwards by the ignorance of the Saxons, whom the Britons called in as allies, but who soon became their masters.

The art continued in this situation till the year A. D. 557, when St. Austin with 40 monks, among whom the sciences had still been preserved, came to England. By them, christianity was propagated, masonry patronised, and the gothic style of building introduced.

St. Austin appeared at the head of the fraternity in founding the old cathedral of Canterbury, A. D. 600; that of St. Paul in London 604, and of many others, by which the number of masons was greatly increased.

During the heptarchy, however, or that period when England was divided into seven kingdoms, masonry was in a low state; but it acquired great splendour in the year 872, when it found a zealous protector in Alfred the Great, who was the liberal patron of all arts, sciences, and manufactures. He appropriated a seventh part of his revenue to the maintenance of a number of masons, whom he employed in rebuilding the cities, castles, &c. ruined by the Danes. The complete re-establishment of masonry in England, however, is dated from the reign

of King Athelstane, who in 926 granted a charter to the grand lodge of York, of which prince Edwin, the king's brother, was the first grand master. By virtue of this charter, all the masons in the kingdom were convened at a general assembly in that city, where they established their constitution. Hence the appellation of *Ancient York Masons*, an expression well known in every part of the British dominions, as well as in the United States of America, and in most parts of the civilized world.

During the reign of Henry II. the lodges were superintended by the grand master of the Knights Templars, who employed them in building their Temple, in 1155. Masonry continued under this order till the year 1199, when Peter de Colechurch was appointed grand master. On the accession of Edward I. in 1272, the superintendance of the masons was entrusted to Walter Gifford, archbishop of York. They afterwards wrought under the bishop of Exeter, who had been elected grand master in 1307. Edward III. who began his reign in 1327, and died in 1377 not only patronised masons, but studied the constitution of the order, revised the different charges, and added several useful regulations to the ancient code. He appointed five deputies to inspect the proceedings of the lodges, which, as appears from old records, were at that time, very numerous. On the accession of Henry V. to the throne, the fraternity were governed by Henry Chichely, archbishop of Canterbury, under whom the meetings were frequent.

In the year 1425, however, during the minority of Henry VI. an act was passed for suppressing the meetings of masons, because it was alledged, that by such meetings "the good course and effect of the statute of labourers, were openly violated and broken, in subversion of the law, to the great damage of all the commons." But the act was not enforced, and the fraternity continued to

meet as usual, under archbishop Chichely, their grand master.

This extraordinary act had originated chiefly from the jealousy and ambition of Beaufort, bishop of Winchester, uncle to the duke of Bedford, who was then prince regent, and who wished to abolish the meetings of the fraternity, on account of the secrecy, which was therein observed. Dr. Anderson, in his *book of constitutions*, says, that "this act was made in ignorant times, when true learning was a crime, and geometry condemned for conjuration." He adds "that the parliament were influenced by the illiterate clergy, who were not accepted masons, nor understood architecture (as the clergy of former ages), and were generally thought unworthy of this brotherhood. Thinking they had an indefeasible right to know all secrets, by virtue of auricular confession, and the masons never confessing any thing on the subject, they were highly offended, and represented them as dangerous to the state." But Humphreys, duke of Gloucester, brother to the regent, and guardian of the kingdom, in his absence, knowing the innocence of the party accused, took the masons under his direction, and transferred the charge of sedition from them to the bishop and his followers. The death of the prelate however, having happened in two months thereafter, put a stop to all those proceedings which had been intended against him: and the masons not only continued to meet in safety, but were joined by the king himself, who in the year 1442, was initiated into the order, and from that time, spared no pains to become master of the art. He perused the ancient charges, revised the constitutions, and honoured them with his sanction. The royal example was followed by many of the nobility, who assiduously studied the art.

About this time also, the masons were protected and encouraged by king James I. of Scotland, who, after his return from captivity, became a zealous patron of learning, and of the fine arts. He honoured the lodges with his presence, and settled a certain income upon the grand master, who had his deputies in cities and counties.

But the flourishing state of masonry in England, was interrupted by the civil wars between the houses of York and Lancaster. About 1471, it revived under Beauchamp, bishop of Sarum, who had been appointed grand master, and to him was committed the charge of causing the castle and chapel at Windsor to be repaired. In the year 1485, it was patronised by the master and knights of the order of St. John, at Rhodes, who have since been called knights of Malta. These assembled their grand lodge in the year 1500, and chose king Henry VII. for their protector. On the 24th June, 1502, a lodge of masters was held in the palace, at which the king presided as grand master, and having appointed his wardens for the occasion, proceeded in great state to the east end of Westminster Abbey, where he laid the first stone of that splendid piece of gothic architecture called *Henry VII's Chapel*. Many other noble structures were finished in this reign. On the accession of king Henry VIII. Cardinal Woolsey was appointed grand master. He built Hampton Court, Whitehall, Christ-Church College, Oxford, with several other noble edifices, all of which, upon the disgrace of that prelate, were forfeited to the crown. From this period different grand masters were chosen in succession, who were as eminent for rank, talents and virtue as any in the kingdom.

Upon the accession of queen Elizabeth, Sir Thomas Sackville was grand master, and the grand lodge had assembled at York, where the body was numerous and respectable. But her majesty having learnt, that the

masons were in possession of secrets, which they refused to communicate, and being naturally jealous of all private assemblies, sent an armed force to break up the grand lodge. This, however, was prevented by Sir Thomas Sackville, who initiated some of the chief officers sent on this duty in the masonic art, and they, after being thus enlightened, made so favourable a report to the queen, that she countermanded her orders and never afterwards attempted to disturb the meetings.

In 1567, Sir Thomas Sackville resigned in favour of the earl of Bedford, and the celebrated Sir Thomas Gresham, to the former of whom the care of the Northern part of the kingdom was consigned, and that of the Southern part to the latter. Sir Thomas, during his grand mastership, built the Royal Exchange, and Gresham College. From this time masonry made considerable progress and at the commencement of the reign of James I. of England, lodges were held in both kingdoms. About this time a number of gentlemen returned from their travels with curious drawings of the architecture of ancient Greece and Rome, who were likewise desirous to revive the knowledge of that valuable art. Among these, was the celebrated Inigo Jones, who was appointed general surveyor to the king, and soon after made grand master of England. Several learned men were now initiated in the mysteries of masonry, and the fraternity increased in reputation and consequence. Ingenious artists resorted to England in great numbers; lodges were constituted as seminaries of instruction in the sciences and polite arts after the model of the Italian schools; the communications of the fraternity were regular, and the annual festivals duly observed. Under the direction of this accomplished architect, many of the most magnificent edifices, which now decorate the capital of the British empire were completed. Inigo Jones

continued grand master till 1618, when he was succeeded by the earl of Pembroke. Several others of the nobility succeeded him; but Inigo Jones having uniformly continued to patronise the lodges, was re-elected in 1638, and continued in office till his death, in 1651.

The progress of masonry in Great Britain, was, for some time obstructed by the civil wars. It began, however, to revive under Charles II. who had been admitted into the order during his exile. On the 27th December, 1663, a general assembly was held, when the earl of St. Albans was elected grand master, who appointed the celebrated Sir Christopher Wren and John Webb, Esq. his wardens. At this assembly, several useful regulations were made for the better government of the lodges, and the greatest harmony prevailed amongst the fraternity in every part of the British isles. In 1666, Sir Christopher Wren was made deputy grand master, in which station he distinguished himself more than any of his predecessors, in promoting the prosperity of the lodges, particularly that of St. Paul, now called *the Lodge of Antiquity*.

The great fire, which in 1666, destroyed a great part of London, afforded ample opportunity for the masons to exert their abilities. After a calamity so sudden and extensive, it became necessary to adopt, if possible, such regulations, as might prevent so dreadful a catastrophe in future. it was accordingly determined, that in all the new buildings to be erected, stone should be used instead of wood. Sir Christopher Wren was appointed surveyor general, and principal architect for rebuilding the city, St. Paul's cathedral, and all the parochial churches,*

* At this fire 66 churches, amongst which was St. Paul's cathedral, many public buildings, and the houses on 400 streets were destroyed. The ruins extended to no less than 436 acres. It broke out near the place where the monument is now erected, and continued for four days and nights, when it ceased almost instantaneously.

directed to be raised by parliament in lieu of those destroyed, as well as the other public structures. A plan was prepared for widening the streets, but owing to the objections of a great majority of the owners of property, it was not adopted so fully as could have been wished. Thus an opportunity was lost of making the new part of the city the most magnificent, as well as the most convenient for health and commerce, of any in the world. Hence, the architect being cramped in the execution of his plans, was obliged to alter and abridge it, and to mould the city after the manner in which it has since appeared.

In 1675, the foundation stone of the cathedral of St. Paul was laid with great solemnity, by king James II. and the mallet, which he used on this occasion, is still preserved in the *Lodge of Antiquity*, as a great curiosity. This edifice, which next to St. Peter's at Rome, is by far, the most splendid church in any part of the world, was finished in the year 1710, and the whole was completed under the superintendence of this most eminent architect.

In 1685, Sir Christopher was appointed grand master; but his great age and infirmities drew off his attention from the duties of his office, the annual festivals were neglected, and the number of masons began to diminish. On the accession of king George I. in the year 1714, the art began to rise in more than usual splendour, and an annual meeting was held on the 24th June of the same year, when Mr. Anthony Sayer was elected grand master, at which time there were only four lodges in London.

Before this period, a sufficient number of masons being assembled together within a certain district, had ample power to initiate members, without a warrant of constitution; but it was now determined, that the privilege of assembling as masons should not be authorised with-

out a warrant from the grand master, with the consent and approbation of the grand lodge, and that without such warrant, no lodge should be hereafter deemed to be constitutional. To this, the following was annexed, binding the grand master for the time being, his successors, and the master of every lodge to be hereafter constituted, to preserve the same inviolably, viz. that every regular grand lodge has an inherent power and authority to make new regulations, or to alter them for the real benefit of this ancient fraternity, provided always, that the *old land marks* be carefully preserved; and that such alterations and new regulations be proposed at, and agreed to, at the third quarterly communication, preceding the annual grand feast; and that they be offered also to the perusal of all the brethren before dinner, in writing, the approbation and consent of the majority of all present, being absolutely necessary to make the same binding and obligatory."

To communicate this circumstance, it has been customary, ever since that time, for the master of the oldest lodge to attend every grand installation, and, taking precedence of all present, the grand master only excepted, to deliver the book of the original constitutions to the new installed grand master. By this precaution, the original institutions were established on the firmest basis, and the *ancient land marks*, as they are emphatically called, set up as checks against the possibility of innovation.

Another assembly and feast were held on the 24th of June, 1719, when Dr. Desaguliers was unanimously elected grand master. A number of new lodges were now established, the old ones visited by many masons, who had long neglected the craft, and several nobleman were initiated into the mysteries. In 1720, the fraternity sustained an irreparable loss by the burning of several valuable manuscripts concerning the lodges, constitutions,

charges, &c. particularly one written by Mr. Nicholas Stone, the warden under Inigo Jones. This was done by some too scrupulous brethren, who were alarmed at the publication of the masonic constitutions, lest the secrets of the craft should thereby become known.

In the mean time, masonry continued to spread in the North as well as in the South of England. The general assembly or grand lodge continued to meet as usual, and many persons of the first respectability were initiated into the art. Harmony subsisted between the two grand lodges, and private lodges were formed in both parts of the kingdom, under their separate jurisdictions. The only distinction which the grand lodge appears to have retained, is in the title of "*the Grand Lodge of all England*," while the other was only called "*the Grand Lodge of England*." Some difference has of late taken place between these two bodies, which is said to have arisen in consequence of some innovations having been introduced by the former; but it is the glory and boast of the brethren in almost every country, where masonry is established, to be accounted descendants of the *Ancient York Masons*; and from the well known fact, that masonry was first established at York by charter, the masons in England have received tribute from the first states in Europe.

From the nature of the institution, regular masons must in every age, have maintained a fraternal affection for each other; hence, when any of them was oppressed by poverty, or involved in other difficulties, relief was afforded by the benevolent contributions of his brethren; but in the year 1723, the duke of Buccleugh, who was then grand master, proposed a scheme for raising a general fund for distressed masons and their families, which was readily adopted, and a committee appointed to devise the most effectual mode of carrying it into effect. From

that period, the means of relief instead of depending as heretofore on the precarious contributions of members of individual lodges, is placed on a much better footing, every grand lodge being vested with funds, which they can appropriate at discretion, to the relief of the indigent. Thus the distressed brethren, their widows, and orphans have, since that period, always found prompt relief from this general charity, which is supported by the private funds of subordinate lodges, without being burdensome to any member of the society. The same mode has been adopted by the grand lodges of Scotland and Ireland; by those established in each of the United States of America, as well as in the different provinces belonging to Britain, and I have been informed, that a similar mode had been pursued in the grand lodges of France, Germany, &c. long before that period. Hence it will appear, that there are few parts of the civilized world, in which a needy brother may be cast, wherein he may not receive the necessary relief.

In the year 1731, Francis duke of Tuscany afterwards emperor of Germany, was initiated into the order, in a lodge at the Hague; and in 1738, Frederick the Great, afterwards king of Prussia, was admitted in a lodge at Brunswick. So highly did he approve of the institution, that on his accession to the throne, he caused a grand lodge to be formed at Berlin, in which it was agreed, that every sum received should be divided into three parts, viz. one to defray the expenses of the lodge, one for the relief of distressed brethren, and the third to be allotted to the poor in general.

In the beginning of the year 1768, two letters were received from the grand lodge of France, expressive of their desire to open a regular correspondence with the grand lodge of England. This proposition was cheerfully agreed to, and the book of constitutions, a list of the

subordinate lodges, &c. elegantly bound, were sent to them as a testimony of respect and esteem.

On the 25th of April, 1770, a letter was received from the grand master of the United Provinces of Holland and their dependencies, requesting that a firm and friendly alliance might be established between the two grand lodges, an annual correspondence carried on, &c. On this report being made, the proposition of the grand lodge of Holland was acceded to without hesitation. A correspondence was, likewise, agreed on between the grand lodge of England and that of Berlin, in the year 1774, agreeably to the solicitation of the grand master of the latter, the prince of Hesse Darmstadt.

The grand lodges of England, Scotland and Ireland had, for centuries, entertained a friendly intercourse with each other, and likewise with the grand lodges on the continent of Europe; but in the year 1792, the ties of union were more closely drawn between the grand lodges in the three kingdoms, under the British Crown. We accordingly find, that: "At a meeting of the most ancient and honourable fraternity of Free and Accepted Masons, held in London, September 2nd, 1772, Lawrence Dermott, Esq. deputy grand master, in the chair, a letter was received from the grand lodge in Ireland, setting forth the state of the craft, &c. in that kingdom. Whereupon

"*Resolved*, as the opinion of this grand lodge that a brotherly connexion and correspondence with the right worshipful the grand lodge of Ireland has been, and will always be found productive of honour and advantage to the craft in both kingdoms. Therefore,

"*Ordered*, that the grand secretary shall transmit the names of the officers of this grand lodge to the secretary of the grand lodge of Ireland, yearly, or as often as any new choice may be made, together with such informa-

tion as may be conducive to the honour and interest of the ancient craft.

“*Ordered*, that no mason, who has been made under the sanction of the grand lodge of Ireland, shall be admitted a member, or partake of the general charity, without having first produced a certificate of his good behaviour from the secretary of the grand lodge of Ireland; but upon producing such certificate, he shall receive all the honours due to a faithful brother of the same household with ourselves.”

The deputy grand master then proposed that a correspondence should be opened with the grand lodge of Scotland, when it was unanimously agreed, that the same regulations should be observed in respect to the grand lodge of Scotland as to that of Ireland.

At a meeting of the grand lodge of the most ancient and honourable fraternity of Free and Accepted Masons, held in Dublin, November 5th, 1772, Archibald Richardson, Esq. deputy grand master, in the chair.

“*Resolved*, that this lodge do entirely agree with the grand lodge of England, that a brotherly connexion and correspondence between the grand lodges *have been*, and always will be found productive of honour and advantage to the craft in both kingdoms. Whereupon,

“*Ordered*, that the grand secretary shall, from time to time, transmit the particular occurrences of this grand lodge, to the grand secretary of England, and that hereafter, no English mason shall be considered worthy of the regard of this body without producing a certificate from the grand lodge of England, and that we shall always consider such brethren as may be recommended to us from the grand lodge of England, equally objects of our attention as those of the fraternity in Ireland; nor can the grand lodge of Ireland omit this opportunity of

testifying their high sense of the honour they have received in this invitation to a mutual and a friendly intercourse, which they shall study to preserve and strengthen by every act of good offices and brotherly love."

At a meeting of the most ancient and honourable society of Free and Accepted Masons in Scotland, held in the city of Edinburgh, November 30th, 1772. The right honourable and most worshipful the earl of Dalhousie, late grand master, in the chair.

It was reported to the brethren, that the grand lodge of England, according to the *old institutions*, had, on the 2nd September last, past a resolution and order, relative to a constant correspondence betwixt them and the grand lodge of Scotland, a copy of which had been lately transmitted by their secretary, along with a letter, containing the names of their officers.

The resolution and letter being read, the grand lodge were of opinion, that the brotherly intercourse and correspondence, which the right worshipful the grand lodge of England were desirous of establishing, would be serviceable to both grand lodges, and productive of honour and advantage to the fraternity in general, and, to promote this beneficial purpose,

"Ordered, that the grand secretary transmit to the secretary of the grand lodge of England, the names of the officers of the grand lodge of Scotland, elected this day, and also, that he shall transmit such information as may tend to the honour and advantage of the craft, as he shall be by them directed, &c. ; and that he assure the right worshipful the grand lodge of England, in the most respectful manner, of the desire the grand lodge of Scotland have, to cultivate a connexion with them by a regular correspondence for the interest of the ancient craft, suitable to the honour and dignity of both grand lodges.

“ *Ordered*, that no mason made under the sanction of the grand lodge of England, according to *the old institution*, shall be admitted a member of the grand lodge of Scotland, nor partake of the general charity, without having first produced a certificate of his good behaviour from the secretary of the grand lodge of England, and that upon producing such certificate, he shall receive all the honours, bounty, &c. due to a faithful brother of the same household with ourselves.”*

In the year 1779, a remarkable event took place in the affairs of masonry. This was the initiation of *Omdit-ul Omrah Bahauder*, eldest son of the nabob of the Carnatic, in the lodge of Trinchinopoly. The news being officially transmitted to England, the grand lodge sent a congratulatory letter to his highness, accompanied with an apron elegantly decorated, and a copy of the book of constitutions superbly bound. In the beginning of 1780, an answer was received from his highness acknowledging the receipt of the present, and expressive of the

* The grand lodges in the United States, as will be shewn hereafter, not only correspond with each other, but with the grand lodges in Europe, particularly with those of England, Scotland and Ireland. They likewise, in regard to foreign brethren, adopted similar regulations with those, which have been here mentioned. But these regulations are by no means strictly enforced neither here, nor, as I believe, in any country, where free-masonry exists. It possesses a spirit of charity, candour, and liberality, which may perhaps be equalled but not surpassed in any other institution. A travelling brother, therefore, who can give a good account of himself, when in distress, may without such a certificate, obtain pecuniary or such other aid, as may be necessary for himself and family; and if he tarry in the place, and be desirous of joining a lodge, provided upon due examination he be found to be a worthy brother, he may be admitted to membership, and a participation of all the privileges of the fraternity. From what I have personally known, as well as from what I have learnt from intelligent brothers, I have reason to believe, that this is universally the case in all ancient lodges throughout the world.

warmest attachment to his brethren in England: His letter was written in the Persian language, and delivered in an elegant cover of gold cloth. A proper reply was made, and a translation of his highness's letter* copied on vel-

* As this letter is replete with good sense, and warm benevolence I shall here insert the translation, for the gratification of our brethren:

“ To the Right Worshipful, his Grace the Duke of Manchester, Grand Master of the Illustrious and Benevolent Society of Free and Accepted Masons under the Constitution of England, and the Grand Lodge thereof.

“ Most Honoured Sir and Brethren,

“ An early knowledge and participation of the benefits arising to our house, from its intimate union of councils, and interests with the British nation, and a deep veneration for the laws, constitution and manners of the latter, have for many years led me to seize every opportunity of drawing the ties between us still closer and closer.

“ By the accounts, which have reached me of the principles, and practices of your fraternity, nothing can be more pleasing to the sovereign ruler of the universe, whom we all, though, in different ways, adore, or more honourable to his creatures; for they stand upon the broad basis of indiscriminate and universal benevolence.

“ Under this conviction I had long wished to be a member of your fraternity, and now that I am initiated, I consider the title of an English mason, as one of the most honourable, which I possess: for it is, at once, a cement of the friendship between your nation and me, the friend of mankind.

“ I have received from the advocate general of Bengal, Sir John Day, the very acceptable mark of attention and esteem with which you have favoured me. It has been presented with every circumstance of deference and respect, which the situation of things here, and the temper of the times would admit of; and I do assure your grace and the brethren at large, that he has done ample justice to the commission you have confided to him, and that he has executed it, in such a manner, as to do honour to himself and to me.

“ I shall avail myself of a proper opportunity, to convince your grace, and the rest of the brethren, that Oudit-ul Omrah is not an unfeeling brother or heedless of the precepts, which he has imbibed; and that while he testifies his love and esteem for his brethren, by strengthening the bonds of humanity, he means to minister to the wants of the distressed.

lum, and with the original elegantly framed and glazed, and hung up in the hall at all public meetings of the society. Since that period masonry has made a very rapid progress in the East Indies.

In the same year, the grand lodge of Germany applied for liberty to send a representative to the grand lodge of England, in order more effectually to cement the union of the brethren of both countries, which request was readily granted, and it was farther resolved that brother *Leonahrdis* the German representative, should wear the clothing of a grand officer.

The late Dr. John Brown attempted to render the social institution of masonry subservient, in a peculiar manner to the cause of literature, by instituting a *Latin Lodge* at Edinburgh, in 1784, entitled *The Roman Eagle*, which he carried on with *eclat* for some time. It continued to flourish for several years after he went to London; but the government of the lodge having fallen into the hands of brethren not so well skilled in the latin language, the latin has been disused, and the advantages which might have arisen from it to students, have been lost.

On the 9th March, 1786, his royal highness, prince William Henry, was initiated into the secrets of masonry, and his brother the prince of Wales, followed his example 6th February, 1787, and on the 21st November, the duke of York, likewise became a member of the fraternity. In February, 1790, prince Edward, now duke of Kent, was initiated in the union lodge, at Geneva, and the prince Augustus Frederick, was made a mason at Berlin. On the 24th of November, of the same year, his royal highness the prince of Wales was elected to the im-

" May the common father of all, the one omnipotent and merciful God, take you into his holy keeping, and give you health, peace, and length of years, prays your highly honoured and affectionate brother,

◉DIT-UL QURAN BAHAYEN.

portant office of grand master, (which office was vacant by the death of his uncle, the duke of Cumberland), and appointed lord Rawdon, now the earl of Moira, his deputy.

Indisposition had prevented the prince of Wales from attending at the meeting, when he ought to have been installed; his deputy, however, supplied his place. But at the next grand festival in the year 1792, he was inducted into his office with the usual solemnities. "His highness," says Preston, "performed the duties of his office in a style superior to most of his predecessors; his expression was fluent, manly, and pertinent; and his eulogium on his deceased uncle, the duke of Cumberland, last grand master, pathetic, graceful, and eloquent."

In the year 1793, the late king of Sweden was initiated into the order, in the grand lodge of Stockholm, under the auspices of the duke of Sudermania, who presided as grand master on the occasion.

At the grand lodge held 10th April, 1799, a letter was presented by the Swedish minister, the baron de Silverhjelm from the grand lodge of Sweden, expressing a desire to form an intimate, sincere and permanent tie between the national grand lodge of Sweden, and that of England, &c.

The letter being read, it was resolved *unanimously*, that the grand master be requested to return an answer on the part of the society, to the duke of Sudermania, grand master of Sweden, expressive of every sentiment correspondent to the warm and brotherly address received.

At the next grand lodge, 8th May, 1799, the earl of Moira being in the chair, reported, that his royal highness the grand master had, on the part of the body, returned an answer to the duke of Sudermania, of which I shall only transcribe a part.

“ It was with the truest satisfaction, most worshipful and most enlightened brother, that I received the letter, in which you express your desire to see an intimate connexion established between the worthy and regular masons of Sweden, and those of England. The high opinion that I have of your character, and the fraternal esteem which is the consequence of it, add greatly to the pleasure I feel on your being on this occasion the voice of your brethren. A reciprocal sentiment has long disposed these two brave nations to admire each other; but this admiration however generous, is barren. It is therefore, to be wished, that it should be improved by a close relation between the members of a craft, the existence of which, in each of the countries, is founded on beneficence to mankind.”

Having thus traced the progress of masonry in Europe, from its early dawn to the present period, I proceed to give some account of its introduction into the British provinces, on this side of the Atlantic, now denominated the United States of America.

CHAPTER II.

Of the Commencement and History of Masonry in America.

FREE-MASONRY although of a date more ancient than can be easily traced, was not established in America till the year A. L. 5733, when in consequence of several brethren residing in New England, who were free and accepted masons, having presented a petition to the right honourable lord Montague, grand master in England, dated 30th April, 5733, he was pleased to appoint the

right worshipful Henry Price, grand master of New England.

Upon the receipt of this commission, the brethren assembled and constituted themselves into a grand lodge in Boston, to which they gave the appellation of "St. John's Grand Lodge,"* and the right worshipful Andrew Belcher, was installed as deputy grand master.

A petition was then presented by several brethren in Boston, praying to be constituted into a regular lodge. Whereupon, resolved, that the prayer of the said petition be granted,† and this may be considered as the foundation of masonry in North America.

The anniversary of St. John the Baptist was celebrated June 24th, 1734, when a petition being presented from Benjamin Franklin and several other brethren residing in Philadelphia, for a constitution to hold a lodge there, the grand master having in this year received orders from the grand lodge of England, to establish masonry in all parts of North America, granted the prayer of the petitioners, and appointed the worshipful Benjamin Franklin‡ their first master. At the same time, a warrant was granted to a number of brethren for holding a lodge at Portsmouth, New Hampshire.

In the year 1738, the right worshipful the grand master, went to England by the way of Antigua, where, finding some old Boston masons, he formed them into a lodge, giving them a charter of incorporation, and initiated the governor and several gentlemen of distinction into the so-

* Sometimes called "the grand lodge of modern masons."

† This lodge is styled "the first lodge in Boston," or "St. John's lodge."

‡ This celebrated statesman and philosopher, whose services were so pre-eminent in effecting the liberty of his country, and whose writings were no less celebrated throughout Europe than in America, died in Philadelphia, 1790, Æt. 84.

ciety. This was the origin of masonry in the West Indies.

It would be very little interesting to my readers were I to transcribe the application of sundry brethren for charters in different places. I shall, therefore, deem it sufficient to say, that from this grand lodge originated the first lodges in Massachusetts, Rhode Island, New Hampshire, Pennsylvania, Connecticut, New Jersey, New-York, North Carolina, Maryland, Canada, Nova Scotia, Newfoundland, the West Indies, Surinam, and very probably some other places, which have not been transmitted on record.

A number of brethren, who had travelled, and been initiated into the mystery of the craft in ancient lodges abroad, became emulous to cultivate the art in this western world. For this laudable purpose they petitioned the grand lodge of Scotland for a charter, and received a dispensation dated November 30th, 1752, from *Sholto Charles Douglas, lord Aberdour*, then grand master, constituting them a regular lodge, under the title of "*St Andrew's, No. 82*, to be holden at Boston, in the province of Massachusetts."

The establishment of this lodge was discouraged by *St. John's Grand Lodge*, who imagined that their jurisdiction was infringed by the grand lodge of Scotland. They, therefore, refused any communications or visits from such members of *St. Andrew's lodge*, as had not formerly sat in their lodges; and this difficulty did not entirely subside for several years.

The prosperous state of *St. Andrew's lodge* soon led to exertions for the establishment of an *ancient grand lodge* in the province, and this was effected by three travelling lodges,* which were holden in the British army,

* In the American army, there appears to have been at least one lodge of this description, as we find that in the year A. L. 5779, on

then stationed in Boston. They petitioned the most worshipful *the earl of Dalhousie*, and from him received a commission, bearing date 30th May, 1769, appointing Joseph Warren, to be grand master of masons in Boston, New England, and within one hundred miles of the same. In consequence of this charter, on the ensuing festival of St. John the Baptist, 1769, the brethren proceeded to instal the right worshipful grand master Warren, who afterwards appointed and invested the other grand officers. In 1772, the right worshipful Joseph Warren received a commission, constituting him grand master of the continent of America, between which period and the year 1791, this grand lodge granted warrants for the establishment of lodges in Massachusetts, New Hampshire, Connecticut, Vermont, and New-York.

The political events of the year, 1775, produced great changes in the state of masonry; Boston had become a garrison, and the regular meetings of the grand lodge were, of course, suspended. At the eventful contest of the 17th June, 1775, on the celebrated heights of Charlestown, commonly called the battle of Bunker's hill, the grand lodge sustained a heavy loss in the death of their grand master WARREN, who held the rank of a major general in the provincial forces, and was slain, whilst gallantly defending the liberties of his country.

Soon after the evacuation of Boston by the British, March 18th, 1776, and previous to any regular communication, the brethren, influenced by a pious regard to

the petition of a number of brethren, officers in the American army, praying that the grand lodge would grant them a charter, to hold a travelling lodge, it was resolved, that a dispensation be granted them under the title of "*Washington Lodge*," to make masons, pass fellow crafts, and raise masters in this state or in any of the United States, in which there is no grand lodge; but that in any state, where a grand master presides, they shall apply for his sanction.

the memory of their late grand master, were induced to search for his body, which had been buried with many others, indiscriminately, in the field of slaughter. They accordingly repaired to the place, and his remains, though found in a mangled condition, were easily ascertained by his having an artificial tooth; and, being decently raised, were carried to the state house in Boston, April 8th, from whence, a numerous and respectable body of brethren, together with the late grand officers, attending, in a regular procession, they were carried to the stone chapel, where an animated eulogium was delivered by brother Perez Morton, at their request. The body was then conveyed to the silent tomb, and there deposited without a sculptured stone to mark the spot; but as the whole earth is the sepulchre of illustrious men, his fame, his glorious actions, are engraved on the tablet of universal remembrance, and will survive marble monuments, or local inscriptions.*

* If there be no monument over his grave, one has been erected on the spot, where he terminated his glorious career. The handsome monument, which graces the heights of Charlestown, was solemnly dedicated by the society of free-masons, December 2nd, 1794, in commemoration of the events of 17th June, 1775. It is a Tuscan pillar, 18 feet high, placed on a brick foundation 10 feet from the ground, 8 feet square, inclosed by four posts. On the top of the pillar is a gilt urn, with the letters "J. W. aged 35," entwined in masonic emblems. On the South side of the pedestal, is the following inscription:

"Erected A. D. MDCCXCIV.
By KING SOLOMON'S LODGE OF FREE-MASONS, }
Constituted in CHARLESTOWN, 1783,
In memory of
MAJOR GENERAL JOSEPH WARREN
and his ASSOCIATES,
who were slain on this memorable spot,
June 17th, 1775.

"None but they, who set a just value upon the blessings of LIBERTY are worthy to enjoy her. In vain we toiled; in vain we fought; we

On the festival of St. John the Baptist, 5776, a number of the dispersed brethren having returned, convened, and celebrated the day with temperate joy. But it now became a serious question, how the grand lodge should be constituted, as the commission of the grand master had died with him, and his deputy had no power independent of his nomination and appointment. Communications for the consideration of this subject were held at different times till the 8th of March, 5777, when the brethren came to a conclusion with respect to the measures which ought to be adopted. At this meeting, the necessity of a superintending government for the different lodges, in order that a regular intercourse might be kept up between them, appeared obvious. The extreme poverty, to which many worthy brethren had been subjected in consequence of the war; at a time too, when, owing to the disorganised state of the institution, there was no general masonic fund, was, likewise, an object of weighty importance. After having taken the subject into serious consideration, they, therefore, deemed it expedient to proceed to the formation of an *independent grand lodge*, with powers and prerogatives to be exercised on principles consistent with, and subordinate to, the regulations pointed out in the *constitutions of masonry*.* They next proceeded to the proper organization of the lodge, and installed the most worshipful *Joseph Webb*, grand master, &c.

bled in vain; if you, our offspring, want valour to repel the assaults of her invaders."

"CHARLESTOWN settled 1628,

" Burnt 1775—rebuilt 1776.

" The inclosed land given by the Honourable James Russel, Esq."

* The general regulations were adopted at large, from Entick's constitution, except that the grand master and wardens were elected by ballot.

On the 7th March, 5780, it was determined that all charters granted without the limits of this state, shall be understood to remain in force until a grand lodge is formed in the government, where such lodges are held, or during the pleasure of this grand lodge.

Nothing remarkable occurred till January, 5783, when a committee was appointed to draw up resolutions, explanatory of the power and authority of this grand lodge, of the extent of its jurisdiction, and of the exercise of any other masonic authority within the same; and also, to write to the grand lodges abroad, requesting such communications as may tend to promote a friendly correspondence, and advance the general interests of the craft.

The report of the committee, and the resolutions by them recommended, presented at a meeting of the grand lodge, June 24th, 5783, are as follows,

“The committee appointed to take into consideration the conduct of those brethren who assume the powers and prerogatives of a grand lodge, on the ancient establishment, in this place, and to examine the extent of their authority and jurisdiction, together with the powers of any ancient masonic institution within the same, beg leave to report the result of their examination, founded on the following facts, *viz.*

“That in consequence of a petition from a number of brethren of this town, to the grand lodge of Scotland, a charter was granted them under the name of “Saint Andrew's Lodge,” by the most worshipful, and right honourable *George, earl of Dalhousie*, grand master of masons in Scotland, to the late most worshipful *Joseph Warren, Esq.* constituting and appointing him provincial grand master of the ancient and honourable society of Free and Accepted Masons, with power of granting

charters of erection within one hundred miles of the metropolis ; but that during the jurisdiction of the grand lodge in form and manner thus appointed, three lodges were only constituted by authority thereof.

“ That the commission from the grand lodge of Scotland, granted to our late grand master Joseph Warren, having died with him, and of course, his deputy, whose appointment was derived from his nomination, being no longer in existence, they saw themselves without a head, and without a single grand officer, and of consequence, it was evident that not only the grand lodge, but all the particular lodges under its jurisdiction must cease to assemble, the brethren be dispersed, the pennyless go unassisted, the craft languish, and ancient masonry become extinct, in this part of the world.

“ That in consequence of a summons from the former grand officers to the masters, and wardens of all the regularly constituted lodges, a grand communication was held, to consult and advise for some means to preserve the intercourse of the brethren.

“ That the political head of this country having destroyed all connection and correspondence between the subjects of these states and the country from which the grand lodge originally derived its commission and authority, and the principles of the craft inculcating in its professions, submission to the commands of the civil authority of the country in which they reside ; the brethren did assume elective supremacy, and chose a grand master and officers, and erected a grand lodge, with independent powers and prerogatives, to be exercised, however, on principles consistent with, and subordinate to, the regulations pointed out in the constitutions of ancient masonry.

“ That the reputation and utility of the craft, under

their jurisdiction, has been most extensively diffused by the flourishing state of fourteen lodges, constituted by their authority, within a shorter period than that in which three only received dispensations, under the former grand lodge.

“That in the history of our craft we find, that in England there are two grand lodges independent of each other; in Scotland the same; and in Ireland, the grand lodge and grand master are independent both of England and Scotland. It is clear that the authority of some of these grand lodges originated in assumption; or otherwise they would acknowledge the head, from whence they derived their power of acting.

“Your committee are therefore, of opinion, that the proceedings of the present grand lodge are dictated by principles of the clearest necessity, founded on the highest reason, and warranted by proceedings of the most approved authority; and they beg leave to recommend, that the following resolutions be adopted by the grand lodge, and ingrafted into its constitution:

“1st. That the brethren of the grand lodge in assuming the powers and prerogatives of an independent grand lodge, acted from the most laudable motives, and consistently with the principles, which ought for ever to govern masons; viz. the benefit of the craft, and the good of mankind; and that they are warranted in their proceedings by the practice of ancient masons in all ages of the world.*

“2nd. That the grand lodge to be so constituted, shall be free and independent in its government and official authority, of any other grand lodge or grand master in the universe.

“3rd. That the power and authority of the said grand

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

lodge be construed to extend throughout the commonwealth of Massachusetts, and to any of the United States, where none other is erected, over such lodges as this grand lodge has constituted or shall constitute.

“ 4th. That the grand master, for the time being, be desired to call in all charters which were held under the jurisdiction of the late grand master, Joseph Warren, Esq. and return the same with an indorsement thereon, expressive of their recognition of the power and authority of this grand lodge.

“ 5th. That no person or persons ought to, or can, consistently with the rules of ancient masonry, use or exercise the powers or prerogatives of an ancient grand master or grand lodge, viz. to give power to erect lodges of ancient masonry, make masons, appoint superior or grand officers, receive dues, or do any thing, which belongs to the powers or prerogatives of an ancient grand lodge, within any part of the commonwealth of Massachusetts, to the rightful and appropriate limits of which, the authority of this grand lodge shall for ever hereafter extend.”

The said report having been duly considered, was adopted, and ordered to be registered.

On December 2nd, 1791, a committee was appointed by the grand lodge, to confer with the officers of St. John's Grand Lodge, upon the subject of a complete masonic union throughout the commonwealth of Massachusetts, which was happily effected March 5th, 1792, and unanimously adopted by both parties.

From the preceding history, we find, that for the space of thirty-six years, two grand lodges, equally respectable, were commissioned by different authorities in the same metropolis, each acknowledging the same laws, and practising upon the same general principles. But when we consider that the design of a *grand lodge*

is to erect private lodges, to prevent innovations, and to promote a regular intercourse amongst the brethren, it must appear obvious, that the existence of two supreme authorities in one place, and over the same jurisdiction, must tend to excite a collision of interests, and to interrupt that perfect harmony, which is the cement of our institution. A complete union of these two grand lodges was, therefore, a most important object, and it was, as has been already observed, happily effected in March, 1792, and constitutes a *new era* in the history of masonry in the United States.

On that memorable day, the two grand lodges convened, for the last time, in their respective halls, and each nominated a grand master, two grand wardens, a grand treasurer, and a grand secretary, and also seven electors, who met in convention, and after having duly considered the two lists of candidates; unanimously elected the most worshipful John Cutler, grand master; the right worshipful Joseph Bartlet, senior grand warden; the right worshipful Mungo Mackay, junior grand warden, &c. who were installed with great solemnity on the 19th June following. It was then resolved, that the grand lodge, organized as aforesaid, shall be hereafter known by the name of "*The grand lodge of the ancient and honourable society of Free and Accepted Masons for the commonwealth of Massachusetts.*"

Independent of the charters, which had been given to subordinate lodges by the two grand lodges, previous to their union, the grand lodge of England had in different places, appointed *provincial grand masters*, to whom they gave warrants for holding lodges; but the termination of the revolutionary war having finally separated the United States from the government of Great Britain, also exonerated free-masons, in this country, from subjection to any foreign grand lodge.

To maintain a friendly correspondence with all ancient grand lodges was deemed correct, and this has carefully been attended to ever since ; but it was very properly resolved, that it was inconsistent with the principles of the craft, to be subordinate to any of them, as masonry, in a peculiar degree, inculcates the doctrine of obedience on every brother, to the government of the country, under which he lives. Independent grand lodges were, therefore, formed in each of the different states, of which I shall give an account towards the close of the work.

CHAPTER III.

Uses of Masonry.

AFTER so long a history of the rise, progress, and present state of masonry, it must be natural for those, who have not been admitted into the order, to inquire into the benefits, which result from the institution ; and for what purpose it has been patronised by so many great and illustrious personages. From the profound secrecy, in which the system of masonry is so very strictly, as well as properly involved, its benefits now are, and will for ever be, best known to the members of the fraternity. This far, however, may be asserted without fear of contradiction, that it promotes philanthropy, benevolence, and morality ; and that in proportion as masonry has been cultivated, the countries in which it has shed its benign influence, have been proportionably civilized.

There is, likewise a very important advantage attached to masonry, viz. that its signs and tokens serve as a kind of universal language ; so that by means of them people of the most distant nations, may become acquaint-

ed, and enter into the most friendly intercourse, with each other. In this society, the bigot and the enthusiast throw aside their rancour, and will readily take by the hand a brother, who walks in the paths of moral rectitude, and will treat him with tenderness, humanity, and delicacy, whatever diversity of opinion may be entertained between them, with respect either to politics or religion.

Thus through the instrumentality of Free-masonry, all those disputes, which have so much agitated and disturbed the world, upon subjects, concerning which it has been found impossible to come to a final conclusion, and which only tend to irritate the mind, are avoided. Here harmony and peace predominate. The Chinese, the Algerine, the Persian, the native of Indostan, the Turk, and the Jew, may, under the masonic banners, associate in love with their Christian brethren, and participate of all the benefits of the institution; nor is any dispute tolerated between whigs and tories, federalists and democrats, or any other political factions.

The basis of masonry is peace, good will to men; and he knows very little of its essential and fundamental principles, who does not feel it as an imperious duty to promote, as far as may be in his power, the happiness of the whole human race, particularly of those, who may be connected with himself in the same fraternity.

From these observations, the utility of masonry must be sufficiently apparent. Its benefits are well known to its members, who deem them invaluable; and to the world it must appear obvious that a distressed mason, will, in most parts of the globe, find a brother ready and willing to assist him. *Let brotherly love continue.*

CHAPTER IV.

Of Modern Masons.

IN a book entitled *Ahiman Rezon*, by Lawrance Dermott, Esq. deputy grand master of the grand lodge of England, we have the following account of the origin of modern masonry. "About the year 1717," says he, "some joyous companions, who had passed the decree of a craft, though very rusty, resolved to form a lodge for themselves, in order that by conversation they might be enabled to recollect what had been formerly dictated to them; or if that should be found impracticable, to substitute something new, which might, in future, pass for masonry amongst themselves. At this meeting, the question was asked, whether any one present knew the master mason's part, and being answered in the negative, it was resolved *nem. con.* that the deficiency should be made up by a new composition; and that such fragments of the old order as were found amongst themselves, should be immediately reformed, and made more pliable to the humours of the people."

He then goes on with a ludicrous description of the manner, in which they resolved to initiate new members, which, however, I deem foreign to my purpose. But whatever may have been deemed the origin of this institution, it arose in England to a considerable degree of respectability, as we find according to Mr. Dermott's statement, that in the year 5788, the duke of Manchester was chosen grand master, and it is well known, that since that period, persons of high standing in society have successively filled the chair.

The ancient masons style themselves "free and accepted masons." The moderns, "free-masons of Eng-

land." But though there be a similarity of names, yet they differ greatly in their makings, ceremonies, masonic knowledge, and installations.

Mr. Dermott has pointed out the difference between the two by questions and answers ; I have, however, thought it better to throw aside his questions, and give the substance of his answers, which, I trust, will be more satisfactory to the reader.

1. Free-masonry, as practised in *ancient lodges*, is universal ; but that which is called *modern masonry* is not.

2. An ancient mason cannot only make himself known to his brother ; but, in case of necessity, can discover his very thoughts to him in the presence of a *modern*, while the *modern* cannot discover, that either of them are free-masons.

3. A modern mason may, with safety, communicate all his secrets to an ancient mason ; but it would be highly indiscreet in an ancient mason to repose confidence in a modern ; for, as a science comprehends an art, though an art cannot comprehend a science, even so ancient masonry contains every thing valuable amongst the moderns, as well as other things, which cannot be revealed without additional ceremonies.

4. A person made in the *modern* manner is not qualified to sit in a master's lodge, according to the universal system of masonry. To such an one, therefore, the appellation of " Free and Accepted" is, by no means, applicable.

5. A modern mason cannot be initiated into the Royal Arch Lodges, which is the very essence, the prop the key stone of masonry, unless through the ancient ceremonies.

6. The number of the ancient masons, compared

with moderns, being at least as ninety-nine to one,* proves the universality of the old order ; and its utility appears from the love and respect shewn to the brethren in consequence of their superior abilities, in conversing with, and distinguishing the masons of all countries and denominations.

These, and many others too tedious to be mentioned, are the advantages which the ancient have over the modern masons ; these last, however, are not so much to be blamed as some may suppose ; as they have been duped and received for sterling, that which was not much better than dross. But I announce with pleasure, that modern masons becoming sensible of their delusion, are, from time to time, joining the ancient lodges ; and without possessing the spirit of prophecy I may assert that the time is not far distant when all who profess themselves to be masons will rally round the ancient standard.

CHAPTER V.

Objections against Free-Masonry obviated.

In the year 1794, an extraordinary publication was issued from the press in Great Britain, written by John Robinson, A. M. professor of Natural Philosophy in the university of Edinburgh, entitled “ Proofs of a conspiracy against all the religions and governments of Europe, carried on in the secret meetings of Free-masons, Illuminati, and reading societies.” What could have occasioned such a production from the pen of a professor, in so eminent an university, is difficult to conjecture. He must,

* This is so well known in Great Britain, Ireland, the United States, &c. that it becomes altogether unnecessary to add a single argument in proof of this assertion. It is believed, that no *modern lodge* exists on the continent of North America.

however, have been actuated by the most malignant passions, stimulated by avarice to make money by any means whether right or wrong, or *much learning may, perhaps, have made him mad*. But whatever may have been his motive, his work was well calculated to excite the most ill founded suspicions respecting an institution, which in every age and country, had been uniformly friendly to *government, good order, and religion*; an institution which in the most positive and solemn manner, denounces all *plots, conspiracies, and rebellions*; an institution, the very essentials of which, breathe nothing but peace and good will towards men.

But Robinson's book, notwithstanding the above well known facts, had passed through several editions in the United States; and though more replete with assertion than proof, with jealous surmises than satisfactory reasons; and in many parts inconsistent and contradictory, had met with numerous readers and some advocates. What the *Illuminati* may be, I know not; but if their principles be such as professor Robinson has represented them, there is no masonic lodge, either ancient or modern, which would not shudder at the very idea of having any connexion or correspondence with them.

When the fact, however, was notorious, to professor Robinson, as well as to all the intelligent part of the community, that many of the wisest as well as the best members of society, in every part of the civilized world, and that the most illustrious princes in Europe, and, in particular, most of those belonging to the royal family of Great Britain, were free-masons, he ought to have paused before he vented a philippic, which will be believed by no one of common sense, and which will ever tend to vilify his character in the opinion of men, who choose to think for themselves.

From the first chapter of this book, which treats of the

origin and history of free-masonry, it appears that kings and princes, bishops and other dignitaries of the Christian Church, had deemed it an honour to belong to the order. It is likewise well known, that *the immortal Washington, the illustrious Franklin, the gallant general Warren, the patriotic Samuel Adams, late governor of the state of Massachusetts,* and many others of our most eminent citizens, whose names might be adduced, belonged to this ancient and honourable fraternity. Were these enemies to religion and government? His royal highness the prince regent of England, was grand master of masons in England, of whom he now styles himself the patron, and his brother prince Edward, was, in the year 1815, grand master in Lower Canada. Who can for a moment suppose, that these, or any of the other eminent personages, whom I have mentioned, would wish to overturn the government of his native country? But to come nearer home, his excellency Daniel D. Tompkins, vice president of the United States, and his excellency De Witt Clinton, Esq. governor of the state of New-York, as well as many others of our most distinguished statesmen and citizens, are masons of the highest grade. Does any one apprehend, that gentlemen of their rank and standing in society, would have any agency, directly or indirectly, in subverting the government or religion of the country which gave them birth?

It may be supposed, that I am contending with a shadow, as Mr. Robinson only speaks of a conspiracy against the religions and governments in Europe; but enough has been said to convince the unprejudiced reader, that the general principles of masonry have been, in all ages and countries, essentially the same; and that in masonic lodges, there never did, nor never can exist any discussions, which can excite animosity in regard to politics, religion, or any other subject, which has the least tendency to disturb the public tranquillity.

But in order to allay every apprehension which this book might have excited in the mind of the community, the grand lodge of Massachusetts, on the 11th June, 1798, deemed it adviseable to report to the chief magistrate of the federal government those sentiments, which characterize all the lodges, and which have ever evinced that *free and accepted masons are good, faithful, peaceable and obedient citizens.*

The following is a copy of this important document.

“An address of the grand lodge of free and accepted masons of the commonwealth of Massachusetts, in ample form assembled at a quarterly communication in Boston, June 11th, A. D. 1798, to the president of the United States.

“ Sir,

“ Flattery and a discussion of political opinions are inconsistent with the principles of this ancient fraternity; but while we are bound to cultivate benevolence, and extend the arm of charity to our brethren of every clime, we feel the strongest obligations to support the civil authority which protects us. And when the illiberal attacks of a foreign enthusiast,* aided by the unfounded prejudices of his followers, are tending to embarrass the public mind with respect to the real views of our society, we think it our duty to join in full concert with our fellow citizens in expressions of gratitude to the Supreme Architect of the Universe, for endowing you with that wisdom, patriotic firmness and integrity, which has characterized your public conduct.

“ While the independence of our country, and the operation of just and equal laws have contributed to enlarge the sphere of social happiness, we rejoice that our ma-

* This paragraph has reference to Professor Robinson, the visionary author alluded to in the beginning of this chapter.

sonic brethren throughout the United States have discovered, by their conduct, a zeal to promote the public welfare, and that many of them have been conspicuous for their talents and unwearied exertions. Among these, your venerable predecessor is the most illustrious example ; and the memory of our beloved WARREN, who from the chair of this grand lodge, has often urged the members to the exercise of patriotism and philanthropy, and who sealed his principles with his blood, shall ever animate us to a laudable imitation of his virtues.

“ Sincerely we deprecate the calamities of war, and have fervently wished success to every endeavour for the preservation of peace. But, sir, if we disregard the blessings of liberty, we are unworthy to enjoy them. In vain have our statesmen laboured in our public assemblies, and by the midnight taper ; in vain have our mountains and vallies been stained with the blood of our heroes, if we want firmness to repel the assaults of every presumptuous invader. And while as citizens of a free republic, we engage our utmost exertions in the cause of our country, and offer our services to protect the fair inheritance of our ancestors ; as masons, we will cultivate the precepts of our institution, and alleviate the miseries of all, who, by the fortune of war, or the ordinary occurrences of life, are the proper objects of our attention.

“ Long may you continue a patron of the useful arts, and an ornament of the present generation. May you finish your public labours with an approving conscience, and be gathered to the sepulchre of your co-patriots with the benedictions of your countrymen ; and, finally, may you be admitted to that celestial temple, where all national distinctions are lost in undissembled friendship and universal peace.

“ *Josiah Bartlet, grand master.*

“ Attest, *Daniel Oliver, grand secretary.*”

To this address, the President returned the following answer :

“ To the grand lodge of Massachusetts.

“ Gentlemen,

“ As I never had the honour to be one of your ancient fraternity, I feel myself under the greater obligations to you for this affectionate and respectful address. Many of my best friends have been masons, and two of them, my professional patron, the learned GRIDLEY,* and my intimate friend, your immortal Warren, whose life and death were lessons and examples of patriotism and philanthropy, were *grand masters*; yet so it has happened, that I had never the felicity to be initiated. Such examples as these, and a greater still in my venerable predecessor, would have been sufficient to induce me to hold

* Of this gentleman, the following character was inserted in the public prints, and is retained in the records of the grand lodge.

“ Boston, September 17th, 1766. On Thursday last, died, Jeremy Gridley, Esquire, Attorney General for the Province, and a member of the general court. His funeral was attended with that respect, which was due to his memory, by the members of the council, &c. the society of free-masons, of which he was grand master; the officers of the first regiment of militia, of which he was colonel; the members of the marine society, of which he was president, and a great number of the gentlemen of the town.

“ Strength of understanding, clearness of apprehension, and solidity of judgment were cultivated in him by a liberal education and close mode of thinking. His extensive acquaintance with classical and almost every other part of literature, gave him the first rank among men of learning. His thorough knowledge of the civil and common law, which he had studied as a science founded in the principles of government and the nature of man, justly placed him at the head of his profession. His tender feelings, relative to his natural and civil ties, his exquisite sensibility and generous effusion of soul for his friend, were proofs, that his heart was as good, as his head was sound, and well qualified him to preside over that ancient society, whose benevolent constitutions do honour to mankind. He sustained the painful attacks of death with philosophical calmness and firmness, which resulted from the steady principles of his religion.”

the institution and fraternity in esteem and honour, as favourable to the support of civil authority, if I had not known their love of the fine arts, their delight in hospitality and devotion to humanity.

“Your indulgent opinion of my conduct, and your benevolent wishes for the fortunate termination of my public labours, have my sincere thanks.

“The public engagement of your utmost exertions in the cause of your country, and the offer of your services to protect the fair inheritance of your ancestors, are proofs, that you are not chargeable with those designs, the imputation of which, in other parts of the world, has embarrassed the public mind with respect to the real views of your society.

“*John Adams.*”

“Philadelphia, June 22d, 1798.”

To the above, I shall add two other interesting documents, which, though they precede the last, by a few years, may, perhaps, with more propriety, be inserted in this place.

The first is an address from the grand lodge of Massachusetts, when they presented to their illustrious brother *George Washington*, their book of constitutions, which is dedicated to him, and was presented with the following address :

“The grand lodge of free and accepted masons of the commonwealth of Massachusetts, to their honoured and illustrious brother *George Washington*, president of the United States.

“Whilst the historian is describing the career of your glory, and the inhabitants of an extensive empire are made happy in your unexampled exertions; whilst some celebrate the hero, so distinguished in liberating United America, and others the patriot, who presides over her

councils ; a band of brothers, having always joined the acclamations of their countrymen, now testify their respect for those milder virtues, which ever grace the man.

“ Taught by the precepts of our society, that all its members *stand upon a level*, we venture to assume this station, and to approach you with that freedom, which diminishes our diffidence without lessening our respect.

“ Desirous to enlarge the boundaries of social happiness, and to vindicate the ceremonies of their institution, this grand lodge have published a book of constitutions (and a copy for your acceptance accompanies this), which by discovering the principles that actuate, will speak the eulogy of the society; though they fervently wish the conduct of its members may prove its highest commendation.

“ Convinced of his attachment to its cause, and readiness to encourage its benevolent designs, they have taken the liberty to dedicate this work to one, the qualities of whose heart, and the actions of whose life, have contributed to improve personal virtue, and to extend, throughout the world, the most endearing cordialities ; and they humbly hope, he will pardon this freedom, and accept the tribute of their esteem and homage.

“ May the Supreme Architect of the universe protect and bless you, give you length of days, and increase of felicity in this world, and then receive you to the harmonious and exalted society in heaven.

“ *John Cutler*, grand master.

“ Boston, December 27th, A. D. 1792.”

To this address, the following answer was returned :

“ To the grand lodge of free and accepted masons of the commonwealth of Massachusetts.

“ Flattering as it may be to the human mind, and truly honourable as it is to receive, from our fellow citizens, testimonies of approbation for exertions to promote the

public welfare, it is not less pleasing to know, that the milder virtues of the heart are highly respected by a society, whose liberal principles are founded on the immutable laws of truth and justice.

“ To enlarge the sphere of social happiness is worthy of the benevolent design of a masonic institution ; and it is most fervently to be wished, that the conduct of every member of the fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind, that the grand object of masonry is to promote the happiness of the human race.

“ While I beg your acceptance of my thanks for the book of constitutions which you have sent me, and for the honour you have done me in the dedication, permit me to assure you, that I feel all those emotions of gratitude, which your affectionate address and cordial wishes are calculated to inspire ; and I sincerely pray, that the *Great Architect of the Universe* may bless you here, and receive you hereafter into his immortal temple.

“ *George Washington.*”

The last document, which I shall lay before my readers, on this subject, is the address which the grand lodge presented to the president upon his retiring from office, together with his answer.

“ The grand lodge of ancient free and accepted masons, of the commonwealth of Massachusetts, to their most worthy brother George Washington.

“ Wishing ever to be foremost in testimonials of respect and admiration of those virtues and services, with which you have so long adorned and benefitted our common country, and not the last nor the least to regret the cessation of them in the public councils of the union, your brethren of this grand lodge embrace the earliest

opportunity of greeting you in the calm retirement, which you have contemplated to yourself.

“ Though as *citizens*, they lose you in the active labours of political life, they hope as *masons*, to find you in the pleasing sphere of fraternal engagement. From the cares of state, and the fatigues of public business, our institution opens a recess, affording all the relief of tranquillity, the harmony of peace, and the refreshment of pleasure. Of these may you partake in all their purity and satisfaction. And we will assure ourselves, that your attachment to this social plan will increase ; so that under the auspices of your encouragement, assistance and patronage, the craft will attain its highest ornament, perfection and praise. And it is our earnest prayer, that when your light shall be no more visible in this earthly temple, you may be raised to the *All Perfect Lodge* above, be seated on the right of the *Supreme Architect of the Universe*, and receive the *refreshment* your labours have merited !

“ In behalf of the grand lodge, we subscribe ourselves, with the highest esteem, your affectionate brethren,

“ *Paul Revere*, grand master.

“ *Isaiah Thomas*, senior grand warden.

“ *Joseph Laughton*, junior grand warden.

“ *Daniel Oliver*, grand secretary.

“ Boston, March 21st, 1797.”

The following answer was received and communicated to the grand lodge, June 12th, 1797.

“ To the grand lodge of ancient, free, and accepted masons, in the commonwealth of Massachusetts.

“ Brothers,

“ It was not till within these few days, that I have been favoured by the receipt of your affectionate address, dated in Boston, the 21st of March.

“ For the favourable sentiments you have been pleas-

ed to express on the occasion of my past services, and for the regrets, with which they are accompanied for the cessation of my public functions, I pray you to accept my best acknowledgments and gratitude.

“ No pleasure, except that, which results from a consciousness of having to the utmost of my abilities, discharged the trusts, which have been reposed in me by my country, can equal the satisfaction I feel from the unequivocal proofs I continually receive of its approbation of my public conduct ; and I beg you to be assured, that the evidence thereof, which is exhibited by the grand lodge of Massachusetts, is not among the least pleasing or grateful to my feelings.

“ In that retirement, which declining years induced me to seek, and which repose to a mind long employed in public concerns rendered necessary, my wishes, that a bounteous Providence will continue to bless and preserve our country in peace and in the prosperity it has enjoyed, will be warm and sincere ; and my attachment to the society of which we are members, will dispose me always to contribute my best endeavours to promote the honour and interest of the craft.

“ For the prayer, you offered in my behalf, I entreat you to accept the thanks of a grateful heart. With assurances of fraternal regard and my best wishes for the honour, happiness, and prosperity of all the members of the grand lodge of Massachusetts,

“ I am, &c.

“ *George Washington.*”

Although professor Robinson exempts the English lodges from the charge of disloyalty or want of attachment to government, it is evident from the whole tenour of his book, that he intended to sound the tocsin of alarm in the ears of the British ministry, by the thunder of his extraordinary denunciations. It must, however, have

been gratifying to the fraternity that after all his fulminations against masonry, as well as those of his predecessor the *Abbe Barruel*, who had written a book in four volumes entitled "The memoirs of Jacobinism in France"* none of the members of the royal family in Great

* Had the Abbe confined his strictures to the Jacobins and the Illuminati, he might probably have been correct; but, whatever the secrets and the practices of these institutions may have been, they have not the least connection with those of free-masonry.

The society of the Illuminati appears to have been founded in Bavaria, in the year 1774. These, under the pretext of consulting *the happiness of the people*, and supposing that happiness to be incompatible with every species of civil and religious establishments then existing, said, with one voice, "Let us destroy them all and raze their very foundations." The destruction of the Christian religion and the subversion of all governments were their aim, from the year 1776, till the year 1784, when they were driven out of Bavaria.

M. Mounier, a celebrated French writer, who published a work in the year 1801, "On the influence attributed to philosophers, free masons, and illuminati in respect to the French revolution," treats the remarks of *Barruel* on the subject of Free-masonry, with merited contempt, and observes, that, notwithstanding his threatening denunciations, "masons were still patronized by the friends of government & religion in every nation of Europe, and reckon among their numbers, some of the most distinguished princes, prelates and statesmen, that the age can boast of."

The following is the substance of M. Mounier's opinion respecting the essential difference between the *Illuminati* and the *Jacobins*. He supposes, that the intention of the former was to guide, in a gradual manner, from the state in which they then were, to that in which they wished them to be, by secret and pacific influence; for which purpose, they were ambitious to enrol potentates and nobles amongst their numbers; while the object of the latter was to subvert every thing, and to wage open war against all who were distinguished by birth, or by office. The followers of *Weishaupt*, the founder of the Illuminati, professed to detest all violence, and to depend upon time and patience for the consummation of their wishes; whereas, the *Jacobins* preached, every where, *the sacred duty of insurrection*, and valued themselves on what they styled the regenerating of a kingdom in a year. The German visionaries terminated their views in the ultimate disappearance of every species of political institution, and wished, that there should be

Britain, nor of the European sovereigns or princes, who were free-masons, have been induced, on that account, to desert the society. On the contrary, we have a positive proof of their steadfast attachment to the order, from the following sentiments, which occur in an address delivered to the brethren, on the 3d of June, 1800, by the earl of Moira, who was then deputy grand master :

“ Certain modern publications,” says his lordship, “ have been holding forth to the world the society of masons as in league against all constituted authorities.” This imputation, he repels by a number of powerful arguments, of which, this last is certainly irresistibly conclusive. “ The foundation stone of the lodge,” says he “ is *Fear God and honour the king*.* In confirmation of this solemn assertion, what can we advance more irrefragable than that so many of his Majesty's illustrious family stand in the highest order of masonry, are fully instructed in all its tendencies, and have intimate knowledge of every particular, in its current administration under the grand lodge of England.

After so many testimonies, which sufficiently prove, that the principles of the institution are not only innocent, but benevolent, and highly laudable, little more

no farther sovereignty, than that every father should be king in his own family. The *Jacobins* filled all France with terror and desolation ; while the *Illuminati* of Germany, whatever their intentions may have been, can never be accused of having excited the least civil commotion.

Such appears to be the sentiments of M. Mounier. How far they are correct, it is not for me to determine ; but he certainly labours under no mistake, when he boldly asserts, that the objects of both these institutions were of a nature totally different from those of the Free-masons, it having been a fundamental principle, which has been most rigidly maintained amongst them from time immemorial, to allow, on no pretence whatever, the discussion, or even the mention of any political topic in a lodge.

* Or the government of the country under which we live.

need be said to refute the ungenerous aspersions, which have been so wantonly thrown out against it. I shall, therefore, conclude this chapter with the following observation, viz. that when on the 12th July, 1798, an act was passed by the British parliament, "for the more effectual suppression of societies established for seditious and treasonable purposes," such was the confidence of government in the loyalty of free-masons, that their lodges were exempted from its penalties; and close with this remark, that those, who are best acquainted with the mysteries of our order, must be sensible, that it is founded in WISDOM; supported by STRENGTH; adorned with BEAUTY; and cemented by CORDIALITY and TRUTH. May it, therefore, be our constant study, to act in such a manner that our practice may prove the best comment on the principles of our craft, and thereby teach the world, that *Charity and Brotherly Love, Integrity of Heart, and Purity of Manners, are not less the characteristics of Masonry than of Religion.* Then may we hope, that when a period even still more awful than the hour of our dissolution shall arrive, when the last trumpet shall sound, and the dead shall be raised; when our scattered atoms shall be collected, and we shall appear in the presence of the Lord God Omnipotent, "*the high and lofty One who inhabiteth eternity,*" that our transgressions will be graciously forgiven, and that the GRAND MASTER of the UNIVERSE will be pleased to give us rest, from all our labours, by an admission into the celestial fraternity of angels, and "*the spirits of just men made perfect.*"

CHAPTER VI.

Of Qualifications necessary for those, who wish to become Free-Masons.

No one ought to think of becoming a candidate for admission into this ancient and honourable fraternity, who is

not in the practice of all the private virtues. *Intemperance*, the great bane of human happiness, ought to be avoided, and no indulgence in any kind of excess allowed, which might prevent him from the use of his mental faculties, and the faithful performance of those moral and religious duties which are incumbent on all men, particularly on masons. He ought to be industrious in his vocation, and adore the Lord and Master, who made heaven and earth. He ought not to eat any man's bread for nought; but should conduct himself in such a manner as to be able to pay for all the necessaries and conveniences of life. When he is at leisure from his necessary avocations, he should employ himself in studying the arts and sciences, so that he may be better enabled to perform all his duties to his Creator, his country, his neighbour, and himself.

He is to seek and acquire, as far as possible, the virtues of patience, meekness, self-denial, and forbearance; virtues, which give him the command over himself, and enable him to govern his own family with affection, dignity, and prudence. At the same time he ought to check every disposition which might tend to the injury of his fellow creatures; and, by every means in his power, promote that love and friendship, which brethren of the same household owe to each other.

To afford succour to the distressed, to divide our bread with the industrious poor, and to put the misguided traveller into the right way, are duties which essentially belong to the craft; but though a mason should never shut his ear against any of the human race, yet when a *brother* is oppressed or in indigent circumstances, he is, in a peculiar manner, called to relieve him as far as prudence will permit.

It is also necessary, that all, who would be *free-masons*, should learn to abstain from *malice, slander, and evil*

speaking ; from all provoking and indecorous language, and that they should keep the tongue of good report. They should reflect, that the society which they intend to join, is a band of brothers ; and it ought to be their endeavour as soon as they have got admission, to strive, by every means in their power, that brotherly love should continue.

A mason should be obedient to the laws of his country, and respect the superior powers. Treason and sedition are held in abhorrence by all, who rightly understand the principles of the institution. A mason should, likewise, learn to obey those, who are set over him in the lodge ; nor is he to omit this important duty, in consequence of their being inferior to him in worldly rank or condition. Masonry divests no man of his honours ; yet in the lodge, pre-eminence of virtue, and superior knowledge in the art, is considered as the source of all nobility and good government.

The virtue indispensably requisite in masonry is *secrecy*. This is the guard of their confidence, and the security of their trust. So great stress is laid upon it, that it is enforced under the strongest penalties, nor, in their opinion, is any man to be accounted *wise*, who has not intellectual strength sufficient to conceal such honest secrets as may be committed to him, as well as his own more serious and private affairs ; but of this I shall speak more at large in the next chapter.

It is further to be observed, that no person is capable of becoming a member, unless, together with the virtues above-mentioned, or at least a disposition to seek and acquire them, he be free-born, of mature age, of good report, of sufficient natural endowments, with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, as becomes the members of this most ancient and honourable fraternity ; who ought not

only to earn a sufficiency for themselves and families, but, likewise, have something to spare for works of charity and mercy. Every person desirous of admission, must also be upright in body, not deformed nor dismembered, but of hale and entire limbs as a man ought to be.

It is contrary to the rules of masonry, that a brother should propose for admission any person through friendship or partiality, who is not a man of unblemished reputation, and who is not supposed to be exempt from those vices and ill qualities, which would bring dishonour on the craft.

Every person desirous of being made a *free-mason* should be proposed by a member, who should give the candidate's name, age, occupation, residence, and other necessary information concerning him. It is also requisite, that such proposal should be seconded by one or more members. Such proposal should be made at least at one meeting of the lodge, prior to initiation, in order that the brethren may have sufficient time to make a strict inquiry into the character of the candidate. For this purpose, a special committee is usually appointed in country lodges; but in New-York, Philadelphia, Baltimore, Boston, and other cities of the United States, this duty generally devolves on a standing committee.

The brother, who proposes a candidate should also, at the same time, deposit such a sum for him as the by-laws of the lodge may require, and this is forfeited, if the candidate should not come forward agreeably to his proposal; but it is to be returned if he should not be approved of. In case of his being elected, he is to pay, in addition to his deposit, such further sum as the laws of the lodge may require.

Men in low circumstances, although possessed of some education and of good morals, are not fit to be members of this institution. They ought previous to their applica-

tion for admission, to consider their income, and the situation of their families, and know, that free-masonry requires not only knowledge, but attendance, and a decent external appearance, to maintain and support its ancient respectability and grandeur.

All applications for initiation should be made in writing, and the petitions ought to be filed by the secretary. The following may answer as a form for any one, who may wish to become a member.

“ To the worshipful master, senior and junior wardens, and brethren of lodge, No.

“ The petition of A. B. most respectfully sheweth,

“ That he has been long desirous of becoming a member of your ancient and honourable society, the principles of which, he has every reason to believe, are founded in morality, virtue, and religion. He, therefore, prays, that he may be admitted as a member, if, after due examination, he shall be found worthy.

“ His place of residence is at , his age years, his occupation

(Signed) “ A. B.”

The candidate has a right before his admission, to desire his friend, who proposed him, to show him the *warrant* or *dispensation*, by which the lodge is held ; which, if genuine, he will find to be an instrument either written or printed on parchment, and subscribed by some grand master or his deputy, the grand wardens and grand secretary, sealed with the grand lodge seal, constituting particular persons, therein named, as master and wardens, with full power to congregate and hold a lodge, at such a place as they may think proper, and therein “ make and admit free-masons according to the ancient and honourable custom of the royal craft, in all nations

and ages throughout the world, with full power and authority to nominate and choose their successors, &c."

The candidate may also request the perusal of the by-laws, and a list of the members of the lodge, by which he will be better enabled to judge, whether they are such persons as he could wish to associate with, and whether he could cheerfully submit to its rules. In this order, it ought to be observed, that there is no compulsion. Every one previous to his receiving even the first degree, must declare, that it is *of his own free will and accord*.

Previously to his introduction; every candidate ought to subscribe a declaration to the following purport :

" I, A. B. do seriously declare, upon my honour, that unbiassed by friends, and uninfluenced by unworthy motives, I freely and voluntarily offer myself as a candidate for the mysteries of free-masonry ; that I am solely prompted to this measure by a favourable opinion which I have conceived of the institution, a desire for knowledge, and a sincere wish to be serviceable to my fellow creatures. And I do further solemnly promise, that I will cheerfully conform to the ancient established usages and customs of the society. As witness my hand this

day of

in the year

(Signed)

" A. B."

" Witness, C. D."

In many lodges, however, questions are proposed to the candidate, in an adjoining apartment, previous to his initiation, which will naturally lead him to express sentiments similar to those mentioned in the preceding declaration.

No farther observations on this part of the subject are necessary. The candidate for admission, who will peruse them with attention will obtain all that information,

which will be necessary for his guidance previous to his being admitted into the arcana of free masonry.

CHAPTER VII.

On Secrecy.

THIS, amongst free-masons, as has been already observed, is a prerequisite indispensably necessary. Some of those, however, who are opposed to the institution, assert that there ought to be no secrets, and that if the institution were good, its principles ought not to be concealed from the world. But its principles are not concealed. Benevolence, charity, humanity, and all the other virtues are its professed objects, and though there be many who do not adhere to the rules, prescribed for the conduct of the craft, and thereby disgrace the order, it does not follow, that the rest of the fraternity should be vilified on that account; we might as well stigmatize the twelve apostles, because one of them proved a traitor, or the divine religion of the blessed Jesus, because many of its professors deviate from its holy precepts.

God, in the manifestation which he hath made of himself to mankind, hath distinguished himself as the most amiable of beings, and that his essence is love. He hath declared, that our best service consists in the exercise of this affection towards him, and prefers a voluntary service to the most costly oblation. "Perfect love (saith the apostle), casteth out fear;" and the whole tenour of scripture represents complacency and acquiescence in the Divine attributes and conditions, as the highest perfection of rational beings; so as the poet well observes,

"He, who but wishes to subvert the laws
Of order, sins against the eternal cause."

And with us, let it be the subject of our unremitting endeavours, to take off the guise from imposters, who would pass themselves upon us under the title of men of honour and humanity, and let the business of our future lives be to cultivate humanity and

“ Grasp the whole world of reason, life and sense,
In one close system of benevolence.”

SECRECY, however, we maintain to be a virtue of primary importance, and believe, that we establish the position from sacred as well as profane history. In both, it will be found, that a great number of virtuous attempts never reached their designed ends, through defect of concealment, and that infinite evils have thereby ensued.

But before all other examples, let us consider that, which surpasseth all the rest, being derived from the great God himself, who especially preserves his own secrets, so that he never lets any man know what is to happen on to-morrow; nor could the wise men in ages past foretell what would befall us in the present day. The following passages from the sacred scriptures abundantly show, that there is no evil in keeping secrets; but that on the contrary, secrecy is, in certain cases, a duty incumbent on us. *A tale bearer revealeth secrets; but he that is of a faithful spirit, concealeth the matter.* Proverbs xi. 13. *Debate thy cause with thy neighbour himself, and discover not a secret to another, lest he that heareth it put thee to shame, and thine infamy turn not away.* Proverbs xv. 9. *Surely the Lord God will do nothing; but he revealeth his secrets unto his servants the prophets.* Amos iii. 7 *But when thou doest alms, let not thy right hand know what thy left hand doeth, that thine alms may be in secret, and thy father which seeth in secret, may reward thee openly.* Mat. iv. 3 and 4. To the same purport, many more passages might be adduced; but it

is presumed, that these will suffice. On the whole, we may learn, that God himself is well-pleased with secrecy, and although for the good of his creatures, he has been pleased to reveal some things; yet his councils will, at all times, firmly stand; for he is the same, yesterday, to-day, and forever.

We read that Cato often said to his friends, that of three things he had great reason to repent, if he ever neglected the true performance of them. The first, if he divulged any secret; the second, if he ventured on the water when he might stay on dry land; and the third, if he should let any day pass, in which he did not perform some good action. The two last are well worthy of observation; but the first, at present, more especially demands our attention.

Alexander the Great, having received several letters of much importance from his mother, after he had read them in the presence of his dear friend Ephestion alone, drew forth his signet, and, without speaking, set it on Ephestion's lips, thereby intimating, that he, in whose bosom a man deposits his secrets, should have his lips so locked up, that he might never reveal them.

Among other instances on record, which point out the propriety of secrecy, it may not be disagreeable to the reader, to peruse the following story as related by Aulus Gellius, in his Attic nights.

The senators of ancient Rome had established it as a rule, that the son of each member might be admitted to hear the debates; a practice, which was found to be productive of great utility, as youth were thus initiated into the principles of government, enabled to become good statesmen, and taught the truly important duty of keeping secrets.

It happened upon one occasion, that this venerable body being engaged in the discussion of a subject of more

than usual importance, continued their sitting to a very late hour. No decision, however, took place on that night, and the body was adjourned till the following day, with an express injunction of secrecy. Amongst the other young Romans, who had attended at this interesting debate, was the son of Papius, whose family was one of the most illustrious in Rome.

The young man having come home, his mother with that curiosity, which is natural to her sex, was anxious to ascertain the weighty business, which had kept the senate so many hours longer in session than usual. He told her in the most courteous manner, that it was a matter which it was not in his power to reveal, as he, in common with others, had been laid under the most solemn injunction of secrecy.

His refusal made her more importunate, and nothing short of the information, which she required could satisfy her. By caresses and liberal promises, she endeavoured to extort the secret; but her efforts were to no purpose, nor was she more successful when she resorted to blows.

The young man finding a mother's threats to be very unpleasant, and her stripes still more so, began to contrast the love, which he owed to her, with the duty which he owed to his father and to his country. He placed her and her insatiable curiosity in one scale, and his own honour, and the solemn injunction to secrecy in the other, when he found her intrinsic weight lighter than air; but in order to appease her, he invented the following ingenious fiction.

Dear mother, you may well blame the senate for their long sitting, at least for calling in question a case so important: for except the wives of senators be admitted to consult thereon, there can be no hope of a conclusion. I speak this, however, with diffidence, as I have been taught that

modesty should ever be a distinguishing characteristic of a young-man. When, therefore, I am in the presence of the senate, the high opinion, which I entertain of their gravity and wisdom confound me. To them, however, since you have obliged me to tell, it seems necessary for the increase of population, and for the public good, that every senator should be allowed to have two wives, or that their wives should have two husbands. I shall hardly, under one roof, call two men, by the name of father, but had rather call two women by the name of mother. This is the question, which has so much engrossed the attention of the senate, and to-morrow it must be decided.

The mother took all this for absolute truth. Her blood was speedily in a ferment, and she flew into a rage. I need not observe, that such sudden gusts of passion seldom admit of reflection ; but that on the contrary, they hurry the faculties to greater rashness, by which we are rendered incapable of extricating ourselves from impending danger. So, without consulting any one, she forthwith sent information to the ladies of Rome concerning this weighty affair. The intelligence agitated the mind of every female. A meeting was immediately convoked, and though it has been said that an assembly of women could not be governed by one speaker ; yet this affair being so urgent, the least delay so dangerous, and the result of such infinite importance, the revealing woman was allowed to officiate for herself and associates.

On the ensuing morning, there was such a confusion at the senate door, that all Rome seemed to be in an uproar. It had been determined by these good ladies, that their intentions should not be revealed till they should be able to obtain an audience ; and it was here proved to a demonstration, that *women can keep a secret*. They were

admitted, and an oration delivered by the lady of Papirius, in which she requested, that women might have two husbands, rather than men two wives, &c.

On hearing a speech so very uncommon, the senators appeared thunderstruck, but upon the solution of the riddle, the noble youth was highly commended for his fidelity, and the ladies deemed it expedient to retire, not, however, without considerable confusion.

Nor should we forget the story of the faithful *Anaxarchus*, as related by Pliny, who being taken up in order that his secrets might be extorted from him, bit his tongue in the midst, between his teeth, and threw it in the tyrant's face.

The Athenians had a statue of brass, which was an object of their adoration. The figure was made without a tongue, as an emblem of secrecy.

The Egyptians, likewise, worshipped *Harpocrates*, whom they denominated the god of silence; for which reason he was always represented as holding his finger on his mouth. The Romans had a goddess of silence named *Angerona*, which was pictured in the same manner. Hence the Latin sentence *linguam digito compesce*, check your tongue by your finger.

The disciples of *Plancus* are greatly commended because no torment could induce them to confess a secret, with which their master had intrusted them. The servant of *Cato* the orator was, likewise tortured, with great cruelty, because he would not divulge the secrets of his master.

Quintus Curtius tells us, that among the Persians, it was held as an inviolable law, to punish, more severely than any other trespasser, him, who discovered any secret. In confirmation of this, he says, that king *Darius* being vanquished by *Alexander*, had made his escape so far as to hide himself where he thought he might rest secure,

but that neither tortures, nor the most liberal promises, could prevail upon the faithful brethren who knew of it, to divulge it to any one. He adds, that no man ought to commit any matter of consequence to him, who cannot truly keep a secret.

Lycurgus, amongst his other valuable laws, enacted, that every man should keep a secret whatsoever was said or done. For this reason, it was usual amongst the Lacedæmonians, when they met at any feast, for the most ancient in the company to shew every brother the door, by which he entered, saying, "take heed, that not so much as one word pass out from hence, of whatsoever shall be here acted or spoken."

The first thing, which *Pythagoras* inculcated upon his scholars was *silence*. He, therefore, for a certain time, prohibited them from speaking, in order that they might the better learn to preserve the valuable secrets, which he had to communicate, and enjoined it as a maxim that they should never speak, unless when it was necessary, thereby expressing, as his opinion that *secrecy* was one of the most essential virtues. Fools are known by their much speaking; and it would be desirable in masonic lodges, as well as in other societies, if some members did not expose their ignorance by the multitude of words. It is an old adage that *a wise man speaks little*; but in public bodies, it too often happens, that the most ignorant are the most loquacious.

When *Aristotle* was asked what thing was most difficult for him to perform, he answered, to be secret and silent. To this purpose St. Ambrose, one of the most eminent fathers of the Christian church, recommends the practical gift of silence as a primary virtue.

The wise king Solomon says in his Proverbs that a king ought not to drink wine, because drunkenness is an enemy to secrecy; and he adds, that a man is not worthy to

reign, who cannot keep his own secrets. He furthermore sayeth, that he who discovers secrets is a traitor, and that he who keeps his tongue, keeps his soul.

The apostle *James*, in speaking on the same subject, thus expresseth himself, "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses mouths, that they may obey us, and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds; yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter, a little fire kindleth, and the tongue is a fire, a world of iniquity; so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea is tamed and hath been tamed of mankind; but the tongue can no man tame. It is an unruly evil, full of deadly poison. Therewith bless we God, even the father, and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren these things ought not so to be." James iii. 2—10, verses.

The improper use of the tongue, has, unquestionably, occasioned more animosity amongst mankind, than all their other malignant passions. For masons, therefore, who, in a peculiar manner profess to be votaries of peace and good will amongst men, this assertion of the apostle, that "the tongue is an unruly member," ought ever to be kept in remembrance and the evil guarded against, as far as may be practicable.

To the preceding, I shall add the words of another wise man, as recorded in the book of Ecclesiasticus, Chap. xxvii. from the 16th to the 22nd verse. *Wac*

discovereth secrets, loses his credit, and shall never find a friend to his mind. Love thy friend, and be faithful unto him ; but if thou bewrayest his secrets, follow no more after him ; for as a man has destroyed his enemy, so hast thou lost the love of thy neighbour. As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again. Follow after him no more ; for he is too far off. He is as a roe escaped out of the snare. As for a wound, it may be bound up, and after reviving, there may be reconcilment ; but he that bewrayeth secrets is without hope."

I could, if I deemed it expedient, mention other proofs from sacred as well as profane writ, respecting the duty, the expediency, and the propriety of *secrecy* ; but as I presume, that I have already advanced enough upon this subject, I shall forbear. I shall, however, venture this assertion, that the greatest honour, justice, truth, and fidelity, have been always found among those who could keep their own secrets as well as those of others. Hence it follows, that if *secrecy* and silence be duly considered, they will be found essentially necessary to qualify a man for any business of importance, and if this be granted, I feel confident, it will not be disputed, that free-masons have been superior to all others in taciturnity. Bad members have been expelled ; but they keep the secrets, with which they have been entrusted. Neither the power of gold, which has often betrayed kings and princes, and sometimes overthrown states, empires, and kingdoms, nor the most cruel punishment, which the most malignant tyrants could devise, ever extorted the secrets of free-masonry, even from the weakest member of the fraternity.

From what has been said, I presume, it will not be disputed, that the happiness of mankind was the cause of so grand an institution as that of free-masonry, no art having, as yet, been so extensively useful. It not only

tends to protect its members from external injury ; but to polish their morals, and to detain them within the bounds of true religion and virtue ; for such are the doctrines inculcated by this sublime art, that if those, who have the honour of being members, would only live up to them, every man of the least reflection, would lead such a life as becomes a being possessed of a precious and immortal soul. And although very few brethren may arrive at the sublimity and beautiful contrivance of *Hiram Abiff*, yet the very enemies of masonry must own, that it is the most renowned society, that ever was, is now, or perhaps ever will be in the world.

The following poetic description of the royal art will show its great use to mankind.

“ Hail mighty art ! Hail gracious gift of heaven !
 To aid mankind by our Creator given.
 'Twas you alone, which gave the ark its form,
 And saved the faithful from th' impending storm ;
 When sinful cowans grovelled in the tide,
 The mason's ark triumphantly did ride
 O'er mighty waves, nor cared they where it steered,
 Till floods abated and dry land appeared.
 On *Ararat*, on ceasing of the storm,
 There stood their ark. They opened lodge in form.
 There the good mason of his own accord,
 An altar built, to serve the heavenly Lord,
 Returned thanks and offered sacrifice,
 Which pleased God, and to himself he ories,
 ' For sake of man, I'll curse the ground no more,
 Nor smite the living, as I've done before.
 While earth remains, this blessing I'll bestow,
 A proper time, when you your seed may sow ;
 The harvest time to bless the labouring swain
 With fruitful crops for all his care and pain.
 Nights, days, and seasons shall surround this ball,
 Nor shall they cease until the end of all ;
 And to confirm my promise unto thee,
 Amidst the clouds, my bow a witness be,
 An heavenly arch, to show God saved the lives
 Of masons four, likewise their happy wives ”

Such are the blessings of each time and season,
 Which God has promised to the master-mason,
 By which we see, that mighty things were done,
 By this great art, since first the world begun.
 What mortal living, whether far or near,
 Around the globe, within the heavenly sphere,
 Can name an art so much by God approved
 As masonry in *David*, whom he loved ?
 On mount Moriah, God appeared to man,
 And gave the prince the holy temple's plan,
 Which charge his son did afterwards fulfil,
 By aid of *Tyre* and *Hiram's* wonderous skill.
 This is the art, which others doth excel,
 And pleased the Lord of Hosts to come and dwell
 Amongst the men, who did the temple frame,
 To worship God and reverence his name.
 By mason's art, aspiring domes appear,
 Where God is worshipped still in truth and fear.
 By mason's art, the greedy miser's breast,
 Though iron bound much closer than his chest,
 Compassion feels, and values not his store,
 But freely gives what he would not before.
 By mason's art, the busy tongue doth fall,
 And silence reigns upon the master's call.
 By mason's art the wings of loose desire
 Are clipt so short, that they can soar no higher.
 The vicious mind, the ancient craft restrains
 From bents immodest, lawless, and profane.
 By mason's art, the puny foppish ass
 (Mankind's disgrace and sport of every lass,
 Soon quits his folly, and when wiser grown,
 Looks on himself as one before unknown.
 By mason's art, the proud ensigns of state,
 Ambition's nursery and her lofty seat,
 Are deemed but useless, idle, foolish toys.
 Free-masons seek for more substantial joys.
 While here on earth they're blest with an abode,
 They must prepare for e'er to live with God.
 They ought to live in harmony and love,
 And thus ascend to the grand lodge above."

CHAPTER VIII.

Of the conduct of Masons.

SECTION 1.—OF BEHAVIOUR IN THE LODGE.

It need scarcely be observed, that a society of men, united, as a band of brothers by the strongest ties, ought to be kind and courteous to each other in all places where they meet. This, however, is more essentially requisite when they assemble in a *lodge*, in which brotherly love ought always in a peculiar manner to prevail ; and where no disputes about nations, families, religion, or politics, can, on any account whatever, be introduced.

While the lodge is open for *work*, every member should attend to the business under consideration, and not interrupt any brother while speaking. He must, likewise, hold no private conversation, nor be concerned with any committee without permission from the presiding officer. If he rightly understand the rules of the craft, he will always treat the master and wardens with that respect which is due to those, whom the fraternity have appointed to preside at their meetings, and will, likewise, pay due respect to all his fellows. The Christian advice of St. Paul to the Thessalonians, will be found peculiarly applicable to free-masons. "*We beseech you, brethkren,*" says he, "*to know them, which labour among you and are over you in the Lord, and admonish you, and to esteem them very highly in love, for their work's sake, and be at peace among yourselves.*" II. Thess. v. 12, 13.

Every brother, deemed guilty of a fault, is bound to submit to the decision of the lodge ; unless he appeal to the grand lodge.

SECTION 2.—OF BEHAVIOUR AFTER THE LODGE IS CLOSED.

After the business is finished, the brethren may remain :

till a seasonable hour, to enjoy themselves in innocent mirth, enlivened by songs, anecdotes, &c. but no brother is to be compelled, or even importuned, to stay longer than he thinks proper; for it ought to be remembered, that in the hours both of labour and festivity, a mason should always be FREE. On such occasions, no excess ought to take place, and the conversation, though social and easy, ought to be innocent; nor should a single expression be uttered, which even borders on obscenity or immorality. In fine, it ought to be deeply imprinted on the mind of every brother, that though after the adjournment of the lodge, masons are as other men; yet if they should be guilty of improper behaviour, the blame might be cast on the craft at large, by the ignorant and invidious part of the community.

SECTION 3.—OF THE BEHAVIOUR OF MASONS IN THEIR PRIVATE CHARACTERS.

When a number of masons happen to meet together in any other place than in a lodge and no stranger being amongst them, it may be well if they would attend to the following friendly hints.

1. You are to salute each other in the same courteous manner as you have been accustomed to do in the lodge, and are freely to communicate hints of knowledge, but without disclosing secrets, unless to those, of whose honour and taciturnity you have had ample proof.

2. Before those who are not masons, you should be cautious in your words, carriage, and behaviour, so that the most penetrating stranger may not be able to discover any part of our secrets. The ensnaring questions of those, who are desirous of prying into the mysteries of the craft, must be answered with prudence, or the discourse wisely diverted to some other purpose.

3. When at home, your conduct and deportment should

be unexceptionable, so that, if possible, even the breath of calumny may not be able to raise a whisper against you. Masons should be good husbands, good parents, good sons, and good neighbours; and they should be correct and punctual in the performance of all the private duties of life. You should not stay too long from home, should carefully avoid all excess, and act in such a manner, that men may see your *good works, and glorify your father which is in heaven.* Matthew v. 16. And every good mason should recollect that "*the path of the just is as the shining light, that shineth more and more unto the perfect day.*" Prov. iv. 18.

4. If a stranger apply in the character of a mason, you are to examine him with caution, agreeably to the rules of the craft, so that you may not be imposed on by a pretender; but if you discover him to be a true and faithful brother, it is your duty to treat him with respect, and, if he be in want, to relieve him as far as may be in your power, without injuring yourself or family, or to direct him to some source from whence he may obtain relief. You must likewise, give him employment, if he want it, and it be in your power, and if not, you must, if possible, recommend him to some one, from whom he can obtain it.

5. You are expressly charged to avoid slander and backbiting, and never to traduce the character of a brother; but support it, as far as may be in your power, consistent with propriety. You are, as a mason, to avoid malice and unjust resentment, "*to put off anger, wrath, blasphemy, and filthy communications.*" Colossians iii. 8. "*To lay aside all guile and hypocrisies and envies,*" 1 Peter ii. 1.; for "*where envying and strife is, there shall be contention and every evil work.*" James iii. 16. To this it may be added, that "*wrath killeth the foolish man, and envy slayeth the silly one.*" Job v. 2. Of such folly and wickedness, it is therefore to be wished, that free-

masons, as they value their own reputation and happiness, and the prosperity of the ancient and honourable society to which they belong, will never be guilty.

6. You are placed like a city set on a hill. The eyes of the world are upon you, and strong prejudices are entertained against the institution, which can only be obviated by the correct deportment of its members.

7. If you suppose, that a brother has done you an injury, which you cannot settle between yourselves, you ought, in the first place, to apply to *your own or his lodge* for redress; and if you be not satisfied with their decision, application may be made to the grand lodge, and no suit ought to be instituted, unless such reference has been first made, and the determination found to be such as to render a compliance therewith impracticable. The parties may then appeal to the laws of their country; but they are to avoid all rancour and animosity, and neither say nor do any thing, which may prevent the continuance or renewal of that *brotherly love and friendship*, which are the glory and cement of this ancient fraternity. Masons, however, in respect to law-suits, ought to observe the directions which the apostle Paul gives to Christians; "*Now, therefore,*" says he, "*there is utterly a fault amongst you; because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?*" I. Corinthians vi. 7. He had previously told them, that all differences between brethren, should be referred to the arbitration of some members of the church, and expresses his most pointed disapprobation of "brother going to law with brother." Masons ought to be actuated by sentiments of the same kind, and, in case of any unfortunate difference, should act in the manner here recommended.

By conducting yourselves agreeably to the preceding

directions, you will evince to the world, the benign influence of masonry, as all wise, true, and faithful brethren, have done from the creation of the world, when God said, "Let there be light, and there was light;" and as all who shall follow us, and would be thought worthy of the name of masons will do, till architecture shall be dissolved in the general conflagration.

These charges and such others as may be given to you *in a way, that cannot be written*, you are conscientiously to observe; and be assured, that the more closely you adhere to them, the more happy will be your situation in this world, and the better your prospect of *entering into that temple not made with hands, eternal in the heavens, whose builder and maker is God.*

Amen. So mote it be.

CHAPTER IX.

Charges to new admitted brethren in the different degrees.

SECTION 1.—TO AN ENTERED APPRENTICE.

Brother,

I congratulate you on your admission as a member, into this our ancient and honourable fraternity; *ancient*, as having subsisted from time immemorial; and *honourable*, as tending in every respect, to render a man so, who will act in conformity with its precepts. No institution was ever raised on better principles, or on a more solid foundation; nor were ever more excellent rules and useful maxims laid down than those, which are inculcated on all persons initiated into our mysteries.

Monarchs, in all ages, have been patrons of this art, and many of them have presided as grand masters, deeming it no derogation from their dignities, to put themselves

on a level with their brethren, to extend their privileges, and to patronise their assemblies.

On this side of the Atlantic, which may, in some respects, be called a new world, the *immortal Washington*, the *illustrious Franklin*, the *brave general Warren*, and many more of our most celebrated revolutionary characters, too tedious to be mentioned, were of this institution most distinguished members ; and I have the pleasure to add, that many of the most eminent statesmen, who have been since called to guide the destinies of this rising empire, have not only been members of our society ; but have delighted in exerting themselves to the utmost, to promote its honour and best interests.

The world's great architect is our supreme master, and the unerring rule, which he has given to every one, I mean the light of conscience, is the rule by which we ought invariably to work.

There are three great duties, which masons ought not only to perform themselves ; but likewise, to inculcate, as far as possible, on their friends and acquaintances, viz. their duty to God, their neighbours, and themselves.

1. To God. In never mentioning his sacred name, unless with that reverential awe, which is due from a creature to his creator ; whom we ought to adore, as the source of all happiness, not only in the present, but also, in that future world, which is beyond death and the grave ; whom we ought always to have in view, as our chief good, and whose blessing we ought to implore, on all our laudable undertakings.

2. To your neighbours, you are to act upon the square, i. e. you are to follow the golden rule of doing to others, as, in similar circumstances, you would wish that they should do to you.

3. As it respects yourself, you are to avoid intemperance and excess of every kind, whereby you may be

rendered incapable of following your work or prosecuting the duties of your profession, or by which you may be led into behaviour unbecoming of our order. You are, likewise, to labour diligently in your vocation; for *“ he, who doth not work, should not eat,”* and *“ he, who is slothful in work, is brother to him who is a great waster.”*

In the state you are to be a quiet and peaceable citizen. You are never to countenance treason or rebellion; but to show yourself, on every occasion disposed to act in conformity to the laws, constitution, and government of the country, in which you live, and to induce others, as far as may be in your power, to act in the same manner.

In your intercourse with the world, you are to be particularly careful, to act in such a manner as that you may avoid censure or reproach.

Let not interest, favour, or partiality to any individual, bias your integrity, or influence you to be guilty of a dishonourable action, of which you might afterwards have cause to repent; but let your whole conduct be such as will ensure you the testimony of a good conscience towards God and towards man.

Be eminent for the practice of benevolence and charity, which may with great propriety be considered as the distinguishing characteristic of this venerable institution.

You are carefully to study the principles, and endeavour to excel in all the virtues of the craft.

A punctual attendance, at every meeting of the lodge is required. Your improvement and your happiness will, thereby, be greatly promoted. Yet masonry must not interfere with your necessary employments; for these are, on no account, to be neglected. At your leisure, it is expected that you will apply to such brethren as are skilled in the mystic art, whom you will find to be fully as ready to give, as you to receive instruction.

You are to endeavour to improve in useful knowledge. Here no reflection is intended upon you. But it may be safely asserted, that the wisest of us have much to learn, and that when a man thinks himself perfect in any art, science, or profession, all hopes of his improvement may, in general, be considered as vain. But of you, my brother, we entertain the most sanguine expectations, and doubt not that by your industry, perseverance, and good conduct, you will become an useful member of this lodge and an honour to the craft.

If, in the circle of your acquaintance, you should find one, who may be desirous of being received into our society, you are by no means to recommend him unless you be convinced, that he will conform to our rules, so that the honour and reputation of our institution may not be tarnished, and that the world, at large may be satisfied with respect to its benign influence.

Finally, You are to 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 amongst the fraternity.

Brother, we bid you a sincere welcome to all the pleasures of this affectionate and happy fraternity.

SECTION 2.— A CHARGE TO A FELLOW CRAFT.

Brother,

As you are now advanced to the second degree of masonry, viz. that of a fellow craft, we congratulate you on your preferment.

Your past good behaviour and regular deportment, have merited the additional honours which we have now conferred upon you; and, in this new character, it is not only expected that you will conform to the principles of masonry, but that you will steadily persevere in the practice of every virtue.

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

As the solemnity of our ceremonies requires a corresponding solemnity on your part, you are to be particularly attentive to your behaviour in all our meetings, to preserve the ancient usages and customs of the fraternity sacred and inviolable, and to induce others, by your example, to hold them in due veneration.

You are to support and maintain our laws and regulations, and be ever ready to assist in seeing them duly executed. You are neither to palliate nor aggravate the offences of your brethren, but are to judge with candour, admonish with friendship, and reprehend with justice.

As a craftsman in our private assemblies, you may offer your sentiments on such subjects as may be agreeable to the tenets of masonry. By the exertion of this privilege you may improve your rational and intellectual powers, qualify yourself to become an useful member of society, and as every brother should do, endeavour to excel in every thing which is good and honourable.

You are duly to honour, and practically to obey, all signs and summonses, inasmuch as they consist with our professed principles. You are to supply the wants, and relieve the necessities of your brethren and fellows, to the utmost of your power, without injuring yourself and family ; and you are, on no account whatever, to wrong them or see them wronged, but you are to apprise them

of approaching danger, and consider their interest as inseparable from your own.*

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

SECTION 3.—A CHARGE AT THE INITIATION OF A MASTER FREE-MASON.

Brother,

Your zeal for instruction, the progress you have made in the mysteries of masonry, and your steadfast conformity to our useful regulations, have pointed you out as a proper object for that peculiar mark of our esteem and favour.

Duty, honour and gratitude, will now bind you to be faithful to your trust, and to support the dignity of your character on all occasions. Exemplary conduct on your part, will convince the world, that merit is the only title to our privileges, and that on you, our favours have been deservedly bestowed.

To preserve unsullied the reputation of the fraternity, ought to be your constant study ; and, for this purpose, it is incumbent on you to give the necessary instruction to unexperienced brethren, respecting the manner in which they ought to conduct themselves. To their superiors you are to recommend them to be obedient, to their equals to be courteous and affable, and to their inferiors to be kind and condescending. You are zealously to inculcate universal benevolence, and by the regularity of your own conduct, to afford the best example for the conduct of others. You are carefully to preserve our ancient landmarks, and shall, on no account whatever, suffer the least deviation whatever from our established usages and customs. Masonry, as it now stands, and has

* This paragraph is to be omitted, if previously used in the course of the ceremony.

stood from time immemorial, has been found to be a most excellent institution, and stands in no need of improvement. Any attempt, therefore, to introduce the least innovation will be reprobated, not by one, but by the whole of the fraternity.

Your honour and reputation are concerned in supporting, with dignity, the character which you now bear. Be true and faithful, and imitate the example of that great man so celebrated in masonry, whom you have this evening represented. Thus, you will render yourself worthy of the honour which we have conferred, and worthy of that confidence which we are persuaded we have very properly reposed in you.

SECTION 4.—AN ADDITIONAL ADDRESS, WHICH MAY BE DELIVERED AT THE INITIATION OF A CLERGYMAN.

You, reverend brother, are a preacher of that religion, which inculcates benevolence and unbounded charity. You will, therefore, be fond of the order, and zealous for the interest of free-masonry, which, in the strongest manner, recommends the same charity, and like that religion, which you so worthily endeavour to prevail upon your hearers to adopt, encourages every moral and social virtue. It also recommends, by arguments the most cogent, peace and good will among men; so that he, who is warmed by the spirit of Christianity, cannot when he is acquainted with its doctrines, be a foe to FREE-MASONRY.

Here virtue, the grand object in view, shines resplendent on the mind, enlivens the heart, and warms us with sympathy and affection to all mankind, particularly to our brethren of the same society.

Though every man, who carefully listens to the dictates of reason, may arrive at a clear perception of the

beauty and necessity of virtue, both public and private ; yet it must appear to you as a full recommendation of this institution, that its members have these pursuits constantly in view, as the main objects of their association. And these, my reverend brother, are the laudable bonds, which from time immemorial, unite us in one indissoluble fraternity.

SECTION 5.—AN ADDITIONAL ADDRESS, WHICH MAY BE USED AT THE INITIATION OF A FOREIGNER.

You, brother, the native and subject of another nation, by entering into our order, have connected yourself by sacred and affectionate ties, with many thousands of masons in this and other countries. Ever recollect, that the order into which you have just entered, bids you always to look upon the world as one *great republic*, of which every nation is a family, and every particular person a child. When, therefore, you return to your own country, take care that your friendship be not confined to the narrow circle of national connections or particular religions, but let it be *universal*, and extend to every branch of the human race. At the same time, you are to remember, that besides the common ties of humanity, you have now entered into obligations which engage you to kind and friendly actions to your brother masons, of whatever station, religion, or country they may be.

SECTION 6.—AN ADDRESS, WHICH MAY BE USED AT THE INITIATION OF A SOLDIER.

Our institution breathes a general spirit of philanthropy, and its benefits, considered in a social point of view, are very extensive. It unites all mankind. In every nation it opens an asylum to virtue in distress and grants

hospitality to the necessitous and unfortunate. The sublime principles of universal goodness and love to all mankind, which constitute its basis, cannot be lost in national distinctions, prejudices, or animosities. It has abated the rage of contest, and substituted the milder emotions of humanity.

Should your country demand your services in foreign wars, and captivity should be your portion, it is probable that you will find affectionate brethren, where others would only find enemies.

In whatever nation you travel, when you meet a mason, you will find a brother and a friend, who will do all in his power to serve you, and who will cheerfully relieve you to the utmost of his abilities, if you should be involved in poverty or distress.

Other charges suitable to extraordinary occasions might be introduced. The judicious master, however, will find no difficulty in annexing to the usual charges, such additions as, in his opinion, the nature of the case may require.

CHAPTER X.

Of Masonic Virtues.

SECTION 1.—OF VIRTUE IN GENERAL.

BEFORE we proceed to describe these virtues, which, in a peculiar manner, are deemed masonic, it may not be improper to give a brief elucidation of what is meant by virtue in general. This is a subject on which much has been written, but the authors have seldom condescended to explain themselves in a manner sufficiently plain to be intelligible to the generality of their readers.

Virtue may be defined the highest exercise of the

mind ; the integrity, harmony, and just balance of affection ; the health, strength, and beauty of the soul. The perfection of virtue is to give reason its full scope, to obey the dictates of conscience with alacrity, to exercise the defensive passions with fortitude, the public with justice, and the private with temperance ; that is in due proportion to each other. To love and adore God with disinterested affection, and to acquiesce in his kind providence with a calm resignation, is the step towards the test of virtue ; but a deviation from this line of conduct will be found to be a sure prelude to vice and misery.

After this brief illucidation of virtue in general, we shall now treat of some of the most prominent masonic virtues in order, and these we shall consider under the following heads, viz. *Brotherly love, Truth, Temperance, Fortitude, Prudence, Justice, and Charity.*

SECTION 2.—OF BROTHERLY LOVE.

By the exercise of this virtue, we are taught to regard the whole human species as one family, whether high or low, rich or poor, who, as children of the same parent, are to aid, support, and protect each other.

Relief is the next tenet of the profession, which, indeed, may be considered as a most important part of what we have denominated *brotherly love*. To relieve the distressed, is a duty incumbent on all men, but particularly on masons, who are linked together by ties, which may be considered as indissoluble. To sooth calamity, alleviate misfortune, sympathize with the miserable, and, as far as may be practicable, to restore peace to the troubled mind, ought ever to be objects of primary importance.

SECTION 3.—OF TRUTH.

We are taught, in the sacred scriptures, that truth is a peculiar attribute of the deity, that those, "*who wor-*

ship him, must worship him in spirit and in truth," John iv. 24.; and, that "*everyone should tell truth to his neighbour.*" To be good and true, is one of the first lessons which we are taught in masonry. This, therefore is a theme, which we ought to contemplate, and, by its dictates, endeavour to regulate our conduct; for we are told, that God "*desireth truth in the inward parts.*" Psalm li. 6.

The arts of deceit and cunning continually grow weaker and less effectual to those who practise them, while, on the other hand, integrity gains strength by use, and the more and the longer any man accustoms himself to it, the greater service it will do him; as it will establish his reputation, and thus encourage others to repose in him the greatest trust and confidence, which may be certainly considered as being of unspeakable advantage in the common affairs of life.

Truth is, always consistent with itself, and needs nothing to help it out. It is near at hand; it sits upon our lips, and is ready to drop out before we are aware; but a lie is troublesome, and sets a man's invention constantly on the rack to preserve even a tolerable appearance of consistency. A lie is like a building upon a false foundation, which continually stands in need of props to preserve it, and proves, at last, more chargeable than the erection of a substantial building would have been on a true and solid foundation. Truth is firm; It is irresistible, and those who practise it, in all their transactions, can never be put to shame. "*The wicked flee, when no man pursueth; but the righteous are bold as a lion.*" Let us, therefore, not only in regard to truth, but, likewise, every other moral duty, always maintain the testimony of a good conscience, and we have nought to fear.

Influenced by these principles, in our intercourse with each other, and with the world at large, hypocrisy and deceit should be unknown among us; and the heart and

tongue should unite in promoting our mutual welfare, and in rejoicing in each other's prosperity.

Truth has ever been a distinguishing prerequisite among free-masons; and he who deviates from it, in a single instance, is acting in direct opposition to one of the first precepts of the order.

“The man, whose mind on virtue bent,
Pursues some greatly good intent,
With undiverted aim,
Serene, beholds the angry crowd,
Nor can their clamours, fierce and loud,
His stubborn honour tame.”

BLACKLOCK.

SECTION 4.—OF TEMPERANCE.

Temperance may be defined to be the restraint of passion. That it is a quality essential to happiness, reason and observation bear ample testimony. So highly, indeed, has it always been esteemed, that it ranks as a virtue in every system of morality; for as uncontrolled passions lead us to wickedness and turbulence, so temperance leads us to virtue and tranquillity. Even in worldly affairs, it is found to be a guide to health, wealth, and prosperity; for it forbids us to indulge in enervating luxuries, and inculcates economy in all the concerns of life.

Its best recommendation is to be found in its effects; and no one, who is convinced, that temperance leads to bliss, can hesitate in adhering to it through life. It is essentially necessary that this virtue should be observed by all, who wish to live with comfort; but, for reasons, which will naturally occur to every free-mason, it is peculiarly proper, that it should be observed by them.

The dire effects of intemperance are thus most pathetically described by an ingenious poet; if I remember right, the late Rt. Rev. Dr. Porteous, bishop of London.

———War its thousands slays ;
 Peace its ten thousands. In th' embattled plain,
 Though death exults and claps his raven wings,
 Yet reigns he not ev'n there so absolute,
 So merciless, as in yon frantie scenes
 Of midnight revel, and tumultuous mirth ;
 Where in th' intoxicating draught concealed,
 Or couched beneath the glance of lawless love ;
 He snares the simple youth, who nought suspecting,
 Means to be blest—but finds himself undone.
 Down the smooth stream of life the stripping darts,
 Gay as the morn ; bright glows the vernal sky ;
 Hope swells his sails, and passion steers his course ;
 Safe glides his little bark along the shore,
 Where virtue takes her stand ; but if too far
 He launches forth beyond discretion's mark,
 Sudden the tempest seowls, the surges roar,
 Blot his fair day, and plunge him in the deep.
 O sad, but sure mischance !

SECTION 5.—OF FORTITUDE.

Fortitude is that noble and steady purpose of the mind, which enables us to resist temptation, and encounter danger with spirit and resolution. This virtue is equally distant from rashness and cowardice ; and he, who is possessed of it, is seldom shaken and never overthrown by the storms which surround him. A man of an upright spirit disdains the malice of fortune. He does not suffer his happiness to depend on her smiles ; and therefore, with her frowns he shall not be dismayed. As a rock on the sea shore, he standeth firm, and the dashing of the waves disturbeth him not. He raiseth his head like a tower on a hill, and the arrows of misfortune drop at his feet. In the instant of danger, the courage of his heart sustains him, and the steadiness of his mind beareth him out.

SECTION 6.—OF PRUDENCE.

Prudence teacheth us to regulate our lives and actions

agreeably to the dictates of reason, and to determine rightly on the mode of conduct which we ought to pursue in respect to our present as well as our future happiness. This is a virtue, which ought to be the peculiar characteristic of every mason ; but, on this subject it cannot be necessary to enlarge.

Without suspicion of being betrayed in our words, or ensnared in the openness of our dealings, our mirth in the lodge is undisguised. It is governed by PRUDENCE, tempered with LOVE, and clothed in CHARITY. Thus it standeth void of offence. No malicious mind warps innocent expressions to wicked constructions, or interprets unmeaning jests into sarcasms or satires ; but as every sentiment flows full of benovolence, so every ear in the lodge is attuned to the strain, in harmonious concord, and tastes the pleasures of festivity so pure, that they bear our reflections in the morning without remorse.

Peace, regularity, and decorum, are in the lodge, indispensable duties, nor are they the offspring of control or of authority, but a voluntary service, which every man brings to the lodge.

There are seasons, indeed, in which authority may be exercised with propriety. Man is frail, and the most prudent may sometimes deviate from the rules of strict propriety. It was a maxim of the ancient philosophers, that "to err was human, to forgive divine." In the lodge, therefore, there should be a constant governor, who should restrain those improprieties, which may creep in amongst us ; but all this must be done with PRUDENCE.

SECTION 7.—OF JUSTICE.

Justice consists in an exact and scrupulous regard to the rights of others, with a deliberate purpose to preserve them, upon all occasions, sacred and inviolable ; and from this fair and equitable temper, performing eve-

ry necessary act of justice, which relates to their persons and properties, being *just* to their merits, and *just* to their very infirmities, by making all the allowance in their favour, which their circumstances require, and a good-natured and equitable construction of particular cases will admit of, being true to our friendships, to our promises and contracts, *just* in our traffic, *just* in our demands, and *just*, by observing a due moderation, even in our resentments.

We should do justice, deal fairly, bear good will, practice beneficence, succour the afflicted, and relieve the necessitous, esteem the worthy, reverence God and our parents, and obey the constituted authorities.

Justice is the foundation of an everlasting fame, and there can be nothing commendable without it.

Be ever steady to your word, yet be not ashamed to confess your errors, nor slow to indemnify those, who may have suffered by your mistake.

Philip, king of Mæcedón, in a fit of intoxication, happened to determine a cause unjustly, to the prejudice of a poor widow. She had no sooner heard his decree, than she cried out, "I appeal to *Philip* when sober." The king struck with the singularity of what she had said, recovered his senses, gave a new hearing to the cause, and finding that he had been mistaken, ordered her to be paid out of his own purse, double the sum which she was to have lost. This is an example worthy of imitation.

Justice is a glorious and communicative virtue, ordained for the common good of mankind, without any regard to itself. This keeps men from tormenting one another, and it is this, which preserves tranquillity in the world. It is the bond of human society, a kind of tacit agreement and expression of nature, without which there is not any thing, which we do, that can deserve commen-

dation. *The just man wrongs nobody, but contents himself with his own, does good to all, and speaks well of all, gives every man his due, and is not any man's hindrance. He is just for justice sake, and asks no other reward, than that which he receives in the comfort of being just.*

———If Justice now requires,

With vice it should go ill, with virtue well,
 Yet so it fares with neither in this life ;
 It then remains, that in some other life,
 Will this distinction certainly be made,
 And then the scene, which with regard to man
 Now rude appears, nor worthy of a God
 All-wise and gracious, shall itself disclose ;
 And every thing be seen, the cloud removed,
 In its true colour and its proper place .
 If this you doubt, say by what rule you prove
 That there's a GOD at all, who governs things
 With perfect harmony and nicest skill !
 What, does he every thing besides direct
 With just propriety, and only fail
 In this, the chiefest part ? Not so ; a time
 Will come, (enquire not how,) this is enough,
 'Tis plain ; a time there will be after death,
 When GOD as fit, the just from the unjust,
 The guiltless from the guilty shall select,
 And give to every man his due reward.

SECTION 3.—OF CHARITY.

CHARITY! O. how lovely is the theme ! It is the brightest gem, which can adorn the profession of a free-mason. It is the best test and the surest proof of our being possessed of that religion, which cometh from above. Charity is the chief characteristic of a virtuous and liberal mind. It combines most good qualities, which can adorn the heart, and excludes the vices and feelings, which are inseparable from an unkind disposition.

The relief of want and wretchedness, although in itself meritorious, forms only a small part of this excellent

attribute. Neither envy, pride, anger, or falsehood, can exist in the same breast with charity; but forbearance, humility, and truth, are its necessary constituents. Every character, which is admired for the practice of those virtues, makes individuals amiable, and teacheth the value and excellence of this transcendent quality. The good Samaritan is the subject of universal praise, and the benevolence which he displayed towards the victim of cruelty, is enhanced by the unfeeling indifference of the Priest and Levite. Luke x. 29. But the forgiving temper, the generous affection, the rigid fidelity, and patient sufferings of Joseph, exhibit charity in the extensive and affecting views, which every good man is anxious to attain.

Blessed and happy is he, who is successful in the amiable ambition of inheriting that quality, which, to use the beautiful language of PRIOR,

“Opens in each heart a little heaven.”

He is like the meandering stream, tranquil in itself, and diffusing health and fertility whithersoever it floweth. Benevolence, attended by heaven-born charity, is an honour to all who are possessed of it. The charitable man envieth not his neighbour, nor does he listen with patience to a tale which has been repeated to his injury. Revenge or malice hath no place in his breast. He forgiveth the injuries of men, and endeavoureth to blot them from his recollection. Let us, therefore, remember that we are Christians and masons, and as such, let us ever be ready to listen to him who craveth our assistance, and extend readily a liberal hand to him who is in want. Thus shall an heartfelt satisfaction reward our labour, and the blessing of the Most High will await us.

“Above all things have fervent charity amongst yourselves;

for charity shall cover the multitude of sins." 1 Peter iv. 8.

Charity is, sometimes, taken only for giving alms ; and sometimes for having a favourable opinion of our neighbours ; but the proper interpretation of the words is LOVE, and St. Paul has fixed its meaning, and clearly shewn its effects in his first epistle to the Corinthians, chap. xiii. of which chapter my readers will be pleased with the following beautiful paraphrase.

" Did sweeter sounds adorn my flowing tongue,
 Than ever man pronounced, or angels sung ;
 Had I all knowledge, human and divine,
 Which thought can reach, or science can define ;
 And had I power to give that knowledge birth,
 In all the speeches of the babbling earth ;
 Did SHADRACH'S zeal my glowing breast inspire,
 To weary tortures, and rejoice in fire ;
 Or had I faith like that, which ISRAEL saw,
 When MOSES gave them miracles and law ;
 Yet gracious CHARITY, indulgent guest,
 Were not thy power exerted in my breast,
 Those speeches would send up unheeded prayer,
 That scorn of life would be but wild despair.
 A cymbal's sound were better than my voice ;
 My faith were form, my eloquence were noise.
 CHARITY, decent, modest, easy, kind,
 Softens the high, and rears the abject mind ;
 Knows with just reins and gentle hand to guide,
 Betwixt vile shame and arbitrary pride.
 Not soon provoked, she easily forgives,
 Soft peace she brings, wherever she arrives ;
 She builds our quiet, as she forms our lives ;
 Lays the rough paths of peevish nature even,
 And opens in each heart a little HEAVEN.
 Each other gift, which God on man bestows,
 Its proper bounds and due reflection knows ;
 To one fixed purpose dedicates its power,
 And finishing its act, exists no more.
 Thus in obedience to what HEAVEN decrees,
 Knowledge shall fail, and prophecy shall cease,
 But lasting CHARITY'S more ample sway
 Nor bound by time, nor subject to decay ;

In happy triumph shall for ever live,
 And endless good diffuse, and endless praise receive:
 As thro' the artist's intervening glass
 Our eye observes the distant planets pass,
 A little we discover, but allow,
 That more remains unseen than art can shew ;
 So whilst our mind to knowledge would improve,
 (Its feeble eye intent on things above)
 High as we may, we lift our reason up,
 By FAITH directed and confirmed by HOPE,
 Yet we are able only to survey
 Dawnings of beams and promises of day.
 HEAVEN's fuller effluence mocks our dazzled sight ;
 Too great its swiftness, and too strong its light.
 But soon the mediate clouds shall be dispelled ;
 The sun shall soon be face to face beheld,
 In all his robes, with all his glory on,
 Seated sublime on his meridian throne.
 Then constant FAITH and holy HOPE shall die,
 One lost in certainty, and one in joy ;
 Whilst thou more happy power, fair CHARITY,
 Triumphant sister, greatest of the three,
 Thy office and thy nature still the same,
 Lasting thy lamp, and unconsumed thy flame,
 Shalt still survive—————
 Shalt stand before the host of HEAVEN confess'd,
 For ever blessing and for ever blest."

I shall conclude this section by a few observations, which ought deeply to be impressed on the mind of every free-mason. "The objects of true CHARITY," says Mr. Hutchinson, in his SPIRIT OF MASONRY, "are MERIT and VIRTUE in distress ;—persons, who are incapable of extricating themselves from misfortunes, which have overtaken them in old age ; industrious men from inevitable accidents hurled into ruin ; widows left survivors of their husbands, by whose labours they subsisted ; and orphans in tender years left helpless and exposed to the world."

These are the true objects of charity, and a genuine mason will always endeavour to obviate the difficulties

of such persons, without putting them to the painful mortification of soliciting aid.

CHAPTER XI.

Masonic Precepts.

(Extracted from the German.*)

I.

ADORE the Most High, by whose order every thing which exists had its origin, and by whose unremitting operations every thing is preserved.

Be thankful that thou wert born in a country, which is blessed with the glorious light of the gospel. Confess this divine religion every where, and let none of its duties be neglected.

Let all thy actions be distinguished by enlightened piety without bigotry or fanaticism.

II.

Always remember that man is the master-piece of the creation; because God created him after his own image, and animated him with his breath. Genesis i. 27, and ii. 7.

III.

Thou owest thy first homage to the Deity, and the second to the authority of civil society.

Honour the fathers of the state; love thy country; be religiously scrupulous in fulfilling all the duties of a good citizen; consider that they are become peculiarly sacred by thy voluntary masonic vow; and that the

* These precepts appeared at length in the *Free-Mason's Magazine* for November and December, 1794. The whole would be too tedious in a work of this kind. It is believed, however, that the following abridgement will be satisfactory to masonic readers, and may prove useful to them as well as others.

violation of them, which in one, not under such obligations, would be weakness, would in thee be hypocrisy and criminality.

IV.

Love affectionately all those who, as offsprings of the same progenitor, have like thee the same form, the same wants, and an immortal soul.

The mother country of a mason is the world ; all that concerns mankind is contained within the circle of his compass.

Honour the order of Free-masons, and come to our lodges to do homage to the sacred rights of humanity.

V.

God suffers men to partake of unlimited and eternal happiness.

Strive to resemble this divine original, by making all mankind as happy as thou canst ; nothing good can be imagined, which ought not to be an object of thy activity.

Let effectual and universal benevolence be the *plumb-line* of thy actions.

Anticipate the cries of the miserable, or, at least, do not remain insensible to them.

Detest avarice and ostentation. Do not look for the reward of virtue in the plaudits of the multitude, but in the innermost recesses of thy own heart ; and if thou canst not make as many happy as thou desirest, reflect on the sacred tie of benevolence, which unites us, and exert thyself to the utmost in promoting our labour of love.

VI.

Be affable and kind to all, and endeavour to kindle virtue in every heart.

Rejoice at thy neighbours prosperity, and never embitter it with envy.

Forgive thy enemy, and if thou wouldst revenge thyself

on him—do it by benevolence. *If thine enemy be hungry, give him bread to eat ; and if he be thirsty, give him water to drink. For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.* Proverbs xxv. 21 and 22.

By acting in this manner thou wilt fulfil one of the most exalted commands of religion, and act agreeably to the dignity of thy nature.

VII.

Often unveil and examine thy heart, so that thou mayest discover its most secret dispositions ; for the knowledge of one's self is the sum of all Masonic precepts.

Thy soul is the *rough ashlar*, which thou must labour to polish. Thou canst not do homage more worthy of the Supreme Being, than when thou offerest up to him regular desires and inclinations, and restrainest thy passions.

Beware of the dismal consequences of pride ; It was this which first caused the first degradation of man.

To compare thyself with those who are possessed of inferior faculties would be a dangerous flattery of thyself : rather let a virtuous emulation animate thee, when thou perceivest superior talents. Let thy tongue be a faithful interpreter of thy heart. A mason, who abandons candour, and hides himself behind the mask of dissimulation and deceit, is unworthy to sit amongst us ; as he would sow upon our peaceful soil the seed of distrust and dissimulation, and soon become the scourge of our societies.

Study eagerly the meaning of our emblems ; for under their veil, very important and satisfactory truths are concealed.

Remember, that of all the sciences, on whose extensive field the industry of men gather useful illustrations, none will afford thy heart heavenly satisfaction except

that, which instructeth thee in thy relation to God and the Creation.

VIII.

Every free-mason, without any consideration to what religious denomination he belongs, where he is born, or what rank he holds, is thy brother, and has a claim upon thee for assistance, when he stands in need of it.

Equality was the first lot of nature; but was soon swerved from. The mason restores the original rights of mankind; he never sacrifices to vulgar prejudices. The sacred *plumbline* amongst us puts all ranks on level. It is nevertheless, our duty to respect the distinctions of rank in life, which society has either introduced or permitted.

Beware of introducing amongst us improper distinctions, by which equality would suffer; and be not ashamed before the world of a poor but honest man whom thou hast acknowledged a short time before as a brother. Is he in danger, hasten to his assistance; Is he distressed, open thy purse to him, and rejoice in having found an opportunity of making so benign an use of thy money; Is he blinded by error, endeavour by friendly representations to reclaim him.

Hast thou animosity against thy brother, hasten to a reconciliation. Call in an unprejudiced mediator, and invite him to brotherly mediation; but never step over our threshold, unless thy heart be clear from hatred and malice. In vain wouldst thou attempt to supplicate the presence of the Eternal in our lodges, if they were not ornamented by the virtues of our brethren, and consecrated by their unanimity.

IX.

Fulfil, with religious strictness, all those moral duties which the order prescribes. Follow its wise precepts, and honour those, who by the confidence of the brethren,

have been made the guardians of the laws and the interpreters of the universal union.

Thy will must be subordinate, in the Order, to the will of the law and of thy superiors; for thou wouldst not be a true brother, if thou wouldst resist this subordination, so very requisite, in every respectable society.

In particular we have a law, the inviolable compliance with which thou hast promised before the face of heaven. It is the strictest silence concerning our rites, ceremonies, signs, and the form of our alliance. Do not imagine that this obligation is less sacred than that, which thou takest before the civil magistrate. Indeed, from many circumstances, which must naturally occur to thy mind, nothing can be more binding.

Thou wert free, when it was administered to thee; but it is not now at thy option to violate it: the Eternal, whom thou hast invoked to witness it, hath ratified it.

Conclusion.

Should these precepts, which the order communicates to thee, with a view to make the path to truth and happiness smooth, imprint themselves deep into thy heart, open to the impressions of virtue; shouldst thou make those excellent precepts thy own, which distinguish each step of thy masonic career, and render them the *plumbline* of all thy actions, how great would be our joy! Then wouldst thou answer thy exalted destination; thou wouldst remember that resemblance to God, which was the share of man in his state of innocence, which is the object of religion, and the principle end of masonic initiation: thou wouldst once more be the favourite of heaven; the abundance of its blessings would be poured over thee, and acquiring the title of a wise, free and happy man, thou wouldst run thy terrestrial career, as *the BENEFACTO* of mankind, and the *PATTERN* of thy brethren.

CHAPTER XII.

Of God and Religion.

It is incumbent on every one, who from the love of knowledge or curiosity is desirous of becoming a free-mason, to know, that as his foundation or great corner-stone, he is to believe in *the great first cause*, and to pay that worship and adoration, which is due to him as THE SUPREME ARCHITECT AND GOVERNOR OF THE UNIVERSE. A mason ought also, as a true *Noachida*,* to pay strict attention to the moral law ; and if he understand the rules of the craft, it will be impossible for him to be *an atheist, an irreligious libertine*, or to act in opposition to that inward light, which his merciful Creator has been pleased to give him, I mean his *conscience*.

He ought, likewise, to shun the dreadful errors of bigotry and superstition ; errors, which at different periods, have occasioned the most serious calamities to the human species, and should make a due use of his own reason, according to that "liberty, wherewith a mason is made free," for though in ancient times, masons were charged to comply with the established religion of the country in which they sojourned, it has, for many years, been deemed adviseable, to give the brethren no other injunction on this subject, than that they should be good men and true ; that in their deportment they should be actuated by the principles of honour and integrity, and adhere to those essential points of religion, in which all good men are agreed, leaving every brother to his own judgment, in regard to particular forms.

The lodge consists of men of the most opposite religious persuasions, who, if they were suffered to discuss their

* A son of Noah ; the first name for a free-mason.

different opinions, instead of harmony and brotherly love, discord and hatred would prevail. Wisely, therefore, was it calculated to conciliate true friendship amongst persons of all religions, by adopting the broad and natural principle of viewing all men as brethren, created by one Almighty parent, and placed in this sublunary world for the mutual aid and protection of each other.

The solemnity of our rites, however, which as they embrace all that part of religion, from which morality is derived, necessarily calls our attention to the Great Architect of the Universe, the Creator of us all. In contemplation of his wisdom, goodness and power, the Mahometan under one name, the Jew and Christian under another, can join in adoration, all agreeing in the grand essential and universal principle of religion, the recognition and worship of a Deity, in whose hands are the issues of life and death, though differing in some minute points peculiar to each. Shall then, this temporary and happy accommodation of sentiment to good purposes, stamp us as *Deists*? God forbid! When the lodge is closed, each departs untainted by the other, the Jew to his synagogue, the Mahometan to his mosque, and the Christian to his church, as fully impressed as ever with the divine origin and rectitude of his own faith, from the principles of which, he has never, for one moment, deviated, either in thought or deed.

Our order contemplates the whole human species, divested of all religious or political distinctions. It should be *free* to the worthy and *accepted* of all nations and languages. In this institution, party spirit is unknown. The Prince Regent of England, the King of Prussia, their Excellencies Daniel D. Tompkins and De Witt Clinton, a Roman prelate and a Protestant reformer, a Wellington and a Washington at the head of their armies, and an humble Quaker, who holds in detestation the

sword and bayonet, and indeed; the lowest peasant in the universe, may, provided they are free-masons, unite together as a band of brothers. Masonry, as has been before observed, excludes all distinction of religion, as well as of rank. The Episcopalian, the Presbyterian, the Methodist, the Baptist, the Catholic; the Hebrew, and the Turk, may here sit together in peace and harmony.

Thus masonry is the centre of unity, and the happy means of conciliating the affections of many upright and intelligent men, who might otherwise have remained at a distance from each other.

CHAPTER XIII.

The Grand Architect's Six Periods.

WHEN we contemplate that the formation of the world was the work of that Omnipotent Being who created the beautiful system of the universe, well may we exclaim with wonder and astonishment, "O Lord, our Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens. When we consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, What is man, that thou art mindful of him, and the son of man, that thou visitest him?" Psalm viii.

Before he was pleased to command this vast world into existence, the elements and the materials of the creation lay blended without form or distinction. "Darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters;" when the great Jehovah, as an example to man, that things of moment ought to be done with deliberation, was pleased to take SIX DAYS in periodically bringing it from chaos to perfection.

The Supreme Architect shewed the first instance of

his power, by commanding *light*; and seeing that it was good, he gave it his sacred approbation, and distinguished it by a new name, by calling the light day, and giving the appellation of night to darkness; and in order to keep new framed matter within just limits, the SECOND period was employed in laying the firmament, which was to keep the water above the clouds, and those below them asunder, and God called the firmament heaven. On the THIRD period, he commanded those waters to be restrained within due bounds, on the retreat of which dry land appeared, which he called "earth, and the gathering together of the waters, called he seas." The earth being yet irregular and destitute of any kind of cultivation. God spake the word, and immediately it was covered with a most beautiful carpet of flowers, plants, trees, herbs, and shrubs of all sorts, in full growth and perfection.

On the FOURTH period, these two grand and bright luminaries, the sun and moon were created; the former to rule the day, and the latter to rule the night, and to be for signs and for seasons, and for days and years. Beside these two great lights, the omnipotent Architect was pleased to bespangle the ætherial concave with innumerable stars, so that man, whom he intended to create, might employ himself, at suitable periods, in contemplating his supereminent wisdom, and justly praising his divine majesty and glory.

On the FIFTH period, he created the birds, which fly in the air, so that man might please both his eyes and ears in being delighted with some for their beautiful plumage and uncommon instinct, and others for their melodious notes. He also commanded the waters to bring forth a variety of fish for our use; and in order to impress on our minds a reverential awe of his omnipotence, he created great whales and every living creature, that moveth, which the waters brought forth abundantly.

On the sixth period, he created the beasts of the field, and reptiles to crawl upon the earth. Here we may perceive the most evident manifestation of his goodness, wisdom and mercy in all his proceedings. He produced what effect he pleased without the help of natural causes; thus he gave light to the world before he created the sun and moon, and made the earth fruitful and to bring forth plants without the influence of the heavenly bodies. He did not create the beasts of the field until he had provided for them sufficient herbage; nor did he make man till he had prepared every thing requisite for his comfort and pleasure. To dignify the work of his hand he made him after his own image, and gave him "dominion over the fish of the sea, and the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Man came into the world with greater splendour than any of the creatures which preceded him, as they were brought into existence with no other ceremony than a *Dixit Deus*, i. e. God said, but in the creation of man there was a consultation of the adorable Trinity, saying, "Let us make man," and he was accordingly formed out of the dust of the earth, into his nostrils was breathed the breath of life, and he became a living soul. In this one creature, was concentrated every thing, which was excellent in creation. He was made a little lower than the angels, and crowned with glory and honour. To him, likewise, dominion was given over all other creatures, and he was formed after the image of God, so that he might the better be enabled to adore him, who had been graciously pleased to bestow on him the faculty of speech, the use of reason, and a soul, which may enjoy the most extatic bliss through all the ages of a never-ending eternity.

The Almighty, then, as his last and best gift to man

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created woman "Grace was in all her steps, heaven in her eye, in every gesture dignity and love." "O woman! lovely woman, men would be brutes without thee."

The heavens and the earth, and all their hosts, having thus been created in the space of six days, God, on the seventh day rested from all his work, and sanctified it as a holy sabbath to himself, thereby intimating, in the clearest manner, that man should work with industry for six days, for the maintenance of himself and family, and set apart the seventh as a day of rest from his labour, and that he should devote the same to the praise and glory of God his creator.

May the six days' work of the creation, emulate every free-mason to industry during the week, and may they always be enabled to spend the seventh in such a manner, as may be most conducive to their present as well as their future happiness.

CHAPTER XIV.

Of the Seven Liberal Arts and Sciences.

These are *Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.*

The *Grammar* rules instruct the tongue and pen,

Rhetoric teaches eloquence to men,

By *Logic*, we are taught to reason well,

Music has charms beyond our powers to tell.

The use of *numbers*, numberless we find,

Geometry gave measure to mankind,

The Heavenly system elevates the mind.

All these and many secrets more,

Were by free-masons taught in days of yore.

But of these liberal arts and sciences we shall treat more at large, as they are entitled to the attention of every one, who is desirous of arriving at distinction in our fraternity.

SECTION 1.—OF GRAMMAR.

Grammar is the art of writing and speaking any particular language correctly. If any one expect that he can acquire a facility of expressing himself with accuracy, without a knowledge of this science, whatever he may think of his own acquirements, men of learning with whom he may have occasion to converse or correspond, will soon perceive his deficiency. This science merits our most serious attention, as it may, in fact be considered as the gate, or avenue, which leads to all the others, and it particularly concerns us as masons to know its rules; for, without this, we cannot be acquainted with the beauties of our own lectures, nor speak with correctness and propriety.

SECTION 2.—OF RHETORIC.

Rhetoric instructs us how to select words with taste, and to arrange them with a view to please, to engage, and to persuade. It is commonly defined *the art of speaking well*; that is to say, of speaking in such a manner as to make ourselves heard, and to persuade those who hear us. This science is also enriched with tropes and figures, which add strength and beauty to elocution, and is, therefore, properly adapted to subjects of our masonic mysteries.

SECTION 3.—OF LOGIC.

Logic is that art, which teacheth us to reason in a systematic manner, and by a regular train of argument, to proceed from one step to another, till we arrive at the full conviction of the proposition intended to be proved; and as the excellency of masonry consists in the four principle operations of the mind, viz. conceiving, judg-

ing, reasoning, and disposing, this liberal science is highly essential to our fraternal institution.

SECTION 4.—OF ARITHMETIC.

Arithmetic adjusts the greatest sums by a cypher and the nine digits. It adds, multiplies, and divides numbers in every manner that can be required. It arranges and combines them in all sorts of regular *series* and progressions, both finite and infinite. It not only discovers, with a wonderful facility, the properties and sums of finite ones from general principles, without a tedious consideration of each particular number, but by determining the sums of such progressions, as can never come to an end, sets bounds to infinity itself. With no less surprising invention, it effects apparent impossibilities, and when no real quantity can be found, which will answer the question proposed, it finds a just solution by imaginary, yet intelligible quantities, or by a series of quantities which continually approximates to the truth, till at last all error vanisheth. Abraham first taught this useful science to the Egyptians, and it was afterwards so much improved by Pythagoras, who used such hieroglyphical figures and allegorical emblems, that by them, we are now enabled to keep the world in perfect ignorance of our mysteries, till they have become masons.

SECTION 5.—OF GEOMETRY

Geometry determines lines to which we cannot apply any measure. It traces out lines, which, continually approaching nearer to one another, can never coincide, however far they are extended. It has discovered the most ingenious, surprising, and just mensuration of surfaces and solid bodies. It traces accurately, the paths of bodies, which are thrown into the air, though projected at random in any direction whatever. On this sci-

ence *architecture* is founded. It teacheth the general how to arrange his army, the engineer how to lay out his ground for fortifications and encampments, the geographer and mariner how to delineate the extent, situation and boundaries of different countries, seas and oceans, and the astronomer his observations on the course of the heavenly bodies. On geometry, likewise, the various branches of the mathematics entirely depend.

The moral advantages of geometry, however, are, what in a more peculiar manner, deserve our attention. *Free-Masonry* is a speculative science, issuing from that important practical science, geometry; the laws of which were observed in the creation, and are still manifest in the regulation of the world.

And as the grand ledge of the universe, this stupendous globe excels in magnificence of design, and stability of foundation, demonstrative of its builder; so contemplating this mighty scale of perfection and wonder, does our society proceed, conceiving the importance of order and harmony, and catching the spirit of beneficence, from what is observed of wisdom, regularity, and mercy, in the world of nature.

Nature, indeed, surpasses art in the boldness, sublimity, and immensity of her works. Man can only contemplate in awful amazement; her mightier operations; but in her smaller designs, the ingenuity of man advances, with admirable success, from study to imitation; as is demonstrated in the wonderful variety and beauty of the works of the art, the imitative arts particularly, and chiefly those of painting and sculpture.

But of all the works of human art, masonry is certainly the first, as most useful, and, therefore, approaching nearer in effect to the beneficent purposes of Providence. Architecture has been justly deemed the favourite child of civilization; it is the science, which has ever discrimi-

nated by its progress, refinement from rudeness ; by its presence or absence, savage from social life. In countries, where operative masonry never laid the line, nor spread the compass ; where architecture never planned the dome, nor projected the column, all other evidences of elegant improvement are sought for in vain ; all is darkness and barbarism.

A survey of the works of nature, first led men to imitate as far as their limited abilities would admit, the great plan of the Divine Architect. This gave rise to societies, which led to improvements in every useful art. But of all the societies which have contributed to the propagation of knowledge, the society of free-masons has been, and ever will be, the most conspicuous. The ravages of time have destroyed the most stupendous fabrics which have been erected by the ingenuity and labour of man, but the masonic art still continues to flourish in all its ancient splendour.

SECTION 6.—OF MUSIC.

Music is a science, which teaches how sound, under certain measures of time and tune, may be produced, and so ordered and disposed, as that either in consonance or succession, or both, it may raise various sensations from the height of rapture, even to that of melancholy or distraction.

This art from the time of JUBAL, the father of such as handle the harp and organ, down to the immortal ORPHEUS, and from thence to that of the no less immortal HANDEL, has ever been held in the highest esteem ; and most deservedly, since it is productive not only of the highest entertainment, but also of the most beneficial effects. Its principal use is to celebrate the praises of the Deity, with that musical sacrifice and adoration, which has claimed a place in the customs of different nations ; for the Greeks and Romans of the profane,

as well as the Jews and Christians of the sacred world, did as unanimously agree in this, as they disagreed in all other parts of their economy. Nor can we doubt, that the songs of Zion or other sublime poetry, softened in the most moving strains of music, have the power of swelling the heart with rapturous thanksgiving, or of humbling or exalting the soul to the most fervent pitch of devotion.

On the effects of music, Shakspeare thus expresses himself,

The man that hath no music in himself,
 Nor is not moved with concord of sweet sounds,
 Is fit for treasons, villanies and spoil:
 The motions of his spirit are dull as night,
 And his affections dark as *Erebus*.
 Let no such man be trusted.

SECTION 7.—OF ASTRONOMY.

Astronomy leads our thoughts to planets, which are of equal, or probably of a superior magnitude, and of a similar substance to that of our earth. It considers these mighty globes, as projected by an *Almighty Hand*, and confined in their different orbits by that same gravity which causeth all bodies, which are projected, to descend to the earth.

By means of imaginary points, lines, and circles it divides the Heavens into its distinct regions, It assigns to the fixed stars their settled habitations, marks out the wide circuits of the planets and comets, and calculates their periods, oppositions and conjunctions, with astonishing exactness; and it unfolds the mystical causes by which those wonderful revolutions are performed. By the further study of those planetary orbs, our mental faculties also become exalted far above the contemptible opinions of those, who doubt the wisdom, power, good-

ness, superintendence, or even the existence of a supreme being. While we are engaged in the study of this science, it cannot fail to give us the most exalted ideas of the wisdom, the beneficence, and the greatness of the Almighty Creator, and will induce us to exclaim in the language of the Psalmist, "*O Lord! our Lord, how excellent is thy name, in all the earth! who hast set thy glory above the heavens. When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him? and the son of man, that thou visitest him?*"

SECTION 8—THE SIX LIBERAL ARTS AND SCIENCES BLENDED
IN ASTRONOMY.

Of all the noble sciences ever cultivated by man, Astronomy may be deservedly considered as the most sublime and exalted; whether we have reference to its magnitudes, its subjects, or its vast extents. By this divine science, the grand Architect of the universe hath enabled the reflecting part of the community not only to view his wonderful omnipotency in a much stronger light than could have been otherwise effected; but to demonstrate, even to the sceptic; that nothing less than Almighty power could have established such innumerable systems of heavenly orbs, placed them at their relative distances, and preserved the whole in universal and complete order, from their first formation to the present period. During the lapse of revolving ages, we may observe, or have, no doubt, read, that many changes have taken place on this, our terraqueous globe, but the heavenly bodies move in the same regular succession as they did at first, and will continue to do so till time shall be no more. If we contemplate the starry firmament without this science, we must inevitably be deeply impressed with a reverential awe of

heavenly wisdom; but if we explore the science with its demonstrative truths, we are lost in astonishment in the immensity of space in which these vast systems revolve.

This noble science may be justly said to comprehend the whole of the other six; as, by *Grammar*, we correctly express the substance of our observations; by *Rhetoric*, we forcibly impress the truths therein contained; by *Logic*, we proceed to demonstrate those truths; by *Arithmetic*, we make our calculations; by *Geometry*, we measure the magnitudes and distances of those vast orbs; and, finally, we are led by the most irrefragable arguments to subscribe to the *harmony* of the whole, since there is not the least *discord* to be found in any of its parts.

In short, it is by the help of this sublime science, that mankind are enabled to plough the trackless ocean; to traverse the sandy waste of the immense desert; by means of commerce, to civilize rude and savage nations; to unite men of the most remote countries, sects, and opinions; to conciliate true friendship amongst persons, who would otherwise have remained at an immense and perpetual distance from each other; and, finally, to propagate in the most distant regions, the knowledge of true religion, and to make those improvements in the arts and sciences, which, at first, only a small part of mankind could have been acquainted, common to the whole human race.

CHAPTER XV.

Of the Five Noble Orders in Architecture.

By order in architecture, is meant a system of all the members, proportions and ornaments of columns and pilasters; or it is a regular arrangement of the project-

ing parts of a building, which united with those of a column form a beautiful, perfect, and complete whole.

From the first formation of society, order in architecture may be traced; for when the rigour of the seasons compelled men to contrive some shelter from the inclemency of the weather, we read that they first planted trees on end, and then laid others across to support a covering.

The bands, which connected these trees at top and bottom, are said to have given rise to the idea of the base and capital of pillars, and from this simple hint originally proceeded the more improved art of architecture.

The five orders are these; the Tuscan, the Doric, the Ionic, the Corinthian, and the Composite. The Doric, the Ionic, and the Corinthian, are called *Grecian*, the other two are called *Roman orders*.

SECTION 1.—OF THE TUSCAN ORDER.

The *Tuscan Order* is characterised by its plain and robust appearance, and is, therefore, used only in works, where strength and plainness are wanted. It has been used with great effect and elegance, in that durable monument of ancient grandeur, the Trajan column at Rome. Indeed, general consent has established its proportions for such purposes beyond all others. It was invented in Tuscany, from whence it derives its name. Its column is seven diameters high, and its capital, base and entablature, have but few mouldings or ornaments; yet there is a peculiar beauty in its simplicity, which adds to its value, and makes it fit to be used in structures where the more rich and delicate orders would be deemed improper.

SECTION 2.—OF THE DORIC ORDER.

The *Doric* is the most agreeable to nature, and most ancient. It was invented by the Dorians, a people of

Greece, and has seldom any ornament on its base or capital, except mouldings, though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornament of the frieze. Its column is eight diameters high. The composition of this pillar is both grand and noble, and is, therefore, principally used in warlike structures, where strength, and a noble, but rough simplicity is required.

SECTION 3.—OF THE IONIC ORDER.

The *Ionic* partakes of more delicacy than either of the former, and, therefore, as well as on account of its origin, is called *Feminine*, and not improperly supposed to have a matronic appearance. The first idea of its invention was given by the Ionians, a people of Greece. Its column is nine diameters high, its capital is adorned with volutes, and its cornice has dentils or simple modillions; and history informs us, that the famous temple of *Diana* at *Ephesus*, was of this order.

SECTION 4.—OF THE CORINTHIAN ORDER.

The *Corinthian* possesses more delicacy and ornament than any other order; the beauty and richness of the capital, and the delicacy of the pillar, render it the most suitable in those edifices, where magnificence and elegance are required. On this account, it is frequently used for the internal decoration of large state rooms, in which it has a chaste, though at the same time, superb appearance. It is deemed a master piece of art, and was invented at *Corinth*, by *Calimachus*; its column is ten diameters high; its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. This order is principally used in stately and superb structures.

SECTION 5.—OF THE COMPOSITE ORDER.

The *Composite* or *Compound Roman* order, is deriv-

ed from the other four orders, and we are indebted to the Romans for its invention, its column is ten diameters high, and is quartered round as the Tuscan and Doric. Its capital hath the volutes of the Ionic ; the two rows of leaves of the Corinthian, and its cornice has dentils or simple modillions ; this order is principally used in structures where strength, elegance, and beauty are displayed.

CHAPTER XVI.

Jeptha's decisive battle over the Ephraimites.

It dates its origin from the time that the Ephraimites crossed the river Jordan, in order that they might pick a quarrel with Jeptha the general of the Gileadites, because he had not called them out to partake of the rich spoils of the Ammonitish war, as their former leaders had done. The Ephraimites had long been a clamorous and turbulent people, but they, at length, came to extremities, threatening to destroy Jeptha and his house with fire. Jeptha tried all lenient means to pacify them ; but finding his efforts unsuccessful, he gave them battle, and defeated them with great slaughter.

Jeptha, in order to secure himself from the like molestation in future, sent and guarded the passes of the river Jordan, which he knew they must cross in their return to their own country, with strict injunctions to his guards, that if any came that way and owned themselves Ephraimites, to kill them immediately ; and if they said that they were not of that people, there was a test word put to them, which was to pronounce the word *Shibboleth*, which they, for want of an aspiration peculiar to their dialect, could not contrive to articulate ; but called it

Sibboleth, which small deviation discovered their country and cost them their lives, so that there fell, on that day, in the field of battle, and on the banks of the Jordan, as holy writ informs us, forty and two thousand Ephraimites, and that test word was afterwards used among the Gileadites to distinguish friend from foe. *Judges Chap. xii.*

CHAPTER XVII.

Of the Working Tools of Free-Masons.

THE uses to which these tools are appropriated by operative masons, are well known ; but from the manner, in which they are used in every ancient and regular lodge by speculative masons, it will be found, that lessons can be drawn from them of a moral and spiritual nature.

If we trace our order by the science which gave it birth, without recurring to the *creation*, or to man, the chief subject of creation, we shall find it of great *antiquity* ; but without contending for an higher origin, we refer it with confidence to the building of Solomon's temple.

The general history of this memorable building is well known. Consummate wisdom delineated the plan, and the craftsmen achieved the grand design. Under this knowledge, we cannot be surprised, that science and morality went hand in hand. We are taught, that the workmen were divided into classes, under competent directors ; that the implements of operative masonry were made symbols of moral duties, and from the nature and interpretation of those symbols, handed by tradition down to us, we learn, that the purport of them was to form good men ; to inspire a love of *fidelity, truth, and*

justice, to promote friendship and social intercourse, and to associate men under the banners of virtue, friendship, and harmony.

It is from this high origin, that we derive our existence as a society ; from this source, we draw our *line*, our *rule*, and our *compass*. It is from hence, that we adopt the measures of space, used as such by the *operative mason*, and apply it to ourselves as a measure of time, giving us an orderly routine of duties. The instrument, which is here alluded to, is the *twenty-four inch gauge*. Alfred the Great divided his time into three portions, viz. eight hours for sleep, eight for business, and eight for study and devotion,* and it would be well, if all free-masons would endeavour, as far as may be practicable, to follow his example.

The Square,

Which enables the artist to form and fashion his works, teaches us *symbolically* to form and fashion our lives. It is an emblem of morality, and instructs us in that most important moral obligation, to do as we would be done unto, and to live upon the *square* with all mankind.

The Level,

Used in art to make the building plain and even, *morally* teaches us the *equality* of our nature. It serves as a memorial, that we are equally subject to diseases, to accidents, to sorrows ; that we are equally under the care and protection of the Great Parent of all ; that we are *equally* doomed to die, to be levelled with the earth, to corrupt, and be forgotten. Art and accident vary our

* An intelligent man, in a letter to his son, advises him, that for the advancement of his health, virtue, and fortune, as well as the happiness of his connections, he should distribute the twenty-four hours in the following manner, viz. six to sleep, two to exercise, eight to business, four to study, two to meals, and two to the pleasures of society.

changes and situations, but taking life altogether, we shall find a more equal participation of good and evil, than is commonly imagined.

In the *edifice* of free-masonry, *equality* is the grand corner stone. Without it, we know, that friendships are ill cemented amongst men, the high and the low, the rich and the poor, cannot form an intimate bond of union of any considerable duration. Every brother, therefore, at his *initiation* enters the lodge, not in splendour of dress, but in a garb of *humility*, and he finds, when admitted, that the laws of the *society* have abolished, as far as good order will permit, all adventitious distinctions.

The Plumb Line.

So again the *Plumb Line*, an instrument of art, by the application of which the *building* is raised in a *perpendicular direction*, is another of our *symbols*. It is figurative of a fair and honourable *plan* of life, and *typically* cautions us against any deviation from an *upright* conduct, in all our transactions, whether public or private.

The Compass

Is a mathematical instrument used to describe circles. This we adopt as an *emblem* of prudence. It *symbolically* instructs us to put moral restraints on our appetites,* to circumscribe within rational bounds, our wants, our pleasures, our expenses—warning us, that by an opposite course, we shall endanger our quiet, our health, our reputation, and our liberty.

In every well governed lodge, there will be found *the*

* "Men are qualified for civil liberty, in exact proportion to their disposition to put moral chains upon their appetites—in proportion as their love of justice is above their capacity. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free, their *passions* forge their fetters." BURKE

Bible, the Square, and the Compass. The *bible* is dedicated to *God*, because it is his inestimable gift to man ; the *square* to the *master*, because it is the proper emblem of his office ; and the *compass* to the *craft*, because by a due attention to its use, they are taught to keep their passions within due bounds.

The ornamental parts of a lodge are, the *Mosaic Pavement*, the *Indented Tassel*, and the *Blazing Star*. The *Mosaic pavement* represents the ground floor of Solomon's temple ; the *indented tassel*, that beautiful border which surrounded it ; and the *blazing star*, in the centre, is in commemoration of the star by which the *Magi*, or wise men of the east, were conducted to the place of our Saviour's nativity. The *Mosaic pavement* is emblematical of human life, which is chequered with a strange variety of events, and our passage through this existence, though sometimes attended with prosperous circumstances, is often beset by a multitude of evils ; hence the lodge is furnished with *Mosaic work* to remind us of the precariousness of our state on earth.

To day our feet tread in prosperity, to morrow we totter on the uneven paths of adversity. Whilst this emblem is before us, we are instructed to boast of nothing. To have compassion and give aid to those, who are in adversity ; to walk uprightly and with humility ; for pride was not made for man ; hence though some, owing to adventitious circumstances, may, in this life, be placed in a more conspicuous situation than others, yet, when in the grave, whither we are all hastening, we shall be upon a level, as death destroys all distinction.

Whilst we tread on the *Mosaic work*, let our ideas return to the original, which it copies, and let the *blazing star*, the *glory in the centre*, remind us of that awful period when the Almighty delivered the two tables of stone containing the ten commandments to his servant

Moses on mount Sinai, when the rays of his divine glory shone so bright, that none could behold it without fear and trembling. It also reminds us of the omnipresence of the Almighty, overshadowing us with his divine love and dispensing his blessings amongst us ; and by its being plac'd in the centre, it ought also further to remind us, that wherever or however we may be assembled, God is in the midst of us, seeing our actions and observing the secret intents & movements of our hearts, while the indent-ed *tesselated border* or skirt work alludes to that kind care of providence, which so constantly surrounds us and keeps within its protection, whilst we govern our lives and actions by the four cardinal virtues in divinity viz. Temperance, Fortitude, Prudence, and Justice, which are situate as four *tassels*.

Amongst the various symbols, which require the consideration of free-masons, the *ashler* is one of the most important. The *rough ashler* is the stone as taken from the quarry, in its rough and natural state ; the *perfect ashler* is the stone when duly adjusted to the use, for which it is intended, by the hands of the workman. On the *trestle board* the master draws his designs.

By the *rough ashler*, we are reminded of our degenerate state by nature ; by the *perfect ashler*, we are taught to aspire to that state of perfection, which those who act in conformity to the will of the Divine Architect, may hope to attain. The *trestle board* should put us in mind, that as the operative mason erects his *temporal building*, agreeably to such a plan as has been laid down by the master on his *trestle board*, so it should be our study to raise our *spiritual building*, agreeable to the regulations prescribed by the Supreme Architect in the book of life.

It may here be observed, that masons previous to the introduction of Christianity, dedicated their lodges to KING SOLOMON ; but since that period, those who believed in

the Christian religion have dedicated their lodges to ST. JOHN THE BAPTIST, and ST. JOHN THE EVANGELIST, both of whom were eminent patrons of masonry. There has, from time immemorial, been represented in every well governed lodge, *a point within the circle* ; the point representing an individual brother ; the *circle*, the limits of his duty to God and man, beyond which he is never to encroach on any occasion. This circle is bordered by two parallel and perpendicular lines, emblematical of the two great patrons of Christianity, as well as masonry, St. John the Baptist, and St. John the Evangelist ; and upon the vertex rests the HOLY BIBLE, which, in the most plain and intelligible language, points out the whole duty of man to his Creator, to society, and to himself. In going round this circle, it will be impossible for a mason who keeps himself thus circumscribed, to deviate materially from the rules of moral rectitude.

The *working tools* of a master mason, include all the implements of masonry, but more especially, the *trowel*.

The *Trowel* teaches, that nothing can be united without proper cement, and that the perfection of a building must depend on the manner in which the materials are joined together. Charity, the bond of perfection and social union, must connect, in one, separate interests, so that, like the *radii* of a circle, which extend from the centre to every part of the circumference, the principle of universal benevolence may be diffused to every member of the community. This is the spiritual use, which should be made of the trowel, by us *free and accepted masons*.*

* FREE, because no bondsman is permitted among us, and *Accepted*, seeing we have stood the test of several probationary degrees with applause ; emulous to be found worthy of the illustrious badges, worn by those, who have held the first places there, where no atheist, no libertine, no reprobate person, known to be such, ought ever to gain admission. To guide us by the way, we have not one star, but many. Let the bible be the rule of our faith ; may we square all our actions by the pre-

We are led by a reference to the uses which operative masons make of this instrument, to the spiritual use of spreading the cement of brotherly love, by which we are united into one sacred band or society of brothers, amongst whom peace, harmony, love, and an unceasing desire to alleviate the distresses of each other, should ever be the distinguishing characteristics.

The Pot of Incense

Represents that purity of heart, without which, no one ought to think that his prayers or praises can be acceptable to the Omnipotent Jehovah, and as this glows with fervent heat, so should our hearts glow with gratitude to the giver of all good, for the many mercies, which we daily receive from his bounty.

The Bee Hive

Is an emblem of industry, and should inculcate on our minds, this golden maxim, that we should never sit down with contentment, while any of our fellow creatures are in want, if it be in our power to help them, without doing an injury to ourselves.

Love is certainly the noblest passion of our nature. Many are the principles of action within us; but the greatest of these is love. It has the full approbation of reason, and powerfully prompts us to promote the welfare of all mankind. The enemies of this divine virtue, are, *ambition*, which aims to be highest,—*Pride*, which owns no obligation,—*Envy*, which can bear no superior,

cepts of our blessed Saviour, and set a compass on our words, as relative to others, especially those whom we know to be brethren. And as in our mundane system, the sun rules by day, and the moon by night, with an inferior lustre, so may we fulfil our appointed duties; more particularly, by yielding a cheerful obedience, to those, whom the Architect of the universe hath set over us.

—*Jealousy*, which apprehends affronts and injuries, which were never intended,—*Anger*, which refuseth to deliberate,—*Avarice*, which withholdeth the portion which misery claims,—*Selfishness*, which knows no wants but its own, and *Sensual pleasure*, which intoxicates the senses, and drowns the understanding. Against these, which are predominant features in our corrupt nature, let us always be on our guard. On the contrary, let us be persuaded to cultivate with assiduity, that meekness and lowliness of disposition, that sympathy and tenderness, that ardent and generous good will, which makes every brother's situation its own; and induces us to do unto all men, as we would, that they should do unto us. That we may have not only the inclination, but the ability to afford effectual relief, we should go to the *ant*, and learn of her to be industrious; we should consider the industry of the *bees*, and learn of them to be provident.

Upon this subject, it may be farther observed, that man, on his first entrance into existence, is by far, a more helpless creature than any of the brutal creation. Months, nay, years, must elapse, before he is capable of making any provision for himself, or any defence against the innumerable casualties to which he is exposed. *Mutual assistance* becomes, therefore an imperious duty.

To this, it may be added, that it has pleased the Almighty Architect to have formed men as *dependent* creatures; *dependent* on him, the God, who made them, and *dependent* on one another. He, therefore, who is not industrious in that station, in which Divine Providence has placed him; he who does not, according to the utmost of his abilities, exert his best endeavours to promote the good of his fellow citizens at large, particularly those his of brethren, may be justly considered as a *drone* in the *hive*, and can have no claim on the protection of the masonic fraternity.

The Book of Constitutions, guarded by the Tyler's Sword,

Should remind us, that we ought always to be guarded in our thoughts, words, and actions; particularly, when in the presence of those, who are inimical to the principles of our institution, always paying due regard to the virtues of *silence* and *circumspection*, which are peculiarly incumbent on every mason.

The Sword, pointing to a Naked Heart,

Is intended to admonish us, that, though we may, for a time, escape the punishment due to our demerits, the sword of justice will, at last, overtake us, and that though our deviations from moral rectitude may not be observed by our fellow mortals, nothing can escape the

All-Seeing Eye

of the great Sovereign of the universe, to whom the secrets of every heart are open, and who will ultimately reward every one according to his works

The Anchor and Ark.

The *ark* is an emblem of that *divine ark*, which wafts the virtuous, with safety, through all the storms and tempests, which may assail them during their voyage from time to eternity. The *anchor* is emblematical of the well grounded *hope*, which they, who faithfully perform their duty in this life, may entertain of being, at last, happily *moored* in a blessed harbour, where the *wicked cease from troubling, and the weary are at rest.*

The Hour-Glass

Is an emblem of human life. We are accustomed from our infancy to the vulgar adage, "as runs this glass; man's life doth pass." The sand runs almost impercep-

tibly to the end of the hour ; so passeth the life of man, till it terminates in death. When we look at the *hour-glass*, it ought to remind us of the following considerations, which are communicated to us in holy writ. "*Man that is born of a woman, is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.*" Job xiv. 1. "*We are but of yesterday, and know nothing; because our days upon earth are a shadow.*" Job viii. 9. "*Though a sinner do evil an hundred times, and his days be prolonged, yet surely, I know that it shall be well with them that fear God. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow.*" Eccl. viii. 12. The good man, however, has this consolation. "*I know, that my Redeemer liveth, and that he shall stand, at the latter day, upon the earth. And though, after my skin, worms shall destroy this body; yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold for myself, and not another.*" Job xix. 25.

The Scythe

Is an emblem of time. Alas! how speedily will the consummation of all things commence! for, yet a little while, and the commissioned arch-angel will lift up his hand to heaven, and swear by him who liveth for ever and ever, that "*there should be time no longer,*" Rev. x. 6. Then *abused* opportunities will never return, and *new* opportunities will never more be offered. Then should negligent mortals, wish ever so passionately, for a few hours,—*a few moments only*,—to be thrown back from the opening eternity, *thousands of worlds* would not be able to procure the grant.

I shall conclude my observations upon this subject, with a few lines, from Mr. Ogilvie's celebrated poem, upon the day of judgment.

Be dark, thou sun, in one eternal night !
 And cease, thou Moon, to rule with paler light !
 Ye planets, drop from these dissolving skies,
 Rend all ye tombs, and all ye dead arise !
 Ye winds be still ; ye tempests rave no more :
 And roll, thou deep, thy millions to the shore.
 Earth be dissolved, with all these worlds on high,
 And time be lost in vast eternity.

Now by creation's dread tremendous sire,
 Who sweeps these stars, as atoms in his fire ;
 By Heaven's Omnipotent, unconquered King ;
 By him, who rides the rapid whirlwind's wing ;
 Who reigns supreme in his august abode,
 Forms or confounds, with one commanding nod ;
 Who wraps in black'ning clouds his awful brow,
 Whose glance, like lightning, looks all nature thro' ;
 By him I swear." He paused and bowed the head,
 Then raised aloft his flaming hand, and said :
 " Attend ye saints, who in seraphic lays
 Exalt his name ; but tremble while you praise ;
 Ye hosts, that bow to your Almighty Lord ;
 Hear, all his works th' irrevocable word !
 Thy reign, O man, on earth, thy days are o'er !
 I swear by him, that time shall be no more."
 He spoke ; (all nature groaned a loud reply)
 Then shook the sun and tore him from the sky.

To this I shall only add, the advice of an eminent moralist. " Make good use of time, if you love eternity ; reflect that yesterday cannot be recalled ; to-morrow cannot be assured ; to day is only yours, which, if you procrastinate, you lose ; and if lost, it is lost for ever. One day present, is worth two to come."

The Three Steps

Which are usually depicted on the carpet in the lodge room, represent the three periods of human life, viz. youth, manhood, and old age. In the three first degrees of masonry, of which these steps are symbolical, we ought to advance from one degree of virtue and knowledge to

another, till at last, having arrived at as great a degree of perfection as falls to the lot of mortals in this life, we may die in the full assurance of attaining everlasting felicity, in that world which is beyond death and the grave, to which we are all hastening. From this emblem, we ought to study to act well our part, in which all the honour lies, and as an inducement to our perseverance, let us "*mark the perfect man, and behold the upright; for the end of that man is peace.*" Psalm xxxvii. 37.

The Forty-Seventh Problem of Euclid.

The theorem is, that "in any right angled triangle, the square, which is described upon the side subtending the right angle, is equal to the squares described upon the sides, which contain the right angle." This was a discovery made by our illustrious friend and brother, the great PYTHAGORAS, who, as it has been already mentioned in a preceding chapter, travelled for knowledge into Egypt, &c. where he was initiated into different orders of priests, who, in those days, kept all their learning secret from the vulgar. Pythagoras also made every geometrical theorem a secret, and admitted only such to the knowledge of them, as had first undergone a five years' silence. On his inventing the aforesaid theorem, it is said, that in the joy of his heart, he exclaimed in the Greek language, *Ευρηκα*, *I have found it*; and afterwards sacrificed a hecatomb, or one hundred cattle, as an offering to the deity for having thus enlightened his mind. The reason why this problem is introduced into masonic lodges, is to teach the brethren the value of the arts and sciences, and that, by patience and perseverance, they may, at last, be able to make some discoveries, which shall enable them to render a most important service to the community.

The Chisel and the *Mallet* are the working tools of the mark master mason.

The moral instruction, which is intended to be conveyed to us in the lodge by the *chisel*, is to afford us a demonstration of the advantages, which result from discipline and education. "A human soul without education, is like marble in the quarry, which shews none of its inherent beauties, until the skill of the polisher fetches out the colours, makes the surface shine, and discovers every ornamental cloud, spot and vein, that runs through the body of it. Education, after the same manner, when it works upon a noble mind, draws out to view, every latent virtue and perfection, which, without such helps, are never able to make their appearance." The mind, like the marble in the quarry, is in its original state, without any polish; but the effect of the chisel on the marble, is no less obvious, than education on the latent virtues of the mind, and draws them forth, in such a manner, as will greatly expand our knowledge, and thereby enable us more effectually to perform our duty to God, to ourselves, and to our fellow mortals.

The Mallet.

This instrument, as used by operative masons, needs no explanation. It, in a moral sense, teacheth us to subdue all irregular passions, and to treat every man on his proper *level* in society; so that, in every state, in which Providence may cast his lot, he may learn therewith to be contented. What the *mallet* is to the operative mason, enlightened reason is to the speculative. It curbs ambition; it depresses envy; it moderates anger; and it encourages every good and virtuous principle. Contentment with our respective stations, ought to be the characteristic of every virtuous man, particularly of those, who are initiated into the mysteries of our order.

Indeed, a contented mind is a continual feast, and, if in the present life, a man's happiness arises from the subduing of his desires, it will arise in the next from the gratification of them. The contented man enjoys many blessings, to which those of a different description are total strangers, and he may with propriety, exult in the language of a celebrated poet.

“ Let other's boast their useless wealth ;
 Have I not honesty and health,
 Which riches cannot give ?
 Let others to preferment soar,
 And changing liberty for power,
 In golden shackles live.

‘ Tis time at length I should be wise,
 Tis time to seek substantial joys,
 Joys out of fortune's power.
 Wealth, honours, dignities and fame
 Are toys, the blind capricious dame
 Takes from us every hour.

Come, conscious virtue, fill my breast,
 And bring content, thy daughter, dress'd
 In ever smiling charms.
 Let sacred friendship too attend,
 A friendship worthy of a friend,
 Such as a brother warms.

With these, I'll in my bosom make
 A bulwark fortune cannot shake,
 Tho' all her storms arise ;
 Look down and pity gilded slaves,
 Despise ambition's giddy knaves,
 And wish the fools were wise.”

OF SOLOMON'S TEMPLE.

Numerous are the traditions to shew, that the principles of our institution are coeval with the wants of men ;

but the occurrences of the early ages are so involved in fable and obscurity, as to render it difficult to give credit to many things, which have been asserted on this subject. We, therefore, pass to that memorable era, when the wise king Solomon, at the head of an hundred and eighty three thousand three hundred *craftsmen* and labourers, was enabled by an admirable display of his wisdom and perseverance, not only to designate their respective merits and employments, but by a judicious enactment of *by-laws*, and an impartial appointment of officers to administer them, he established that undissembled *love* and *friendship*, by which this illustrious and truly numerous band of brothers, were, for a period of seven years, so happily distinguished. Here, every member was taught "to keep a tongue of *good report*, maintain *secrecy*, and practise *charity*."

It appears from chronology, that the dedication of this splendid temple was a thousand and four years previous to the birth of Christ, and if the *ceremonies* and *privileges* of the *fraternity*, were originally confined to *operative masons*, and their associates in *practical architecture*, till that period, it is equally certain, that they were now communicated to the *free-born* and *accepted*; that they were patronised by the wise and learned, and were liberally extended to every *good man* and *true*.

The erection of this stupendous edifice, was attended with two circumstances, both of which are peculiarly interesting, 1st. Josephus, the celebrated historian of the Jews, informs us, that although seven years were employed in building it, during the whole time it never rained in the day time; so that the workmen were never interrupted in their labours. 2d. That "the house, when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in

building." 1 Kings, vi. 7. This famous fabric was supported by one thousand four hundred and fifty-three columns, and two thousand nine hundred and six pilastres, all made of the finest Parian marble; and so wisely were the arrangements made by that mighty monarch, whom the Most High had endowed with more wisdom than any other person, that notwithstanding the immense multitude who were employed on the work, the utmost regularity prevailed, and every thing was conducted in such a manner, that *none went away dissatisfied.*

The cost of Solomon's Temple is computed at 77,531, 965,636 dolls. A writer supposes that the building of the city of Philadelphia cost 450 millions, which is the 172d part of the above sum; consequently 172 cities like Philadelphia might be built with the money which Solomon's Temple cost; or build one city 775 miles in length, reaching from Maine to Virginia along the coast. Philadelphia is *four and a quarter miles long.*

The Badge of a Mason.

It is well known to those who have not been initiated into the secrets of our order, as well as to those who have, that every one, on his admission, is presented with a lamb skin, or white apron.

The *lamb* has, in all ages, been considered as an emblem of innocence and of peace. *The Lamb of God, who taketh away the sins of the world, will grant to those, who put their trust in him, his peace.* He, therefore, who wears the *lamb-skin* as the badge of masonry, is thereby reminded of that purity of life and conversation which it is absolutely necessary for those to observe, who expect to be admitted into the grand lodge above, where under the precedency of the Grand Master of Heaven and Earth, they will for ever enjoy those "*pleasures, which eye hath not seen, nor ear heard, neither have enter-*

ed into the heart of man; the things which God hath prepared for them that love him." 1 Corinthians, ii. 9.

This *lamb-skin*, or *white apron*, the person initiated is told, is more ancient than the golden fleece, or Roman eagle, more honourable than the star and garter, or any other which could be conferred upon him then, or at any time thereafter by king, prince, potentate, or any other person, except he be a mason, and which every one ought to wear with equal honour to himself and to the fraternity.

From what has been said, it must appear obvious, that science and morality have, from time immemorial, gone hand in hand together; that at the building of Solomon's temple, the workmen were divided into *classes* or *lodges* under competent masters; that the *implements* of operative masonry were made symbols of *moral* duties; and from the nature and interpretation of those *symbols*, we learn, that their purport was to form good men, to inspire a love of *fidelity*, *truth*, and *justice*, to promote *friendship* and *social manners*, and to associate men under the banners of *voluntary order* and *virtue*.

Free-masonry deals in *hieroglyphics*, *symbols*, and *allegories*, and to be qualified to reveal their *meaning*, a man must know more than a mere nominal mason. The full interpretation of them, like that of the mysteries of old, is in select hands; it has been committed only to those of tried *fidelity*. Others, if not deficient in intellect, yet wanting industry or inclination to explore the *penetrals* of the temple, are not qualified, if willing to betray it. Hence the secrecy, which has so long distinguished the fraternity.

Hence it appears, that the doctrine of free-masonry embraces all the *natural*, *moral*, and *political obligations* of society. It directs us to fulfil our duty to our *God*, our *country*, our *neighbours*, and *ourselves*. It inculcates

reverence, resignation, and gratitude to Him, who made and preserves us ; obedience to the laws of the land in which we live ; courtesy and amity to our brethren ; equity and compassion to all mankind. It teaches us, like the Christian religion, to pity and forgive our enemies ; to love and reward our friends ; to relieve the distressed, and cherish the neglected. Masonry is confined to no form of faith, nor sect of religion ; and its *charity*, like its *creed*, is universal. So, likewise, as it rejects all bigotry in matters of faith, it nourishes no blind zeal on the subject of politics, nor affords any support to *civil discord*.

Private benevolence, in its extensive operation, becomes *patriotism*, which is, in fact, *public benevolence* ; from liberality of thinking and acting towards *individuals*, it becomes propitious to general *liberty* ;—but it is liberty void of *licentiousness*. The grand principles of our order are, those of *peace, patience, and good will* ; they hold out no encouragement to factions or tumultuous broils, and as far as the welfare of the state depends, our wishes, as well as those of all good members of the community, must ever be for its prosperity and happiness. Under the auspices of masonry, we are taught to support the public tranquillity, by every honourable means which may be in our power. Love is our principle, and happiness our aim ; and every emblem, symbol, or hieroglyphic, which has ever been represented to us in the lodge, ought to remind us of our duties to God and man, and teach us, that the time is not far distant, when we must take our departure for *that undiscovered country, from whose bourne no traveller returns*.

How careful, therefore, ought we to be, not to disappoint the wise design of this mysterious secrecy, nor pervert that, which is meant to keep us perpetually on our guard, into a source of fatal security ; for the day most

assuredly will come, (whether sooner or later, is of little importance,) when we all must be numbered with those, *who have been.*

May we all, therefore, endeavour to live daily, as we shall fervently wish we had lived, when that awful moment shall overtake us, in which our souls shall be required of us. May we study to act in such a manner, that our practice may prove the best comment on the principles of our craft, and thereby teach the world, that *charity and brotherly love, integrity of heart, and purity of manners, are not less the characteristics of masonry, than of religion.* Then may we piously hope, that when a period, even still more awful than the hour of our dissolution shall arrive, when the last trumpet shall sound, and the dead shall be raised incorruptible; when our scattered atoms shall be collected, and we shall all appear in the presence of the Lord God Omnipotent, "*the High and Holy One, who inhabiteth eternity,*" that our transgressions will be mercifully forgiven, and that the GRAND ARCHITECT OF THE UNIVERSE will be graciously pleased to give us rest from all our labours, by an admission into the celestial fraternity of angels, and of the spirits of just men made perfect. *Amen, so mote it be.*

CHAPTER XVIII.

Of the Apparel and Jewels of Masons.

MASONS, as one of their first principles, profess INNOCENCE. They put on white apparel as an emblem of that character, which speaks purity of soul, and a determination on their part, that their demeanour through life shall be such, as to give no just cause of offence to their neighbours

Whilst the white apron, with which we are clothed, indicates a disposition of INNOCENCE, and belies not the wearer's heart, let the ignorant deride. Superior to their ridicule and malice, we will enfold ourselves in the garb of integrity, and shielded by a self-approving conscience, stand unmoved against the persecution of all our opponents.

The raiment, which truly implies the innocence of the heart, is, as has been before observed, a badge more honourable than ever was devised by kings; the Roman eagle, with all the orders of knighthood, are far inferior. They may be prostituted by the caprice of princes, but innocence is innate and cannot be adopted.

To be a true mason, is to possess this principle; or the apparel which he wears is an infamy, and only points him out as an object of shame and contempt. That innocence should be the professed principle of a mason, occasions no astonishment, when we consider, that the discovery of the Deity leads us to the knowledge of those maxims, by which he may be well pleased. The very idea of a God, is succeeded by the belief, that he can approve of nothing which is evil; and when our predecessors first professed themselves servants of the Architect of the world, as an indispensable duty, they professed innocence, and put on white raiment as a type and characteristic of their conviction, and of their being devoted to his will.

Every degree of sin strikes the rational mind with some feelings of self-condemnation. Under such conviction, who could call upon or claim the presence of a Divinity, whose demonstration is good works? Hence, men are naturally led to conceive, that such a Divinity will only accept of works of righteousness. Zealous for the approbation of heaven, the first servants of God bound themselves to maxims of purity and virtue; and

as MASONS, we, regarding the principles of those who were the first worshippers of the true God, should imitate their apparel, and assume the badge of *innocence*.

Our JEWELS or ornaments imply, that we should try our affections by justice, and our actions by truth, as the *square* tries the workmanship of the mechanic ; that we regard our moral state, whether it be opulent or indigent, as being of one nature in the beginning, and of one rank in its close. In sensations, passions and pleasures ; in infirmities, diseases and wants, all mankind are on a parallel. NATURE has given us no superiority ; nor can it be derived from any other source, except from WISDOM and VIRTUE. FROM such maxims, we make estimates of our brother, when his calamities call for our counsel or our aid. The works of CHARITY are from sympathetic feelings, and BENEVOLENCE acts upon the *level*. The emblem of these sentiments is another of the jewels of our society.

To walk uprightly before God and man, neither inclining to the right, nor to the left, is the duty of a MASON. He is neither to be an enthusiast, nor a persecutor in regard to religion ; nor is he to bend towards innovation or infidelity. In civil government, he is to be firm in his allegiance, yet steadfast in defence of our laws, liberties and constitution. In private life, he is to yield up every selfish propensity, and to incline neither to avarice, nor injustice ; to malice, nor revenge ; to envy, nor contempt with mankind ; but as the builder raises his column by the *plane and perpendicular*, so should every mason conduct himself towards the world.

To rule our affections by justice, and our actions by truth, is to wear a JEWEL, which would ornament the bosom of the greatest sovereign on earth. Human nature has her impulses from desires, which are often too inordinate ; love blinds with prejudices, and resentment

burns with fevers ; contempt renders us incredulous, and covetousness deprives us of every generous and humane feeling. To steer the bark of life upon the sea of passion, without quitting the course of rectitude, is one of the highest excellencies, to which human nature can be brought.

Yet merely to act with justice and truth, is not all that man should attempt ; for even that excellence would be selfishness ; that duty would not be relative ; but merely proper. It is only touching our own character, and doing nothing for our neighbour ; for justice is an indispensable duty in each individual. We were not born for ourselves alone, to shape our course through life, in the tracks of tranquillity, and solely to study that which should afford peace to the conscience at home. But men were made as mutual aids to each other ; for no one, however opulent, can subsist without the assistance of his fellow-creatures. Nature's wants are numerous. Our nakedness must be clothed, our hunger satisfied, our thirst allayed, our diseases remedied, &c. Where shall the proud man toil for sustenance, if he stand unaided by his neighbour. When we look through the varied scenes of life, we see our fellow-creatures attacked with innumerable calamities, and were we without compassion, we should exist without one of the finest feelings of the human heart. To love, is a movement in the soul of man, which yields him pleasure ; but to pity gives him heavenly sensations, and to relieve is divine. Thus CHARITY has her existence ; her rise is from the consciousness of our similarity in nature. We weigh the necessities of our suffering fellow-creatures by our natural equality, by compassion, our sympathy, and our own abilities, and dispense our gifts from affection. Pity and pain are sisters by sympathy.

To be an upright man, is to add still more to the ma-

son's character ; to do justice, and to have charity are excellent steps in human life ; but to act uprightly, gives a superlative degree of excellence ; for we shall thus become examples in religious, in civil, and in moral conduct. It is not enough, that we are neither enthusiasts, nor persecutors ; that we neither bend towards innovation, nor infidelity ; nor is it enough, that we should be in the passive only ; but we should appear in the active character. We should be zealous observers and practisers of religious duties. In civil matters, we should submit to the laws of our country without murmuring, and endeavour, as far as may be in our power, that our constitution should remain pure and uncontaminated. In morality, it is required of us, not only to abstain from error by injuries, betraying or deceiving ; but that we should do good as far as may be practicable, in that station of life, in which kind Providence may have ordered our lot.

By such metes, let the mason be proved, and thus convey to the world, that his emblematical jewels are only ensigns of the inward man. He will thus stand approved before God and his fellow mortals, purchasing honour to his PROFESSION, and happiness to the PROFESSOR.

CHAPTER XIX.

A Description of Solomon's Temple.

THE first worshippers of God, in the nations of the East, represented the Deity, by figures of the SUN and MOON, from the influence of those heavenly bodies on the earth, professing, that the universe was the temple in which the divinity was, at all times, and in all places, present.

They adopted these with other symbols, as a cautious mode of explaining divine knowledge : but we perceive the danger arising from thence to religion ; for the eye of the ignorant, the bigot, and the enthusiast, cast up towards these objects, without the light of understanding, introduced the worship of images ; and, at length, the worship of OSIRIS and ISIS, became the gods of the Egyptians, without conveying to their devotees, the least idea of their great archetype. Other nations, who had expressed the attributes of the Deity by outward objects, or who had introduced into their sacred places as ornament, or rather to assist the memory, ran into the same error, and idols multiplied in every direction.

Amongst the ancients, the worshippers of idols had at last, entirely lost the remembrance of the original, of whose attributes, these images were at first, merely symbols ; and the second darkness in religion, was more tremendous than the first, as it was strengthened by custom, by bigotry and superstition.

Moses had acquired the knowledge of the Egyptians, and derived the doctrines of truth from the enlightened men of the East. He was also illuminated by Divine Grace, and taught the people of Israel the worship of the true God, without the enigmas of the idolatrous nations which surrounded them.

The ruler of the Jews, perceiving how prone the minds of ignorant men were to be led aside, by show and ceremony ; and that the eye being attracted by pomp and solemn rites, perverted the opinion, and led the heart astray ; and being convinced, that the magnificent festivals, processions, and ceremonials of the idolatrous nations, impressed the minds of mankind with an enthusiastic devotion, thought it expedient, for the service of the God of Israel, to institute holy offices, though in a less ostentatious mode, well judging, that the adoration

of the Deity, must be established in the judgment and conviction of the heart of man, with which ignorance was ever waging war.

At an after period, SOLOMON built a temple for the service of God, and ordained its rites and ceremonies to be performed with a splendour equal to the most extravagant pomp of the idolaters.

As this temple* received the second race of the servants of the true God, and as the craftsmen were here proved, in their work, it may not be improper to crave the attention of my readers to those circumstances, which are gathered from holy writ, and from historians, touching this structure, as an illustration of some of the most important secrets of masonry.

In the fifth chapter of the first book of Kings, we are told, that "Hiram, king of Tyre, sent his servants unto Solomon; and Solomon sent to Hiram, saying, Behold, I intend to build an house unto the name of the Lord my God;" and Solomon raised a levy out of Israel, of thirty thousand men, and he had seventy thousand, who bore burthens, and eighty thousand hewers in the mountains; besides three thousand and three hundred persons, who acted as overseers. In the fourth year after he had begun to prepare the materials, the foundation of the temple was laid, and in the eleventh year, it was completely finished, when Solomon sent for Hiram from Tyre. He was a widow's son, of the tribe of Naphthali, and his father was a man of Tyre, a worker in brass; and he cast two pillars of brass, with two chapiters, and these

* Ezekiel xlv. 2, 3, 4. "The east gate shall be shut; it shall not be opened, and no man shall enter in it; because the Lord, the God of Israel hath entered in by it; therefore it shall be shut. It is for the prince: the prince shall sit in it, to eat bread before the Lord. Thus he brought me by the way of the north gate, before the house."

he set up in the porch of the temple. And he set up the right pillar, and called the name thereof JACHIN, and he set up the left pillar, and called it BOAZ.

In the second book of Chronicles, chapter ii. &c. we read, that he set three hundred and ten thousand men, to be bearers of burthens; eighty thousand, to be hewers in the mountains, and three thousand six hundred to be overseers of the work. We are further informed, that Solomon sent to Hiram, king of Tyre, to send him a man skilled in working in gold, in silver, in brass, &c. And Hiram sent unto him a cunning man, endued with the understanding of Hiram his father. And he made the veil of the temple of blue, purple, crimson, and fine linen. And he made before the house two pillars, and called the name of that on the right hand JACHIN, and that on the left BOAZ*.

When this splendid structure was finished, "Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands and said, O Lord God of Israel, there is no God like

* The raising of pillars and obelisks was a custom of the Eastern nations, and of Egypt in particular; the use of which was to record the extent of dominion subject to the Egyptian empire, &c. or in commemoration of memorable events. Diodorus tells us, that Sesestris, signalized his reign by the erection of two obelisks, which were cut with a design to acquaint posterity of the extent of his power, and the number of nations he had conquered, one of which was afterwards transported to Rome, and placed in the Campus Martius. The obelisk of Shannesses exceeded all, which had preceded it; Constantine and Constant his son, caused it to be moved to Rome, where it remained the noblest piece of Egyptian antiquity existing in the world. Solomon had followed this custom in erecting his pillars in the porch of the temple, which he designed should be a memorial to the Jews, as they entered the holy place, to warm their minds with confidence and faith, by the recollection of the promises made by the Lord, unto his father David, and which were repeated to him in a vision, in which the voice of God proclaimed 1 Kings ix. 5. "I shall establish the throne of thy kingdom upon Israel for ever."

thee in the heaven or in the earth. O Lord, my God, hearken unto the cry, and the prayer, which thy servant prayeth before thee ; O Lord God, turn not away the face of thine anointed."

In the conducting of this stupendous edifice, we must admire the wisdom of this pious architect. He perceived the necessity of assigning to portions of his people, the particular labour which they were to pursue, and gave them particular signs, and secret tokens, by which each rank should be distinguished, in order, that the whole might proceed with propriety, and without confusion. He likewise selected such religious men as were most skilful in geometry, and had been initiated and proved in the mystical learning of the ancient sages, and those he made overseers of the work. It is further to be observed, that the whole was conducted with so great a degree of reverence, that the noise of a tool or instrument of any kind, was not permitted to disturb the sacred silence on MOUNT MORIAH, sanctified by the presence of the Almighty, and by his miraculous works. Was it not then, reasonable to conceive, that no part of this structure was to be formed, unless by men of pure hands and holy minds, who had enrolled themselves under the banner of true religion and virtue ; and, as the sons of Aaron, were alone admitted to the performance of sacerdotal rites, so none but devotees were allowed to participate in this labour. On this stage, we see these religious persons, who had imbibed the truth, engaged as architects in this holy work. This, together with the construction of the tabernacle under Moses, are the first instances of our predecessors being exhibited to the world as builders ; for although it is certain, that the sages amongst the Hebrews, Egyptians, Persians, Chaldeans, Greeks, Romans, Druids, &c. understood geometry, and the rules of proportion and numbers, we have no evi-

dence of their being the actual executors of any plan in architecture ; and yet, without question, they were the projectors and superintendents of such works, in every age and nation.

Without such regulations as those which Solomon devised for the government of his workmen, and a superior wisdom overruling the whole, we should be at a loss to account for the finishing of that great work in the space of seven years and six months, when the two succeeding temples, though much inferior, employed infinitely more time ; and when we have good authority to believe, that the temple of Diana at Ephesus, a structure not comparable to the temple at Jerusalem, was two hundred and twenty years in building. It required thirty-five years to erect the noble fabric of St. Paul's cathedral in London ; while that of St. Peter's at Rome, was no less than one hundred and fifty-five years from its commencement, till the time of its being finished, although assisted by the police and interest of the Roman See, and attended by the best artists in sculpture, statuary, painting, and Mosaic work.

The work being thus conducted by a set of religious persons, it is natural to conceive, that from devotion, as well as emulation, those employed had unceasing motives to prompt their diligence, and preserve harmony ; as their labour was probationary, and led to higher points of knowledge, and at last, to that honourable pre-eminence of a MASTER of the holy work.

Solomon himself was an extraordinary personage, and his wisdom and magnificence had gained him the admiration of the neighbouring nations ; but this splendid structure, the wonder of the earth, thus raised by the hands of men, labouring in the worship and service of the God of Israel, would, of course, extend his fame, and attract the wonder of the more distant parts of the world ; his

name, and his artificers, would be astonishing to mankind, and his works would excite in their minds a spirit of emulation. For this reason, the MASONS OF SOLOMON would be dispersed into different countries, to superintend the edifices of other princes, where they would convert infidels, initiate the most worthy in their mysteries, and extend their order over the distant quarters of the known world.

We find that the like distinction was observed in rebuilding the temple in the reign of Cyrus, and that the work was executed by the religious part of the Israelites, and not by ordinary mechanics; for they refused to admit the Samaritans to a participation in the work, although they petitioned it under the denomination of servants of the same God. They were, however, rejected as unworthy; for though they declared that they were worshippers of the true God, they polluted their religious ceremonies by idolatry.

Josephus, in his history of the antiquities of the Jews, in speaking of Solomon's commencing the erection of the temple at Jerusalem, gives copies of the letters, which passed between Solomon and Hiram king of Tyre, on that subject, which are as follow:

Solomon, to king Hiram.

“ Know thou, that my father would have built a temple to God, but was hindered by wars, and continual expeditions, for he did not leave off to overthrow his enemies till he made them all subject to tribute; but I give thanks to God for the peace I at present enjoy, and on that account, I am at leisure, and design to build a house to God; for God foretold to my fathers, that such an house should be built by me. Wherefore, I desire thee to send some of thy subjects with mine to Mount Lebanon, to cut down timber; for the Sidonians are more

skilful than our people in cutting of wood. As for wages for the hewers of wood, I will pay whatsoever price thou shalt determine."

§ *Hiram, to king Solomon.*

"There is reason to bless God, that he hath committed thy father's government to thee, who art a wise man, and endued with all virtues. As for myself, I rejoice at the condition thou art in, and will be subservient to thee in all thou requirest; for when by my servants, I have cut down many and large trees of Cedar and Cypress wood, I will send them to sea, and will order my subjects to make floats of them, and to sail to whatsoever place of thy country, thou shalt desire, and leave them there; after which, thy servants may carry them to Jerusalem; but do thou take care to procure corn for this timber, which we stand in need of, because we inhabit an island."

Solomon was wise in all the learning of the ancients, possessed of all their mystical knowledge, and was, likewise, enlightened by the immediate gift of heaven. It was also the mode and manners of the times, in which the temple of Jerusalem was erected, to use emblematical and symbolic ornaments in the public edifices; a fashion derived from the hieroglyphic monuments of the Egyptians, and the mysterious mode, in which their sages concealed their knowledge from the vulgar eye, and communicated science only to those of their own order.

The pillars erected at the porch of the temple were not only ornamental, but also carried with them an emblematical import in their names. BOAZ being in its literal translation, *In thee, is strength*, and JACHIN, *It shall be established*, which, by a very natural transposition, may be put thus, "*O Lord, thou art mighty, and thy power is established from everlasting to everlasting.*" "Or other-

wise, they might imply, as *Boaz* was the father of *David*, the house of *David* shall be established for ever. We are justified in this latter application, by the express words of *Nathan* the prophet unto *David*, 2 Samuel, vii. 12. "And when thy days be fulfilled, and thou shalt sleep with thy fathers; I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. And, thine house and thy kingdom shall be established for ever before thee. Thy throne shall be established for ever."

In commemoration of this great promise, we masons ornament the entrance into our lodges with these emblematical pillars, from our knowledge of the completion of that sacred sentence, accomplished in the coming of our blessed Redeemer.

CHAPTER XX.

The happy deliverance of the children of Israel, from their Egyptian bondage.

FROM the earliest period, mankind have ever had the most convincing proofs of the existence of a Supreme Being. Yet from the most ancient and best historians, we do not find it recorded, that any place was set apart for worshipping the true God, till after the emancipation of the Israelites from Egyptian bondage, when the Almighty revealed himself amongst men in so wonderful a manner, as to render his name glorious throughout nations.

He did not lead the children of Israel through the land of the Philistines, though a much nearer way; but

through the wilderness, wherein he shewed his great wisdom and mercy ; as the spirit of liberty being yet in embryo, their hearts might fail them at the appearance of so warlike a people as the Philistines, and they return to their former slavery.

He therefore commanded his servant Moses to conduct them through the wilderness, to the borders of the Red Sea, in their way to the promised land, which made Pharaoh, king of Egypt, regret that he had let so many useful slaves, as he termed them, depart from his dominions. He, therefore, ordered six hundred chosen chariots to attend him, with all the chariots and captains that were in Egypt, as he was determined to bring them back to their former captivity, or perish in the attempt.

The children of Israel, finding themselves confined by the Red Sea in front, impassable mountains on the right and left, and the Egyptian army in the rear, were overcome by fear, and in their despair, they murmured sorely against Moses, saying, "*Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt with us, to carry us forth out of Egypt? Is not this the word, that we did tell thee in Egypt, saying, let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.*" Exod. xiv. 11, 12.

Moses addressed them in the language of comfort, and told them to fear nothing, for that on that day, they should see the salvation of the Lord, who would fight for them ; and, in order to prove his assertion, he, by God's command, stretched forth his hand over the waves of the Red Sea, on which the waters were immediately divided, so as to be apparently a wall on each side, while the children of Israel marched through on dry ground.

Pharaoh, on perceiving this, became hardened in his heart, and attempted to follow them ; but the Almighty

continued his protection by a miraculous pillar, which had two wonderful effects, one was of light to the Israelites by night, to conduct them through the Red Sea, and the other as a pillar of cloud and smoke by day, which was darkness to the Egyptians, and prevented their pursuit. He also sent a further plague amongst them; for he sent an angel by night to strike off their chariot-wheels, which caused them to drag so heavily, that the two armies came not together all that night.

When day appeared, Pharaoh perceiving the hand of God working sorely against him, attempted to return; but it was then too late; for, by the time the Israelites had gained the opposite shore, Moses desired them to look back upon their long-dreaded enemy, the Egyptians; because, from that time, they should see them no more. He then, by God's command, stretched forth his hand a second time over the Red Sea, when the waters returned into their primitive channel, and overwhelmed Pharaoh and all his host. And in commemoration of so happy and glorious a deliverance, Moses marched the children of Israel three days into the wilderness, singing hymns of praise to the Most High. They also erected a tent or tabernacle in the wilderness agreeably to the plan given to Moses on Mount Sinai, which afterwards proved to be the model or ground plan of that magnificent temple, which was afterwards built at Jerusalem by king Solomon.

CHAPTER XXI.

Of the Master Mason's Order.

Of the three first orders of masonry, viz. those of the ENTERED APPRENTICE, the FELLOW CRAFT, and the MASTER MASON, the latter is by far the most sacred and solemn.

By the apprentice's order is implied the first knowledge of the God of nature, in the earliest age of man. By the craftsman's order, reference is had to the Mosaic legation, and Solomon's temple at Jerusalem, as also to the light, which men received for the discovery of the divine wisdom by geometrical solutions ; but the order of master masons is analogous to a dispensation, which is by far more perfect and sublime.

The initiation into the two first orders is attended with rites of great solemnity ; but those attached to the third degree, are calculated to leave a far more lasting impression on the mind, than those which belong to either of the preceding. During the performance of these last ceremonies, of which none but those who are admitted to the degree of master masons, can have any conception, the soul is struck with reverence, and all the spiritual faculties are called forth to worship and adoration.

This order is, therefore, a positive contradiction of those, who know not God, and gives the most irrefragable proof of the resurrection of the body.

The divine construction put upon the emblem of the master mason's order, which he declares to be the principle by which he is raised from darkness to light, is also the emblem of moral duties, professed by the mason, and to which, in former ages, the most religious attention was paid. These also, are principles immediately resulting from the doctrines of Christianity.

The MASTER MASON imposes upon himself, duties replete with moral virtue and Christian charity ; duties, which enforce upon him in the strongest terms, that love which every man should extend to his neighbour, but more especially to his brother ; these, however, are best illustrated by the explanation generally given of the FIVE POINTS OF FELLOWSHIP.

FIRST, That when the calamities of our brother call for

our aid, we should not withdraw the hand which might sustain him from sinking, but that we should render him those services, which, without being detrimental to ourselves or families; charity and religion may dictate.

SECOND, From the preceding purpose, indolence should not permit the foot to halt, or wrath to turn our steps out of the way; but forgetting injuries and selfish feelings, and remembering, that man was born for the aid of his fellow-creatures, not for his own enjoyments only, but to do that which is good, we should be swift to extend our mercy and benevolence to all, but more particular to a **BROTHER MASON**:

THIRD, As the good things of this life are partially dispensed, so that whilst some are in opulent circumstances, others are in poverty and want, it is the duty of a mason, to testify his good will towards his brother, let him be ever so poor; and the more distressed he may be by sickness, or any other casualty, the stronger are his claims on his more opulent brother. **RICHES** alone, do not allow the means of doing good. **VIRTUE** and **BENEVOLENCE** are not solely confined to the opulent. The rich man from his wealth, is required to give employment and subsistence to the poor; but on the most indigent brother of our community, there is likewise imposed an important duty; for as the cry of innocence ascendeth to heaven, as the voice of babes and sucklings reach the throne of the Most High, and the breathings of a contrite heart are always acceptable to Him, so the prayers of a mason for the welfare of his friend and brother, if made with sincerity, will ascend to the throne of grace, and meet with a gracious reception from the God of mercy. Our prayers, therefore, for the temporal and eternal happiness of our fellow mortals, should never be neglected

FOURTH, It is a duty incumbent on us, never to injure

the confidence of a brother, by revealing his secrets, as we might thereby do him the greatest injury which he could possibly sustain. It would be like the villainy of an assassin, who lurks in darkness to stab his adversary when unarmed, and least prepared to meet him.

FIFTH, So much is required of a mason, in his benevolence and charity to his distressed brother, as may be compatible with his own situation and circumstances in life. "Charity begins at home;" but like a fruitful olive tree planted by the side of a river, so is charity. It spreads its arms abroad from the fertility of its situation, and lends its shade for the repose and comfort of those, who are gathered under its branches.

Charity, when given with imprudence, ceases to be a virtue; but when flowing from persons in easy circumstances, and bestowed with discretion, it is glorious as the beams of the morning sun, in whose beauty, many millions of created beings rejoice. When, however, donations, extorted by piteous supplications, are detrimental to a man's family, they become sacrifices to superstition; and like incense to idols, are disapproved of by the Great Jehovah.

And here it may be proper to observe, that as Moses was commanded to take the shoes from off his feet on Mount Horeb, because the ground which he trod, was sanctified by the presence of the Deity, so the brother, who would prepare himself for the third degree of masonry, should advance in the paths of truth, without reserve or disguise, be divested of every degree of arrogance and self-assurance, and come forward in the steps of innocence, humility, and virtue, to challenge the ensigns of an order, whose institutions are founded on the most solemn and sacred principles of morality and religion.

It is, further, the peculiar duty of master masons, to

search the scriptures diligently for the secrets of our art, which are therein contained, as well as for other purposes, which they will ultimately find to be highly conducive to their everlasting happiness; and while they endeavour to pry into the covenant, the signs, and tokens which were communicated between the kings of Judah and Tyre, it is to be hoped, that the spirit of the widow's son will be in them, and fill them with the knowledge of all the points on which our mystic art depends, and these are, WISDOM to design, STRENGTH to execute, and the BEAUTY OF HOLINESS to adorn. Let us remember, that the same pages contain an inestimable pearl of great price, and that those individuals are the only wise and good, who make that pearl their own. Numberless are our encouragements to this duty. We are told, that *if we ask, we shall receive, if we seek, we shall find, and that if we knock, it shall be opened to us.* Luke xi. 9. In that case, we lay hold on the right pillar in the temple, both of solid fame and spiritual wealth, whereby we shall be established; and then we may safely rest upon the left, a still higher column in the Masonic department, as in that we shall find STRENGTH.

Another motive to this, flows from the examples before us. Whatever may be our rank in life, we shall find, on a close investigation, many, who in a similar station, have dignified themselves, and been useful to mankind. Let us remember, that the widow, who threw in her mite into the treasury, was, in the opinion of the the Saviour of the world, more generous and compassionate than any who had, on that occasion, entered the temple.

Verbal love is nothing. Therefore, let his example, who went about continually doing good, be the pillar so elegantly adorned with lily work, kindly directing and inflaming our hearts towards the brethren. Let us meet

the very lowest of them on the *level* of condescension, and may we never venture to despise the man, for whom, perhaps, a Saviour died, that so we may be able to hold up our heads, when justice is laid to the *line*, and righteousness to the *plummet*. Let our benevolence spread in every direction, and even extend to our enemies when in distress; that thus, we may prove ourselves to be the children of the Most High, who extends his mercies to the wicked and the ungrateful.

Philanthropy ought not to be confined to any name, sect, or party, or to any climate or language. Like the power of attraction, which reacheth from the largest to the smallest bodies in the universe, it unites men from the throne to the cottage. Whether our lodge meets on the high mountains of earthly grandeur, and is beheld from afar, or in the lower vales of obscurity, and noticed only by a few; and in whatever situation you may be placed, O sit not at a brother's call. If he be in danger, fly to his relief. If he be deceived, tell him the truth. If he be calumniated, justify his character; bear his burdens; allay his sorrows, and espouse his cause. Nay, if in many things he hath erred, still let us recollect, that indiscretion in him, ought not to supersede humanity in us.

As the Eastern Magi opened their treasures, which doubtless were various, to the Redeemer of Souls, so every brother should be given to hospitality, ready to distribute, willing to communicate, and eager to employ his gift or power, whatever it may be, for the mutual good of each other, and the common benefit of all. Owing to the prevalency of this endearing munificence, king David, who collected materials so magnificently towards the building of the temple, aided by the spirit of inspiration, informs us in the book of Psalms, that the followers of the glorious head of the church, and Grand Master in Israel, of whom the whole family in heaven and

on earth is called, may, amongst other things, be found out by this, that as God loves them, they will shew their love to one another.

On, on, then, my dear brethren; let us pursue the great lesson of benevolence, which is the most important duty of human life, with alacrity and firmness, each moving on the *square* of truth, by the *compass* of God's word, according to our respective stations, in all the rules of symmetry, order, and proportion. Then we need not dread, that when our earthly lodge shall be dissolved, our jewels will still be safe, and we shall be admitted into a more glorious lodge, even "*an house not made with hands, eternal in the heavens;*" where Cherubim and Seraphim, angels and saints, and the spirits of just men made perfect, shall be our fellow-crafts and companions, and the Supreme Architect of the Universe, will be our ineffably great and glorious Grand Master, our light, our joy, our hope, our all, for ever.

Amen. So mote it be.

CHAPTER XXII.

Royal Arch Masonry.

The degree of Holy Royal Arch Masons is one of the most august and important in the masonic order, and may be justly considered as the summit of ancient masonry. While it impresses on our minds the most solemn conviction of the being and existence of a Supreme Deity, who is "from everlasting to everlasting, the same yesterday, to day, and for ever;" and with whom "there is no variableness or shadow of turning;" it also reminds us of the reverence which is due to his holy name. It presents to view many mysteries of essential importance

to the craft, which were for the space of four hundred and seventy years, or until the rebuilding of the temple, involved in impenetrable darkness—In a word, without a knowledge of this degree, our pretensions to the character of complete masons will be, by no means, well founded.

In the "Rules and Regulations for the government of the Grand Royal Arch chapter," held under the protection of, and supported by, the Grand Lodge of Pennsylvania, unanimously agreed to, and established at a Grand Chapter held in Philadelphia, February 24th, 1798, and confirmed in Grand Lodge, 5th March, 1798, it is declared that ancient masonry consists of four degrees, the three first of which are that of the *apprentice*, the *fellow craft* and the sublime degree of *master*; and a brother, being well versed in these degrees, and having served as Worshipful Master of his lodge, or having passed the chair, which is generally done by a dispensation from the Grand, is eligible to the fourth degree, the *Holy Royal Arch*. This degree is, however, in general, considered as the seventh; to which the three following, which the Royal Arch Masons have the power to confer, are deemed *preparatory steps*, viz. that of *mark master*, *past master*, and *most excellent master*. These, as has been already observed, are considered by the Grand Royal Arch Chapter of Pennsylvania as parts of the fourth or Holy Royal Arch degree, and also by Grand Chapters in other parts of the world; although there is reason to believe, that they are generally considered as distinct and separate degrees, into which every brother must be initiated, previous to his being permitted to a participation in those mysteries which constitute, as it were, the essence of Royal Arch Masonry. But whether, the three different branches of masonic knowledge, which one ought to acquire after he has attained the sublime degree of

master mason, previous to his entering within the vail of the H. R. A. ought to be considered as three separate and distinct preparatory degrees or steps immediately connected with, and constituting a part of this last degree, appears to be a subject, which merits but little consideration : for as the three degrees received under the blue, are universally acknowledged to be requisite before we attempt to make any farther progress in the art ; and as we must likewise be made acquainted with that knowledge, which has been imparted to Mark Masters, Past Masters, and most Excellent Masters, it is of very little consequence, whether all this knowledge be acquired under the name of *one or four* degrees. Thus,

If we say the degrees are seven, they will be arranged thus,

- 1st. Entered Apprentice,
- 2d. Fellow craft,
- 3d. Master Mason,
- 4th. Master Mason,
- 5th. Mark Master.
- 6th. Past Master,
- 7th. Most Excellent Master.

If we say the degrees are four, they will stand thus,

- 1st. Entered Apprentice,
 - 2d. Fellow craft,
 - 3d. Master Mason,
 - 4th. The Royal Arch.
- including, 1st. the Mark Master ; 2d. The Past master ; and 3d. The most Excellent master.

Every Royal Arch Chapter is governed by proper officers, who are, at such times as are prescribed in the bye-laws, elected to fill their respective offices. There are three Chiefs to each Chapter, who are styled the Most Excellent High-Priest, King, and Scribe. They are all distinguished by certain robes, with various insignia appertaining to their office. Besides the three Chiefs, there are other officers, such as the Grand Masters, Treasurer, Secretary, Captains, &c. The construction of the Chapter

Room, in representation of the apartment in Solomon's Temple, the furniture, jewels, decorations, emblems, &c. as well as the clothing of the Arch Mason, in a peculiar manner exhibit to our view, the sublimity and beauty of the degree ; which, when added to the ceremonials of the *exaltation*, both in the preparatory and subsequent degrees, unfolds a variety of incidental circumstances appertaining to the origin, progress and usefulness of the order. When the work is conducted with that solemnity which its importance requires, with piety to God and love towards man, it cannot fail to call our attention to the existence, wisdom, power and goodness of HIM, who said, " Let there be light and there was light."

With respect to the organization and constitutional powers of Grand Royal Arch Chapters, there may, in some points of minor importance, be found, owing to local circumstances, a slight difference ; but, in regard to those principles which are deemed essential, there is, in every state, country or nation, where such bodies exist, the most perfect harmony and union.

The power and mode of government observed by a Grand Chapter over its subordinate chapters is exactly similar to that of a grand lodge over the several private lodges, of which we have already given an account, Chap. 26, to which the reader is requested to turn. Grand Chapters are, therefore, composed of the three principal offices, of all the Royal Arch Chapters in a certain district, and of past officers of the same grade. Every Grand Chapter has an inherent right to elect their own officers ; to make their own bye laws ; to grant warrants to such new chapters as they may deem proper, and to hear and decide upon all complaints and appeals from each and every Chapter which may be under their jurisdiction. To the meetings of Grand Chapters, Royal Arch Masons, who are members of private chapters and certified sojourners,

may be admitted as *visitors*, but such brethren are not permitted to vote.

The lecture on the Holy Royal Arch degree is, in general, divided into two parts, and deserves the serious attention of all who are desirous of being qualified to perform the duties of the various stations in which his services may be required by the Chapter.

The first section furnishes us with many important particulars relative to the state of the fraternity at different periods, but particularly during the reign of King Solomon; and illustrates the causes and consequences of many events, which occurred in that reign, which will be found, not only interesting, but highly satisfactory. This section, likewise, designates the situation, number, &c. of the several officers, and points out the duties annexed to their respective stations.

The second section is no less important, as it is not only replete with much valuable historical information; but proves, beyond the power of contradiction, that happiness will inevitably be the ultimate consequence of justice and virtue; while infamy and destruction will invariably overwhelm those who devote their lives to vice, sensuality, and other criminal indulgences.

Various passages of scripture are made use of during the ceremonies, of which we shall select the following, 2. Thes. iii. 6—17. "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 traditions which he receiveth 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 example unto you to follow us. For even when we were with

you, this we commanded you, that if any would not work, neither should he eat. For we hear, that there are some, which walk among you disorderly, working not at all; but are busy bodies. Now them that are such, we command and exhort you by our Lord Jesus Christ, that with quietness, they work and eat their own bread. But ye, brethren, be not ye 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." Isaiah xlii. 16. "And I will bring the blind by a way that they knew not. I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them," Exodus iii. 1—6. Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush, and he looked and beheld 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, 2. Chron. xxxvi. 11. 20. "Zedekiah was one and twenty years old, when he began to reign; and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speak-

ing from the mouth of the LORD. And he also rebelled against king Nebuchadnezzar, who had 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 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 prophets, until the wrath of the LORD rose against his people till there was no remedy. Therefore, he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age ; he gave them all unto 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 be brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the places thereof with fire, and destroyed all the goodly vessels thereof," Ezra i. 1—5. " Now, in the first year of Cyrus, king of Persia (that the word of the LORD by the prophet 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 Judeah, and build the house of the LORD God of Israel, (he is the God) which is in Jerusalem. And whosoever remaineth in any place, where he sojourneth, let the men of his place help him with silver and with gold, and with goods, and with beasts, besides the free-will offering for the house of God, that is in Jerusalem." Exodus iii. 13, 14. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say to me, what is his name, What shall I say unto them? And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Psalm cxli. "LORD I cry unto thee, make haste unto me, give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee, as incense, and the lifting up of my hands as the evening sacrifice. Set a watch, O LORD, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity; and let me not eat of their dainties. Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head; for yet my prayers also shall be in their calamities. When their judges are overthrown in strong places, they shall hear my words; for they are sweet. Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth. But mine eyes are unto thee, O God the LORD: in thee is my trust; leave not my soul destitute. Keep me from the snares which they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I withal escape, Psalm cxlii. I cried unto the LORD with my voice: with my voice, unto the LORD did I make my supplication. I poured out my complaint

before him ; I shewed before him my trouble, when my spirit was overwhelmed within me, then thou knewest my path ; in the way wherein I walked, have they privily laid a snare for me. I looked on my right hand, and beheld ; but there was no man that would know me ; refuge failed me : no man cared for my soul. I cried unto thee, O LORD : I said, Thou art my refuge, and my portion in the land of the living. Attend unto my cry, for I am brought very low ; deliver me from my persecutors, for they are stronger than I. Bring my soul out of prison, that I may praise thy name : the righteous shall compass me about ; for thou shalt deal bountifully with me." Psalm cxlii. "Hear, my prayer O LORD, give ear to my supplications ; in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant, for in thy sight shall no man living be justified. For the enemy hath persecuted my soul ; he hath smitten my life down to the ground ; he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me ; my heart within me is desolate. I remember the days of old ; I meditate on all thy works ; I muse on the work of thy hands. I stretch forth my hands unto thee, my soul thirsteth after thee, as a thirsty land, Selah. Hear me speedily, O LORD ; my spirit faileth ; hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving kindness in the morning, for in thee do I trust ; cause me to know the way wherein I should walk, for I lift up my soul unto thee. Deliver me, O LORD, from mine enemies ; I flee unto thee to hide me. Teach me to do thy will, for thou art my God ; thy spirit is good, lead me into the land of uprightness. Quicken me, O LORD, for thy name's sake ; for thy righteousness' sake, bring my soul out of trouble. And of thy mercy, cut off mine ene-

mies, and destroy all them that afflict my soul; for I am thy servant." Exodus iv. 1—10. "And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, The LORD hath not appeared unto thee. And the LORD said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent: and Moses fled from before it. And the LORD said unto Moses, Put forth thine hand and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand; that they may believe, that the LORD God of 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 unto his bosom again, and plucked it out of his bosom; and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land, and the water which thou takest out of the river shall become blood upon the dry land." Haggai ii. 1—9. "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 Judea, and to Joshua, the son of Josedech the high priest, and to the residue of the people, saying, Who is left among you, that saw this house in her first glory, and how do ye see it now? Is it not in your eyes,

in comparison of it as nothing? Yet now be strong, O Zerubbabel, 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." Haggai ii. 23. "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." Zechariah iv. 6—11. "Then he answered, and spake unto me, saying, 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 shoutings, 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 see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." John i. 1—6. "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 comprehended it not." Deuteronomy xxxi. 24—27 " And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee." Exodus xxv. 21. " And thou shalt put the mercy-seat above upon the ark ; and in the ark, thou shalt put the testimony that I shall give thee." Exodus xxvi. 31—36. " And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work ; with cherubims shall it be made. And thou shalt hang it upon four pillars of shittim wood overlaid with gold ; their hooks shall be of gold upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony ; and the vail shall divide unto you between the holy place and the most holy. And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place. And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south ; and thou shalt put the table on the north side." Exodus vi. 2, 3. " And God spake unto Moses, saying, 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." Numbers xvii. 10 " And the LORD said unto Moses, Bring Aaron's rod again before

the testimony, to be kept for a token against the rebels ; and thou shalt quite take away their murmurings from me." Hebrews ix. 2—5. "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, that budded, and the tables of the covenant." Amos ix. 11. "In that day will I raise up the tabernacle of David, that is fallen, and close the breaches thereof ; and I will raise up ruins, and I will build it as in the days of old."

From what has been observed in the preceding part of this chapter, it may appear obvious, that the institution of Royal Arch Masonry is founded on a basis, immoveable as a rock ; and that it is of sufficient consequence to excite our most active powers, to the contemplation of a science which, without an hyperbole, may be said to be replete with hidden treasure. The field is extensive beyond conception, and the superstructure far transcends the comprehension of the most intelligent of the sons of men ; but those who dive into the arcanæ of this higher branch of the masonic order, will find delight in the knowledge which they may obtain respecting its fundamental or leading principles, and brethren, who have been thus exalted, can bear us out in the assertion, that it is one of the most sublime and august systems of morality and virtue, which, next to the Christian system, can possibly engross the attention of mortals. And as it comprises in itself, a number of important mysteries, as well as principles, to which the master mason and those under that degree are entire strangers, and without which, to use the energetic words

of a noted member of the fraternity, "the masonic character cannot be complete." This one consideration ought certainly to meet with the most serious attention of every brother who does not wish to *lag behind*. On the whole, we would observe, that he who has worthily attained the sublime degree of *Master Mason* has done well; but here he ought not to stop. He has, indeed, been initiated into certain mysteries and ceremonies, concerning which, as the great bulk of mankind are entirely ignorant, he has supposed that he was elevated far above them; but his attainments are by no means so great as he expected. All the knowledge which he has acquired; may have afforded him a very considerable degree of gratification; but they are to him in a great measure, sealed up, as it were, in a book, to which it is impossible for him to have any access. He has not got the *key*; nor can he get it, till he has ascended the pinnacle of the masonic fabric, the *ROYAL ARCH*. When Divine Providence shall have conducted him thus far, that which had heretofore been dark and unfathomable will appear as bright as the Sun in the clearest day.

Before we conclude this part of the chapter, it may prove interesting to brethren of the Royal Arch degree to peruse the following particulars respecting Solomon's temple. With respect to this stupendous building, we have already given a brief description, in a previous part of the work; but we have something now to communicate, which we trust will be more acceptable to those, for whose use it is more immediately intended.

This stately edifice, which, in respect to its extent and grandeur, has never been equalled, was erected near the place where God had directed his faithful servant Abraham to offer up his only son Isaac, Genesis xxii. and where David appeased the angel, who had been commissioned to hurl destruction against the Israelites, because

he had numbered them, contrary to the command of the great Jehovah, 1 Chronicles xxi. 1—18.

King David as soon as he found himself at peace, after having subdued his numerous enemies, was seriously bent on the erection of a TEMPLE, which should be infinitely more splendid than any edifice which had hitherto been contemplated ; because a palace was to be made, not for man, but for the LORD God. He had accordingly prepared, with all his might, for the house of his God, gold, silver, brass, &c. in great abundance, as also onyx stones, stones to be set, glistening stones, and of divers colours, and all manner of precious stones &c. and that he had laid up for this purpose, one hundred thousand talents * of gold (2,256,300,000 dollars), and one million talents of silver (1,570,000,000 dollars), amounting in the whole to 3,826,300,000 dollars, I Chronicles xxii. 14. " It also appears, that the rulers of the nation, both civil and military, as well as the most opulent of the inhabitants contributed liberally to this stupendous fabric. We are accordingly told, that they gave for the service of the house of God, of gold five thousand talents, and ten thousand drams (112,816,350 Dollars), and of silver ten thousand talents (15,699,200 Dollars). And they, with whom precious stones were found, gave them to the treasure of the house of the LORD, by the hand of Jehiel the Gershomite. Then the people rejoiced, for that they offered *willingly* ; because with perfect heart, they offered *willingly* to the LORD, and David the King also rejoiced with great joy." I Chronicles, xxix. Thus it appears from sacred writ, that king David had

* The talent of gold is here estimated, according to the tables of Scripture measures, weights, and coins, by the Right Rev. Dr. Pearce, Lord Bishop of Petersburg, at £5075. 15. 7. Sterling. or \$ 22,563 ; the talent of silver, at £333. 11. 10. or \$ 1570, and the dram at 7d. 3-4 Sterling, about 13 and an half cents.

accumulated in gold and silver, for the purpose of building the temple, the enormous sum of 8,954,815,550 dollars, besides immense quantities of brass, iron, and other necessary materials.

David, however, notwithstanding the zeal which he had manifested to accomplish the important object, which he had so greatly at heart, was forewarned by God, by the mouth of Nathan the prophet, that this was a work, which should not be done by him, because, he *had been a man of blood and trained up in war* ; but that it should be completed ; but that it was to be completed by his son SOLOMON, who was to be a *man of rest*, I Chronicles xxii. 6. 17.

Upon the death of King David, Solomon his son succeeded to the throne. At the commencement of his reign, the Lord appeared to him in a dream, and directed him to ask, what he should wish, informing him, at the same time, that it should be given to him. Solomon's wish was judicious. "Give me now," says he, "*wisdom and knowledge*, that I may go out and come in before this people ; for who can judge this thy people, that is so great ? And God said to Solomon ; because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life ; but hast asked *wisdom and knowledge* for thyself, that thou mayest judge my people, over whom I have made thee king ; *Wisdom and knowledge is granted unto thee ; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall any after thee have the like.*" 2 Chronicles i. 7—13.

In the fourth year of the reign of King Solomon, in the four hundred and eightieth year after the departure of the Israelites from the land of Egypt, A. L. 2992, and B. C. 1012, on the second day of the second month, corresponding to the 21st April, the foundation of the TEMPLE was

laid, 2 Chronicles iii. 1. and it was carried on with so great expedition, that it was "finished throughout all the parts thereof, and according to the fashion of it," in little more than 7 years. 1 Kings vi. 38. By the wise regulations adopted by this illustrious prince, the whole of the materials, whether of stone, brick, wood, or metal were duly prepared for the places in which they were to be severally put, previous to their being brought to Jerusalem, so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building, 1 Kings vi. 7. for the noise of these instruments was confined to the forests of Lebanon, where the timber was procured, and to mount Libanus, and the plains and quarries of Zeredatha, where the stones were raised, squared, marked, and numbered. From these previous arrangements, the masons and other workmen at Jerusalem, being undisturbed by any kind of noise, were enabled to pursue their important labours in harmony, and without any kind of confusion; and thus completed the most stately edifice that ever existed in the world, in the short period which we have already mentioned.*

This most splendid Temple was surrounded by a wall which was 7700 feet in circumference, and its courts and apartments were capable of receiving 300,000 people. It had 1453 columns, and 2906 pilasters of Parian marble with glorious capitals, and about 2246 windows. These, with the most gorgeous and costly decorations within the superb and convenient apartments for the king, the princes, the priests, &c. make us justly esteem it as having been by far the finest piece of masonry upon earth, and the chief wonder of the world.

This glorious edifice, thus built under the immediate

* St. Paul's Church in London was 35 years in building; St. Peter's in Rome 133, and the City Hall in New-York, upwards of 11: but such was the zeal, and so complete the previous arrangement of the ancient Jews in respect to the constructing of their Temple, that the whole was finished in little more than 7 years after its commencement.

direction of heaven, King SOLOMON being grand master at Jerusalem, and the inspired HIRAM ABIFF, master of the work, became the wonder of all travellers. By this, as by the most perfect pattern, they corrected the architecture of their own countries upon their return, and improved masonry in all the neighbouring nations. The kings, princes, and potentates, having become grand masters in their respective territories, many glorious fabrics were erected, of which some vestiges still remaining, are abundant proofs of their magnificence. But neither the stupendous walls, temples, nor palaces erected by Nebuchadnezzar at Babylon, the temple of Diana at Ephesus, nor all the most famous temples in Egypt, Greece, or Rome, could ever, in the perfection of masonry, compare with Solomon's TEMPLE at Jerusalem.

Solomon having finished the temple, a work, which from his ascensions to the throne till the time that it was completed, had almost exclusively engrossed his attention, dedicated it to the great JEHOVAH, with all possible splendour and magnificence. Of the solemn ceremonies used on that occasion, as well as the dedicatory prayer, we have a particular and very interesting account, 2 Chronicles v. and vi. to which we refer our readers. When he had made an end of prayer, the Lord gave him a visible sign of his favour and approbation; for "the fire came down from heaven, and consumed the burnt-offering, and the sacrifices, and the glory of the LORD filled the house. And the priests could not enter into the house of the LORD because the glory of the LORD had filled the LORD's house. And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement and worshipped and praised the LORD, saying, For he is good; for his mercy endureth for ever." 2 Chronicles, vii. 1—4.

Solomon, after having reigned 40 years, died, in the year of the world 3029, and B. C. 975, and was succeeded by his son Rehoboam. The Israelites had assembled at Schechem for the purpose of making him king ; but previous to their coming to a final determination, they sent the following message to him by Jeroboam, the son of Nebat. "Thy father made our yoke grievous ; now, therefore, make thou the grievous service of thy father and his heavy yoke, which he had put upon us, lighter, and we will serve thee. And he said unto them, depart yet for three days ; then come again to me. And the people departed." In this emergency Rehoboam asked some old men, who had been his father's counsellors what answer he should give ; and they recommended that he should pursue the most conciliatory measures. The thoughtless prince not relishing this prudent counsel, next consulted those young men, who had been his companions, while in his minority, and were now in his retinue. They, as might have been naturally expected from that impetuosity which is incident to youth, advised him to answer thus, "My little finger shall be thicker than my father's loins, and now whereas my father did lade you with a heavy yoke, I will add to your yoke ; my father hath chastised you with whips, but I will chastise you with scorpions." On receiving this harsh reply "the people answered the king saying, What portion have we in David, neither have we inheritance in the son of Jesse ; to your tents, O Israel : now see to thine house, David. So Israel departed unto their tents." 1 Kings xii. 1—17.

Upon this, the ten tribes immediately threw off the yoke of Rehoboam, and elected Jeroboam as their sovereign. But he had no sooner thrown off his allegiance to the house of David, than he fell from the true worship of Jehovah, and fearing, lest his new subject should, by going to the TEMPLE at Jerusalem, be induced to revolt

from him, he devised a new form of religion, and set up two calves of gold, the one in Bethel, the other in Dan, saying unto the people, "It is too much for you to go up to Jerusalem, behold thy Gods, O Israel, which brought thee up out of the land of Egypt." 1 Kings xii. 26.

From the time of this dismal rent, Rehoboam reigned over Judah and Benjamin for 17 years, and Jeroboam over Israel or the other ten tribes for 22 years. After the death of Rehoboam, Abijam his son succeeded his father in the kingdom of Judah. One of his first acts was to make war against Jeroboam, and he defeated the Israelites with immense slaughter, having slain of their chosen men no less than 500,000. Thus the children of Israel were brought under at that time, and the children of Judah prevailed; because they relied upon the LORD God of their fathers. It would be foreign to our purpose to give an account of the different wars which were waged between these two monarchies, nor of the preponderating factions and civil commotions, as well as foreign wars, by which these two nations were, at different times, distracted and agitated. Suffice it to say, that in the year of the world 3279, and B. C. 725, Hoshea, King of Israel having entered into a confederacy with the King of Egypt, refused to pay tribute to Salmanezer, King of Assyria, in consequence of which that prince made war on Hoshea, laid siege to Samaria, took it after three years' resistance, and carried the Israelites captive into his own country. This was the end of the kingdom of Israel, when it had stood divided from the kingdom of Judah, 254 years. In the second year after this complete overthrow of the kingdom of Israel, Sennacheub the King of Assyria, invaded Judah; but after having taken in many of their fenced cities was pacified by a tribute.

Our limits do not permit us to enter into a detail of the various wars in which the kingdom of Judah was, at different times, engaged with foreign nations, for the pur-

pose of supporting their national independence. We therefore hasten to the period, when their glorious temple, as well as the city Jerusalem, were completely destroyed. In the year of the world 3405, and A. D. 599, Nebuchadnezzar, having besieged Jerusalem, made King Jehoiachin with all his retinue prisoners, took from the temple all the treasures he could find, and carried captives into Babylon, the King, his mother, the magistrates, &c. leaving none in the city except the poorest part of the people. And the king of Babylon made Mattaniah, his father's brother, king in his stead, and changed his name to Zedekiah.

This prince, by rebelling against Nebuchadnezzar, or rather by continuing in open rebellion against God, brought upon Jerusalem and the whole Jewish nation those long deserved calamities, of which God had so often forewarned them by his prophets: for in the 11th year of Zedekiah A. L. 3416 and B. C. 588, Jerusalem was taken. The king having fled by night, was pursued and brought prisoner to Nebuchadnezzar's headquarters at Riblah, where after having seen his children slaughtered before him, his eyes were put out, and he himself being loaded with chains, was carried captive to Babylon. About a month after the taking of the city, Nebuzaradan, captain of the guard, made his entrance into it, set fire to the temple, laid the whole city in ashes, and razed its walls to the ground. The wretched inhabitants, together with all the treasure which could be found, were likewise carried away by Nebuchadnezzar, on his return to Babylon. And thus was Judah carried out of her own land 468 years after David began to reign over it, 416 years after the finishing of the temple, 388 years after the revolt of the ten tribes, and 134 years after the destruction of the kingdom of Israel.

In the year of the world 3468, B. C. 536, Cyrus be-

ing then king of Persia, published the following proclamation, " Thus saith Cyrus king of Persia, the LORD God of heaven, hath given me all the kingdoms of the earth, and 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. 2. 3. At this time, the 70 years of the Babylonish captivity being expired, (as was foretold by the prophets Isaiah and Jeremiah, the former having mentioned Cyrus by name. See Isaiah xlv. 1—13) he gave leave to all the Jews throughout his dominions to return to their own country, and commanded them to make it the first object of their concern to commence the rebuilding of the TEMPLE. He also restored all the vessels of the house of God, which Nebuchadnezzar had carried from thence, and, though a heathen, contributed liberally out of his own treasury towards the building.

In the second year after their return from Babylon, in the second month, they laid the foundation of the Temple, which, in honour of the officer who had conducted them to their own land, and who had also superintended the work in its progress, was commonly called the Temple of Zerubbabel. Although the Jews were equally anxious in rearing this edifice, as their predecessors had been in finishing the former temple, owing to some impediments thrown in their way by their neighbours the Samaritans, it required about fifteen years before it was completed. This event took place, A. L. 3468, and B. C. 520. Haggai now prophesied, that the glory of this second temple should be greater than that of the former, not as being a more magnificent structure, but that the blessed Messiah should, one day, honour it

with his presence, and from thence propagate peace amongst all nations.

In the year of the world 3986, B. C. 18, Herod, who had been declared king of Judea by the Roman government, began to enlarge the temple of Zerubbabel, or rather to build a new one at Jerusalem, and in nine years and an half finished that magnificent structure, which was afterwards burnt by the factious Jews, upon the taking of the city by Titus Vespasian.

After the erecting of the temple of Solomon, but more especially after that of Zerubbabel, the Greeks brought the royal art into their country, and erected several noble structures, as the citadel of Athens, the temples of Minerva, of Thesus, and of Jupiter Olympus; their halls, porticoes, forums, gymnasiums, and stately palaces, some vestiges of which remain to this day. But the Grecians were never remarkable for any great skill in geometry till the time of Thasius Milesius and his scholar Pythagoras, who was the author of the forty-seventh proposition of the first book of Euclid, which, if rightly understood, is the foundation of all masonry.

The admirable Euclid of Tyre, who died A. L. 3724, and B. C. 280, and who flourished under the patronage of Ptolemeus, the son of Lagus king of Egypt, gathered the scattered elements of geometry, and digested them into a method, which remains highly approved even at the present day.

The next king of Egypt, Ptolemeus Philadelphus, that great improver of all useful knowledge, who gathered the largest library on earth at Alexandria, as it contained 400,000 books in M. S., erected, among other great buildings, the famous lighthouse or tower of Pharos, which was accounted one of the seven wonders of the world.

The Romans received the liberal sciences from the island of Sicily, where the great geometrician, Archimedes,

flourished, as well as from Asia, Egypt, and Greece; and in the reign of Augustus Cæsar, when the glory of the Roman empire was advanced to its zenith, CHRIST, the great architect of the church was born, who, proclaiming universal peace, gave opportunity to the famous architects of that time, to make many improvements in the noble arts; and erecting several stately edifices, the remains of which are the pattern and standard of true masonry at this very day. The great Vitruvius, who then flourished, is esteemed the father of all our modern architects, who are only endeavouring as yet to imitate the Augustan stile in their performances.

Masonry continued to flourish till about the fifth century, when a deluge of Goths and Vandals overrun the Roman empire. They, after destroying most of the ancient stately buildings, introduced their own confused architecture, which, with very little knowledge in geometry, prevailed in the world till the fifteenth and sixteenth centuries, when the Augustan style began to revive in Italy, by the endeavours of Bramante, Brabaro, Michael Angelo, Raphael Urbin, Scamozzi, Vignola, and other architects, more especially the great Palladio, who, notwithstanding his eminent talents in his profession, was soon after succeeded in England, by an architect, who was no less entitled to fame than he: we mean the famous Inigo Jones.

The Augustan style was revived in England by James I. who employed that great master in building him a palace at Whitehall, which, if it had been finished, would, in every perfection of masonry, have vied with the finest palace that was ever erected in the world. This was afterwards carried on by King Charles I. another masonic King; but the unhappy civil wars which existed in his reign, caused this noble design to be relinquished: yet

the stately Banqueting House, now a chapel, remains as a monument of its intended grandeur.

In the reign of the nextmasonic king, Charles II., several noble fabrics in the ancient Roman taste began to appear. He founded and finished the royal palace of a Holyrood House, in Edinburgh, which has been esteemed the finest house belonging to the British crown. He founded the Royal Hospital at Chelsea, a palace at Greenwich, which is now an hospital for disabled and superannuated seamen, as also St. Pauls church, after the style of St. Peters at Rome, conducted by that excellent architect Sir Christopher Wren.

In the reign of King William, who is, with good reason, believed to have been a free-mason, the hospitals of Chelsea and Greenwich were completed; the fine buildings at Hampton-court erected, the beautiful palace of Loo in Holland built; and, in fine, this prince, by his example, gave such a turn of taste to the English nation, that ever since his time, the nobility and men of fortune in Great Britain, join, as it were, hand in hand, with generous ambition, in pursuit of the beauty and elegance of the ancient architecture.

IN IRELAND, a country once the most famous for learning of any in the world, there are several stately remains of the ancient grandeur of the Irish, shewn in the ruins of several magnificently constructed churches, monasteries, castles, and other buildings; and, at this day, notwithstanding all the disadvantages under which that kingdom labours, learning and arts hold up their heads, and several noble churches, hospitals, and other edifices, bespeak the public spirit of the Irish.

IN DUBLIN is a noble palace, where the lord lieutenant formerly kept his court; a magnificent hospital for old or debilitated soldiers; a work-house not inferior to any of those in Holland; a fine new building, called Dr.

Steven's hospital ; a custom-house, admired by all who have ever seen it ; a barracks for horse and foot, the most magnificent, the largest, and most commodious of the kind in Europe ; and a college, which, to the immortal honour of Ireland, has given education to some of the greatest men that have shined in the republic of letters ; the building of which is so extensive, that perhaps it is not surpassed by any other building of the kind in the world.

As the first British settlement in North America was in Virginia in the year 1607, and the second in New-England in 1614, little more than two centuries have elapsed, since, in the country which we now inhabit, no building was to be found of a greater magnitude, than that of an Indian wigwam. When we think of the vast improvement which has taken place since that period, the reflecting mind must be struck with wonder and astonishment. Where the hut formerly stood, into the narrow limits of which only a few individuals could take shelter from the storm, now stand stately edifices constructed for political purposes, or, like the temple of Solomon, appropriated to the worship of the most high God, and ornamented with spires, which raise their lofty heads in splendour and elegance towards the heavens. Where, in our waters, nothing had been seen bigger than the Indian canoe, now ride majestic, or lie at our docks, vessels of the greatest size, which, for elegance of structure or swiftness of sailing, are not surpassed by any in the world, and which, by conveying our superfluities into every part of the habitable globe, return with all that is necessary for our comfort and convenience, and thus, as it were, collect the riches of the whole earth, and throw them into the lap of America. Where nought was to be heard but the yells of the savages of the wilderness, the ear may now be gratified by the most melodious

sounds of vocal and instrumental music, appropriated either to soften the heart in the hours of leisure, to mitigate the sorrows incident to human life, or to raise the soul to the realms above, where the votaries of true religion will, through endless ages, be employed in singing the praises of the great ARCHITECT of the universe. But what it may be said has masonry had to do with this? Those who have attained to a complete knowledge in the higher branches of this art can be at no loss for an answer. To others, we would briefly say, that *masonry is the key-stone to all other arts and sciences.*

From the nature of the government, with which divine Providence has been pleased to bless the inhabitants of the United States, we cannot, in this happy country, expect to see such stately edifices erected for the accommodation of individuals, as are to be met with in the nations of the old world: nor, indeed is it probable, that we shall have, for ages, any public edifices, which can vie in point of magnitude with those stupendous fabrics, which have been built in Europe, not for the benefit of the community, but to gratify the ambition of emperors, kings, princes, dukes and lords. We can boast, however, that many of our public as well as several of our private buildings are constructed with a degree of neatness and elegance, which cannot well be surpassed, and which, whilst it is highly gratifying to ourselves, has attracted the acknowledgment of every intelligent foreigner, that our architects were perfect masters of their business, and that several of our state houses and churches, although inferior in size, were equal in respect to design or workmanship, to any which they had ever witnessed.

To particularize the public buildings, which are most deserving of notice in the United States would be desirable. It is a task, however, for which we are under

the necessity of declaring ourselves incompetent : and a partial description might appear invidious. We shall therefore barely mention, that the Capital, and President's house in our metropolis, the City Washington, the City hall in the City New-York, the hospital in Philadelphia, Fanneuil Hall Boston, the principal churches in most of our large cities, and, in general the edifices erected for the accommodation of the legislature of each of the United States are reared on the true Augustan style, and afford abundant proof, that the masonic art is by no means on the decline in this our highly-favoured land. The number of our lodges under the Blue as well as Royal Arch Chapters are annually increasing, with a rapidity which could not have been reasonably expected, and the probability is, that many years will not elapse before the greatest part of our intelligent citizens will be adepts in those mysteries which have been so pleasing to our WASHINGTON and FRANKLIN, as well as to many of the most distinguished clergymen and laymen in our country.

May the whole fraternity, wheresoever dispersed, continue to adorn the world ; may learning and arts flourish ; and may brotherly love, the foundation and capstone, the cement and glory of this ancient institution, subsist among them, till time shall be no more.

We shall now conclude this chapter with a brief account of arch masonry in the United States. Until the year 1797, there was no Grand Chapters of Royal Arch Masons in the United States, the different chapters having previous to that period, acted under warrants derived from similar bodies in Europe, or held under the Blue lodges.

To preserve the ancient land-marks of ancient masonry unimpaired, was, therefore, an object of great importance. Accordingly in the year 1797, a convention of representatives from the several Chapters in the state of Pen-

sylvania met at Philadelphia, and, after mature deliberation, came to a resolution of forming a Grand Royal Arch Chapter, which was accomplished in harmony.

On the 24th October in the same year, a convention of delegates from several Chapters in the northern states assembled in Boston, to take into consideration the expediency of forming a Grand Chapter on a larger scale ; and, after due consideration, they adopted a constitution for the government of the Royal Arch Chapters and of lodges above the Blue, throughout the northern states.

This Grand Chapter, granted letters of dispensation for granting a Chapter of H. R. A. masons in the city of Savannah in Georgia, by the name of the Georgia Chapter ; and also, for holding a Chapter in the town of Beaufort, in South Carolina, by the name of Unity Chapter. January 1799, the Grand Chapter of the northern states met according to adjournment, at Providence, Rhode Island, and revised their constitution. Amongst other amendments adopted upon this occasion, there was one, which directed that the general Grand Chapter should meet once in seven years, at such place as should be agreed upon, for the election of officers and the dispatch of business. A meeting was accordingly held at Middletown, Connecticut, in January 1806, which appears to have been attended only by representatives from the Grand Chapters of the states of Rhode Island, Connecticut, New-York, and Vermont. The dispensations which had been granted by the proper officers during the interval were approved of, and it was resolved, that their respective warrants should be confirmed and made permanent.

The next General Grand Chapter assembled in the city of New-York, on the 2d Thursday in September, 1812, and was attended by delegates from the Grand Chapters in most of the states, and as the necessity of

uniformity is indispensibly necessary in the masonic art, the time is certainly at hand, when there will be no Chapters in the Union which are not subordinate to this general head.

As this is the only general Grand Chapter in America, we shall here insert a list of the present officers.

His excellency Dewitt Clinton of New-York, *General Grand High Priest.*

Thomas S. Webb Esq. of Massachussetts, *Deputy General Grand High Priest.*

John H. Lynde, Esq. of Connecticut, *General Grand King.*

Philip P. Eckel, Esp. of Maryland, *General Grand Scribe.*

John Abbott Esq. of Massachussetts, *General Grand Secretary.*

Peter Grenell Esq. of Rhode Island, *General Grand Treasurer.*

The Reverend Jonathan Nie, of Vermont, *General Grand Chaplain.*

John Harris Esq. of New-Hampshire, *General Grand Marshal.*

As to the number of Chapters at this time instituted in the United States, we have not been able to ascertain. We, however, submit the following particulars.

Grand Royal Arch Chapter of Massachussetts.

On the 12th June 1798, the Grand Chapter of this State was organised. The annual meetings are held alternately at Boston and Newburyport in the month of September. There are six Chapters under its jurisdiction.

Grand Royal Arch Chapter of Rhode Island.

This Chapter was organized in 1798, and met at Providence. In 1808, there were two Chapters and two mark lodges under its jurisdiction.

The Grand Royal Arch Chapter of Connecticut
Was instituted in May 1798, and has eight Chapters under its jurisdiction.

The Grand Royal Arch Chapter of Vermont
Was organized in 1799, and has four Chapters under its jurisdiction.

The Grand Royal Arch Chapter of New-York
Was organized at the city of Albany, on the second Tuesday in March 1798, and meets annually in that city on the 1st Tuesday in February. It has twenty Chapters under its jurisdiction, of which number there are six in the city of New-York, viz. the ancient Chapter No. 1. the Phoenix No. 3, the Jerusalem No. 8, the Rising Sun No. 16, the Fredonian Chapter No. 19, and the Eagle Chapter.

The Grand Royal Arch Chapter of New-Jersey
Has two Chapters under its jurisdiction. It meets annually at Trenton on the second Tuesday of November.

The Grand Royal Arch Chapter of Pennsylvania
Was, as we have already observed, organized in the year 1797. Its stated meetings are held on the 3d Mondays in June and December. There are four subordinate Chapters in the city of Philadelphia; there are also several other Chapters under its jurisdiction, as at the White Horse, Chester County, Harrisburgh, Carlisle, and Pitts-
burgh, No. 1, which is held at Wilmington, Delaware.

There are five Chapters in the state of Maryland, five in the state of Virginia, three in South Carolina, and three in the state of Georgia. In each of the other states there is no doubt a Chapter or Chapters; but we have received no authentic information on the subject.

With respect to arch masonry in Europe, and particularly in England, Scotland, and Ireland, it appears, that their Chapters are numerous and well conducted. In France, and in different parts of the continent, this, as well as the preceding degrees, meets with the highest respect, and there is no reason to doubt, that there is a

strict uniformity in the mode of conferring degrees, and transacting their other business in all Lodges and Chapters, in every part of the world which has been enlightened by the beams of Free-masonry.

CHAPTER XXIII.

Of the Social Influence of Free-masonry.

THE institution of free-masonry, as has been already observed, has an absolute tendency to inculcate on the mind of its votaries, every thing laudable and useful to society; and its leading qualities are, well directed *philanthropy, pure morality, inviolable secrecy, and a taste for the fine arts.*

It may be observed, that *Solon, Lycurgus, Numa.* and all the other most celebrated legislators of antiquity, were never able to render their establishments permanent, nor to extend their laws, however salutary they might have been, to all countries, or to cause them to be perpetuated to distant ages. Having little more in view than the elevation of one set of people above another, they were never universal, nor consonant to the genius or interest of all nations. They were not founded on philanthropy, and he is but little acquainted with history, who has not perceived, that the love of country, badly understood, often destroys in warlike republics, the love of general humanity.

Men are not to be essentially distinguished by the difference of tongues which they speak, of clothes which they wear, of countries which they inhabit, nor of the exalted stations which they may have attained, either in church or state. The whole world is one great republic, of which, each nation is a family, and each indivi-

dual a child. To revive and reanimate these important maxims, is an object of primary concern in the society of free masons. The great design of the institution has ever been, to unite all men of sense, talents, and integrity, not only in a reciprocal love of the fine arts, but still more, in the great principles of virtue, by which the interest of the fraternity might become that of the whole human race; where all nations might increase in knowledge, and every subject of every country, might exert himself without jealousy, live without discord, and embrace mutually, without forgetting, or too scrupulously remembering, the spot in which he was born. What benefits may we not, therefore, expect from the existence of a society, the main object of which is the re-union of the understanding and the heart, and the amelioration of both by the contact.

The sanctity which attends the *moral* qualities of the society, next require our consideration. Other institutions, intended for the benefit of mankind, have been founded in different ages and countries, and though the design, which they severally had in view, was nearly the same, the means by which they have attempted to accomplish it, have greatly varied; but the principles of free-masonry are now the same in all places of the world, have remained the same from time immemorial, and will continue the same till this terraqueous globe, and all the other temporary works of the Great Architect, shall be annihilated. The masonic order has for its objects, the forming of men into good citizens, good husbands, good fathers, and good sons; of making them inviolable in their promises, faithful friends, and more lovers of liberality than of recompense.

But free-masonry is not bounded by the display of virtues merely civil. As a severe and misanthropic kind of philosophy disgusts its votaries, so the establishment of

the system of which we are now speaking, renders men amiable, by the attraction of innocent pleasures, pure joys and rational gaieties. The sentiments of this society, are not such as a censorious world may be tempted to suppose. Those who are suspected of irreligion, libertinism, incredulity, and debauchery, are by the book of constitutions, and the practice of all well-regulated lodges, precluded from becoming members. The meetings of the masons resemble those amiable entertainments, spoken of by Horace, where all those are made welcome guests whose understandings may be enlightened, whose hearts may be mended. or who may be, in any way, emulous to excel in that which is true, good, or great.

From the society in question, are banished all those disputes, which might alter the tranquillity of friendship, or interrupt that perfect harmony, which cannot subsist, but by rejecting all indecent excesses, and discordant passions. The obligation imposed upon this order is, that each member is to protect a brother as far as he can, to advise him according to his abilities, in the language of tenderness and love ; to edify him by his virtues, to assist him in an exigence, to sacrifice all personal resentment, and to seek diligently for every thing, which may contribute to the pleasure and profit of the society. It instructs us in our duty to the Great Architect of the universe, and also in our duty to our neighbours ; it teaches us to injure him in none of his connexions, and that in all our dealings with him we should act with justice and impartiality ; it discourages defamation, orders us to be faithful to our trusts, to be above the meanness of dissimulation, to let the words of our mouths be the thoughts of our hearts, and to perform religiously whatsoever we promise.

With regard to our secrets, to which some, who know nothing about them may object, they are only cautionary

guards and innocent distinctions, by which we can discover a brother from an impostor, whatever language he may speak, or of whatever country he may be a native; and as knowledge must ever be communicated and acquired gradually, to each class amongst us, we wisely affix a distinguishing mark.

As masons, therefore, it is our duty to fraternise, for the purpose of social intercourse, of mutual assistance, of charity to the distressed, and of good will to all; and fidelity to a trust reverence to the constituted authority of the country in which we live, and obedience to the laws, are *sculptured in capitals upon the pediment of the institution.*

I cannot conclude this chapter more emphatically, than in the words of the apostle Paul, "*Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.*" Eph. iv. 31.

CHAPTER XXIV.

Antiquities.

CONSISTING of a number of extracts from old manuscripts, selected from different authors.*

* These extracts in the books, from which I have transcribed them are printed in the old Saxon character, and the orthography is such as was in use at the time when they were written; but as many of my readers might not so easily understand that old fashioned style, I have deemed it proper to put them in the language, which is now common amongst us. I have, however, been careful not to deviate, in any instance from the precise meaning of the original.

No I.

An old manuscript, which is said to have been in the possession of Nicholas Stone, a celebrated sculptor under Inigo Jones, one of the greatest architects that ever appeared in England contains the following particulars.

“*St. Albans* was a warm friend to the society of free-masons, and did every thing in his power to promote their interest. He saw, that they were well paid, as he gave them two shillings per week, and three pence for refreshments; whereas, previous to his time, a mason only had a penny per day and his board. *St. Albans*, likewise obtained for them a charter from his majesty, by which they were empowered to hold a general council or assembly. At these meetings he frequently attended in person assisted in making masons, and, from time to time, gave them such advice, as appeared to him best calculated to improve their morals, and to promote their happiness and prosperity,”

No. II.

A record of the society, written in the reign of Edward IV. formerly in the possession of *Elias Ashmole*, the celebrated founder of the museum at the university of Oxford, gives the following account of the state of free-masonry at that period.

“Though many of the ancient records of the fraternity in England, were lost or destroyed in the wars between the Danes and Saxons, yet king *Athelstane*, the grandson of *Alfred the Great*, who was a sincere friend to science, after causing the holy scriptures to be translated into the Saxon language, A. D 930, and restoring tranquility to the kingdom, forthwith turned his attention to those means, by which he could most effectually promote the interest of the brotherhood. For this purpose, he erected many stately edifices, and encouraged a num-

ber of masons to remove from France, whom he appointed overseers. These brought with them the rules and regulations of the lodges on the continent, which had been preserved from the time that Rome was in her greatest glory. He also effected the improvement of the constitution of English lodges, according to the foreign model, and encreased the wages of working masons.

“ The said king’s brother having been initiated in the art, was soon after promoted to the office of master of the lodge, and for the love which he bore to the craft, and the benevolent purposes on which it is founded, he obtained from king *Athelstane* a free charter for the masons, by which they were empowered to regulate their proceedings as they might deem proper † to amend what might appear amiss in their constitutions, and to hold a yearly communication and general assembly.

“ Prince Edwin accordingly summoned all the masons in the realm, to meet with him in a congregation, at the city of York,* where they composed a general lodge, of which he was grand master. These brethren brought with them, all the writings and records extant, in Greek, Latin, French, &c. relative to the art, from all which, that assembly framed the constitution of an English grand lodge, ordained good pay for working masons, &c. passed a law for the due observance of these rules and regulations in all time coming.

“ Prince Edwin also, composed a book, stating the general principles, on which the institution was founded, and ordered that it should be read on the making of every mason, for his future guidance and direction; and from that till the present time, the government of

* From this circumstance, as has been already observed, we have the title of *Ancient York Masons*.

all regular lodges has been agreeably to that form. Since that period, however, certain charges have been adopted at diverse assemblies, such as the exigencies of the craft rendered necessary. But it ought to be observed, that, though from local circumstances, some differences may have taken place in the constitutions of lodges, the principles are uniformly the same; nor can there, on any account whatever, be the least deviation admitted from the *ancient land-marks*.”

No. III.

In the glorious reign of king Edward III. during which lodges were very numerous, the right worshipful the master and fellows, by consent of the lords of the realm, most of whom were free-masons, ordained, “that, in future, the constitution and ancient charges should be read by the master, or one of the wardens, at the making or admission of a member.

“That such as were to be admitted master masons, or masters of work, should be examined, if they were possessed of sufficient skill to serve their respective lords in the highest, as well as the lowest stations, to the honour of the aforesaid art, and the benefit of their lords; for so those are to be considered, who employ and pay them.”

The following particulars are also contained in a very old manuscript, of which, a copy was in the possession of the most worshipful GEORGE PAINE, grand master of England, in 1718.

“That when the master and wardens meet in a lodge if need be, the sheriff of the county, the mayor or one of the alderman of the city, in which it is held, should be admitted into the mysteries of the art, and associated with the master, to help him against rebels, and to support the rights of the realm.

“ That entered apprentices on their initiation, be particularly cautioned against fraudulent conduct in themselves, or conniving at it in others ; and that it be enjoined upon them, to labour honestly for their pay, to love their fellows as themselves, and to be true to the king, the realm, and the lodge.

“ That at such meetings it shall be inquired, whether any master or fellow, has violated any of the articles, which have been agreed on ; and if the offender, after having been duly cited, should neglect to appear, the lodge shall determine, that he must renounce his masonry, and that he be no longer considered as a member. It was, likewise, further enjoined, that if he should be contumacious, the sheriff of the county shall imprison him, and take all his goods, which are to be placed at the disposal of the king, till the accused brother obtain pardon from the fraternity for his improper conduct. For this cause, particularly, these assemblies have ordained, that the lowest as well as the highest, should be well versed in the aforesaid art, throughout all the kingdom of England.”

No. IV.

The Latin register of William Molart, prior of Canterbury, entitled. “ *Liberatio generalis Domini Gulielmi Prioris Ecclesie Christi Cantuariensis erga festum Natalis Domini, 1429,*” informs us, “ that in that year, during the minority of Henry VI. a respectable lodge was held at Canterbury, under the patronage of the most reverend archbishop Chichely ; at which, were present, a number of eminent persons, all of whom are particularly named.” A record of that time, says, “ that the company of *masons*, otherwise termed *free-masons*, of ancient standing and good reputation, had rendered themselves

much respected by the sociability and harmony, which prevailed at their meetings, and the love, which they universally displayed in their intercourse with each other ; and that they frequented this mutual assembly, in the time of king Henry VI., A. D. 1434." See *Stowe's Survey chap. 5.*

The same record says further, "that the charges and laws of the free-masons, have been seen and perused by our late sovereign king Henry VI., and by the lords of his most honourable council, who have approved of them, and declared, that they are good and reasonable to be holden, as they have been drawn out and collected from the records of ancient times," &c. &c.

No. V.

Ancient Charges.

"You shall be true to the king, to the master you serve, and to the fraternity in which you are admitted. You shall be faithful to, and love each other. You shall call each other *brother*, and, by no means, make use of any ill-natured or disgraceful appellation.

"You shall appoint the wisest to be master of the lodge ; and neither for love, relationship, riches, or favour, promote one to that office, who is ignorant of the duties annexed to it, as then, by it, he would be ultimately disgraced ; and you, by whose means his election had been effected, would have great reason to be ashamed of your conduct. You shall also call the governor of the work, master, during the time that you are working with him ; and thus shall you deserve your reward.

"Every brother shall treat the peculiarities of each other, with that delicacy, tenderness, and forbearance, which he can conscientiously suppose is due to his own.

“ You shall have a reasonable pay, and live honestly ; and are to assemble in a general convention once a year, to consult how you may best work to promote the reputation of the craft, as well as your own interest and prosperity.”

No. VI.

A manuscript copy of an examination of some of the brotherhood, taken before king Henry VI., was found by the learned John Locke, Esq. in the Bodleian library, and is supposed to have been writtē in the year 1430.

This dialogue possesses a double claim to our regard, first, for its antiquity, and secondly, for the ingenious notes and conjectures, which Mr. Locke has made upon it. The approbation of a philosopher of so great learning and discernment as the English nation ever produced, added to the real value of the piece itself, must give it a sanction, and render it deserving of a serious and candid examination.

The ancient manuscript is as follows, viz. “ Certain questions with answers to the same, concerning the mysteries of masonry, written by king Henry the sixth, and faithfully copied by me, John Leylande,* Antiquarius, by the command of his †highness.

“ *Question.* What is this science of masonry ?

“ *Answer.* It is the science of nature, the understanding of the mysteries thereof, and of her sundry operations, the art of arithmetic, geometry, regulating weights and

* John Leylande, was appointed by king Henry VIII., at the dissolution of the monasteries, to search for such books and records as were most valuable ; and perhaps, no person could have been found better qualified for such a purpose, as he was not only a profound scholar ; but also a man of great perseverance and industry.

† His *highness*, meaning the said Henry VIII. The kings of England had not then the title of *majesty*.

measures, and the true manner of fashioning things for the use of man, of constructing dwelling houses and buildings of every description, and, in fine, the performance of all other things, which are most conducive to the comfort and convenience of the community.

“Q. Where did it begin ?

“A. It began with the first men of the east, who were before the first men of the west, and coming westerly, it hath brought along with it, all comforts to the wild and comfortless.

“Q. Who brought it to the west ?

“A. The Venetians,* who being great merchants, came first from the east into Venetia, for the convenience of their commercial pursuits, both east and west, by the Red and the Mediterranean seas.

“Q. Who was the first person, who brought it into England ?

“A. Peter Gower,† a Grecian, who travelled for the

*The Venetians, &c. “In times of monkish ignorance, it is no wonder, that the *Phenicians*, should be mistaken for the *Venetians*. Or, perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk, who first took down the examination. The Phenicians were the greatest voyagers among the ancients, and were, in Europe, thought to be the inventors of letters, which, perhaps, they brought with them from the east, with other arts.” In this idea of Mr. Locke, there is certainly a great deal of ingenuity, and we think it highly probable, that he was correct in his opinion.

† *Peter Gower*. This must be another mistake of the writer. I was puzzled at first to know, who Peter Gower should be, the name being perfectly English; or how a Greek should come by such a name: but as soon as I thought of *Pythagoras*, I could scarcely forbear from smiling, to find that philosopher had undergone a *metempsychosis*, of which, he had never dreamt. We need only consider the French pronunciation of this name *Pythagore*, that is *Petegore* to conceive, how easily such a mistake might be made, by an unlearned clerk. That *Pythagoras* travelled for knowledge into Egypt, is well-known to all the learned; and that he was initiated into several

purpose of obtaining knowledge through Egypt, and Syria, and every other land, in which the Venetians had established masonry. He was initiated into the mysteries of the art, visited all the lodges, and was thereby greatly improved in knowledge. He afterwards went to *Magna Græcia*,* where he resided, during the remainder of his days, and formed a great lodge at Groton,† in which he made many masons, some of whom removed to France, and there established lodges; from whence, in process of time, the art was communicated to England?

“ Q Do masons discover their secrets unto others?

“ A. Peter Gower, when he travelled with, a view to learn, was first made, or initiated into the order, and afterwards received the necessary instruction, and the rule, which was observed in regard to him, should be strictly adhered to in respect to all, who may wish to become acquainted with the masonic art. Nevertheless, free-masons have, in every age, from time to time, communicated to mankind such of their secrets as might be of general utility; but they have kept back those, which they thought might prove injurious, if divulged to men,

different orders of priests, who, in those days, kept all their knowledge secret from the world, is as well-known. Pythagoras, also, made every geometrical theorem a secret, and admitted only such to the knowledge of them, as had first undergone a five years silence. He is supposed to have been the inventor of the 47th proposition of the first book of Euclid, for which, it is said, that in the joy of his heart, he sacrificed an hecatomb. He, also, knew the true system of the world, which has been of late revived by Copernicus, and was certainly a most wonderful man. See his life by Dion. Halicarnassus.

* *Magna Græcia*, a part of Italy so called, in which the Greeks had settled a colony.

† *Groton*. This is the name of a place in England. The place here alluded to is, Crotona, a city in *Græcia Magna*, which, in the time of Pythagoras, was very flourishing and populous.

whose dispositions were opposed to moral rectitude ; to those, to whom it would be useless, without sufficient instruction in the body of a lodge ; to those, who, being deemed unworthy of membership, could not be expected to abide by those immutable rules of the society, which enjoin upon all its votaries, the sacred duties of friendship, charity, benevolence, and mutual forbearance.

“ Q. What arts have the masons taught mankind ?

“ A. They have taught the arts of agriculture, architecture, astronomy, geometry, arithmetic, music, poetry, chemistry, government, and religion.

“ Q. What makes you suppose, that masons are better teachers than other men ?

“ A. They have, by their assiduity and penetration, been fortunate, in a peculiar manner, in finding out new arts, the first of which, came immediately from God. By this art, they find out the true way of pleasing Him, and of communicating the knowledge, which they may have thus obtained, to others. What other men have found out, is only by chance, and, in general, worthy of little attention.

“ Q. What do the masons conceal and hide ?

“ A. They conceal the art of finding out new arts, and such as may in a peculiar manner, redound to their own praise and profit. They conceal the art of keeping secrets, that thereby the world may conceal nothing from them. They conceal the art of working wonders, and of foreseeing things to come, that so the same arts may not be used by the wicked to bad purposes. They also conceal the art of changing, or the transmutation of metals, the way of obtaining the faculty of *Abzac* ;* the skill

* *The faculty of Abzac.* An abbreviation of the word *Abra-cada-bra*. In the days of ignorance and superstition, that word had a magical signification ; but the explanation of it is now lost.

of becoming good and perfect without the aid of hope or fear, which, likewise teacheth the universal language of masons.†

“ Q. Will you teach me the same arts ?

“ A. You shall be taught, if you be found worthy and able to learn.

“ Q. Do all masons know more than other men ?

“ A. No ; but they have the right and opportunity of obtaining knowledge, more than other men. Some however, fail in capacity, and many more through want of industry, which is absolutely necessary to the attainment of this important object.

“ Q. Are masons better than others ?

“ A. Some masons are not so virtuous as some other men ; but, in general, they are better than they would have been, if they had not been made masons.

“ Q. Do masons generally love each other in the manner which has been represented ?

“ A. They certainly do ; nor can it be otherwise, it being an unquestionable fact, that the better men are, the more they love one another.

“ Here endeth the questions and answers.”

† *The universal language of masons.* The being able by secret and inviolable signs, carefully preserved amongst the fraternity throughout the world, to express themselves intelligibly to men of all nations and languages. A man, who has all these arts and advantages, is certainly in a condition to be envied. But we are told, that this is not the case, with all masons; for though these arts are among them, and all have a right, and an opportunity to know them ; yet some want capacity and others industry to acquire them. However, of all their arts and secrets that which I most desire to know is, *the skill of becoming good and perfect*, and I wish it were communicated to all mankind ; since there is nothing more true, than the beautiful sentence contained in the last answer, that *the better men are the more they love one another* ; virtue having in itself, something so amiable, as to charm the hearts of all who behold it.

A letter from Mr. Locke, to the right honourable the earl of Pembroke, to whom he sent the aforesaid ancient manuscript, concludes as follows. "I know not what effect this old paper may have upon your lordship; but, for my own part, I cannot deny, that it has so much raised my curiosity, as to induce me to enter myself into the fraternity, which I am determined to do, if I may be admitted, the next time I go to London, and that will be shortly. I am, my lord, &c.

"JOHN LOCKE."

No. VII.

Ancient charges at the constituting of a lodge, extracted from a manuscript in the possession of the lodge of ANTIQUITY IN LONDON, written in the time of James the Second, who began his reign, A. D. 1685.

¶ "Every man who is a free-mason, must consider it as a sacred duty, to fix on his mind the following charges, and to observe them with due care, principally for dread of the Most High God, by whose holy name, he hath sworn to obey them; for it is a great error to be guilty of perjury.

"The first charge is, that you worship God in sincerity and truth, and that you do not attempt any heresy or schism in the church.

"*Secondly*, You shall be true liege men to the government and laws of your country, and never be guilty of falsehood or treason; and should any treasonable practises come to your knowledge, you are forthwith to give information thereof to the proper authority. You are also to be true to one another, and to observe the golden rule, of doing to every brother, as you would wish that he should do to you.

"*Thirdly*, You shall keep with inviolable secrecy, all

the mysteries of free-masonry, which may be communicated to you in the lodge. You must conduct yourselves as men of honesty and integrity, and serve your master in such a manner, as may be most conducive to his honour and profit.

“ Fourthly, You shall call all masons brother, and never apply to them any opprobrious epithets.

“ Fifthly, You shall respect the chastity of a brother's wife, his daughter, and servant; and shall commit no act, which can cast a reflection on his character, or expose him to shame.

“ Sixthly, Wherever you go, you shall be careful to pay for your board and lodging, and always act in such a manner as may reflect honour on the craft.”

These are the charges, which have heretofore been given to all true masons, whether masters or fellows. I shall now rehearse some other charges, which equally demand your attention.

“ First, No mason should take upon him his master's work, or any other person's, unless he be conscious to himself, that he is able to perform it in such a manner as will not injure the reputation of the craft.

“ Second, No master shall take work without a reasonable compensation, so that the person who has employed him, may be truly served, and the master enabled to live with decency, and pay his workmen with punctuality. Nor shall any master or fellow, supplant another in regard to employment; that is to say, if one brother hath undertaken any work, another shall not supersede him, unless the former should be found incapable of performing it.

“ Third, He, who shall be made a mason, shall be free-born, of reputable parents, of good reputation, and not a bondsman. He shall also be perfect and complete in his limbs, as a man ought to be.

"*Fourth*, No master shall take an apprentice, unless he have occasion for two or three fellows, at least.

"*Fifth*, No master or fellow shall put away any one's work to task, which ought to be journey work.

"*Sixth*, Every master shall give pay to his fellows and servants, according to their respective deserts, so that he may not be accused of fraud or partiality. In his conversation, he must likewise be careful not to slander an absent brother, nor use any expression, which may injure his good name.

"*Seventh*, No mason, whether at home or abroad, shall speak to a brother in the language of ill nature without cause.

"*Eighth*, Every mason shall treat those, who are older than himself, with reverence. He shall be no common player at cards, dice, hazard, or any other unlawful games, in consequence of which, the craft may be dishonoured.

"*Ninth*, No mason shall go into town at night unless he have a brother along with him, who may be able to certify, that he was in good company.

"*Tenth*, Every master and fellow, shall come to the assembly if he have had due notice, and the place of meeting be within fifty miles of him ;* and if he have trespassed against the rules of the craft, he shall abide by the award of his brethren.

"*Eleventh*, Every master mason or brother, who has been accused of injuring another, shall stand by the decision of his brethren ; but if he should be refractory, he must be prosecuted at common law.

"*Twelfth*, No master or fellow shall make a mould-

* This, as well as the rule immediately preceding, would, in our times, be deemed peculiarly hard. Masons, however, know the limits which are now prescribed, and if they study their own interest, will not transgress them.

stone, square, or rule, to any lown, nor permit any lown, either within or without their lodge, to mould stone.

“*Thirteenth*, Every master shall courteously receive and cherish, a strange brother, who may have come into the country, and set him at work if he can; but if he have no employment for him, he shall give him money sufficient to defray his expenses, till he can arrive at the next lodge.

“*Fourteenth*, Every mason shall truly serve his master for his pay, and the master, shall honourably perform his work, task, or journey, whethersoever it may be.”

These are the charges and covenants, which ought to be read at the instalment of a master, or making of a free-mason. May the Almighty God of Jacob, have us all in his holy keeping, and grant us his blessing in this world, and in that which is to come. Amen.

No. VIII.

Extract from the diary of Elias Ashmole,, a learned Antiquary.

“I was made a free-mason at Warrington, in Lancashire, 16th October, 1646. On March the 10th, 1682, I received a summons to appear at a lodge, to be held the next day, at Mason's Hall, in London. March 11th, I accordingly attended, where I was the senior fellow amongst them, it being nearly 35 years since I had been admitted into the fraternity.” After giving the names of the brethren who attended, which it is of no importance for us to know, only that they were men of the highest standing in society, he adds, “we all dined at the Half Moon Tavern, where we partook of a sumptuous dinner, at the expense of the new accepted masons.”

The writer of Mr. *Ashmole's* life gives the following account of masonry.

“ He, (Mr. *Ashmole*,) was elected a brother amongst the free masons, a favour esteemed so singular, that even kings have not disdained to enter as members of the society. These are the adopted, the free and accepted masóns, who are known to each other all over the world by certain signs and words, which are intelligible to themselves alone. They have several lodges for their reception, in different countries, and when any of the members falls into decay, the brotherhood are bound to relieve him. The manner of their adoption, is very formal and solemn; and accompanied by an oath of secrecy, which has had a better fate than other oaths, as it has, from time immemorial, been most religiously observed, nor has the world been yet able to dive into this mystery, by the inadvertency, surprise, or folly, of any of its members.”

In some of Mr. *Ashmole's* manuscripts, there are many valuable collections, relative to the history of *free-masons*, as may be gathered from the letters of Dr. *Knipe*, of Christ Church, Oxford, to the publisher of Mr. *Ashmole's* life, of which, I deem it sufficient, to subjoin the following,

“ As to the ancient society of free-masons, concerning whom, you are desirous of ascertaining what may be known with certainty, I shall only tell you, that if our worthy brother, E. *Ashmole*, Esq. had executed his intended designs, our fraternity had been as much obliged to him, as the brethren of the most noble order of the garter. I would not have you surprised at this expression, or think it at all too assuming. The sovereigns of that order, have not disdained our fellowship, and there have been times, when emperors also, have been masons. What I could gather from Mr. *Ashmole's* collection was,

that the report of our society having taken rise from a bull granted by the pope, in the reign of Henry VI., to some Italian architects, to travel through Europe and erect chapels, was ill founded. Such a bull there was, and those architects were masons. But as to the time and manner of that establishment, I shall quote something from the same collection.

“ St. Alban, the protomartyr, who suffered death, A. D. 303, established masonry here, (in England), and from that period it flourished, more or less, according to the state of the times, down to the days of king Athelstane, who, at the request of his brother Edwin, granted the masons a charter. Under our Norman princes they frequently received extraordinary marks of royal favour. There is no doubt, that the skill of masons was always transcendently great, even in the most barbarous times. Their wonderful kindness and attachment to each other, however different they may be in condition, and their inviolable fidelity in keeping religiously their secrets, must expose them in ignorant, troublesome, and superstitious times, to a variety of adventures, according to the different state of parties, and other alterations in government. But it ought to be observed, that masons have always been loyal, in consequence of which, they have been exposed to great severities, when power prevailed over right, and those who committed treason, punished true men as traitors. Thus, in the 3d year of Henry VI., an act was passed to abolish the society of masons, and to prevent the holding of lodges, chapters, or other regular assemblies, under the most severe penalties; yet this act was afterwards virtually repealed, and even before that, king Henry and several lords of his court, became fellows of the craft.”

Some lodges in the reign of Charles the Second, were constituted by *leave* of the several noble grand masters,

and many gentlemen, and famous scholars requested, at that time, to be admitted members of the fraternity.

CHAPTER XXV.

Of a Lodge and its Government.

A LODGE is a place, in which masons assemble, or go on with their work, and transact their necessary business, and may be considered of similar import with the word *church*, which is expressive of the congregation, as well as of the place, in which they meet. To some lodge, every brother ought to belong; but he must not be a member of more lodges than one, although, if he conduct himself with propriety, he will be a welcome visitor in any lodge throughout the world. He should likewise attend with punctuality, at every regular or extra meeting, unless he be prevented by sickness or some other cause, which will satisfy his brethren that it was not voluntary. He should be subject to the *by-laws*, which are of two kinds, *general and particular*, of which, the young mason will acquire more extensive knowledge, by a regular attendance on his lodge, and a friendly intercourse with some of his enlightened brethren. He may become acquainted with the *general regulations*, by perusing the constitution of the grand lodge of the state of New-York, which, when compared with the constitutions of all other grand lodges, not only in the United States, but in all other parts of the world, will not be found to differ very materially.

A lodge ought to assemble for work, at least once in every month, and must consist of a *master*, a *senior and junior warden*, a *secretary*, *treasurer*, *two deacons*, *one of*

more stewards, a tyler,* and as many members as the master and a majority of the brethren shall think proper. It is, however, in general, deemed expedient for the convenience of working to advantage, that a lodge should not consist of more than fifty members. When a lodge considerably exceeds that number, some of the most able workmen, and others under them, will obtain leave from the grand lodge to separate, and form themselves into a new lodge.

All preferment, amongst masons, should exclusively depend upon merit, so that the body may be well served, and thereby have honour and profit. The wardens must be chosen from amongst the master masons, and no one can be promoted to the master's chair, who has not officiated as a warden, except on extraordinary occasions, or when a new lodge is to be formed ; in which case, three master masons, though never masters or wardens before, may be installed as master and wardens of the new lodge ; but no number whatever, unless there be three master masons, can constitute a lodge, and no brother can be grand master, or a grand warden, who has not been a master of some particular lodge.

CHAPTER XXVI.

Of the Ceremony of Opening and Closing a Lodge.

IN all regular assemblies, convened for wise and useful purposes, the commencement and conclusion of the business is, in general, accompanied by some form. In every country, the practice prevails, and is deemed essential. It is traced from the most remote periods of

* In all lodges, where there are many members, there is likewise in general, an officer who is denominated *master of ceremonies*.

antiquity, and the refined improvements of modern times, have not abolished it.

Ceremonies, simply considered, are little more than visionary delusions; but their effects are sometimes very important. When they impress awe and reverence on the mind, and attract the attention to solemn rites, they become peculiarly interesting. A good beginning, is the most certain mode of ensuring a good ending, of any business or pursuit, whatever; and it may be observed, that when order is neglected at the beginning, it will seldom be found to take place at the end. "*Let all things,*" says the apostle Paul, "*be done decently, and in order.*" 1 Corinthians, xiv. 40. And again, xiv. 33, "*God is not the author of confusion but of peace.*"

The ceremony of opening and closing the lodge with solemnity and decorum, is, therefore, universally adopted; and though the mode may vary in some meetings, it will be found to be in all, essentially the same. To conduct this ceremony with propriety, ought to be the particular study of every mason; but more especially, of those who have the honour of presiding in our assemblies.

Our first care is directed to the external avenues of the lodge, and the proper officers will always direct their attention to this important object, so that no improper persons can gain admission.

At the opening of the lodge, two purposes are effected, the master is reminded of the dignity of his station, and the brethren of that respect which is due to him, whom they have appointed to direct their steps in the masonic art.

But these are the least important of the advantages, which result from this ceremony. A reverential awe for the *Great Architect of the Universe* is inculcated, and the eye fixed on that object, from whose radiant beams,

light can only be derived. Hence, in this ceremony, we are taught to adore our Creator, Preserver, and continual Benefactor, and to supplicate his direction on our well-meant endeavours. The master now assumes his government, and his wardens under him, and the brethren uniting with one accord in duty and respect, the ceremony ends. And at the closing of the lodge, a similar form takes place. Masonic meetings always convene in the name of the Most High God, and in his name they part; and from this pious custom they will never deviate.

A Prayer used at Opening the Lodge.

May the favour of heaven be upon this meeting; and as it is happily begun, may it be conducted in order, and closed in harmony. *Amen.*

A Prayer used at Closing the Lodge.

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

The Ancient Prayer at Making or Opening a Lodge.

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 virtue.

And we beseech thee, O Lord God, to bless this our present assembling, and grant that this our new made brother, may prove true and faithful. Endue him with a competency of thy divine wisdom, that he may, with the secrets of free-masonry, be able to unfold the mysteries of godliness; and may he and we walk in the light of thy countenance, and when all the trials of our probationary state shall be over, be admitted into the temple not made with hands, eternal in the heavens. *Amen.*

A Prayer at the Making of a Mason.

O God, the author of every good and perfect gift, we thy servants approach thy Divine Majesty, with the most exalted ideas of thy character, and the highest reverence for thy perfections, with gratitude for thy goodness, and submission to thine authority.

We beseech thee, to bless us. Give our brother the spirit of wisdom, to avoid the evil and choose the good, the spirit of meekness and forbearance, of brotherly love, and charity. And grant, that we may not abuse our freedom; but in all our thoughts, words, and actions, so live within the compass of thy commandments, as to secure thy love. *Amen.*

Another Prayer at the Making of a Mason.

Thou Supreme Author of Peace, and Lover of Concord, bless us in the exercise of those kind and social affections, which thou hast given us. May we display and cherish them, as our honour, and our joy. May this, our friend, who is now to become our brother, devote his life to thy service, and consider aright the true principles of his engagements. May he be endowed with wisdom to direct him in all his ways, strength, to support

him in all his difficulties, and beauty, to adorn his moral conduct ; and may we jointly and individually walk within compass, and square our actions by the dictates of virtue and conscience, and the example of the wise and the good. *Amen.*

Another, for the same object.

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

Another.

Great Architect of Heaven, Maker and Ruler of worlds unnumbered ! Deign, from thy celestial temple, to look down on us, the workmanship of thy hands. As we are now about to enlighten a fellow mortal in masonry, wilt thou enlighten us in the knowledge of divine truths. Enable us to live within the compass of thy commands, and to square our actions to thy divine will ; and bless us, even us, Father Almighty. Thou hast planted reason in the human heart, may it expand until it reacheth the footstool of thy throne ; and when our spirits shall be called to part from this lodge of clay, may they be permitted to join the all perfect lodge in heaven, there to receive never ending refreshment, in the regions of bliss and immortality. *Amen, So mote it be.*

Another.

Grand Architect ! Behold us aspiring towards thee. Thy works fill us with rapture. Heaven's gates stand

open, to welcome thy sons to glory. Behold our friend, who is soon to be our brother, entering upon the threshold, which is before this apartment in thy works. May love burst the silence around him, and salute him welcome at the first step. May joy triumph in his heart, and friendship guide him as he ascends. May his countenance be cheered by the light, and confidence increase as he passes on. May he behold the emblems of his labour, and his heart reply in ready obedience. May the cheerfulness inspired by the dawning light, attend him through the day; and when a long day shall be completed, may he find his lot with the faithful, in the immortal glory of the temple, which is pure with the light of God, and eternal in the heavens. *Amen.*

*A General Prayer in a Lodge.**

Great Architect, in whose work all life is employed, the whole is harmony in thee; each part has its place, and all is perfect.

Behold us, who from this apartment in thy work, small indeed in itself, but vast enough for our full employment. From hence, we behold thy magnificent displays of power and wisdom, and here we enjoy thy goodness. Regard our work, begun in thy presence, and under thy laws. On the equal base of truth, let our building stand. May its entrance be illuminated with hope, and may great and good actions give it glory. With our master, may our labour be sweet, and our reward sure. May the skilful inspire a laudable ambition, and each soul be filled with light.

When we extend our hands to a friend, and introduce him to our joys, let truth guide our lips, and love dwell

* The three last prayers in this selection, were composed by the Rev. and Right Worshipful Thaddeus Mason Harris, A. M. Chaplain to the Grand Lodge of Massachusetts.

in our hearts. May we add merit to our friendship, and a sincere heart to our pleasures. May the entrance be a sweet recollection to him. May each visit improve his hopes and enlarge his virtues, and may our virtues shine together with brighter light, and the glory of the everlasting God be upon us. *Amen.*

CHAPTER XXVII.

Of the Duty of Officers.

SECTION 1.—OF THE MASTER, HIS ELECTION AND DUTIES.

IN the twenty-third chapter of this book, I have already taken notice of some of the qualifications, which ought to be possessed by those, who preside as masters of a lodge. I now proceed to mention the manner of their election and general duties.

The master of every lodge, is chosen annually by ballot, at some stated meeting, after which, the other officers are to be elected in the same manner; and it is a standing rule, that no brother shall refuse to accept of an office, to which he may have been chosen, unless he had previously served in the same station.

As soon as the master is installed, he has it in special charge to see that the *by-laws* of his own lodge, as well as the *general regulations* of the grand lodge, be duly observed; that his *wardens* faithfully perform their duty, and by the correctness of their moral deportment, set a good example to the craft; that correct minutes of all proceedings be made by the *secretary*; that the *treasurer* keep exact and just accounts of all monies received and expended, and that he exhibit the same when thereunto required by the body, and that all the funds and proper-

ty belonging to the lodge be disposed of in such manner, as to a majority of the brethren may appear proper.

He shall also take care, that no apprentice or fellow craft, be taken into his lodge, unless he be found duly qualified to learn and comprehend the sublime mysteries of the art. Thus shall *apprentices*, when they have made the necessary progress, become *fellow crafts*; and, in due time, be raised to the sublime degree of *master masons*; and if they conduct themselves with propriety, they may afterwards be initiated into the higher orders.

The master of every lodge, has the power of calling the members thereof together, upon the application of any of the brethren, or upon any emergency, which may, in his opinion, render such extra meeting necessary. It is likewise his duty, together with his wardens, to attend the grand lodge, at their quarterly, as well as their special communications; and when there, they, or either of them have authority to represent their lodge, and to transact all matters, in the same manner, as if the whole body were present.

SECTION 2.—OF THE WARDENS OF A LODGE.

No one can be elected as a warden, who is not a master mason.

In the absence of the master, the senior warden takes the chair; and in case of the master's death, resignation, or removal, he is to fill his place till the next stated election. In ancient times, it was the rule, that, in such cases, the master's authority should revert to the last past master; but it has been settled for many years, that it should devolve upon the senior, and in his absence, upon the junior warden. These, however, will, in general, waive their right, in honour of a *past master*, who may be present, and request him to take the chair. Still, however, such past master holds his authority un-

der the warden, and cannot act, until he congregate the lodge.

If none of the officers be present, nor any former master, the members, according to their seniority and merit, are to supply the places of the absent officers.

The general duty of the wardens is, to assist the master in conducting the business of the lodge, in due form and order. Particular lodges, however, by their *by-laws*, assign other duties to their wardens ; nor can their right to do so, be disputed, provided that they do not infringe on the *ancient land marks*, nor deviate from the *true genius and spirit of masonry*.

SECTION 3.—OF THE SECRETARY OF A LODGE.

It is his duty to record all the transactions of the lodge, which it is proper to commit to writing, in order that such minutes, or an authenticated copy of them, may be laid before the grand lodge at each quarterly communication if required. He shall also keep a correct list of all the members of the lodge, with the dates of their admission ; and shall annually, at such time as may be required, send to the grand secretary, a list of all the members, for the time being. It is likewise his duty, to collect the monthly dues, and pay the same to the treasurer.

SECTION 4.—OF THE TREASURER OF A LODGE.

He shall keep exact account of all monies raised, or paid out, agreeably to orders, drawn on him by authority of the lodge. He is to make regular entries of all receipts and expenditures, and have his books and vouchers ready for examination, at such stated meetings as may be prescribed by the *by-laws*, or at any other time, when they may be specially called for.

The treasurer has likewise the charge of the jewels and furniture of the lodge, &c. unless when it may be deemed expedient to appoint some other responsible brother, for that particular duty ; or when the officers may see fit to take the charge immediately upon themselves. But the warrant, or charter, must always be retained by the master.

SECTION 5.—OF THE DEACONS OF A LODGE.

The deacons are to assist the wardens in the execution of their duties, to examine and welcome visiting brethren, to prepare candidates, and to perform such other services as may be assigned to them.

SECTION 6.—OF THE MASTER OF CEREMONIES.

The duty of this officer is well known to every mason ; and to others, his title is so evidently plain, as to require little or no explanation.

SECTION 7.—OF THE STEWARDS.

It is the duty of the stewards to provide the necessary refreshments, and make a regular report of the expense to the treasurer. They are likewise to take care, that the regalia of the lodge be always kept in good order, and ready for use.

SECTION 8.—OF THE TYLER OF A LODGE.

In order that a proper regard may be had to decorum, and that secrecy, which is so essentially necessary to be observed in this institution, may not be violated, a brother well skilled in the *master mason's* part, is therefore appointed and paid, for tiling the lodge, during the hours of business ; but, in general, a brother ought to be preferred, who is reduced in his circumstances, and

to whom the fees annexed to the office may be of some consequence.

To commit to writing all the duties of this officer, would be improper. They are, however, fixed by custom, from time immemorial, and well known to every brother.

CHAPTER XXVIII.

Of Grand Lodges in General.

A GRAND LODGE consists of the masters and wardens of all the regular lodges within its jurisdiction, with the *grand master* at their head, his deputy on his left, and the grand wardens in their proper places ; attended, also, by the grand secretary, grand treasurer, grand tyler, grand pursuivant, and other necessary officers, as will be explained hereafter ; all of whom must be master masons.

No new lodge is acknowledged, nor can their officers be admitted to a seat in the grand lodge, until such new lodge be regularly constituted, and registered by the authority of the grand lodge.

All past grand masters, past deputy grand masters, past grand wardens, and past masters of warranted lodges on record, provided they still continue to be members of any regular lodge, are likewise, by courtesy as well as by custom, admitted to vote in all grand lodges. By courtesy, also, past grand secretaries, and past grand treasurers, have the privilege of sitting in all grand lodges, and voting on such matters, as by the rules of the grand lodge, they might or could have voted on, while in office.

No master, warden, or other member of the grand lodge, should ever attend the same, without the jewels,

which he ought to wear in his own particular lodge, unless he can produce a satisfactory apology for such omission. And when the officer of any particular lodge, from such urgent business as may appear to be a sufficient excuse, cannot personally attend the grand lodge, he may send a brother of his lodge, with his jewel and cloathing, to supply his place, and support the honour of his lodge in the grand lodge ; and when it so happens, that a lodge cannot attend the communications of the grand lodge, they may appoint a brother, not under the rank of a past master, to represent them, and vote in their behalf. He, bearing their certificate, under the seal of the lodge, and signed by the master and wardens, may, if approved of by the officers of the grand lodge, take his seat among them, and vote and act in the name of the lodge, which he represents ; but no individual can appear for more than one lodge at the same time.

A respectable brother of the rank of master mason, having business or whose attendance may be necessary in any point of evidence or intelligence, may be admitted into the grand lodge, if that body should deem it proper ; but such brother shall have no vote, nor be allowed to speak on any question, without special permission.

The grand lodge must have four stated meetings annually, for quarterly communications, and shall also have other occasional meetings, as business may require and such meetings shall be held in the grand lodge room only, unless the grand master should, for some particular reason, deem it expedient or appoint some other place, for such special meeting.

All matters in the grand lodge are determined by the majority, each member having one vote, unless in certain cases, where for the sake of expedition, the determination of any particular subject is left to the decision of the grand master.

The business of the grand lodge, whether at quarterly communications, or other meetings, is to consider, transact, and settle all matters which concern the prosperity of the craft in general, or private lodges, and individual brethren in particular. Thus all differences, which cannot be accommodated by brethren, who unfortunately have some altercations, nor by any particular lodge, are here to be taken into consideration and decided. But if any brother think himself aggrieved by such decision he may, by lodging an appeal in writing with the grand secretary, have the matter re-examined and finally determined upon, at the next quarterly communication; provided it be not at the *annual* meeting of the grand lodge, or on either of the festivals of *St. John*, on which days, it is agreed by the new regulations, that no petitions or appeals shall be heard, nor any business transacted, which may tend to interrupt the harmony of the assembly; but that all shall be referred to the next meeting of the grand lodge. And in general, whatever business cannot be concluded at any one meeting of the grand lodge, may either be postponed to the next meeting, or, be, in the mean time, referred to a committee, by whom it shall be taken into consideration, and who shall report their opinion concerning the matter, at the next meeting.

The officers of all subordinate lodges under the jurisdiction of the grand lodge, shall, at every quarterly communication, (except the officers of distant lodges, who shall annually, on or before the festival of *St. John the Evangelist*.) deliver an exact list of such members, as have been either made or admitted by them, since the communication immediately preceding; and books shall be kept by the grand secretary, in which the said returns shall be duly recorded, together with all the subordinate lodges, the usual times and places of their meetings,

and the names of all their members. In the said books, are also to be registered, all the proceedings of the grand lodge, which are proper to be committed to writing.

It is likewise the duty of the grand lodge, to devise the most prudent and effectual means of collecting and disposing of such money as may accrue to the general charitable fund.

SECTION 2.—OF THE ELECTION OF THE GRAND MASTER.

The grand lodge shall assemble in some convenient place, in order to elect new, or re-appoint their old officers ; and such election or re-appointment, shall be made in such season, that the grand lodge may be completely organised, and duly prepared for the celebration of the annual feast in June, and the transaction of other important business.

The election may be made, either by the shew of hands, or by ballot, as may be agreed on by the majority ; provided always, that the brother recommended by the grand master in office, as his successor, be the first voted for, and if he be not chosen, the other candidates in the order they were proposed, until one has the majority of voices, or ballots. When the election is thus made, he is to be proclaimed, installed, and saluted, if present ; but if absent, a day is to be appointed for this ceremony, which is one of a most solemn and serious nature, but cannot be described in writing, as it will never be known to any except true *master masons*.

The ceremony of installing the new grand master, is to be conducted by the last grand master ; but he may order any brother, well skilled in the usages observed upon that occasion, to assist him, or to act as his deputy.

In case the new grand master cannot attend at the time appointed for his installation, he may be installed by

proxy, on signifying his acceptance of the office ; but such proxy must be either the last, or a former grand master, or else a very reputable past master.

SECTION 3.—OF THE ELECTION OR APPOINTMENT OF THE
DEPUTY GRAND MASTER.

The last grand master thus continued, or a new one thus appointed and installed, hath an inherent right to nominate and appoint the *deputy grand master* ; because as it cannot be supposed, that the grand master can give his attendance on every emergency, it hath, from time immemorial, been deemed proper, not only to allow him a deputy, but that such deputy should be a person, in whom he could repose the fullest confidence, and with whom he could act in the most complete harmony. For this reason, it is evidently proper that the grand master should have the nomination of his deputy ; although cases may occur, when the grand lodge may deem it expedient to reject the grand master's nomination, and choose for themselves. Instances of this kind will, however, seldom, if ever, take place in any grand lodge, either in the United States, or in any other country.

The deputy grand master being thus continued, or a new one appointed or chosen as above, he shall be proclaimed, saluted, and congratulated, in due form, on his first appearance in the lodge ; for neither the deputy grand master, nor the grand wardens, can be allowed to appear by proxy, this being the sole prerogative of the grand master.

SECTION 4.—OF THE ELECTION OF GRAND WARDENS.

The grand lodge has the right of electing the grand wardens, and any member has a right to propose for

candidates one or both of the former wardens, or to nominate new ones; and the two brethren, who have the majority of votes or ballots, are declared duly elected.

SECTION 5.—OF THE GRAND SECRETARY AND HIS DUTIES.

The office of grand secretary, is one of the most important in the masonic society. All the transactions of the grand lodge, are to be duly recorded by him. All petitions, applications, and appeals, must pass through his hands. No warrant, certificate, or instrument of writing from the grand lodge, is considered as authentic, without his attestation and signature, and his affixing the grand seal as the laws require. The general correspondence with lodges and brethren, over the whole world, is to be managed by him, agreeably to the voice of the grand lodge, and directions of the grand master or his deputy, whom he must, therefore, always be ready to attend with the books of the lodge, in order to give all necessary information concerning the state of masonry in general, and of what is necessary to be done on any emergency.

For these reasons, at every annual election, or appointment of grand officers, the nomination or appointment of the grand secretary, has been considered as the right of the grand master, to whom he acts as an *amanuensis*, and is fully as necessary as his deputy. It is, therefore, held under the old regulations which yet stand unrepealed, that if the grand lodge should disapprove, either of the deputy grand master or grand secretary, they cannot disannul their appointment, without choosing a new grand master, by which all his appointments will be rendered void. This is a case, however, which hath very seldom happened, in any part of the

world, and while brethren continue to be actuated by the benevolent principles of masonry, there will be little necessity for any provisions to guard against such a contingency.

The grand secretary is, *ex officio*, a member of the grand lodge, and may appoint an assistant or clerk. Such assistant or clerk, however, must be a master mason; but he is not considered as a member of the grand lodge, nor allowed to speak to any question without permission, unless he have otherwise a right by having passed the chair in the grand, or some regular private lodge.

SECTION 6.—OF THE ELECTION AND OFFICE OF GRAND TREASURER.

The grand treasurer is elected by the grand lodge, in the same manner as the grand wardens, and is considered as an officer peculiarly responsible to all the members in due form assembled; since he is entrusted with the charge of their common stock and property. To him is committed the care of all money raised for the general charity, and for other incidental expenses of the grand lodge, of all which he is to keep a regular account, and specify the respective uses to which the several sums have been appropriated. He is likewise to pay out or expend the same, agreeably to such orders, as the rules of the grand lodge shall allow to be valid.

The grand treasurer is, *ex officio*, a member of the grand lodge. He may appoint an assistant or clerk, who must have attained, at least, the degree of a master mason; but such person so appointed, shall have no vote, nor liberty of speaking without permission, unless he be otherwise entitled to a seat or vote.

The grand treasurer or his clerk, shall be present at every meeting of the grand lodge, and be ready to attend

he grand master, &c. with his books for inspection, when required ; and likewise, the meetings of any committee, which may be appointed to adjust and examine his accounts.

SECTION 7.—OF THE GRAND TYLER AND GRAND PURSIVANT.

Both these officers must be master masons ; but neither of them being members of the grand lodge, has a right to speak upon any subject, which may be under discussion, without permission. The grand tyler's duty, is to guard the door on the outside, to see that none enter, except members, and to summon the members to assemble, when directed by the proper officers of the lodge.

The duty of the pursivant, is to stand at the inward side of the door, and report the names and titles of all who desire admittance, as reported to him by the tyler. He is also to deliver messages, and perform sundry other services, which are known only in the lodge.

The grand deacons, whose duty is well known in the grand lodge, as particular assistants to the grand master and senior warden, in conducting the business of the lodge, are always members of the same ; and may be either nominated occasionally on every lodge night, or appointed annually by the grand master, or presiding officer.

SECTION 8.—GENERAL RULES FOR CONDUCTING THE BUSINESS OF THE GRAND LODGE, IN CASE OF THE ABSENCE OF ANY OF THE GRAND OFFICERS.

If the grand master be absent from any meeting of the

grand lodge, his deputy takes the chair ; in the absence of both, the senior grand warden, and in case that he should likewise be absent, the junior grand warden presides. All grand officers, present and past, take place of every master of a private lodge, and the present grand officers have precedence of all past grand officers. Nevertheless, any of them may wave their privilege, in honour of any eminent brother and past master, whom the lodge may be willing to place in the chair, on some particular occasion.

If neither the present, nor past grand officers should attend at any grand lodge, duly summoned, the master of the senior private lodge, who may be present, is to take the chair, although there may be masters of lodges, who are older masons than he. But to prevent any altercation, the grand master, when he finds that he must necessarily be absent from any grand lodge, usually gives a special commission under his hand and seal, countersigned by the grand secretary, to the senior grand warden, or in his absence, to the junior, or in case of the absence of both, to any other grand officer, or particular master of a private lodge, past or present, to supply his place, if the deputy grand master be necessarily absent.

But if there be no special commission, the general rule of precedence is, that the junior warden supplies the place of the senior in his absence, and if both be absent, the oldest former grand wardens take place immediately, and act as grand wardens *pro-tempore*, unless they should wave their privilege.

When neither the grand wardens of the present, nor of any former year, are in company, the grand master, or he who legally presides in his stead, selects such brother as he deems best qualified to act as deputy grand master and grand wardens *pro-tempore*; although the

preference is generally given to the master, or past master, of the oldest lodge present. The presiding officer has the farther privilege of appointing a secretary, or any other grand officer, if neither the stated officers nor their deputies be present; it being a standing rule, that the business of the grand lodge must never be suspended for want of officers.

In case of the death of a *grand master*, the same order of succession and precedency is to take place, as is above mentioned, until a new grand master be duly chosen and installed.

Those who may serve as officers in the grand lodge, may be again chosen officers of private lodges; but this does not deprive them of any of the privileges, to which, as former grand officers, they were entitled; only that a former grand officer, being the officer of a private lodge, must depute a past officer of his particular lodge, to act for him in the grand lodge, when he assumes his former rank in the same.

SECTION 9.—OF GRAND VISITATIONS, COMMUNICATIONS,
ANNUAL FESTIVALS, &c.

The grand master with his deputy, the grand wardens and grand secretary, shall, if possible, annually visit all the lodges under his jurisdiction; or when this laudable duty becomes impracticable, from the extent of his jurisdiction he shall as often as may be necessary, and annually, if possible, appoint visitors of different districts, composed of his officers, and such other assistants as he may think proper, who shall report their proceedings to the grand lodge, agreeably to such instructions as may be given them.

When the grand master and his deputy are both absent, the senior or junior grand warden may preside as deputy in this general visitation or in constituting new

lodges ; neither of which can be done, without, at least, one of the present grand officers, except in places at too great a distance from the seat of the grand lodge. In this case, some faithful past master, &c. shall have a deputation under the seal of the grand lodge, if the order be made in the absence of the grand master and deputy, or under their private seals, if they are present; but such instrument must likewise, before it become valid, be countersigned by the grand secretary. Under such authority, the brother so appointed, shall act as grand master *pro tempore*, in visiting *old* lodges, or constituting *new* ones, in places far distant from the grand lodge, and in remote countries or beyond seas, where it would be impracticable, or, at least, highly inconvenient for the grand lodge to attend.

The brethren of all the regular lodges, under the same jurisdiction and grand communication, shall meet in some convenient place on *St. John's day*, to celebrate the festival, either in their own, or in such other regular lodge, as they shall judge most convenient ; and any brethren, who are found true and faithful members of the ancient craft, may be admitted. Only those, who are members of the grand lodge, can be present at the election of grand officers.

SECTION 10.—PARTICULAR RULES OBSERVED IN THE
GRAND LODGE OF NEW-YORK.

Every grand lodge has an inherent right to make local ordinances and new regulations, as well as to amend the old ones, for their own particular benefit, and the good of the fraternity in general ; provided, however, that the *ancient land marks* be carefully preserved, and that such regulations be first proposed in writing for the consideration of the members, and at last, duly enacted by

the consent of the majority. This is a point which has never been disputed; as the members of every grand lodge, are the true representatives of all the fraternity in communication, and constitute an independent body, with legislative authority; provided, as has been already observed, that the grand masonic constitution be not violated, nor any of the *old land marks* removed.

Upon these principles, the grand lodge of New-York, have made, or adopted, some particular rules, of which the following is an abstract.

1st. Quarterly communications* shall be held in the

* The following are the times and places at which communications are held, in the grand lodges of several of the United States; from the others, we have been able to obtain no certain information

Quarterly communications of the grand lodge of *New-Hampshire*, are held at Portsmouth, in the months of January, April, July, and October.

In *Massachusetts*, communications are held in Boston, on the second Mondays of December, March, June, and September.

In *Rhode-Island*, the quarterly communications are holden in Providence, on the last Mondays in February, May, August, and November.

In *Connecticut*, the communications are semi-annually, viz. in the months of May and October. It is believed, that they are held at Hartford.

The communication for the state of *Vermont*, is held annually, on the Monday preceding the second Thursday of October, at Windsor and Vergennes, alternately.

The annual communication for the state of *New-Jersey*, meets at Trenton, on the second Tuesday of November.

In *Pennsylvania*, the communications are held on the first Mondays in March, June, September, and December.

The grand lodge of *Delaware*, is held in the borough of Wilmington; but of the time of its meetings, we are not apprized.

The meetings of the grand lodge of *Maryland*, are holden in the city of Baltimore.

The communication of the grand lodge of *Virginia*, is held annually at the city of Richmond, on the second Monday in December.

The grand lodge of *North-Carolina*, meets annually in the city of Raleigh; but we know not the precise time.

city of New-York, on the first Wednesdays in March, June, September, and December, when the different lodges are to attend, by their proper officers or deputies.

2d. None except a past-master of some regular lodge, who is a resident, or honorary member of the lodge he is chosen to represent, can be admitted as proxy for such lodge; and his commission must be under the seal of the lodge which appointed him, authenticated by the signature of the master and secretary.

3d. Every member of the grand lodge, must pay into the treasury, quarterly, the sum of fifty cents, and the same sum for non-attendance, at a quarterly communication, unless he produce a satisfactory reason for his absence.

4th. Every member of a lodge constituted under this grand lodge, shall pay quarterly, towards the general charity fund, the sum of twelve and an half cents; but the quarterly fees for members of lodges in the city of New York, are twenty-five cents.

5th. Every person initiated in any lodge, under the jurisdiction of this grand lodge, shall pay one dollar and twenty-five cents, towards the general fund of charity; but those, who are initiated in the city of New-York, shall pay two dollars and fifty cents to the same purpose; all which dues shall be made good, by every particular lodge, at least once a year, at the communication.

In *South-Carolina*, communications are held quarterly, on the last Saturdays in March, June, September, and on the next Saturday but one, preceding the festival of St. John the Evangelist.

Concerning the meetings of the other grand lodges in the United States, we have only learnt, that the communication of the grand lodge of *Georgia*, is held at Savannah; that of *Kentucky*, in the town of Lexington; of *Ohio*, at Chillicothe; and *Louisiana*, at New-Orleans. Of the times when they meet, we have been able to obtain no information.

previous to the feast of St. John the Baptist. But in the city of New-York, all such dues are to be paid quarterly.

6th. Every brother, who shall be returned by his lodge, and registered in the books of the grand lodge, shall pay twelve and an half cents to the grand secretary for such registration.

7th. Every member of a subordinate lodge, who may require a grand lodge certificate, shall pay to the grand secretary one dollar and fifty cents ; but no one can obtain such certificate, without a previous one from the lodge of which he is a member, setting forth that he has conducted himself with propriety, and that he has discharged all lodge dues.

8th. All petitions for warrants, shall come recommended by the officers of the lodge, nearest to the place where it is intended that the new lodge should be constituted.

9th. No charter, or dispensation for holding a lodge, shall be granted to any person or persons, residing out of this state, if within the jurisdiction of any other grand lodge.

SECTION 11.—REGULATIONS OF THE COMMITTEE OF CHARITY.

1st. The committee of charity shall consist of all present and former grand officers, with the masters of all lodges, under the jurisdiction of the grand lodge ; who are bound to take all petitions, &c. into consideration, and to order such relief to distressed petitioners, as their cases may severally require.

2d. All collections, and sums of money for charitable purposes, belonging to the grand lodge fund, are to be deposited in the hands of the grand treasurer, or of such other person, as the grand lodge may specially appoint ;

no part of which fund must be expended, on any account, without an order from the committee of charity, which shall be entered on their book of transactions, with the names of the persons, to whom the same is given.

3d. No anonymous letter, petition, &c. shall be read in the committee; and only registered masons, who have, for twelve months, contributed to the general charity fund, and, for that time, been members of a warranted lodge, are to be relieved. Sojourners and travelling masons, when in distress, are to be assisted by private contributions, or out of the general fund, as the majority of the committee may think proper.

4th. All petitions, or recommendations for charity, should be signed by the master and wardens of the lodge, to which the applicant belongs; and, although any brother may send in a petition or recommendation, yet none can be admitted to hear the debates, except the stewards or members of the committee.

5th. It is the inherent right of the committee, which is commonly called "*The Steward's Lodge*," to dispose of the grand charity fund, to such as shall appear to them to be the most necessitous and deserving, in such manner as they shall deem most effectual for the relief of the distressed brother, or his family. It is, however, expressly enjoined on the committee, that no person initiated in a clandestine or unconstitutional manner, nor any one, who has assisted at such initiation or making, shall ever be entitled to receive any assistance from the said fund.

6th. The committee is likewise authorized to hear and adjust all matters, concerning freemasons and masonry, which may be laid before them, (except the making of new regulations,) and the determinations of the committee are final, unless an appeal be made to the grand lodge.

7th. For the speedy relief of distressed petitioners, three of the members are appointed as a sub-committee, who direct donations to be given in such manner, as they may suppose, will be most beneficial to the applicants. All transactions of this committee of charity, or steward's lodge, are to be read audibly in the grand lodge, at their quarterly communications.

8th. So far as this committee shall exercise the power vested in them, in regard to the hearing of complaints, and punishment of delinquents, according to the laws of the craft, they are instructed to adhere most religiously to the following regulation, viz. "If a complaint be made against a brother, by another brother, and he be found guilty, he shall abide by the determination of this committee, or (in case of an appeal) of the grand lodge. But if the complainant cannot support his charge, he shall incur such penalty as the said committee shall deem just."

9th. The steward's lodge shall meet quarterly, on the last Wednesdays in February, May, August, and November, at which times, the dues of the lodges in the city of New-York, are to be paid; and in default thereof, such lodge so neglecting, shall be precluded from the benefits of the grand lodge, during the existence of such default or delinquency.

A Prayer, which may be used at the constituting and Opening of a Grand Lodge.

O most glorious and eternal God, thou infinitely wise Architect of the universe, we thy servants, assembled in solemn grand lodge, would extol thy power and wisdom.

Thou saidst, "let there be light, and there was light." The heavens opened and declared thy glory. and the firmament shewed thy handy work. The sun, who rules the

day, gave light to the moon who rules by night, surrounded by an innumerable multitude of stars ; so that there is one glory of the sun, another glory of the moon, and one star differs from another in glory ; and all, by most wondrous signs and tokens, without voice, sound, or language, solemnly proclaim divine mysteries.

We adore thee for our creation ; for the breath of life ; for the light of reason ; for our preservation to the present period, and for all the noble and useful faculties of our souls, which give us so exalted a rank in the order of being. And we pray thee to enable us to live in conformity to our exalted privileges and happy destination.

We beseech thee to give us, thy servants, at this, and at all times, wisdom in all our doings, fortitude in all our difficulties, and the beauty of harmony in all our communications with one another.

Grant, we beseech thee, that thy servant, who is now to be solemnly invested with the government of these lodges, may be endued with knowledge, discretion, and wisdom ; and may we and all our brethren, under his jurisdiction, not only learn and understand, but keep all the statutes of the *Lord*, pure and undefiled. May charity and brotherly love always abound amongst us, and when we have finished our work here below, may our transition be from this earthly tabernacle to the heavenly temple above ; and may we there appear among thy jewels in glory everlasting.

We pray thee to bless and prosper every branch and member of this fraternity, throughout the habitable globe. May thy kingdom of peace, love, and harmony come. May thy will be done on earth, as it is in heaven, and may the whole world be filled with thy glory.
Amen.

A Benediction, which may be pronounced after the installment of a Grand Master.

MAY the Supreme Architect of the Universe shed his blessings abundantly upon this society. Enable his servant, now raised to the office of grand master, over our lodges, to discharge the duties of his important trust, to the honour of his holy name, and to the credit of this happy fraternity.

Amen! So mote it be. Amen!

CHAPTER XXIX.

Of the Education of the Children of Indigent Masons.

A PLAN for the education of the children of indigent masons, had, for some time, been an object of consideration with the grand lodge of the state of New-York, and on the 6th of September, A. L. 5809, the committee, composed of the masters of the several lodges in the city, who had been appointed to take this truly important subject into consideration, made a report to the following purport.

First, that it was essentially necessary, that measures should be adopted to compel a prompt discharge of dues, to effect which, they recommended the adoption of the following resolution.

“ All members of lodges, who are, or shall be, in arrears for one year's dues, may be suspended by their respective lodges from all masonic communication; and upon report being duly made to the grand lodge, they shall be notified thereof by the grand secretary, and enjoined to discharge or commute the same within twelve months from the date of such notice, on pain of being excluded,

by a formal expulsion, from all communication with, or benefit from, the institution; which penalty, on failure, and at the instance of the lodge to which the delinquent belongs, shall be duly inflicted."

From the adoption of this measure, or of something similar, the committee anticipated the most beneficial consequences, and stated, as their opinion, that if their calculations were not extremely erroneous, the lodges in the city of New-York, would speedily be placed in such a situation, as would afford, without difficulty, the contributions contemplated in the following plan.

" PLAN,

" For the education of fifty poor children, whose fathers are, or have been, members of the ancient and honourable fraternity of free and accepted masons.

" 1st. Each lodge in the city of New-York, (of which, at the date of the report, there were twenty-two,) shall pay ten dollars per annum, making two hundred and twenty dollars.

" 2d. The grand lodge shall contribute, annually, eighty dollars, which, with the preceding sum of two hundred and twenty dollars, from the subordinate lodges in the city, would amount to three hundred dollars, the sum required.

" 3d. The above sums are to be paid regularly, by the respective lodges in advance, on, or before the quarterly communication, next preceding the anniversary of St. John the Evangelist. Each lodge thus contributing, shall have the right of naming two children, to receive the benefit of this charity, which privilege, if not exercised, at, or before the time prescribed for making the advance payment, is to be considered as relinquished, and to rest in the grand lodge school committee, who

shall fill the remaining six places, as also all vacancies, which may occur from individual lodges declining, or neglecting to recommend, as aforesaid."

The general business is conducted by a committee of three, to be chosen by, and from, the grand lodge, and to be denominated, "*The Grand Lodge School Committee.*"

This report was agreed to by the grand lodge, on 30th August, 1809, and has, since that time, been uniformly in operation. It was in contemplation, that these fifty children, should not only be taught, but clothed at the expense of the fraternity. The funds, however, were, at that time, deemed too low to answer both purposes. It was, therefore, deemed expedient, for the present to confine this charity to the education of the above number of poor children; but, it is believed, that it will not be long, before the funds will be adequate to all the purposes originally contemplated.

We are likewise, happy to learn, that in all parts of the world, where the craft has become sufficiently numerous, they have very humanely directed their attention to the education of the children of their poor and deceased brethren.

CHAPTER XXX.

Ceremony of Constituting and Consecrating a Lodge, Installation of Officers, &c.

ANY number of master masons, not less than seven desirous of forming a new lodge must apply, by petition to the grand lodge of that state in which they reside, setting forth, "that they are regular* master masons;

* By regular masons, is to be understood, persons initiated into masonry in a constitutional manner, agreeably to the charges and regulations of the order.

that they are at present, or have been, members of regular lodges ; that, having the prosperity of the fraternity at heart, they are willing to exert their best endeavours to promote and diffuse the genuine principles of masonry ; that, for the sake of having a place of meeting convenient to their respective dwellings, and other good reasons, they have agreed to form a new lodge, to be named——, and have nominated and do recommend A. B. to be their first master, C. D. to be their first senior warden, and E. F. to be the first junior warden of the said lodge ; that in consequence of this desire, they pray for a dispensation or warrant of constitution, to enable them to assemble as a regular lodge, in the township of——, at such times as may be deemed necessary, and then and there to discharge the duties of masonry, in a regular and constitutional manner, according to the original forms of the order, and the laws of the grand lodge ; that should the prayer of the petition be granted, they promise a strict conformity to all the constitutional laws and regulations of the grand lodge.”

This application being duly signed and recommended by brethren of good standing, who are acquainted with the petitioners, is to be laid before the grand lodge, and if it meet their approbation, a warrant is granted in form following ;

“ To all the fraternity, to whom these presents shall come.

“ The grand lodge of the most ancient and honourable society of free and accepted masons of the state of——, sends greeting,

(SEAL)
 ——G. M.
 ——B. G. M.

“ Whereas a petition has been presented to us by [*Here insert the names of the petitioners*] all ancient, free and accepted masons, praying, that they, with such others as shall hereafter join them, may

be erected and constituted a regular lodge of free and accepted masons, which petition appearing to us as intended for the advancement of masonry, and the good of the craft,

“ Know ye, therefore, that we, the grand lodge aforesaid, reposing special trust and confidence in the prudence and fidelity of our beloved brethren above named, have constituted and appointed, and by these presents, do constitute and appoint the said A. B., C. D., E. F., &c. a regular lodge of free and accepted masons, under the title and designation of —— lodge ; hereby giving and granting unto them and their successors, full power and authority to convene as masons, within the town of ——, in the county of ——, and —— aforesaid; to receive and enter apprentices, pass fellow crafts and raise master masons, upon the payment of such compensations as may be determined by the said lodge ; also to make choice of a master, wardens, and other officers, annually or otherwise, as they shall see cause ; to receive and collect funds for the relief of poor and distressed brethren, their widows and orphans ; and, in general, to transact all matters relating to masonry, which may to them appear to be for the good of the craft, according to the ancient usages and customs of masons.

“ And we do hereby require the said constituted brethren to attend the grand lodge at their quarterly communications and other meetings, by their master and wardens, or by proxies regularly appointed ; also to keep a fair and regular record of all their proceedings, and to lay them before the grand lodge when required.

“ And we do enjoin upon our brethren of the said lodge, that they be punctual in their quarterly payment of such sums as may be assessed on them, for the support of the grand lodge, that they behave themselves

with respect and obedience to their superiors in office, and that, in all other respects, they conduct themselves as good masons.

“ And we do hereby declare the precedence of the said lodge, in the grand lodge and elsewhere, to commence from the——.

“ In testimony whereof, we, the grand master and grand wardens, by virtue of power and authority to us committed, have hereunto set our hands, and caused the seal of the grand lodge to be affixed, at——, this ——day of——, Anno Domini——, and of masonry——

D. E. grand senior warden,
F. G. grand junior warden.

By order of the grand lodge,

O. P. grand secretary.”

But it is usual, in the first instance, to grant a dispensation, which is signed by the master or deputy grand master, and authorizes the petitioners to hold a *legal lodge* for a certain limited time.

In some jurisdictions, the grand and deputy grand masters may respectively grant such dispensations ; but in others, the special direction of the grand lodge is necessary.

The presiding officers of lodges, working under dispensations, are not entitled to vote in the grand lodge ; nor can such lodges change their officers without the consent of the grand lodge, of which they are merely considered as the agents ; and in case that such lodges should cease to exist, their funds, jewels, and other property, belong to the grand lodge, and must be deposited into the hands of the grand treasurer.

When the conduct of such lodge, however, has been regular during the time of their probation, they will be entitled to the enjoyment of all their privileges, so long

they shall continue to act in conformity to the constitutions and *land marks* of ancient masonry.

The grand lodge having signified its approbation of the new lodge, the grand master appoints a day and hour for its consecration, and for the installation of the officers, &c.

If the grand master, together with his officers attend the ceremony, the lodge is said to be constituted in *ample form* ; if the deputy grand master, with the other grand officers, we say it is constituted in *due form* ; but if the power of performing the ceremony be vested in any subordinate lodge, as is usual in such cases, when the distance is so great as to render it inconvenient for the grand officers to attend, it is said to be constituted in *form*.

At the time appointed, the grand master and officers (or the master and officers of any private lodge, authorized by the grand master for that purpose) meet in a convenient room, near to that in which the lodge to be constituted, is assembled.

The officers of the new lodge are to be examined by the deputy grand master ; and after they are approved, they return to their lodge and prepare for the reception of the most worshipful grand lodge. When notice is given, that they are prepared, the grand lodge walk in procession to their hall ; to whom, on their entrance, the grand honours are paid ; and to them the officers of the new lodge resign their seats, and take their stations on the left.

The necessary cautions are then delivered from the chair ; after which all, excepting masters or past masters of lodges, are desired to retire, until the master of the new lodge is placed in the chair of Solomon.

Upon due notice, the brethren return ; and all take their places, except the members of the new lodge, who form a procession on one side of the hall to salute their

master. The grand master thus accosts them, "Brethren, behold your master." As they proceed, they make the proper salutation, and when they have all passed, the master joins them and takes his proper place.

The lodges then form into such order of procession, as, agreeably to the circumstances of the brethren present, may be deemed most suitable and convenient.

The whole procession, then moves on towards the church or house, in which it is intended, that the services shall be performed, with the Reverend the clergy, and such other gentlemen of the town and neighbourhood, as may have been invited, and are in waiting.

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

The public services are such as the brethren of the lodge to be constituted have previously arranged, with the approbation of the grand master. The business generally commences with a piece of solemn music, followed by prayer, and a discourse delivered by the grand chaplain, or some respectable and intelligent brother, appointed for that purpose.

The grand master, deputy grand master, grand chaplain, and grand secretary, go to the place of consecration, and the officers and brethren of the new lodge, form before the grand master, whom the deputy grand master accosts in the following manner ;

" MOST WORSHIPFUL MASTER,

" A number of brethren, duly instructed in the several degrees of free-masonry, and good workmen, having, by virtue of a dispensation granted them for that purpose, assembled as regular masons, and duly recorded their transactions, now desire to be formed into a regu-

lar lodge, under the jurisdiction of the grand lodge, and promise to conform in all things, agreeably to the duty incumbent on all good masons."

The secretary then delivers the dispensation and records to the master elect, who presents them to the grand master, and he, after being satisfied respecting their correctness, observes, that,

"Upon due deliberation, the grand lodge have seen fit to grant the petition of the brethren here assembled and a charter has been given them, which the grand secretary will now read."

After the charter has been read, the grand master proclaims, "the records appear to be properly entered, and are approved. We shall now, therefore, proceed, according to ancient usage, to constitute these brethren into a regular lodge."

Whereupon, the jewels and badges are delivered by the several officers of the new lodge to their master, who presents them to the deputy grand master, and he presents them to the grand master.

The deputy grand master now presents the master elect, to the grand master, saying,

"**MOST WORSHIPFUL,**

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

The grand master asks them, if they remain satisfied with their choice, *when they bow in token of assent.*

The master then presents his wardens and other officers, one after the other, naming them and their officers. The grand master asks the brethren, if they

are still satisfied with each, and all of them. (*They give their assent as before.*)

The business of consecration commences with solemn music, during which the lodge is uncovered. On the ceasing of the music, all kneeling, the first clause of the CONSECRATION PRAYER is read, as follows :

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

“ We humbly invoke thee, to give us at this, and at all other times, wisdom in all our doings, *strength* of mind in all our difficulties, and the *beauty* of harmony in all our communications ! Permit us, O thou Centre of light and life, great Source of love and happiness, to erect this lodge, and now solemnly to *consecrate* it to thy honour and glory.

“ *Glory be to God on high.*”

[*Response by the brethren.*]

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

“ Grant, O Lord, our God, that they who are now to be invested with the government of this lodge, may be endued with wisdom to instruct their brethren in all duties. May brotherly love and charity always prevail among the members of this lodge, and may this bond of union, continue to strengthen the lodges throughout the world !

“ Bless we beseech thee, all our brethren, wheresoever dispersed, and grant speedy relief to all, who are either oppressed or distressed.

“ We earnestly recommend to thy fatherly care and protection, all the members of thy whole family. May

they increase in the knowledge of thee, and in the love of each other.

“ Finally, We beseech thee to enable us to finish all our works here below, with thy approbation, so that we may have our transition from this earthly abode, to thy heavenly temple above, there to enjoy light, glory, and bliss ineffable.

“ *Glory be to God on high.*”

[Response by the brethren.]

“ *As it was in the beginning, &c.*

“ *Amen! So mote it be! Amen!*”

Another.

“ Supreme and most adorable Lord God! Thou great Creator of heaven and earth, who, out of thine infinite goodness and mercy to mortal man, hast generously promised, that where they assemble together in thy name, thou wilt hear and grant their requests, we beseech thee, O Lord, to hearken unto the prayers, which we, with grateful hearts, now offer up to thee, for having so long preserved us in health and prosperity; desiring thee still to extend these manifold blessings to us, and to all men, till it shall please thee to call us from this transitory life to everlasting bliss.

“ Grant, O Lord, that the society which we have formed, and which we this day offer to thy immediate protection, under the name of ——— lodge, may flourish like the green bay tree by the water side. May they, in their journey through life, always bear in mind, the principals of thy most holy religion; and may they always be in preparation for the great change, which will unavoidably happen to all men, so as to die on a level with all mankind, and be ready at a moment's notice to -

answer the summons to join the grand lodge above, whose supreme master, is the Great Jehovah and his officers, the holy angels.

“ And we beseech thee, O Almighty God, to take into thy protection, all our brethren, of whatever nation, religion, or degree; desiring thee, to grant them that peace which the world cannot give, that they may always put *faith* in thee, have *hope* in thy salvation, and be in *charity* with all mankind. And finally, we recommend to thy aid and protection, all our distressed brethren, wheresoever dispersed, over the face of the earth; grant that they may always experience that relief, which, in thy infinite wisdom, thou mayest think suitable for their several calamities. These, and all other blessings, we beg in the name, and for the sake of Him, who gave his life to save a guilty world from sin and death, to whom, be all honour, glory, and power, now, and for ever. *Amen.*”*

Then succeeds solemn music, while the lodge is covering. After which, the grand chaplain dedicates the lodge, in the following terms :

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

“ *Glory be to God on high !*”

[Response.]

“ *As it was in the beginning, &c.*”

After this, during solemn music, the officers of the new lodge advance to salute the grand lodge, bowing as

* It is not necessary, that the grand chaplain, or brother officiating, should confine himself to either of these forms of devotion : as he may, by consent of the grand master, introduce one of his own, prepared for the occasion.

they pass. They then take their places, and stand as they were.

The music ceases, and the grand master rises, and constitutes the new lodge, after the following form :

“ In the name of the most worshipful grand lodge, I now constitute and form you, my brethren, into a lodge of free and accepted masons. From henceforth, I empower you to act as a regular lodge, by the title and designation of ——— lodge, to be holden in ———, in the county of ——— ; and you are fully empowered to exercise all the rights and privileges of free-masons, agreeably to the tenure of their charters, the laws of the grand lodge, and the ancient usages of the fraternity ; and may the Supreme Architect of the Universe, prosper, direct, and counsel you, in all your undertakings.”

[Response.]

“ Amen ! So mote it be ! ”

The grand honours are then given, and the ceremony of INSTALLATION succeeds.

The grand master then asks his deputy, “ have you examined the master nominated in the warrant, and do you find him well skilled in the science of masonry, and worthy to be invested with the government of this lodge ? ”

The deputy answering in the affirmative, the grand master says, “ present him to me.” on this, the deputy takes him by the hand, and presents him to the grand master saying,

“ MOST WORSHIPFUL,

“ I present you my worthy brother, ——— ———, to be installed master of this lodge. I find him to be of

good morals and of great skill, true and trusty, and a lover of the whole fraternity, wheresoever dispersed over the face of the earth ; and I am persuaded that he will discharge his duty with fidelity."

The grand master then, thus addresses him :

" BROTHER,

" Previous to your investiture, it is proper that you signify your assent to those ancient charges and regulations, which contain 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:-

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

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

" III. You promise, that you will not be concerned in any plot or conspiracy against government, and that you will patiently submit to the decision of the supreme legislature.

" IV. You agree to pay a proper respect to the civil magistrate, to work diligently, to live creditably, and act honourably with 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, in general chapter convened, in every case, consistent with the constitutions of the order.

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

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

“VIII. You promise, that you will respect true and lawful brethren, and discountenance all imposters, and dissenters from the original plan of masonry.

“IX. You promise, that you will exert your utmost endeavours, to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of true masonry.

“X. You promise to submit to the grand master for the time being, and to his officers, when duly installed; and strictly to conform to every regulation of the grand lodge, or general assembly of masons, which is not subversive of the principles and ground work of masonry.

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

“XII. You promise a regular attendance on the committees, and communications of the grand lodge, on receiving proper notice; and that you will pay attention to all the duties of masonry, on convenient occasions.

“XIII. You admit, that no new lodge should be formed, without the permission of the grand lodge, and that no countenance should be given to any irregular lodge, or to any person clandestinely initiated therein.

“XIV. You admit, that no person can be regularly made a mason, or admitted into any 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.”

These are the regulations of free and accepted masons.

The grand master then addresses the master elect, in the following manner :

“ BROTHER,

“ Do you submit to these charges, and promise to support these regulations, as masters have done in all ages before you ?”

The new master having signified his approbation, the grand master says,

“ Brother A. B., In consequence of your conformity to the charges and regulations of the order, you are now to be installed master of this new lodge, in full confidence of your care, skill, and capacity, to govern the same. He then invests him with his jewel, and proceeds thus :

“ I invest you with the honorable badge of your office, as master of this lodge, and now present you the insignia of your office, and the necessary furniture of your lodge.*

“ The various implements of the profession, are emblematical of our conduct in life, and upon this occasion should be particularly enumerated.

“ This volume, containing the HOLY SCRIPTURES, that great light in masonry, will guide you to all truth ; will direct you to the temple of love, and point out to you the whole duty of man.

“ The SQUARE, the use of which is to bring all rude matter into form, teaches you to form and instruct all masons under your care, so as to make them perfect in the principles of morality and virtue.

“ The COMPASSES should teach you to keep your brethren within the limits of masonry, and to endeavour to

* When the grand master is not present, this ceremony may be performed by the deputy grand master ; but, in all other cases, it should be performed by the presiding officer, whether an officer of the grand lodge or deputed for the occasion.

induce them so to regulate their desires, in every station, that they may live respected and die regretted.

“ The **RULE** directs, that we should pay strict attention to the performance of our duty ; press forward in the path of moral rectitude, in one straight course, ever having *eternity* in view.

“ The **LINE** teaches the criterion of moral actions, to avoid *dissimulation*, both in our words and actions, and to direct our steps to that straight path, which leads to *immortality*. “ I present you, also, this book, which contains the *Constitutions of masonry*. Search it at all times ; cause it to be read in your lodge, that none may pretend ignorance of the excellent precepts, which it contains.

“ Lastly, I give into your charge the by-laws of your lodge. It will be your duty to see that every member adides by them* * * * *”

After this, the jewels of the officers of the new lodge being returned to the master, he delivers them to the several officers of the grand lodge, according to their rank.

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

To the Senior Warden.

“ Brother C. D., you are appointed senior warden of this lodge, and I now invest you with the badge of your office.

“ This **LEVEL**, as an instrument in your hands, you will use to preserve that equality, which ought to subsist

among masons, which nature assigns, and which love requires.

“ Your regular attendance on our stated and special meetings, is highly expedient. In the presence of the master, you are to assist in the government of this lodge, and, in his absence, to take the charge of it. You will undoubtedly discharge with fidelity, the duties of this important office, and become a *pillar of strength* to the lodge. *Look well to the West,*”

To the Junior Warden.

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

“ The PLUMB should teach you to act with that uprightness which belongs to your office, and that we ought to hold the scale of justice in equal poise, to observe the just medium between pleasure and intemperance, and to make our passions and prejudices coincide with the line of our duty.

“ To you is entrusted the examination of visitors ; and the care of the lodge is committed to you, during the hours of refreshment.

“ In the absence of the master and senior warden, you know your duty, and will, it is hoped, faithfully perform it.

“ Beautify your column in the temple of masonry, and *look well to the South.*”

To the Secretary.

“ Brother G. H., I invest you with the badge of your office, as secretary to this lodge.

“ It is your duty to keep the records regularly, fairly, and faithfully ; to receive all monies, and pay the same into the hands of the treasurer.

“ Your love to the craft, and attachment to this lodge, will induce you cheerfully to fulfil the duties of your office, and in so doing, you will merit the esteem of your brethren.”

To the Treasurer.

“ Brother I. K., I invest you with the badge of your office, as Treasurer of this lodge.

“ Your honour, and the confidence of your brethren reposed in you, will excite you to that faithfulness in the discharge of the duties of your office, which their important nature demands.

To the Senior Deacon.

“ Brother L. M., I invest you with the badge of your office, as senior deacon of this lodge.

“ You must be sensible, that your station is one of considerable importance. You will be attentive to the worshipful master, careful in introducing visitors, and in accommodating them, Be watchful in preparation, and although you halt at the door of the temple, lead those rightly, who require it.

“ Your regular and early attendance upon the lodge, being highly necessary, is expected.”

To the Junior Deacon.

“ Brother N. O., I invest you with the badge of your office, as junior deacon of this lodge. Whatever is delivered to you in the *West*, faithfully carry to the *South*. To that which is more immediately *your* care, be particularly attentive. *Prepare duly, lead upon the square,*

and be *prompt* like a workman. Your regular attendance on the lodge, it is hoped, will not be neglected."

To the Stewards.

" Brothers P. Q. and R. S., you are appointed stewards of this new lodge, and I invest you with the badges of your office. Your duties are, to assist in the collection of dues and subscriptions, to provide necessary refreshment, by the advice of the master, and see the table furnished, at his command ; and you are to keep an exact account of all expense for supplies, and give information of what may be in store, or what may be wanted. Your regular and early attendance on the lodge, will be a sure proof of your attachment to it."

To the Tyler.

" Brother T. U., I invest you with the badge of your office, as tyler to this lodge.

" A faithful discharge of your duty is necessary for the safety of the craft ; and your constant attention upon the lodge cannot be dispensed with, except by the permission of the master."

The master of the new lodge then advances, and returns thanks to the grand master and officers, after the following manner ;

" MOST WORSHIPFUL,

" Permit me to render to you and to the grand lodge, my thanks, and the thanks of this lodge, for the honour now conferred on us. It shall be our care to cultivate the sublime art, and to perform with assiduity the duties incumbent on us."

The grand master, or some brother, by his appoint-

ment, then delivers an address to the master, the officers, and brethren of the new lodge.

Various charges have been composed suitable to this occasion ; but the following being not only brief, but comprehensive, will fully answer the purpose.

Charge to a Master at his Installation.

“**WORSHIPFUL MASTER,**

“ You have been of too long standing, and are too good a member of our community, to require, at this time, any information respecting the duties of your office. What you have seen praiseworthy in others, we are persuaded, that you will endeavour to imitate, and that whatever you have seen defective amongst us, you will amend in yourself.

“ We have, therefore, the greatest reason to expect, that you will be constant and regular in your attendance on the lodge, faithful and diligent in the discharge of your duty ; and that you will make the honour of the Supreme Architect of the universe, and the good of the craft, the chief objects of your regard.

“ While we are confident, that you will pay punctual attendance to the laws and regulations of this society, as more particularly becoming your present station, we trust, that you will, at the same time, require a due obedience to them all, from every member, well knowing, that without this, the best laws are useless.

“ 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 the lodge. Forcibly impress upon them the dignity and high importance of masonry, and seriously admonish them never

to disgrace them. 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 woes ; to whom distress may prefer its suit ; whom bigotry has never prevented from being the friend of virtuous men of all professions ; whose hand is guided by justice, and heart expanded by benevolence ; who listens to the admonitions of temperance, and the modest voice of humility ; and whose life demonstrates his love of God, and regard to men. Tell them that whatever eloquence they may exert in speaking of the excellence of their order, it is their example only, which can recommend and do service to it. 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, when time shall be no more.

“ BROTHER SENIOR AND JUNIOR WARDENS,

“ And other officers of the lodge, you will remember, that it is your duty to assist the master in the discharge and execution of his trust, to diffuse light, and impart knowledge, to all the brethren under his care ; to keep them in just order, so that nothing may obstruct the peace and harmony of the lodge ; and that these may be the better preserved, you must carefully inquire into the character of all candidates for admission into this society, and recommend no one, who, in your opinion, is unworthy of the privileges of free-masonry, rejecting those, who would dishonour our cause, and disturb our peace.

“ Encourage the brethren to work cheerfully, giving them refreshments in their fatigue, and reward for their merit ; so that when dismissed, none may go away dissatisfied.

“ BRETHREN OF ——— LODGE,

“ Such is the nature of our institution, that, as some must, of necessity, rule and teach, others, must, of course, learn to submit and obey. Humility is, in both, an essential duty. The officers, who are appointed to govern this lodge, are so well acquainted with the laws of the institution, that they will not exceed the powers, with which they are entrusted ; and you are of too generous dispositions, to envy their preferment. You will, therefore, readily follow their advice and instruction, submit cheerfully to their decisions, and lay aside all resentments and prejudices against each other. Let complacency and benevolence distinguish all your communications, so that you may be BRETHREN, not only in name, but in the full import and extent of so endearing an appellation.

“ 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 continue. Then the genuine principles of free-masonry will be cultivated and supported, and your lodge will flourish and be truly respectable ; you will bring credit to the craft, and do good to mankind. With this pleasing prospect, I rest assured of your steady perseverance, and conclude, with wishing you, my brethren, joy in your master, wardens, and other officers, and in your establishment and union ; and may the tenets of our profession, be transmitted through your lodge, pure and unimpaired from generation to generation.”

The grand marshal then proclaims the new lodge, in the following manner, viz.

“In the name of the most worshipful grand lodge of the state of ———, I proclaim this new lodge, by the name of ——— lodge, duly constituted.”

This proclamation is made thrice, *with the honours of masonry.*

The grand master then orders, that the lodge be registered in the grand lodge books, and that the grand secretary signify the same, to the regular lodges.

The grand chaplain then makes the concluding prayer, and the grand procession being formed in the same manner as before, returns to the hall.

The grand master, deputy grand master, and wardens, being seated, the procession continues round the hall, and upon passing the several grand officers, pays them due homage. During the procession, which passes three times round the lodge, the following is sung :

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 Is'r'el's king,

Did mighty blessings bring,

And left us now to sing,

Hail, royal Art !

*Chorus
Three Times.*

CHAPTER XXXI.

A Charge at Constituting, which, with occasional abridgements, may be used at the Visitation of Lodges, by the M. W. Josiah Bartlet, Esq. of Massachusetts.

THE attainment of happiness, in some form or other, has been the constant pursuit of man; but while wealth, honour and pleasure, have been prevailing objects of attention, the philanthropist has employed his talents, by various means, to sweeten the bitter cup of adversity, and extend the blessings of friendship and universal charity.

Among these, the institution of free-masonry, sustains a distinguished rank; and although we cannot on this occasion, delineate its origin or history, we are well assured, that its principles and influence have existed from the earliest ages, continued in different nations, and been diffused in a degree, proportionate to the rise and progress of learning, arts, freedom, and religion; nor have the beneficial effects, of its doctrines and precepts, been wrapt up in the veil of secrecy, for we might look back, to the times of the patriarchs and prophets, and find the names of those, who were justly venerated for their wisdom, prudence, and liberality; and, in every generation, from the days of Solomon, to the present period, we might trace the virtue, benevolence and patriotism, of those, who have strenuously advocated, the interests of this ancient fraternity.

It is by a frequent recurrence to the nature and design of our society, that we are enabled to illustrate its usefulness; and, at this time it is peculiarly proper to consider the general method of preserving inviolate, and transmitting to posterity, its privileges.

The qualifications of candidates for initiation, first

claim our attention ; and is a subject, in which the honour and happiness of the craft are so deeply interested, that it is the indispensable duty of every good mason, to consider it. Natural benevolence, industry, temperance, and economy, are the characteristic marks of an honest mind, and if united, will lead to utility and public influence. But when from personal motives, or with a view to benefit the funds of the lodge, we admit a person of doubtful character, we not only violate our trust, but defeat our own purposes ; for, agreeably to the words of an inspired grand master of old, “ *In the house of the righteous is much treasure ; but in the revenue of the wicked is trouble.*” Prov. xv. 6.

The next object of importance, is the appropriation of a suitable time for the instruction of *Entered Apprentices* and *Fellow Crafts* ; for it frequently happens, for reasons, which, at the time may appear plausible, that brethren are admitted *Master Masons*, in a manner injurious to themselves, and derogatory to the lodge ; since, as they have suddenly attained this privilege, they have fewer inducements for improvement, and are seldom qualified to fill with dignity, any of the important offices belonging to the institution.

A punctual attendance at the stated meetings, when our necessary avocations will permit, is essential to the prosperity of the lodge, and highly conducive to our improvement as individuals. It discovers a respect for the institution, enlivens our fraternal union, reminds us of our engagements to each other, and cherishes those friendly sentiments, which are the strength and ornament of our profession.

In a country like this, where every member of the community is versed in the rights of society, and taught from his infancy, that distinctions and preferment should be the reward of merit only, it is scarcely proper to

mention the necessity of *prudence and circumspection in the choice of officers*. Those, who are honoured with the suffrages of the brethren, should always remember, that their dignity consists in an entire conformity to the laws and regulations, under which they are appointed; and the members should consider, that a due submission, to the constitutional commands of those, who are appointed to govern, is no more than a just compliment to themselves.

A regular intercourse with the grand lodge, either by the master and wardens, or a discreet and well informed representative, is of the greatest consequence, as it not only promotes that harmony, which is the cement of our society, but is the easiest way of communicating with those, who are alike prepared, to sympathize in all our sorrows, and participate in our joys.

By a frequent and attentive perusal of the *book of constitutions*, and other publications of a similar nature, we shall be acquainted with the duties of our calling, and may be qualified, not only to preserve the ancient *land marks* of our fathers, but to sustain with honour, the most exalted officers among the brethren.

The flourishing state of masonry in this country, has greatly contributed to enlarge the boundaries of social happiness; and a general enjoyment of its principles and ceremonies, has, with the enjoyment of civil and religious freedom, extended the blessings of philanthropy among every class of our fellow citizens.

We now, my beloved brethren, congratulate you on the establishment and prosperous situation of this respectable lodge, solemnly constituted for the promotion of morality and virtue; and we offer our fervent wishes for your personal and public felicity. By a careful observance of the precepts, which have been repeated, you may eradicate prejudices from the minds of those,

who are candid, and will discover, that though you possess secrets for your immediate benefit, your benevolence is imparted to the whole family of mankind.

While *the fair, and most amiable part of the creation*, are not admitted into the lodge, let your constant endeavours to render them happy, remove every suspicion of a want of confidence, and convince them, that their importance is not diminished, by that universal custom, which prevents their connexion with this, and several other societies, whose laws and regulations do not accord with their dispositions, nor suit their convenience.

Long may you enjoy every satisfaction and delight, which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and masons. Within your peaceful walls, may your children's children celebrate with gratitude, the transactions of this auspicious solemnity; and may future generations, animated by the recollection of your exertions, transmit a benediction to their successors, like that contained in this ancient and truly expressive language; "*God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest inherit the land wherein thou art a stranger; and thou shalt spread abroad to the west, and to the east, to the north, and to the south; and in thee, and in thy seed, shall all the families of the earth be blessed.*"

CHAPTER XXXII.

Ceremony observed on laying the foundation stone of public structures.

THIS ceremony is conducted by the grand lodge, and by such officers and members of private lodges, as may

find it convenient to attend, accompanied by the magistrates of the place where the building is to be erected, as well as the most respectable inhabitants in the vicinity.

At the time appointed, the grand lodge is convened at some convenient place. Music is provided, and the brethren appear with the insignia of their order. The lodge is opened by the grand master, and the rules for forming the procession are read by the grand secretary. The necessary cautions are then given from the chair, and the lodge is adjourned. They then move in procession to the place, where the foundation of the building is to be laid.

A triumphal arch is usually erected on the spot, where the ceremony is to be performed, under which, the brethren repair to their station, and the grand master and his officers, take their place on a temporary platform, covered with a carpet. An ode, suitable to the occasion, is then sung.

The grand master commands silence, and the necessary preparations are made for laying the stone, on which is engraven the year of masonry, with the name and titles of the grand master, &c. The workman's tools are presented to the grand master, who applies them to the stone in their proper positions, and pronounces it to be, "WELL-FORMED, TRUE AND TRUSTY." The stone is next raised, by means of an engine erected for that purpose, and the grand chaplain, delivers a prayer, to the following purport :

" May the Grand Architect of the Universe, grant a blessing on this foundation stone, which we have now laid ; and by his providence, enable us, to finish this, and all our works, with skill and success.

" Glory be to God in the highest."

[Response by the brethren.]

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

“Amen! So mote it be! Amen!”

After solemn music, the grand treasurer by the grand master's command, places under the stone, various coins and medals of the present age; and the stone is placed in the manner, in which it is intended that it should lie.

The cornucopia, and two silver vases, are next brought to the table, when the former is delivered to the deputy grand master, and the two vases to the wardens, who successively present them to the grand master, and he, according to ancient ceremony, pours the corn, the wine, and the oil, on the stone, saying,

“May the all-bounteous Author of Nature, bless the inhabitants of this place, with all the necessaries, conveniences, and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident; and long preserve the intended structure from decay. And grant to us all, according to our several necessities, the CORN of nourishment, the WINE of refreshment, and the OIL of joy.”

Amen! So mote it be. Amen!”

He then strikes the stone thrice with the mallet, and masonic honours are given.

The grand master then delivers to the master workmen, the various implements of architecture. After which, he re-ascends the platform, and an oration, suitable to the occasion is delivered.

An ode, in honour of masonry, is then sung; after which, the procession returns, and the lodge is closed in form.

SECTION 2.—CEREMONY AT THE OPENING OF A BRIDGE.

The grand lodge, the neighbouring lodges, and individual brethren, walk in procession to the new bridge, accompanied by the magistrates, and other respectable citizens in the vicinity. They form, in order, at the entrance of the bridge, when the grand master with his wardens, examine the work, and finding it to be "WELL-CONSTRUCTED, AND FIT FOR PUBLIC USE," he causes proclamation to be made accordingly. The masonic honours are then given, which are followed by an address, and an ode adapted to the occasion. They then march over the bridge, and return with music, when the proclamation is repeated; after which, it is usual to have a discharge of artillery. The grand lodge then returns in procession, and is closed in form.

SECTION 3.—CEREMONY OBSERVED AT THE DEDICATION
OF FREE-MASON'S HALLS.

On the day appointed for dedication, the grand lodge meet in a convenient room adjoining to the place, in which the ceremony is to be performed, and is opened in form, in all the degrees of masonry. The order of procession is read by the grand secretary, and committed to the grand marshal; after which, the necessary directions are given to the brethren, from the chair. The lodge is then adjourned, the procession commences, and moves forward, till it reacheth the master chair. The officers of the lodge are then proclaimed, and solemn music is introduced and continued, while the procession moves three times round the hall. The lodge is then placed in the centre, and the grand master having taken the chair, under a masonic canopy, the masters and wardens of lodges, repair to the places previously

assigned for their reception. The **THREE LIGHTS**, and the gold and silver vases, with the *corn, wine, and oil*, are placed on the lodge, at the head of which stands the **PEDESTAL**, with the bible open, the *square and compasses* laid thereon, and the constitution roll on a crimson velvet cushion. An anthem is then sung, and an encomium on masonry is delivered. The architect returns thanks to the grand master, for the honour conferred on him, and surrenders the implements entrusted to him for finishing the work. The grand master having expressed his approbation, an ode is sung, accompanied by instrumental music. After this, such of the spectators as are not masons withdraw. The lodge being tiled, the business of masonry is resumed. The grand secretary informs the grand master, that it is the desire of the fraternity, to have the hall dedicated to masonry, upon which, he orders his officers to assist in the ceremony. Solemn music commences, and is continued, except at the intervals of dedication.

The lodge is uncovered, and the first procession being made round it, the grand master having reached the east, strikes thrice with his mallet, and, after profound silence, dedicates the hall to **MASONRY**, "in the name of the **GREAT JEHOVAH**, to whom, be all glory and honour." Upon which, the grand chaplain strews *corn* over the lodge.

Solemn music then begins, and a second procession is made round the lodge, when, on the grand master's arrival at the east, silence is again proclaimed, and he declares the hall dedicated as before, to **VIRTUE**; on which the grand chaplain sprinkles *wine* on the lodge.

Solemn music is again performed, and a third procession takes place round the lodge; when the grand master having reached the east, silence is enjoined, and the hall is dedicated as before, to **UNIVERSAL BENEVOLENCE**.

Here, the grand chaplain dips his fingers in the oil, and sprinkles it over the lodge. At each dedication, the honours are given.

Prayer by the grand chaplain, with responses from the brethren, follow ; after which, an anthem is sung. The lodge is then covered, and the grand master retires to the chair.

The spectators may now return, and the grand master may direct the procession to be resumed, and to march three times round the hall, halting each time on their arrival at the east. The music is continued during the moving of the procession, but is suspended when it halts. The members of the grand lodge now take their places, and an oration, suited to the occasion, is delivered by the grand chaplain, or some other brother, appointed for that purpose, by the grand master.

The grand lodge again forms in procession as at first, and returns to the room, where it commenced, the laws of the order are rehearsed, and the grand lodge is closed in ample form.

SECTION 4.—CEREMONIES OBSERVED AT FUNERALS, WITH THE SERVICE TO BE USED ON SUCH OCCASIONS.

The practice of funeral rites, has been general in all ages and nations. It affords an opportunity for the recollection of the virtues of the deceased, as well as for the public testimony of the friendship which has subsisted between the dead and the living. It at once assists sympathy, and is greatly subservient to the cause of virtue.

The ceremonies are different in different nations, but general conformity has been recommended amongst the masonic fraternity. They have also their usual forms, in which they express their common friendship, in mourning for the deceased.

No mason can be interred with the formalities of the order, unless by his own special request, to the master of the lodge of which he was a member, nor unless he has been promoted to the third degree of masonry ; foreigners, soldiers, and particular officers, excepted. From the above restrictions, there can be no other exceptions.

The master of a lodge, being notified of the death of a master mason, and of his request to be interred with the ceremonies of the order, as also of the time and place of interment, must summon his lodge.

If more lodges are expected to attend, he must apply to the grand master, for permission to preside over such brethren from other lodges, as may assist in forming the procession, who are to be under his direction, unless the grand master, his deputy, or grand wardens, are present. In case of a stranger, the master of the senior lodge present presides, if the grand officers are absent.

The dispensation being obtained, the master may invite as many lodges as he may think proper. All the brethren ought to appear in decent mourning, dressed in white stockings, gloves and aprons, the usual clothing of master masons.

The officers must appear with the badges of the lodge, and such as have holden offices, may wear the badges of their former stations ; provided, that the brethren actually in office, are sufficiently distinguished by sashes, &c.

The lodge being opened in the usual manner, at the hall, or some other convenient place, the brethren proceed in procession to the house of the deceased. If singers be present, an anthem may be sung. The master then proceeds to the head of the corpse, when the service begins, the master or chaplain, saying,

“ 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 or Chaplain. “ *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. 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 it would be improper, in this place to explain. Solemn music is introduced, during which, the master strews herbs or flowers over the body ; and taking the *sacred roll* in his hand, he says,

“ Let me die the death of the righteous, and let my last end be like his.”

The brethren answer,

“ *God is our God forever and ever ; he will be our guide even unto death.*”

The master then puts up the roll and says,

“ *Almighty Father ! into thy hands we commend the soul of our loving brother.*”

The brethren answer three times,

“ *The will of God is accomplished ! so be it ;*” and the masonic honours are given each time.

The master or chaplain then repeats the following prayer, or some other to the same purpose.

“ 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 by drawing our attention towards thee, the only refuge in time of need ; may we be induced so to regulate our conduct here, that when the awful moment shall arrive, at which we must quit this transitory scene, the enlivening prospect of thy

mercy may dispel the gloom of death, and that after our departure from hence in peace and in thy favour, we may be received into thine everlasting kingdom, and there enjoy in union with our departed friends, that uninterrupted and unceasing felicity, which is allotted to the souls of just men made perfect. *Amen.*”

An anthem being sung, the master retires from the corpse and the coffin is nailed. A suitable oration is delivered, after which the brethren join hands, and renew to each other, in silence, their pledged vows.

The lodge is adjourned, and the procession goes on to the place of interment, where an exhortation is delivered by the master or chaplain, to the following purpose ;

“ 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 they are lectures to the living. From them, we are, therefore, to derive instruction, and ought to consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

“ Notwithstanding the various mementos of mortality, with which we so often meet ; notwithstanding our thorough conviction, that death has established his empire over all the works of nature ; yet, through an unaccountable infatuation, we are still apt to 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, until we are suddenly alarmed with the approach of death, and that too, at a time when we least expect him, and at an hour, which we may have probably concluded would be the meridian of our existence.

“ What are all the externals of majesty, the pride of wealth, or the charms of beauty, when nature has paid her just debt ? If, for a moment, we devote our atten-

tion to the last scene, view life stripped of its ornaments, and exposed in its natural meanness, we shall then be convinced of these empty delusions. In the grave, all fallacies are detected, all ranks are levelled, and all distinctions done away.

“ While we drop the sympathetic tear over the grave of our deceased friend, let charity induce us to throw a veil over his foibles, and let us not withhold from his memory the praise, to which, from his virtues, he was entitled. Suffer the infirmities of human nature to plead in his behalf. Perfection has never been attained in this life. The wisest, as well as the best of men have erred. Let us, therefore, imitate his meritorious actions, and derive instruction from his weakness.

“ May the present example excite our serious attention, and strengthen our resolutions of amendment ; and as life is uncertain, and all earthly pursuits vain, may we no longer postpone the important concern of preparing for eternity ; but embrace the happy moment, while time and opportunity permit, to provide with care against that great change, when the pleasures of this world shall cease to delight, and the reflections of a life spent in the exercise of piety and virtue, can yield us the only comfort and consolation.

“ Thus shall our expectations be realized, and we shall not be hurried unprepared, into the presence of our omnipotent and all-seeing Judge.

“ To conclude : let us support with propriety, the character of our profession ; on every occasion, advert to the nature of our solemn engagements, and pursue with unwearied assiduity, the sacred tenets of masonry ; so that from the endearments of a virtuous society on earth, we may be raised to immortal bliss, in the mansions of everlasting felicity, eternal in the heavens.

The following invocations are then to be made, by

the master, each of which is to be accompanied by the usual honours.

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

The Brethren, "So mote it be."

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

Brethren. "So mote it be."

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

Brethren. "So mote it be."

The secretaries then advance, and throw their rolls into the grave, with the usual forms, while the chaplain or master, pronounces, with an audible voice,

"Glory be to God on high; on earth peace, and good will towards men."

Brethren. "So mote it be, now, from henceforth, and for evermore"

The master then concludes the ceremony at the grave, in some such form as the following :

"BRETHREN,

"From time immemorial, it has been an established custom among the fraternity of free and accepted masons, when requested by a brother on his death-bed, to accompany his corpse to the place of interment, and there to deposit his remains with the usual formalities.

"In conformity to this laudable usage, and at the special request of our deceased brother, whose memory we revere, and whose loss we deplore, we are here assembled in the character of masons, to resign his body to the earth from whence it came, and to offer up the last tribute of our affection to his memory; thereby demonstrating to the world, the sincerity of our past

esteem, and steady attachment to the principles of our honourable order.

“ With due respect to the established customs of the country in which we reside, with due deference to our superiors in church and state, and with unlimited goodwill to all mankind, we appear in the character of our profession. Invested with the badges of masonry, we, on this solemn occasion, declare our obedience to the laws of the country in which we live, and an ardent wish to promote the general welfare and prosperity of society. We humbly implore the blessing of heaven on all our endeavours for this laudable purpose ; and pray that, during the whole of our lives, we may never deviate from a perseverance in the principles of piety and virtue.

“ As it has pleased God, in the removal of our brother, to weaken the chain, by which we are linked together, it becomes us, who survive him, to be more strongly cemented in the ties of unity and friendship ; and, in some measure, to make up his loss, in a warmer zeal and fidelity, in all the characters and duties of life.

“ Unto the grave, we resign the body of our friend and brother (*The body is entombed, the ☩ dropped, and each brother near, deposits a shovel full of earth on the coffin, if permitted.*)

“ Friend of our hearts, there rest in peace. Raised by the Grand Master's word, mayest thou hereafter share the honours of perfection, and the joys of bliss immortal.

“ *Amen ! So mote it be. Amen !*

“ *Farewell ! We will meet again.*”

Here the service ends, when the usual honours are given, and the procession returns to the place, from whence it set out.

The brethren being arrived at the lodge, the necessa-

ry duties are complied with, and the business of masonry is resumed. The *regalia*, and ornaments of the deceased, if an officer of a lodge, are returned to the master in due form, with the usual ceremonies; after which, the charges for regulating the conduct of the fraternity are rehearsed, and the lodge is closed, in the third degree, with a blessing.

Another form of Funeral Service.

The brethren should first assemble, if it be possible, in their lodge room, and after having opened in due form, should remain standing during the first part of the service, which may in common cases, be performed in their hall, with the usual ceremonies.

A procession is then formed, the lodges then move according to seniority, except that the one of which the deceased was a member, immediately follows the corpse.

When arrived at the place of interment, the brethren proceed to the foot of the grave, and open, so that the master may stand at the head of the grave, and the mourners may halt at the foot whilst the brethren encircle it.

If no part of the service has been already performed in the lodge, or some other place, with the proper ceremonies, it is to be now rehearsed; or such service as may be substituted by direction of the master.

The *service* may be performed by responses, or by one voice, at discretion.

The *master*, or *chaplain* by his direction, begins, thus,

“Where is now our brother?”

“*He sojourneth in darkness.*”

“Can we redeem our brother?”

“*We have not the ransom. The place that knew him, shall know him no more.*”

" Shall his name be lost ?"

[Here the roll is unfolded.]

" *The memory of a brother is precious, we will record his name.*"

[Viewing the roll.]

" Write it here."

" *We will write it in our hearts.*"

" How will it then be known ?"

[Here strew flowers.]

" *It shall live in his virtues, which shall live in us, and in every brother.*"

" Was he worthy ?"

" *Like him we will be, brethren, and our last end shall be in peace.*"

" He was, indeed, our brother."

" *But who hath done this ?*

" The LORD gave, and the LORD taketh away."

" Let us then bless the name of the LORD."

EJACULATION.

" What is our life ? It is a shadow ! A dream !"

" We once were ; but, what were we ?"

" Whither are we going ? What shall we become ?"

" *Who is poor ? Who is rich ? The king and the beggar lie down together !*"

" Our brother hath forsaken us !"

" *He is no longer one of ourselves !*"

" Every connexion of life has ceased !"

" *The form is no longer beautiful !*"

" He stretcheth not his hands to us !"

" *The hour of death hath overtaken him !*"

" Shall not some friend comfort us ?"

Here an oration may be delivered, but if one has not been prepared for the occasion, the following may answer.

“ Thus, our brother has reached the end of life! How many offerings has he made upon the altar of charity? How honourably has he sustained the cares of life? How did he make the hearts of all around him happy? He revered the laws of his country, and his religion taught him to love mankind, and to endeavour, by every means in his power, to promote their happiness and prosperity.

“ But he has bidden us the last farewell. We must, therefore, acquiesce in the dispensations of Divine providence, and say, farewell, our brother. Go, visit the grand lodge of brethren! Go, meet thy God, and may it be thy happy portion to live with Him, in immortal bliss, through all the ages of a never ending eternity. May we be faithful, and may our eyes be closed in peace; and let it be impressed on the minds of each of us, that it ought to be our constant study, to live in such a manner that we need not be afraid to die, so that when the great king of terrors shall stare us in the face, we may be enabled to say, “ *O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; for as much as ye know, that your labour is not in vain in the Lord.*

“ Farewell, dear brother, till the grand summons shall call us from hence to the world of spirits.”

“ *Then, brother, we will rise and meet thee, as we trust, in glory everlasting*

“ *Glory be to God on high.*”

“ *As it was in the beginning, is now, and ever shall be. Amen.*”

The following prayer, or one to a similar purpose, may then be read or repeated.

“Light of life! all things live before thee! the darkness and the light are both alike to thee! with thee, there is no darkness; for thou seest us at our birth, and at our death. Thou knowest us, when in the womb and in the grave. Thou forgettest not, where we have been, and knowest where we are to be. We are always present with thee, and our thoughts never perish from thy remembrance. May our brother live with us, as well as with thee. May good tidings be on our lips and his works written on our hearts. “*May we all die the death of the righteous, and our latter end be like his.*” Let his death teach us that we too must die, and may our conduct be so regulated by thy grace, that at our exit from this world of cares, we may be deemed worthy of taking our seats in the grand lodge above.

“*Amen! So mote it be!*”

Then the brethren join hands, and renew, in silence, the tokens of their friendship. If they choose to have devotional music, it may now be performed.

The body is then deposited into the silent grave.

After which, the following declaration and prayer, or one to the same purpose, shall be read or spoken extempore.

“BRETHREN,

“With proper respect to the established customs of the country in which we reside, with due deference to our superiors in church and state, and with unlimited good will to the whole of the human race, we appear in the character of our profession. Invested with the badges of masonry, we publicly declare our obedience and submission to the laws and government of the country in which we live, and an ardent wish to promote the general good of society.

“As it hath pleased the Divine Creator, to remove

our brother from this transitory state of existence, and to weaken the chain by which we are linked one to another, may his death remind us, that our own must soon take place, and incline us, who survive him, to be more united in the ties of friendship and brotherly love.

“To the grave, we resign our brother, in expectation of his immortal happiness, and we humbly hope, that our Almighty Creator will graciously hear us, when we now attempt to approach him as the hearer of prayer.

“*Almighty God*, of infinite mercy and goodness, extend to us the riches of thine everlasting favour, and crown thy present benefits with honour and immortality, and to God, be glory for ever. *Amen.*”

Then the γ is dropped into the grave, and each brother near it, may, if permitted, throw on the coffin, a shovel full of earth.

The brethren then return to the hall or place where they formed, the proper charges are given, and the lodge is closed with a blessing.

“May the Lord bless us, and keep us. May he give us light and truth, and unite our hearts for ever.”

“*Amen! So mote it be!*”

CHAPTER XXXIII.

Processions.

NO. 1.—ORDER OF PROCESSION FOR ONE LODGE, ON COMMON OCCASIONS,

Tyler with a drawn sword;

Stewards with white rods;

Music, (when the musicians are brethren, otherwise they form on the right and left of the procession, or precede the tyler);

Marshal.

Entered apprentices ;

Fellow crafts ;

Master masons ;

Deacons ,

Secretary and Treasurer ;

Senior and Junior wardens ;

The Holy writings, square and compass, carried by the oldest member of the lodge not in office, accompanied by the chaplain ;

Past masters ;

Master.

SECT. 2.—GRAND PROCESSIONS.

NO. 2.—ORDER OF PROCESSION, WHEN THE CEREMONY OF CONSECRATING AND CONSTITUTING A LODGE IS PERFORMED IN PUBLIC, &c.

Two tylers with drawn swords ;

Music ;

Tyler of the oldest lodge with a drawn sword ;

Two stewards of the oldest lodge with white rods ;

Entered apprentices ;

Fellow crafts ;

Master masons ;

Marshal.

Tylers ;

Stewards ;

Deacons ;

Secretaries ;

Treasurers ;

Past wardens ;

Junior wardens ;

Senior wardens ;

Past masters ;

Masters ;

New Lodge ;*

* To form as in No. 1, omitting past masters and chaplain.

Music ;

Grand tyler with a drawn sword ;

Grand stewards with white rods ;

(When masons' halls are to be dedicated, &c., the corn, wine, and oil, are to be carried as in No. 3.

Grand secretary and treasurer ;

Master of a lodge, bearing the Sacred writings, square and compass on a crimson velvet cushion, supported by the stewards of the second oldest lodge, with white rods, the first steward on his right, the second on his left hand ;

Grand chaplain ;

Past grand wardens ;

Past deputy grand wardens ;

Past grand masters ;

Grand wardens ;

Deputy grand masters ;

Master of the oldest lodge, bearing the book of constitutions on a velvet cushion ;

Grand junior deacon, on the left,	}	on a line 5 feet apart with black rods.	}	Grand senior deacon, on the right,
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Grand Master ;

Grand sword bearer with a drawn sword ;

Two stewards with white rods ;

Gentlemen invited to join the procession follow two and two.

NO. 3.—ORDER OF PROCESSION AT LAYING THE FOUNDATION STONES OF PUBLIC BUILDINGS, &c.

Two tylers (as in No. 2) ;

Music ;

Tyler of the oldest lodge with a drawn sword ;

Two stewards of the oldest lodge with white rods ;

Marshal.

Entered apprentices ;

Fellow crafts ;

Master masons ;

Tylers ;

Stewards ;

Junior deacons ;

Senior deacons ;

Secretaries ;

Treasurers ;

Past wardens ;

Junior wardens ;

Senior wardens ;

Past masters ;

Masters ;

Music ;

Grand tyler (as in No. 2) ;

Grand stewards (as in do.) ;

A brother, carrying a golden vessel containing corn ;

Two brethren, carrying silver urns, one containing wine, the other oil ;

Principal architect ;

Grand secretary and treasurer ;

Bible, square and compass, carried by a master, supported by two stewards as in No. 2. When not supported by stewards, the grand chaplain walks with the master of the lodge, who supports the bible, &c.

Past grand wardens ;

Past deputy grand masters ;

Past grand masters ;

Chief magistrate of the place ;

Two large lights borne by two masters of lodges ;

Grand wardens ;

One great light borne by a master of a lodge ;

Deputy grand masters ;

Marshal.

Grand Marshal.

Master of the oldest lodge, bearing the book of constitutions (as in No 2) ;
 Grand deacons, with black rods (placed as in No. 2) ;
 Grand master ;
 Grand sword bearer (as in No. 2) ;
 Two stewards with white rods ;
 Gentlemen, who choose to join the procession follow.

NOTES.

When two or more lodges walk in procession, they form as above either in one body or in separate lodges. If separately, the youngest lodge precedes the elder.

The marshals are to walk on the left of the procession.

All officers of lodges, in procession, should wear the badges of their office.

None except master masons, are to wear decorated aprons. Those on the third step, may have an edging of silk, or a square and compass made of silk, and the aprons of those of higher degrees, according to their order. None but officers, who must always be master masons, are permitted to wear sashes ; and this decoration is only for particular officers.

If a past or present grand master, deputy grand master, or grand warden should join the procession of a private lodge, they are to be treated with that attention, which is due to their respective stations. They take place after the master of the lodge. Two deacons with black rods, one on the right and another on the left, attend a grand warden, and when a grand master, or deputy grand master is present, the book of constitutions is borne before him, a sword bearer follows him, and the deacons with black rods are placed on his right and left, at an angular distance of five feet, as in No. 2.

Musicians, if belonging to the fraternity, walk in the procession, after the tyler ; but if they be not masons, they precede the tyler, or walk on the right and left of the procession.

The order of procession No. 1, is suitably formed for funerals. The cushion on which the holy bible is placed, is covered with black silk or black cloth ; a black silk knot is placed at the end of each steward's rod and also on the musical instruments. The procession immediately precedes the corpse, and the brethren walk two and two, except such officers, as from their station, are to walk otherwise.

When a new lodge is to be consecrated &c, that lodge is always to form separately, and its place in the procession is immediately preceding the grand lodge.

CHRONOLOGY
OF
REMARKABLE OCCURRENCES
IN
FREE-MASONRY

*Before
Christ.*

- 3875 **Cain** and his adherents, having been instructed in the sciences of geometry and architecture, by the first mason **Adam**, built a city, which he called **Enoch**, after the name of his oldest son. The posterity of **Cain**, **Jabel**, **Jubal**, and **Tubal-Cain**, not only improved in masonry and geometry, but made discoveries in several other useful arts. See *Genesis iv. 17. 20, 21, 22.*
- 2348 The ark, in which **Noah** and his three sons, **Shem**, **Ham**, and **Japhet**, all true masons, were preserved, built.
- 2217 **Nimrod**, the grandson of **Ham**, and founder of the **Babylonian** monarchy, built many cities in **Shinar**.
- 2188 **Metzaim** or **Menes**, the second son of **Ham**, carried to **Egypt** his skill in the masonic art, in consequence of which, many great cities, as **Memphis**, **Heliopolis**, **Thebes**, &c. besides their famous pyramids, and many other magnificent edifices, were afterwards built.
- 1920 The masonic and other arts, which flourished amongst the **Chaldeans**, carried out of **Chaldea** and **Assyria**, to the **Egyptians**, by **Abraham**.
- 1874 The **Israelites** built for the **Egyptians**, two strong cities, **Pithon** and **Baamasis**.
- 1490 During the forty years peregrination of the **Hebrews** in the wilderness, it pleased the **Divine Architect** to inspire with wisdom, certain persons,

- who erected the glorious tabernacle, in which the Schechinah resided.
- 1451 Joshua, after having finished his wars with the Canaanites, fixed the tabernacle at Shiloe, in Ephraim, ordering the Israelites to serve God, cultivate the land, and carry on the grand design of architecture, in the true Mosaic style.
- 1252 The city of Tyre built, by a great body of Sidonian masons from Gabala, under their grand master and his wardens.
- 1117 The Phœnicians built the famous temple of Dagon at Gaza, which was afterwards pulled down by Sampson, when 3000 of the Philistian chiefs were slain.
- 1056 Hiram, king of Tyre, as grand master took upon himself the direction of the craft, erected many new cities and stately edifices in his dominions, and joined the city of Tyre to the temple of Jupiter Olympus. situate on an island.
- 1047 King David, having taken the city of Jebus, and the strong hold of Zion, employed the craft in repairing the walls and public edifices
- 1012 Upon the death of David, and Solomon's accession to the throne, king Hiram sent a splendid embassy to the new king, which was well received, and laid a permanent foundation of friendship between the two grand masters.
- 980 Many lodges were constituted, under grand master Solomon, at Jerusalem, who employed 113, 600 masons, exclusive of 70,000 labourers, in building the temple.
- 972 Solomon's temple finished, and Hiram Abiff*, the principle superintendent of the workmen, mentioned 2 Chron. ii. 13, assassinated.
- 970 Ninus, who had assisted in building the temple, carried the masonic art into France and Germany.
- 941 Dresiphon and Archiphron who had acquired the masonic art from some of those employed in the

* The tradition with respect to Hiram, king of Tyre, is, that he had been grand master of all masons, but that upon the temple being finished, and before its consecration, upon a conversation with Solomon on various topics, he found that the Great Architect of the universe had inspired king Solomon with wisdom above all other men. He, therefore, very readily yielded the pre-eminence to Solomon Jadediah, the beloved of God.

- erection of Solomon's temple, superintended the building of the celebrated temple of Diana at Ephesus.
- 747 Nabonasser, called also Baladan, was an excellent architect, and greatly encouraged the craft, particularly in employing them in building the famous city Babylon.
- 740 The Syrians, by the assistance of Solomon's masons, adorned Damascus with a lofty temple, a royal palace, and an altar of most exquisite workmanship.
- 707 Dejoces, king of the Medes, during a reign of fifty years, constantly engaged the fraternity, and built the cities of Ecbatana, Susiana, and Persepolis.
- 570 The walls of Babylon, the temple of Belus, a golden image in the plains of Dora, which was 60 cubits high, and 6 broad, and in value about 14 millions of dollars, together with many other stately edifices, were built under the direction of Nebuchadnezzar grand master.
- 536 Cyrus, founder of the Persian empire, appointed as grand master, for the rebuilding of the temple at Jerusalem, Zerubabel, under the title of Tirshatha.
- 520 Zoroastes, grand master of the Magi, in Persia, and his disciples, made great progress in geometry and the liberal arts, and erected many splendid palaces and temples in the empire.
- 316 Pythagoras, a native of Greece, travelled into Egypt and other countries, in which he continued about twenty years, and having acquired the knowledge of geometry and other sciences, on his return, instituted a lodge of free-masons.
- 510 Ahasuerus, called Artaxerxes Longimanus, appointed Ezra the scribe, to succeed Zerubabel, in the direction of the craft, under whom many synagogues were built in Jerusalem, and in the other cities of Judea.
- 500 The Doric, Ionic, and Corinthian orders, in architecture, brought to great perfection.
- 455 Nehemiah, who built the strong walls of Jerusalem, divided his workmen into lodges; but reserved to himself the superintendence of the whole.

- 408 Sanballet, the Horonite, appointed by Darius Nottus, as grand master, to superintend the building of a splendid temple on mount Gerizim near Samaria.
- 353 Mausolus, king of Caria in Lesser Asia, having died, his wife caused a stupendous monument of 140 feet in height, surrounded by 136 columns of most admirable sculpture, to be erected to his memory*.
- 332 Democritus an eminent, architect, with a view to encourage the fraternity, prevailed on Alexander the Great, to build a famous city in Egypt, to which he gave the name of Alexandria.
- 304 Masonry greatly flourished in Egypt, under Ptolemy Soter, at which period Euclid, the celebrated geometrician from Tyre, was one of the most distinguished members of the lodge.
- 300 The Rhodians employed the famous architect, Chares, to erect the great Colossus at Rhodes, the completion of which, kept him and his craftsmen employed for 12 years †.
- 284 Ptolemy Philadelphus, king of Egypt, finished the famous tower in the island of Pharos, and carried on several other very splendid edifices, under the superintendence of his grand wardens Dexephanes and Sostratus.
- 246 Ptolemy, the son of the preceding, whose wardens were his two learned librarians Eratosthenes and Appolonius, erected a library at Serapium, which in time contained upwards of 300,000 volumes, to which, Cleopatra, queen of Egypt, afterwards added 200,000 from the library of Pergamus ‡.

* This work was performed by the four best masons of the age, Scopas, Leoshares, Timotheus and Briax. It is from the name of this king, that we derive the word *mausoleum*.

† This Colossus, may be considered as one of the greatest wonders in the world. It was 70 cubits high, and duly proportioned in every limb, striding over the harbour's mouth, and wide enough to receive ships between its legs. It was thrown down by an earthquake, and lay where it fell for 894 years, when the reigning calif sold it to a Jew merchant, who loaded with it 900 camels, and allowing only 800 pounds to every camel's burden, its weight would have amounted to 720,000 pounds.

‡ This immense library was burnt by the ignorant and brutal Saracens, when they took the city of Alexandria, to the irreparable loss of the learned.

- 207 Masonry greatly flourished at Syracuse, under Archimedes the learned geometrician, architect, and engineer, who was unfortunately slain, when that city was taken by Marcellus, a Roman general.
- 200 The stupendous wall between China and Tartary, extending in length, upwards of 1500 miles, finished.
- 190 The Tuscans, who had long imitated the Greeks in arts and sciences, instructed the Romans in the knowledge of masonry; and about this time, Marcellus erected his famous theatre, with a temple devoted to Virtue, and another to Honour.
- 55 Julius Cæsar, the grand master of the Roman empire, patronized masonry, not only in his own dominions, but likewise in Great Britain, after he had landed in that country.
- 37 King Herod, an excellent grand master, sent for the most expert masons from Greece, who with his own masons, built a splendid Grecian temple at Jerusalem, rebuilt Samaria, to which he gave the name of Sebaste, built the cities Antipatris, Phasælis, and Cypron, and the admirable tower of Phasæl at Jerusalem.
- 29 The emperor Augustus encouraged the craft more than any of his predecessors. Under him and his principal warden, the learned Vitruvius, the pantheon, the bridge of Arminium, the great forum, several temples, and a number of stately public edifices were constructed.
- JESUS CHRIST, our blessed Saviour, the Great Architect of the Church, was born at Bethlehem, in Judea, in the 4th year before the vulgar Christian æra, and in the year of masonry 4000.

*After
Christ.*

- 34 Tiberius, upon attaining the imperial dignity, became an eminent patron of masons, and banished Pontius Pilate for his injustice to the blessed Jesus.
- 70 The emperor Nero, though an execrable tyrant, greatly patronized the fraternity.
- 80 Upon the return of Titus from the overthrow of the Jewish nation, he employed the craft in building a

triumphal arch, adorned with splendid engravings and sculpture, and a noble palace with the famous statue of Laocoon of one stone.

- 114 The emperor Trajan, by his warden, the renowned architect Appolodorus, constructed a wonderful bridge across the Danube, and built a noble circus, and several other edifices of stupendous magnitude at Rome.
- 130 Adrian, the Roman emperor, who was an operative, as well as a speculative mason, built the Roman wall, near the borders between England and Scotland, a commodious bridge at Rome, his famous mausoleum, &c.
- 287 St. Alban, the first who suffered martyrdom for Christianity in England, was the first grand master in that country.
- 306 Constantine the Great, reared at Rome, the last triumphal arch after the Augustan style; and on the removal of his throne to Byzantium; which he called Constantinople, he employed the craft and eminent artists of every description, in embellishing his new metropolis.
- 378 Theodosius the Great, emperor of the East, was so great a patron of the fraternity, that he passed a law, exempting them from taxation.
- 384 Arcadius, the son of Theodosius, enriched the city Constantinople with many superb structures, and a lofty pillar, with a flight of stairs, 147 feet high.
- 526 Justinian the first, supported the lodges of craftsmen, and, in a great measure, restored the whole Roman empire to its former splendour.
- 560 Under the same emperor, the church of St. Sophia was completed. He, in vain, attempted that this building should equal Solomon's temple, although he expended on it about 120 millions of dollars.
- 600 St. Austin, as grand master, founded the old cathedral of Canterbury; and, in 604, that of St. Paul, London.
- 710 At the request of Kenred, king of Mercia in England, to the most worshipful Charles Martel, grand master of France, some expert masons were sent from thence, to teach the Saxons those usages of the craft, which since the invasion of the Goths had been too much neglected.

- 771 Charlemagne, emperor of Germany and France, kept up several lodges, and gave great encouragement to the craft.
- 900 Alfred the Great, who was a most excellent prince employed the craft in various works, which reflect great honour on his memory. As grand master, he laid the foundation of the university of Oxford.
- 926 King Athelstane granted a charter to the grand lodge of York, of which his brother, prince Edwin, was first grand master.
- 950 Malcolm I. king of Scotland, was a great patron of the royal art; and under his direction, the foundation stone of Edinburgh castle was laid.
- 996 Hugh Capet, king of France, whose reign commenced in the year 987, was a great patron of masonry; and his son Robert, when he ascended the throne, followed the example of his father.
- 1060 During the reign of Canute, the craft were employed in building religious houses, particularly the abbeys of Coventry, Westminster, &c.
- 1090 Under the direction of the bishop of Rochester, who was then grand master, the palace of Westminster, and Westminster Hall, which is 270 feet long and 74 wide, being, as is believed, the largest single room upon earth, were built.
- 1099 The order of Knight templars, who were originally denominated Hospitallers of St. John of Jerusalem, began about this year.
- The knights of Rhodes, afterwards called knights of Malta, after the capture of Jerusalem, began to be distinguished by their habiliments, and besides the vows which they had formerly taken, they took another, viz. that they would defend the pilgrims against the insults of the infidels.
- 1146 The craft employed under their grand master, the marquis of Pembroke, in building St. Stephen's chapel, the edifice, in which the commons of the United Kingdom of Great Britain and Ireland hold their meetings.
- 1219 The knights of the Holy Sepulchre were formed into an order.
- 1272 The superintendence of masons committed to the archbishop of Canterbury, during the minority of King Henry III.

- 1807 The fraternity employed in building several colleges at Oxford and Cambridge in England, under the superintendence of the bishop of Exeter, who had been appointed grand master.
- 1348 In the reign of King Edward III. when lodges were numerous, the grand-lodge, with the consent of the lords of the realm, who were then generally free-masons, revised the constitution, and added several useful charges to the ancient code.
- 1413 On the accession of Henry V. to the English throne, masonry flourished under the patronage of Dr. Chichely, archbishop of Canterbury, who was then grand master.
- 1425 Masonic assemblies prohibited by act of parliament*.
- 1443 James I. of Scotland, who was a zealous patron of masonry during his whole reign, was initiated into the order.
- 1450 John De Medicis became grand master of the masons in Tuscany, and greatly promoted not only the masonic, but other arts and sciences.
- 1500 Free-masons, in England, were under the direction of the knights of Malta, from the year 1485, till Henry VII. avowed himself as their protector.
- 1502 24th June, Henry VII. presided as grand master, at a lodge held in his palace; from whence accompanied by a great concourse of brethren, he proceeded in ample form to the end of Westminster Abbey, where he laid the foundation stone of King Henry VII.'s Chapel.
- 1509 Cardinal Woolsey appointed grand master on the accession of Henry VIII. and notwithstanding his bad conduct in other respects, he was very attentive to the concerns of the fraternity, who prospered greatly under his administration.
- 1530 On the disgrace of the cardinal, Cromwell, earl of Essex, succeeded as grand master. He employed the fraternity in building St. James' palace and other stately edifices.

* The act, however, was not enforced, lodges being held as usual under archbishop Chichely, till the initiation of King Henry VI. into the order, when the act was formally repealed.

- 1561 27th December, Queen Elizabeth, being jealous of free-masons, sent an armed force to suppress their communication at York ; but some of the principal officers employed on that service, having been initiated, made so favourable a report of the principles and proceedings of the fraternity, that she forthwith countermanded her orders, and gave them no farther trouble.
- 1566 7th June, Sir Thomas Gresham, as grand master, laid the foundation stone of the Royal Exchange, London, which he afterwards completed at his own expense.
- 1651 The famous and learned Inigo Jones, was appointed grand master in 1607, and continued in that office till 1618. when he was succeeded by the earl of Pembroke ; he was re-elected in 1636, and continued to preside over the lodges till his death.
- 1673 King James II. attended by a numerous body of the fraternity, laid the foundation stone of St. Paul's Cathedral * London.
- 1674 The palace of Holyrood house, at Edinburgh, rebuilt in the truly Augustan style. under the direction of Sir William Bruce, baronet, grand master of Scotland.
- 1695 King William, having been initiated into the order, approved of the appointment of Sir Christopher Wren as grand master, and honoured the lodges with his royal sanction.
- 1717 In the beginning of the seventeenth century, the annual assembly of the grand lodge, had not, for some years, been duly attended, owing to the bodily infirmities of Sir Christopher Wren ; but upon his death, Mr. Sayer was elected and masonry revived.
- 1719 A great addition to the number of free-masons takes place in England, after the election of Dr. Desaguliers to the office of grand master.

* This noble fabric was begun and completed in the space of 35 years, by one architect, the great Sir Christopher Wren, one principal mason, Mr. Strong, and under one bishop of London, Dr. Henry Compton ; whereas, St. Peter's at Rome, was 153 years in building under twelve successive architects, assisted by the police and interest of the Roman See, and attended by the best artists in sculpture, statuary, painting, and Mosaic work.

- 1720 A number of valuable manuscripts, concerning lodges, particularly one written by Nicholas Stone warden under Inigo Jones, destroyed by some too scrupulous brethren.
- 1723 The book of constitutions of the free-masons, containing the history, charges, and regulations of that most ancient and worshipful fraternity, by James Anderson, published under the sanction of the grand lodge.
- The Duke of Buccleugh, then grand master of England, proposed a scheme for raising a general fund for the permanent relief of distressed masons and their families, which was readily adopted.
- 1726 The brethren of Wales, who had formerly been independent, unite under the banners of the grand lodge of London
- 1728 A deputation was granted to George Pomfret, Esq. authorising him to open a new lodge at Bengal*.
- 1729 Lord Kingston made some valuable presents to the grand lodge of England
- 1731 His example was followed by the Duke of Norfolk.
- Francis, duke of Lorraine, afterwards emperor of Germany, made an entered apprentice and fellow craft at the Hague, and afterwards promoted to the dignity of a master mason in London.
- 1735 The States General of Holland published an edict, prohibiting the meetings of free-masons in their territories †.

* The progress of masonry has been so rapid in the English settlements in India, that in the year 1800 there were upwards of fifty lodges, whose annual contributions to the charitable and public funds of the grand lodge amounted to a very considerable sum.

† In this remarkable edict, it is stated, that, "*though they (the States General) had not discovered any thing in the behaviour or practices of the fraternity contrary to the peace of the public, or to the duties of good subjects, they were resolved nevertheless, to prevent any bad consequences, which might ensue, that the lodges, congregations, assemblies of the free-masons should be entirely abolished.*"

But this, and the other ridiculous edicts, passed by some other states, answered no purpose, except, perhaps, to unite the brethren more closely. Their assemblies were continued as usual, and in France, that illustrious hero the prince of Conde, frequently laid aside his warlike habiliments to wear the honest and humble apron, and work with diligence in carrying on the design. Days of intolerance are now, however, gone, and it is sincerely to be hoped, that they will never again return.

- 1737 A similar decree ordained by the French government.
- 15th Nov. Frederick, prince of Wales, father of George III. king of Great Britain, initiated in London.
- 1738 15th August, Frederick, afterwards denominated the Great, king of Prussia, admitted as a member in a lodge at Brunswick.
- 1739 Free masons prohibited from meeting in the papal territories, under pain of excommunication and other severe penalties, by pope Clement XII.
- 1740 A grand lodge established at Berlin, by Frederick the Great, on his accession to the throne.
- 1741 His serene highness, the margrave of Brandensburgh, established a lodge in the metropolis of his dominions, the inauguration of which was celebrated with great pomp.
- 1744 A regular correspondence established between the grand lodges of Berlin and England.
- 1745 8d March, by a decree of the republic of Berne, he who frequented a masonic assembly was to pay a fine of one hundred crowns.
- 1746 3d May, at a meeting of the grand lodge of England, a communication was received from the lodge at Calcutta, representing the prosperous state of masonry, throughout the territory of Bengal.
- 1747 30th April, a very handsome contribution to the general charity, received from the lodge at Gibraltar.
- 1750 Provincial patents, granted by lord Byron, grand-master of England, for Denmark, Norway, Minorca, Pennsylvania, and New-York.
- 1753 13th September, the foundation stone of that elegant range of buildings, called THE NEW EXCHANGE OF EDINBURGH. laid by George Drummond, Esq. grand master of Scotland.
- 1754 Certain brethren, who assembled without any legal authority, under the denomination of ancient masons, expelled.
- 1755 October 7th, the marquis of Carnarvon, as grand-master, granted more provincial patents than any of his predecessors. He, in particular granted a deputation for all the king's dominions in Germany, with power to choose their successors.

- 1762 Provincial patents issued for Jamaica, Armenia, Westphalia, Bombay, Brunswick, and many Islands in the West Indies.
- 1765 Their royal highnesses the dukes of Gloucester and Cumberland, initiated.
- 1768 January, two letters received from the grand lodge of France, expressing a desire to open a regular correspondence with the grand lodge of England. The request was readily agreed to, and a book of constitutions, a list of the lodges under the jurisdiction of the English grand lodge, with the form of a deputation, &c. elegantly bound, ordered to be sent as a present.
- 1769 While his grace the duke of Beaufort was grand master, the increase of foreign lodges was so great, that it was deemed expedient to appoint a provincial grand master general.
- 1770 25th April. Baron de Boetzelaer, grand master of the United Provinces of Holland, having requested that a firm and friendly alliance might be established between the grand lodges of England and Holland, and an annual correspondence carried on, the same was readily agreed to.
- 1772 The ties of union, which had existed for centuries, between the grand lodges of England, Scotland, and Ireland, drawn more closely.
- 1775 May 1, the foundation stone of the new Free-Mason's Hall, in London, laid in solemn form, in the presence of a numerous company of the brethren, at which meeting, the office of grand chaplain was first instituted.
- 1776 May 23, the above mentioned hall was finished, and dedicated to Masonry, Virtue, and Universal Charity and Benevolence
- 1777 Free-Mason's Calendar, first ordered to be printed, by authority of the grand lodge of England.
- 1779 His highness Omditul Omrah Bahauder, eldest son of the nabob of the Carnatic, was initiated into the masonic order, in the lodge, at Trinchinopoly, near Madras, and expressed the highest veneration for the institution.
- 1780 A representative of the grand lodge of Germany, received with distinguished honour, by the grand lodge of England; and the most intimate union.

agreed on between the grand lodges of the two countries.

1784 The Roman Eagle lodge, in which all the business was carried on in the Latin language, instituted at Edinburgh.

Noerthouck's edition of the book of constitutions, printed.

1785 1st August, lord Haddo, grand master of Scotland, accompanied by the lord provost, magistrates, and a great number of masons, laid the foundation stone of the South Bridge at Edinburgh, with the usual solemnities.

1786 9th March, his royal highness prince William Henry, now duke of Clarence, was initiated in lodge No. 86, at Plymouth.

1787 6th February, his royal highness the prince of Wales, was made a mason.

21st November, the duke of York, followed the example of his brother.

1788 The Royal Cumberland Free-Mason's School, instituted in London.

1790 His royal highness prince Edward, now duke of Kent, initiated in the Union lodge, of Geneva, and his brother prince Augustus Frederick, made a mason at Berlin *

24th November, in consequence of the death of the duke of Cumberland, the prince of Wales appointed grand master of England, in his stead.

1793 6th February, the grand lodge of England, present to the king, by their grand master, an address, expressive of their attachment to order, subordination and good government.

24th September, Gustavus, the late king of Sweden, initiated into the order, at the grand lodge of Stockholm, under the auspices of his uncle, the present king, who presided as grand master.

* When the intelligent reader is informed, that so many of the royal family of Great Britain, are members, and that so many illustrious sovereigns, eminent clergymen, and distinguished persons, in all ages and countries, have deemed it an honour to wear the badge of a free-mason, he will pay but little attention to the assertion of professor Robertson, and others, that it is an institution formed for the purpose of overturning all government and religion.

25th November, the prince of Wales, as grand master, laid the first stone of the new chapel at Brighthelmstone.

- 1798 July 12, Act of parliament passed for the suppression of seditious societies in Great Britain, but the free masons' are exempted from its penalties.
- 1808 Foundation stone of Covent Garden Theatre laid by the prince of Wales as grand master, attended by the grand lodge.
- 1813 His royal highness, the duke of Sussex elected grand master, on the resignation of the prince of Wales, who assumed the title of grand patron.

CHRONOLOGY

OF

MASONIC EVENTS,

FROM THE FIRST INTRODUCTION OF THE ANCIENT
AND HONOURABLE ART INTO AMERICA.

- 1730 A masonic lodge instituted at Savannah in Georgia, by virtue of a warrant from Lord Weymouth, grand master of England.
- 1733 30th July, The first grand lodge in America established in Boston, in consequence of a warrant from Viscount Montague, grand master in England, under the name of *St. John's Grand Lodge*.
- 1734 24th June, Masonry commenced in Pennsylvania, in consequence of a warrant from St. John's Grand Lodge of Boston, appointing the celebrated *Benjamin Franklin* their master.
- 1764 20th June, A warrant granted from the grand lodge in England, for the establishment of a grand lodge in Pennsylvania.
- 1769 27th December, Another grand lodge established in Boston under a warrant from the grand lodge of Scotland, under the name of *St. Andrew's Grand Lodge*.
- 1771 The grand lodge of North Carolina first constituted, by virtue of a warrant from the grand lodge of Scotland.
- 1775 17th June, General Warren, grand master of Massachusetts, slain at the battle of Bunker's Hill.
- 1778 30th October, The grand lodge of Virginia instituted.
- 1781 September, Grand lodge of New-York established, in consequence of a warrant from the grand lodge of England.
- 1786 December, Grand lodge of New Jersey formed.
25th September, The brethren in the state of Pennsylvania declared themselves independent

- of any foreign grand lodge, and adopted a new constitution.
- 16th December, Grand lodge instituted at Savannah, in Georgia.
- December, Grand lodge of New-Jersey established.
- 1787 24th March, Grand lodge of South Carolina instituted at Charleston.
- 17th April, Grand lodge of Maryland founded.
- 5th September, The grand lodge of New-York disclaim their dependence on the grand lodge of England, and form themselves anew.
- 1789 8th July, The representatives of several lodges in New Hampshire, who acted under warrants or dispensations from the grand lodge of Massachusetts, formed themselves into a grand lodge.
- 1791 June, The grand lodge of Rhode Island constituted.
- 1794 14th October, The grand lodge of Vermont instituted.
- 1795 25th November, The corner stone of the State House of Massachusetts laid by his excellency Samuel Adams.
- 1802 6th September, The foundation stone of the City Hall, New-York, laid by Edward Livingston, then mayor of the city, and grand master of the state.
- 1806 9th January, General royal arch constitution for the United States, adopted at Middletown, in the state of Connecticut.
- 1808 January, The grand lodge of Ohio constituted at Chillicothe.
- December, The grand lodge of Kentucky formed at Lexington.
- 1819 8th March, The masonic hall with about 70 other buildings destroyed by fire at Petersburg, Virginia.
- 9th March, The masonic hall, one of the most splendid buildings in the city of Philadelphia consumed by fire. Its cost was estimated at \$ 80,000. On the 15th following, a meeting of the brethren assembled at Washington Hall, where it was unanimously resolved to adopt such measures, as would ensure the early restoration of the masonic hall to its former splendour and use-

fulness. For this purpose, Mr Pepin, manager of the Olympic Theatre, gave a benefit, which produced upwards of \$ 600.

From the state of Louisiana, and the four other new states, it has been impossible for me to obtain any information respecting the number of lodges within their respective territories ; although I have it from good authority, that masonry has been long established in Louisiana, and there is no doubt, but that the mystic art is known in every part of the United States.

The following is an accurate statement of the number of lodges in each of the States ; so far as could be ascertained in the year 1816.

In Rhode Island	13
Massachusetts	81
New Hampshire	19
Connecticut	48
Vermont	31
New-York	301
New-Jersey	17
Pennsylvania	115
Delaware	7
Maryland	30
Virginia	54
Kentucky	23
North Carolina	31
South Carolina	41
Georgia	21
Ohio	26
	<hr/>
	858

In Upper Canada, there are 10 lodges, subordinate to the grand lodge of that province ; to that of Lower Canada, there are 15 ; and to that of Nova Scotia 23.

LIST OF LODGES

UNDER THE JURISDICTION OF THE GRAND LODGE

OF THE

STATE OF NEW-YORK,

WITH THEIR NUMBER, PLACE OF MEETING, AND DATE OF WARRANT.

<i>Rank.</i>	<i>Title.</i>	<i>Town.</i>	<i>County.</i>	<i>Date of Warrant.</i>
No. 1	St John's	New-York	New-York	Dec. 7, 1757
2	Ind't Royal Arch	Ditto	Ditto	Dec. 15, 1760
3	St. Andrew's	Ditto	Ditto	July 13, 1771
3	Mount Vernon	Albany	Albany	Dec. 3, 1806
4	Masters	Ditto	Ditto	March 5, 1768
5	Solomon's	Poughkeepsie	Dutchess	April 18, 1771
6	St. John's	New-York	New-York	Feb. 5, 1783
7	Hiram	Ditto	Ditto	Feb. 20, 1779
8	Holland	Ditto	Ditto	Sept. 20, 1787
9	St. Patriek's	Johnstown	Montgomery	July 20, 1784
10	Temple	N. E. Precinct	Dutchess	Sept. 26, 1785
10	Trinity	New-York	New-York	March 23, 1795
11	Washington	Fort Edward	Washington	Sept. 26, 1785
11	Phoenix	New-York	New-York	March 30, 1795
12	St. Simon & St Jude	Fishkill	Dutchess	June 20, 1786
13	Hudson's	Hudson	Columbia	March 7, 1787
14	L'Union Francaise	New-York	New-York	June 25, 1798
15	Abram's	Ditto	Ditto	Jan. 18, 1800
16	Washington	Ditto	Ditto	March 5
17	Unity	Canaan	Columbia	Sept. 18, 1788
17	Warren	New-York	New-York	March 25, 1800
18	Adelphi	Ditto	Ditto	June 29, 1802
19	St. John's	Warwick	Orange	March 26, 1790
20	La Fayette	Armenia	Dutchess	July 23
21	Montgomery	Stillwater	Saratoga	Oct. 22, 1791
22	Amicable	Whitestown	Oneida	April 7, 1792
23	Ontario	Canandaigua	Ontario	Oct. 12
24	Kingston	Kingston	Ulster	Sept. 7, 1808
26	Huntington	Huntington	Suffolk	March 22, 1795
27	Hiram	Washington	Dutchess	May 10
28	Livingston	Kingsbury	Washington	June 6
29	Freehold	Greenville	Greene	June 6
30	Union	Newton	Tioga	June 28
31	Fraternal	New-York	New-York	March 26, 1804
33	Federal	Hosiek	Rensselaer	Nov. 15, 1793
34	Cortlandt	Peekskill	Westchester	Dec. 21
36	Amicable	Herkimer	Herkimer	April 6, 1794
37	Franklin	Balton	Saratoga	May 16
38	Columbus	South East	Putnam	Aug. 4
41	Otsego	Cooperstown	Otsego	Aug. 14, 1795
42	Montgomery	Broadalbin	Montgomery	Nov. 24
43	Orange	Waterford	Saratoga	Nov. 25

<i>Rank.</i>	<i>Title.</i>	<i>Town.</i>	<i>County.</i>	<i>Date of Warrant.</i>
No. 44	Canaan	Canaan	Columbia	March 26, 1796
45	Orange	Goshen	Orange	April 12
46	Westchester	New Rochelle	Westchester	May 7
48	St. Andrew's	Stanford	Ulster	April 12
49	Apollo	Troy	Rensselaer	June 19
50	Morton	New-York	New-York	June 25, 1804
51	North Star	Salem	Washington	Oct. 13, 1796
52	Aurora	Fairfield	Herkimer	Nov. 4
53	Temple	Albany	Albany	Nov. 11
55	Granville	Granville	Washington	Dec. 7
58	Scipio	Scipio	Cayuga	March 28, 1797
59	Western Star	Bridgewater	Oneida	Jan. 18
60	Suffolk	Smithtown	Suffolk	March 7
61	Chosen Friends		Isl. of Demarara	Nov. 12, 1801
62	Zion	Detroit	Michigan Terr	Sept. 3, 1806
63	Morton	Hempstead	Queens	June 23, 1797.
64	St. Paul	Canajoharie	Montgomery	Jan. 5, 1798
67	Moriah	Marbletown	Ulster	Jan. 8
68	Rensselaer	Rensselaerville	Albany	March 7
70	Sharon Felicity	Sharon	Schoharie	March 13
74	Salem	North Salem	Westchester	Dec. 20
75	Walton	Duanesburgh	Schenectady	Jan. 2, 1799
76	Homer	Schatiooke	Rensselaer	Jan. 3
77	Franklin	Charlestown	Montgomery	Jan. 4
78	United Brethren	Cazenovia	Madison	Jan. 5
79	Tioga	Binghampton	Broome	Jan. 7
80	Village	Marcellus	Onondaga	Jan. 8
81	Wadsworth	Nassau	Rensselaer	Jan. 9
82	Roman	Rome	Oneida	Feb. 13
83	Federal	Paris	Ditto	Nov. 23
84	Fortitude	Brooklyn	Kings	Dec. 4
85	Horizontal	Carmel	Putnam	Dec. 4
86	Morton	Schenectady	Schenectady	April 20, 1800
87	Asylum	Westerlo	Albany	April 21
88	Hiram	Aurelius	Cayuga	March 25
89	Herschel	Hartford	Washington	June 30, 1801
90	St. John's	Greenfield	Saratoga	Feb. 12, 1802
91	Morton	Walton	Delaware	Feb. 12
92	St. Lawrence	Kortright	Ditto	June 29
93	Military	Maulius	Onondaga	Sept. 2
94	Phœbus	New Berlin	Chenango	Sept. 2
95	Friendship	Stephentown	Rensselaer	Oct. 2
96	Farmer's	Easton	Washington	Dec. 4
97	Mount Vernon	Vernon	Oneida	Jan. 21, 1809
98	Onondaga	Onondaga	Onondaga	Jan. 21
99	Vernon	Hillsdale	Columbia	June 4
100	Armour	Rye	Westchester	June 10
102	Olive Branch	Miniaink	Orange	Dec. 9
103	Constellation	Mayfield	Montgomery	Feb. 11, 1804
104	Hiram	Bern	Albany	Feb. 25
105	Western Light	Lisle	Broome	March 20
106	Malta	Malta	Saratoga	March 22
107				
108	United	Marlborough	Ulster	April 3, 1804
109	Sullivan	Sullivan	Chenango	June 29
111	Hampton	Sag Harbour	Suffolk	July 9
112	Mount Moriah	Palmyra	Ontario	July 9

Rank No.	Title.	Town.	County.	Date of Warrant.
113	Bethlehem	Bethlehem	Albany	July 27, 1804
114	Charity	Worcester	Otsego	Aug. 30
116	Friendship	Durham	Greene	Nov. 28
117	Revival	Windham	Ditto	Dec. 5
118	Friendship	Milton	Saratoga	March 22, 1805
120	King Solomon's	Dover	Dutchess	April 11
121	Hamilton	Hamilton	Madison	April 16
124	Hopewell	Fishkill	Dutchess	June 5
125	Rising Sun	Adams	Jefferson	June 5
126	Rising Sun	Greenwich	Washington	June 5
127	Machin	Charlestown	Montgomery	Nov. 6
129	Friendship	Bainbridge	Chenango	Dec. 26
130	Genesee	Avon	Ontario	Feb. 13, 1806
131	Hiram	Newburgh	Orange	Feb. 19
132	Mount Moriah	New-York	New-York	March 5
133	Sherburn	Sherburn	Chenango	March 5
134	Hamilton	Palatine	Montgomery	March 5
135	Rising Sun	Springfield	Otsego	March 5
137	Hömer	Hömer	Cortlandt	May 9
138	Genesee	Richmond	Ontario	June 14
140	Friendship	Oswego	Broome	June 24
142	Benevolent	New-York	New-York	Sept. 3
143	Clinton	Ditto	Ditto	Sept. 3
144	Hamilton	Queensbury	Warren	Oct. 22
145	White Hall Social	White Hall	Ditto	Dec. 3
146	Champion	Champion	Jefferson	Dec. 3
147	Brothers	Fort Ann	Washington	Dec. 3
148	Northern Constel- lation	Malone	Franklin	Dec. 3
149	Farmers'	Half Moon	Saratoga	Dec. 3
150	Orient	Denmark	Lewis	Dec. 3
151	Clinton	Plattsburgh	Clinton	Dec. 3
152	Essex	Essex	Essex	Feb. 14, 1807
153	Mechanic	New-York	New-York	March 4
154	Harmony	Champlain	Clinton	March 4
155	Warren	Columbia	Herkimer	March 4
156	Philanthropic	Pompey	Onondaga	March 4
157	Warren	Pine Plains	Dutchess	June 10
158	New Jerusalem	Bloomington	New-York	June 10
159	St. Tammany	Hudson	Columbia	Sept. 2
160	Ark	Geneva	Ontario	Sept. 2
161	Louisiana	New-Orleans	S. of Louisiana	Sept. 2
162	North Star	Northfield	Saratoga	Sept. 2
163	Northern Light	De Kalb	St. Lawrence	Sept. 2
164	Jefferson	Martinsburgh	Lewis	Sept. 3
165	Farmers'	Burlington	Otsego	Dec. 2
166	Farmers'	Pompey	Onondaga	March 2 1808
167	Angelica	Angelica	Allegany	June 1
168	Delaware & Ulster	Middletown	Delaware	June 1
169	Eagle	Spencer & Ulys.	Tioga & Seneca	July 1, 1808
170	Charity	Tompkins	Delaware	Sept. 7
171	Oceeli	German	Chenango	Sept. 7
172	Zion	Bloomfield	Ontario	Sept. 7
173	St. Paul's	Beekman	Dutchess	Sept. 30
174	Newtown Union	Newtown	Queens	Oct. 1
175	Tompkins	Guilderland	Albany	Dec. 7
176	Sanger	Sangerfield	Oneida	Dec. 7

Rank. No.	Title.	Town.	County.	Date of Form.
177	Hamilton	Madrid	St Lawrence	March 1, 1808
178	Yates	Schohack	Rensselaer	March 1
179	Freedom	Unadilla	Otsego	March 1
180	Cassia	Delhi	Delaware	March 1
181	L: Temple Beinfiance	Havanna	Isl. of Cuba	March 6
182	Richfield	Richfield	Otsego	April 18
183	Clinton	Clinton	Dutchess	June 1
184	Meridian	Ovid	Seneca	Sept. 6
185	Rising Sun	Northumberland	Saratoga	Sept. 6
186	St. Lawrence	Oswegatchie	St. Lawrence	Sept. 6
187	Harmony	Potsdam	Ditto	Dec. 6
188	Philanthropic	Camden	Oneida	Dec. 6
189	Mount Moriah	Watkill	Orange	Dec. 6
190	Vernon	Benton	Ontario	March 7. 1810
191	Meridian Sun	New Lisbon	Otsego	May 24
192	Charity	Spencer	Columbia	July 13
193	Benevolence	Hopkinton	St. Lawrence	Jan. 24, 1811
194	Tioga	Catharine	Tioga	Feb. 4
195	Moriah	De Ruyter	Madison	June 17
196	Scipio Morning Star	Scipio	Cayuga	Nov. 18
197	Ark	Windsor	Broome	Nov. 20
198	Hampton	Westmoreland	Oneida	Dec. 5
199	Morning Star	Cairo	Greene	Dec. 6
200	Sincerity	Phelps	Ontario	Dec. 7
201	Pulteneyville	Pulteneyville	Ditto	Dec. 7
202	Clinton	Watervilet	Albany	Dec. 12
203	Painted Post	Painted Post	Steuben	March 14, 1812
204	Rising Sun	Oxford	Chemango	March 17
205	West Star	Sheldon	Genesee	March 17
206	Rainbow	Chateaugua	Franklin	March 18
207	Columbia	New Paltz	Ulster	July 10
208	Eastern Light	Greene	Chemango	Sept. 2
209	Solomon's	Whiteplains	Westchester	Nov. 18
210	Gilboa	Blenheim	Schoharie	Dec. 2
211	Adoniram	Pawlings	Dutchess	Dec. 16
212	Harmony	Riga	Genesee	March 6, 1815
213	Genoa	Genoa	Cayuga	May 3
214	Farmer's	Verona	Oneida	May 8
215	Olive Branch	Batavia	Genesee	May 20
216	Hebron	Hebron	Washington	May 21
217	Morality	Cobbleskill	Schoharie	May 23
218	Schuyler	Saratoga	Saratoga	May 25
219	Selected Friends	Camillus	Onondaga	June 3
220	Washington	Bloomington	Orange	June 10
221	Olive Branch	Litchfield	Herkimer	June 10, 1815
222	Morning Star	Pittsford	Ontario	Sept. 8
223	Charity	Harpersfield	Delaware	Sept. 27
224	Rising Virtue	Luzerne	Warren	Oct. 6
225	Western Star	Petersborough	Madison	Oct. 8
227	Aurora	Meredith	Delaware	Nov. 25
228	Rising Sun	Trenton	Oneida	Nov. 26
229	Sylvan	Sempronius	Cayuga	Nov. 27
230	Lawrence	Montgomery	Orange	May 16 1814
231	Corner Stone	Munro	Ditto	May 26
232	Science	Locke	Cayuga	June 8
233	Augusta	Augusta	Oneida	June 8

<i>Rank.</i>	<i>Title.</i>	<i>Town.</i>	<i>County.</i>	<i>Date of Warrant.</i>
No. 34	Washington	Manheim	Montgomery	June 11, 1814
235	Oxford	Oxford	Chenango	July 7
236	Morning Star	Albany	Albany	Oct. 11
237	Hesper	Preble	Cortlandt	Nov. 10
238	Milford	Milford	Otsego	Dec. 19
239	Western Star	Buffalo	Niagara	Dec. 24
240	Haleyon	Carmel	Putnam	March 28, 1815
241	Star	Petersburgh	Rensselaer	June 2
242	Zerubbabel	Sandlake	Ditto	June 2
243	Morning Star	Argyle	Washington	June 2
244	Olive Branch	Warsaw	Genesee	June 9
245	Mount Moriah	Otisco	Onondaga	June 28
246	Fredonia	Murray	Genesee	Sept. 8
247	Jerusalem Temple	Cornwall	Orange	Sept. 9
248	M'Donough	Greenbush	Rensselaer	Sept. 12
249	Charity	Danby	Tioga	Sept. 15
250	Morning Star	Bern	Albany	Oct. 3
251	Franklin	Franklin	Delaware	Oct. 13
252	Dryden	Dryden	Cayuga	Dec. 29
253	Dutchess	Clinton	Dutchess	Jan. 5, 1816
254	Mount Hope	Tionderoga	Essex	March 7
255	Florida	Florida	Montgomery	March 8
256	Washington	Henderson	Jefferson	March 10
257	Alluvion	Ridgeway	Genesee	March 13
258	Clinton	Schuyler	Herkimer	March 15
259	Evening Star	Canisteo	Steuben	June 11
260	Le Roy	Le Roy	Genesee	June 11
261	Union	Lima	Ontario	June 11
262	Doty	Princetown	Schenectady	June 11
263	Forest	Pomfret	Chautaque	June 11
264	Widow's Son	Red Hook	Dutchess	June 11
265	St. Paul's	Auburn	Cayuga	July 10
266	Mohawk	Minden	Montgomery	July 15
267	Galway	Galway	Saratoga	Nov. 9
268	Prestor	Jay	Essex	Nov. 9
269	Manchester	Farmington	Ontario	Nov. 20
270	Utica	Utica	Oneida	Nov. 20
271	Ark	Coxsackie	Greene	Dec. 5
272	Sullivan	Monticello	Sullivan	Dec. 13
273	Allegany	Friendship	Allegany	Jan. 22, 1817
274	Hamilton	Olean	Cattaraugus	Jan. 22
275	Rushford	Rushford	Allegany	April 22, 1817
276	Cherry Valley	Cherry Valley	Otsego	Feb. 6
277	Allegany	Pembroke	Genesee	April 21
278	Clinton	Fort George	Warren	April 21
279	Sprig	Noway	Herkimer	June 5
280	Northern Light	Wolcott	Cayuga	June 5
281	Lenox	Lenox	Madison	June 5
282	Wells	Rochester	Genesee	June 5
283	Humanity	Lyons	Ontario	June 5
284	Liberty	Mentz	Cayuga	June 5
285	Meridian Sun	Middlebury	Genesee	June 5
286	Orion	Ellisburgh	Jefferson	June 5
287	Franklin	Fabius	Onondaga	June 5
288	Fellowship	Richland	Oneida	June 5
289	Watertown	Watertown	Jefferson	June 5
290	Morning Star	Marcellus	Onondaga	June 5

<i>Rank.</i>	<i>Title.</i>	<i>Town.</i>	<i>County.</i>	<i>Date of Warrant.</i>
No. 291	Junius	Junius	Seneca	June 5, 1817
292	Clinton	Schenectady	Schenectady	June 5
293	Harmony	Gorham	Ontario	June 5
294	Blazing Star	Willink	Niagara	July 31
295	Morning Star	Ronda	Allegany	Aug. 1
296	Colden	Middletown	Delaware	Sept. 3
297	Mount Moriah	Ellicott	Chautaque	Sept. 4
298	Rising Sun	Scipio & Aurelius	Cayuga	Sept. 5
299	Montgomery	Rhinebeck	Dutchess	Sept. 10
300	Hoffman	Walikill	Orange	Dec 3
301	Rockland	Haverstraw	Rockland	Dec. 4

List of Lodges under the Jurisdiction of the Grand Lodge of New-Hampshire.

St. John's Lodge	No. 1	Portsmouth
Jerusalem	4	Westmoreland
Franklin	6	Hanover
Benevolent	7	Amherst
North Star	8	Lancaster
Hiram	9	Claremont
Union	10	Oxford
Blazing Star	11	Concord
Faithful	12	Charleston
Washington	13	Exeter
King Solomon	14	New London
Mount Vernon	15	Washington
Olive Branch	16	Plymouth
Morning Star	17	Moultenborough
Charity	18	Fitzwilliam
Sullivan	19	Deerfield
Centre	20	Sandborton
Humane	21	Rochester
Mount Moriah	22	Canaan
Cheshire	23	Plainfield
Bethel	24	New Ipswich
Meridian Sun	25	Bath
Altmont	26	Dublin

List of Lodges under the Jurisdiction of the Grand Lodge of Rhode Island.

St. John's Lodge	No. 1	Newport
St. John's	2	Providence
Washington	3	Warren
Mount Vernon	4	Providence
Washington	5	Washington, C ^d .
St. Albans	6	Bristol
Friendship	7	Gloicester
Mount Moriah	8	Smithfield
Harmony	9	Pawtuxet
Union	10	North Providence
King Solomon	11	East Greenwich
Manchester	12	Coventry
Morning Star	13	Cumberland

Grand Lodge of New-Jersey.

At the annual communication of the Grand Lodge of New Jersey, held at the city of Trenton, on the 18th December, the following officers were elected for the ensuing year:

- M. W. William Giles, Grand master.
 R. W. William M'Kissack, deputy Grand Master.
 R. W. Jephtha B. Munn, Senior Grand Warden.
 R. W. Franklin Davenport, Junior Grand Warden.
 Richard L. Beattie, Grand Secretary.
 — M'Donald, Assistant Grand Secretary.
 Thomas L. Woodroff, Grand Treasurer.

List of Lodges under the Jurisdiction of the Grand Lodge of New-Jersey.

Solomon's Lodge		Sommerville
Brearily	No. 9	Bridgetown
Pittstown	32	Pittstown
St. John's		Newark
Unity		Amwell
Harmony		Newton
Woodbury		Woodbury
Nova Cesarea		Cincinnati
Patterson		Patterson
Washington		New Brunswick
Farmers'		Sussex county
Olive Branch		Philipsburgh
Cincinnati		Montville
Mount Holly		Mount Holly

List of Lodges under the Jurisdiction of the Grand Lodge of Vermont.

Vermont Lodge	No. 1	Windsor
North Star	2	Manchester
Dorchester	3	Virgennes
Temple	4	Bennington
Union	5	Middlebury
Centre	6	Rutland
Washington	7	Burlington
Hiram	8	Paulet
Aurora	9	Montpelier
Franklin	10	St. Albans
Olive Branch, L.	11	Chester
Newton	12	Arlington
Golden Rule	13	Putney
Harmony	14	Danville
Federal	15	Randolph
Mount Moriah	16	Wardborough
Meridian Sun	17	Greensborough
Morning Sun	18	Bridgeport
Cement	19	West Haven
Friendship	20	Charlotte

List of Lodges under the Jurisdiction of the Grand Lodge of Massachusetts.

St. John's Lodge	Boston
Rising States	Ditto
Portland	Portland
Tyrian	Gloucester
Massachusetts	Boston
St. Peter's	Newburyport
Trinity	Lancaster
Warren	Machias
Unity	Ipswich
King Solomon's	Charlestown
Friendship	Williamstown
Essex	Salem
Lincoln	Wiscasset
Old Colony	Hanover
Federal	Blanford
Morning Star	Worcester
Hancock	Penobscot
Franklin	Cheshire
Republican	Greenfield
Middlesex	Framingham
Columbian	Boston
Evening Star	Lenox
Cincinnatus	N. Malboro'
King Hiram's	Truro
Washington	Roxbury
Kennebec	Hallowell
Fayette	Charlestown
Harmony	Northfield
Union	Dorchester
Thomas	Monson
Bristol	Norton
Jerusalem	South Hadley
St. Paul's	Groton
Fellowship	Bridgewater
Corinthian	Concord
Montgomery	Franklin
Olive-branch	Oxford
Meridian Sun	Brookfield
Adams	Wellfleet
Hiram	Lexington
Meridian	Watertown
King Solomon's Lodge of perfection	Holmes' Hole
Mount Moriah	Reading
Main	Falmouth
Social	Ashley
Eastern Star	Rehoboth
Philanthropic	Marblehead
Tuscan	Columbia
King David's	Tawnton
Rising Star	Stoughton
Mount Zion's	Hardwich
Fraternal	Barnstable
Mount Lebanon	Boston
Pacific	Sunderland

Aurora
 Eastern
 St. John's, Demarara
 Amity
 Rural
 Sumners
 Sincerity
 Corner Stone
 United
 Union No. 5
 American Union
 Constellation
 Charity
 Cincinnatus
 Cumberland
 Harris
 Hancock
 Forefather's Rock
 Jerusalem
 Merrimack
 Pythagorean
 Rising Virtue
 St. John's
 St. Mark's
 Sheffield
 Sacho
 Wisdom

Leominster
 Eastport
 West Indies
 Cambden
 Randolph
 Dennis
 Patridgefield
 Duxbury
 Topsham
 Nantucket
 Marietta
 Dedham
 Mendor
 Great Barrington
 New Gloucester
 Athol
 Castine
 Plymouth
 South Hadley
 Haverhill
 Tryeburg
 Hampden
 Newburyport
 Ditto
 Sheffield
 Papereborough
 West Stockbridge

List of Lodges under the Jurisdiction of the Grand Lodge of Connecticut.

Hiram Lodge
 St. John's
 St. John's
 St. John's
 Union
 St. John's
 King Solomon's
 St. John's
 Compass
 Wooster
 St. Paul's
 King Hiram
 Montgomery
 Frederick
 Moriah
 Temple
 Federal
 Hiram
 Washington, L.
 Harmony
 St. Peter's
 Harts
 St. James
 Uriel
 Columbia
 Columbia
 Rising Sun

No. 1 New Haven
 2 Middletown
 3 Bridgeport
 4 Hartford
 5 Greenwich
 6 Norwalk
 7 Woodbury
 8 Stratford
 9 Wallingford
 10 Colchester
 11 Litchfield
 21 Derby
 31 Salisbury
 14 Farmington
 15 Canterbury
 16 Cheshire
 17 Watertown
 18 Newtown
 19 Huntington
 20 Berlin
 21 New Milford
 22 Woodbridge
 23 Preston
 24 Tolland
 25 Weathersfield
 26 East Haddam
 27 Washington

Morning Star
Village
Day Spring
Union
Meridian Sun
Friendship
Somerset
Aurora
St. Mark's
Western Star
St. Albans
Ark
Union
Federal
Harmony
Trinity
Eastern Star
Pythagoras
Putnam
Morning Star
St. Lake's

28 East Windsor
29 West Simsbury
30 Hawpden
31 New London
32 Warren
33 Southington
34 Norwich
35 Harwinton
36 Granby
37 Norfolk
38 Guilford
39 Western
40 Danbury
41 Brookfield
42 Waterbury
43 Killingford
44 Lebanon
45 Lyme
46 Pomfret
47 Oxford
48 Kent

LIST OF THE OFFICERS

OF THE GRAND AND SUBORDINATE LODGES IN THE STATE
OF PENNSYLVANIA, &c.

Grand Lodge of Pennsylvania.

Stated quarterly communications are held at their new hall in Chesnut street, on the first Mondays in March, June, September, and December, when the annual election takes place.

The following officers were elected for the year 1819, and installed on St. John's day, the 27th December, 1818. to wit :

Brother Bayse Newcombe, esq. R. W. G. M.
Joseph Barnes, esq. R. W. D. G. M.
Thomas Elliot, esq. R. W. S. G. W.
Josiah Randal, esq. R. W. J. G. W.
George A. Baker, esq. R. W. G. Sec'y.
Joseph S. Lewis, esq. R. W. G. Treas.

When the R. W. Grand Master was pleased to make the following appointments :

Brother Randal Hutchinson, esq. S. G. Deacon.
Michael Nisbet, J. G. Deacon.
William Rogers, D. D. } Grand Chaplain.
George C. Potts, A. M. }
William Wray, } Grand Stewards.
Thomas Amies, }
Isaac Lewis, Grand Sword Bearer.
Benjamin Say, Grand Marshall.
Thomas Pearson, G. Pursuivant.
William Schneider, G. Tyler.

Committee of Correspondence.

Brother Joseph Barnes
Samuel Badger

Nathan R. Potts

Committee of Accounts.

Mark Richards
John W. Peter

William Page

Committee to examine the By-Laws of the subordinate Lodges, as the same shall be transmitted to the Grand Lodge.

Geo. A. Baker

Thomas S. Manning

Stephen W. Smith

Committee to examine the transactions of the past year, and select for publication.

Thomas Kittera
Samuel Badger

Robert Dealver

Hall Committee.

Frederick Erringer
Alphonso C. Ireland
Joseph T. Clement

John Darragh
Henry Y. Cartow

Grand secretary appointed Brother Nathan R. Potts, Deputy Grand Secretary; which appointment the Grand Lodge unanimously approved.

Proxies.

- No. 21 Josiah Randall
- 45 George A. Baker
- 50 Samuel H. Jacobs
- 62 Joseph Burden
- 75 Joseph S. Lewis
- 84 Randal Hutchinson
- 92 William Page
- 100 William Alexander
- 103 Joseph S. Lewis
- 113 Walter Kerr

- 123 Frederick Wolbert
- 124 Walter Kerr
- 133 Richard Tybout
- 141 George A. Baker
- 147 Lambert Keating
- 151 Henry Riesch
- 152 James M'Alpin
- 157 Joseph S. Lewis
- 161 Joseph S. Lewis

LIST OF CHAPTERS AND LODGES SUBORDINATE TO THE GRAND LODGE.

Grand Royal Arch Chapter.

Meet on the third Monday in February, May, August, and November, in each year.

Comp. Bayse Newcomb, g. m.
ex off. 1 g. chief.
Lambert Keating, 2 g.
chief.

Comp. William M'Corkle, 3 g.
chief.
George A. Baker, g. r.
Thomas Amies, g. t.

Chapter No. 3.

Meet on the 2d Wednesday in each month.

Comp. George A. Baker, h. p.
Joseph Johns, k.
James W. Murray, s.

Comp. Charles Schnider, rec.
William Wray, treas.

Chapter No. 51.

Meet on the 2d Thursday in each month.

Comp. William M'Corkle, h. p.
Edward King, k.
Thomas Fletcher, s.

Comp. Henry C. Carey, rec.
John Breban, treas.

Chapter No. 53

Meet on the 1st Wednesday in each month.

Comp. Henry Horn, h. p.
Mahlon Dungan, k.
William Haydock, s.

Comp. John O'Brien, rec.
Thomas Amies, treas.

Chapter No. 67.

Comp. Stephen P. Barbier, h. p.
Elisha L. Antrim, k.
George Russell, a.

Comp. Thomas S. Manning, rec.
Jonathan Johnson, treas.

Lodge No. 2.

Stated meetings 2d Monday in each month.

Bro. George A. Baker, w. m.
James M'Keage, s. w.
Thomas Stone, j. w.

Bro. Anthony Lafitte, sec.
Joseph Burden, treas.

Lodge No. 3.

Stated meetings on the 3d Tuesday.

Bro. Alexander Wiley, w. m.
Thomas Bigelow, s. w.
James M'Coernack, j. w.

Bro. Samuel M. Sykes, sec.
David M'Clure, treas.

Lodge No. 9.

Stated meetings 1st Friday in each month.

Bro. Andrew Simpson, w. m.
William Creth, s. w.
John Wilson, j. w.

Bro. James Bridge, sec.
Patrick M'Guigan, treas.

Lodge No. 19.

Stated meetings 1st Thursday in each month.

Bro. James Maxwell, w. m.
James Latimore, s. w.
Angelo Bogia, j. w.

Bro. William M'Kinley, sec.
Samuel Beatty, treas.

Lodge No. 51.

Stated meetings 4th Thursday of every month.

Bro. William Milnor, jr. w. m.
T. B. Freeman, s. w.
Thomas Fletcher, j. w.

Bro. Robert P. M'Gulloch, sec.
John Breban, treas.

Harmony Lodge No. 52.

Stated meetings 1st Wednesday in each month.

Bro. John Wilson, w. m.
John W. Harris, s. w.
Daniel Young, j. w.

Bro. Robert Ferris, sec.
John Thomas, treas.

Washington Lodge No. 59.

Stated meetings 2d Tuesday in each month.

Bro. John Curry, w. m.
James Townley, s. w.
George Curry, j. w.

Bro. Nicholas O'Connor, sec.
Thomas M'Clean, treas.

Concordia Lodge No. 67.

Stated meetings 2d and 4th Fridays in each month.

Bro. William Weaver, w. m.
Richard Tichenor, s. w.
Samuel Webb, j. w.

Bro. Josiah S. Kay, sec.
Lambert Keating, treas.

Grange Lodge No. 71.

Stated meetings 4th Wednesday in each month.

Bro. David Nathans, w. m.
Giles M'Dowell, s. w.
Samuel Irwin, j. w.

Bro. George Willard, sec.
Robert Brookleburst, treas.

Philadelphia Lodge, No. 72.

Stated meetings 2d Saturday in each month.

Bro. George Willig, jr. w. m.
George H Burgin, s. w.
Bispham, j. w.

Bro. Jacob Alter, sec.
George Willig, sep. treas.

L'Amenite Lodge, No. 73.

Bro. Robert Brana, w. m.
Louis Houard, s. w.
Nicholas Thouron, j. w.

Bro. Chareton, sec.
Bro. Joseph Beylle, treas.

Hiram Lodge, No. 81.

- Bro. James Ogilbe, w. m.
Edward Thomson, s. w.
John Hoeker, j. w.
- Bro. Daniel Snyder, sec.
William Alexander, treas.

Columbia Lodge, No. 91.

- Stated meeting the 4th Monday in each month—extra meeting 2d ditto.
- Bro. Henry G. Freeman, w. m.
John Thompson, s. w.
George Russel, j. w.
- Bro. William J. Bedlock, sec.
Samuel Badger, treas.

Solomon's Lodge, No. 114.

- Stated meetings on the 3d Friday in each month.
- Bro. Henry Benner, w. m.
John Ritter, s. w.
Simeon Gleason, j. w.
- Bro. George Sees, sec.
Peter Benner, treas.

St. John's Lodge, No. 115.

- Stated meetings 1st Tuesday in each month.
- Bro. Henry Stiles, w. m.
Calvin Mason, s. w.
Francis E. Brewster, j. w.
- Bro. Nicholas Tillinghast, sec.
James J. Skerrett, treas.

Union Lodge, No. 121.

- Stated meetings 3d Thursday in each month.
- Bro. Elhanan W. Keyser, w. m.
Robert Toland, s. w.
Richard Povall, j. w.
- Bro. John Barnes, sec.
Aaron B. Tucker, treas.

Herman's Lodge, No. 125.

- Stated meetings on the 4th Friday in each month.
- Bro. Tobias Beehler, w. m.
John Kohler, s. w.
Christian Dannenberg, j. w.
- Bro. Thomas C. Suders, sec.
John G. Marbasher, treas.

Rising Star Lodge, No. 126.

- Stated meetings 4th Tuesday in each month.
- Bro. James P. Bewley, w. m.
David Wilson, s. w.
John Banks, j. w.
- Bro. Stephen W. Negus, sec.
James Curry, treas.

Philanthropy Lodge, No. 127.

- Stated meetings 2d and 4th Wednesdays in each month.
- Bro. Robert R. Bell, w. m.
Thompson Wilson, s. w.
George Dannaker, j. w.
- Bro. Robert H. Beresford, sec.
William M. Collom, treas.

Temple Lodge, No. 128.

- Stated meetings 29th of each month: if Saturday or Sunday, then on the Monday following.
- Bro. Stacy Fowler, w. m.
John Jones, s. w.
John Hannah, j. w.
- Bro. Robert Barrett, sec.
Charles Cochran, treas.

Phoenix Lodge, No. 130.

- Bro. John Pascal, w. m.
George Gloninger, s. w.
George Savitz, j. w.
- Bro. Thomas Amica, treas.

Industry Lodge, No. 131.

- Stated meetings 2d Thursday in each month.
- Bro. Isaac Meyer, w. m.
William Haydock, s. w.
Joseph Johns, j. w.
- Bro. Nathan R. Potts, sec.
Joseph Worrel, treas.

Franklin Lodge, No. 134.

- Bro. Samuel Paxson, w. m.
Richard M'Kenzie, s. w.
Peter Williamson, j. w.
- Bro. Benjamin R. Van Hoek, sec.
Jacob Meshlin, treas.

Lodge No. 135, at Roxborough.

Stated meetings 1st Saturday after full moon.

Bro. William Heavis, w. m.
John Bightor, s. w.
William White, j. w.

Bro. John Levering, sec.
Maurice Starna, treas.

Rising Sun Lodge, No. 139.

Bro. John Kenworthy, w. m.
James Dixey, s. w.
David H. Mason, j. w.

Bro. Issacher Price, sec.
Doctor Christopher Kriebie,
treas.

Lodge No. 145. Meets 1st Monday before full moon. *Lodge No. 148.* Meets 1st Tuesday after full moon. *Lodge No. 152.* Meets 1st Thursday after full moon. *Lodge West of Schuylkill, No. 154.* Meets 3d Thursday in each month.

Bro. George Howorth, w. m.
John George, jr. s. w.
Thomas Thompson, j. w.

Bro. Thomas Goodwin, sec.
William Steward, treas.

Mount Moriah Lodge, No. 155.

Stated meetings on the 4th Tuesday in each month.

Bro. Joseph E. Bowen, w. m.
William Mandry, s. w.
Godfrey Souder, j. w.

Bro. Samuel Simpson, sec.
Isaac Avery, treas.

Meridian Sun Lodge, No. 158.

Bro. James Elliott, w. m.
John D. Ferguson, s. w.
Alva Mason, j. w.

Bro. Allyn Bacon, sec.
John W. Kelly, treas.

Lodge La Reconnaissance, No. 160.

Bro. Stephen P. Barbier, w. m.
John Hullert, s. w.
Charles A. Droz, j. w.

Bro. Jacques Mongravien, sec.
Peter Bonneuill, treas.

Brandywine Lodge, No. 132.

Bro. Effenger Happersett, w. m.
John Widener, s. w.
John Umstead, j. w.

Bro. Joseph Hughes, treas.
John Seright, sec.

Freedom Lodge, No. 147—held at Bethany, Wayne Co. (Pa.)

Stated meetings Tuesday after full moon.

Bro. Benjamin Raymond, w. m.
George Spangenberg, s. w.
Thomas Spangenberg, j. w.

Bro. Jacob S. Davis, sec.
Robert Beardslee, treas.

Concordia Mark Lodge, held under the warrant of Concordia Lodge, No. 67.
Stated meetings the 1st Tuesday of each month.

Bro. Josiah S. Kay, g. o.
Richard Tichenor, s. o.
Israel E. James, j. o.

Bro. Jonathan D. Ayres, sec.
Tracy Taylor, treas.

Columbia Mark Lodge, held under the warrant of Columbia Lodge, No. 91.
Stated meetings the 2d Monday of each month.

Bro. S. P. Barbier, g. o.
J. Keyser, s. o.
S. Gleason, j. o.

Bro. E. L. Antrim, sec.
George Russell, treas.
J. L. Baker, p. g. o.

LIST OF LODGES

Held out of the city of Philadelphia, under the jurisdiction of the Grand Lodge of Pennsylvania.

- No. 21, Perseverance Lodge, held at Harrisburgh.
 22, held at Sunbury, meets full moon.
 25, Bristol, Saturday preceding full moon.
 43, Lancaster, 2d Wednesday.
 45, Pittsburgh, last Wednesday.
 46, Ephrata, Lancaster county.
 50, West Chester, 2d Saturday, except in June and July, when they don't meet.
 60, Lodge of Hope and Good Intention, held at Brownsville, Fayette county—meets 1st Monday.
 61, held at Wilkesbarre, meets 1st Monday.
 62, Reading, 1st Wednesday.
 64, Greensburg, 2d Monday.
 66, Robinson township, Berks county, meets Saturday previous to full moon.
 69, Borough of Chester, meets Saturday preceding full moon.
 70, Tyoga Point, Bradford county.
 75, Pughtown, Chester county, meets Saturday preceding full moon—
 —if moon falls on Saturday, then on that day.
 77, Les Freres Unis, Port d'Espagne, held in the island of Trinidad.
 81, Hiram Lodge, held at Germantown, meets 1st Saturday before full moon—
 —but if full moon falls on Saturday, then on that day.
 82, held at Milford, Wayne (now Pike) county, meets Tuesday before full moon.
 83, St. Tammany's Lodge, held at Damascus, Wayne county, meets evening of every full moon, except it should be on Saturday or Sunday—
 then, on the Monday following.
 84, held at Somerset, meets 1st Monday.
 92, Union Lodge, held at Union town, Fayette county, meets 1st Wednesday.
 94, Orange Lodge, held at New Hope, Coryell's Ferry, Bucks county, meets Monday before full moon—but if the moon is full on Monday, then on that day.
 100, Rising Sun Lodge, held at Bloomsbury, Northumberland county, meets 1st Monday after full moon.
 102, Jerusalem Lodge, held at Frankford.
 103, Le Temple des Vertus Theologiques, held at Havanna.
 104, Philanthropic Lodge, held at Leacock township, Lancaster county, meets 1st evening before full moon—but if the moon be full on Monday, then on that evening.
 106, held at Williamsport, Lycoming county.
 107, Western Star Lodge, held at Kaskaskia.
 108, Union Lodge, held at Wyox and Orwell, Luzerne county.
 109, Louisiana Lodge, held at St. Genevieve, Louisiana territory.
 110, Youghiogania Lodge, held at Cannelsville, Fayette county.
 111, St. Louis Lodge, held at town of St. Louis, territory of Louisiana.
 113, Ohio Lodge, held at Pittsburgh.
 116, American Lodge, held at Marietta, Lancaster county—meets 1st Saturday.
 119, North Star Lodge, held at the town of Clifford, Luzerne county.
 120, Liberty Lodge, held at Tyoga, Tyoga county.
 122, Harmony Lodge, held at New Orleans.

- 123, St. John's Lodge, held at York, York county.
 124, held at Borough of Erie.
 132, Brandywine Lodge, held at Brandywine township, Chester county.
 133, St. James's Lodge, held at Beaver, Beaver county.
 136, Friendship Lodge, held at Abington township, Montgomery county—
 meets Wednesday preceding full moon.
 137, Bedford Bath Lodge, held at Bedford.
 138, Schuylkill Lodge, held at Orwigsburgh.
 141, Hiram Tyrian Lodge, held at Halifax, Dauphin county.
 142, Village Lodge, in the village of Sadsbury, Chester county.
 143, George Washington Lodge, at Chambersburgh, Franklin county.
 144, Charity Lodge, in the town of Milton, Northumberland county.
 145, Church Hill Lodge, in the town of Wilkingsburgh, Alleghany county.
 146, West Star Lodge, in the town of Meadville, Crawford county.
 147, Freedom Lodge, in the town of Bethany, Wayne county.
 148, Perseverance Lodge, in the town of Northumberland, Northumberland
 county.
 149, The Rising Sun Lodge, in the village of Montrose, Susquehanna county.
 150, Mount Moriah Lodge, in the town of Troy, Bradford county. Meets
 Monday at or before full moon.
 151, Jordan Lodge, Allentown, Lehigh county. Tuesday preceding full
 moon, unless the moon falls on Tuesday, then on that night.
 153, Waynesburgh Lodge, in the town of Waynesburgh, Green county, Pen-
 sylvania.
 156, Washington Lodge, Chesnut Level, Lancaster county. Meets first
 night after full moon, except the night should fall on Saturday or Sun-
 day, then the Monday following.
 157, Las delicias de Le Havana, held at Havana, in the island of Cuba.
 158, Meridian Sun Lodge, held at Philadelphia. Meets first Saturday in
 every month.
 159, Columbia Lodge, held at Danville, Columbia county.
 160, Lodge La Reconnaissance, held at Philadelphia. Meets the 4th Monday
 in every month.
 161, Lodge La Recompensa de las Virtudes, held at Havana, in the island
 of Cuba.
 162, Fidelity Lodge, held at New London Cross Roads, Chester county.

List of Lodges under the Jurisdiction of the Grand Lodge of Delaware.

St. John's, Newcastle.	No. 3, Hiram, Newark.
Hope, Laurelton,	No. 6, Hiram, Newcastle county.
Washington, Wilmington.	

*List of Lodges under the Jurisdiction of the Grand Lodge of Mary-
land.*

No. 2, Chestertown.	Hiram, Leonard's town.
No. 6, Easton.	Hiram, Fredericktown.
No. 7, Somerset.	Orange, Vienna.
Temple, Raystor's town.	Mount Moriah, Hagerstown.
Hope, Sussex.	Mount Ararat, Slate Ridge, Hart- county.
Harmony, Elkton.	St. John's, Cambridge.
Amanda, Annapolis.	Harmony, Salisbury.
Benevolent, Baltimore.	Washington, Fell's point, Balti- more.
Concordia, do.	Federal, Washington city.
Federal, do.	Columbia, Port Tobacco.
Spiritual, do.	Columbia, Georgetown.
St. John's, do.	Zion, Havre de Grace.
Amicable, do.	
Veritas St. Johannes, do.	
Mellair, Hartford.	

List of Lodges under the Jurisdiction of the Grand Lodge of Virginia.

folk Lodge	No. 1	Norfolk borough
winning Cross	2	Port royal
sford	3	Blanford
dericksburgh	4	Fredericksburgh
liamsburgh	6	Williamsburgh
etourt	7	Gloucester
iamond	10	Richmond
athampton	11	Northampton
npsville	12	Princess Anne
nton	13	Augusta
nchester	14	Chesterfield
Sagesse	16	Norfolk
arlotte	17	Charlotte
ithfield Union	18	Ile of Wight
iamond	19	Randolph Richmond
xandria	22	Alexandria
rwiddie	23	Dinwiddie
tsylvania	24	Pittsylvania
ashington	26	Botetourt
ekingham	27	Union Rockingham
omon's	30	Nansemond
umbia	31	Columbia
orge	32	Warminster
arren	33	Albemarle
nevolent	34	Southampton
John's	36	Richmond
ok's Ford	37	Greensville
ckingham	38	Union Buckingham
arshal	39	Lynchburgh
evensburgh	40	Culpepper
abanon	41	Goehland
ath Union	42	Bath
airfax	43	Culpepper
oor to Virtue	44	C. Ville
berdeen	45	Campbell
rook	47	Alexandria
ingdon	48	Washington
reenbrier	49	Greenbrier
umfries	50	Prince William
ainville	51	Amelia
runswick	52	Brunswick
huekatuck	53	Nansemond
erusalem	54	Richmond
raternal	55	Wythe
aphtali	56	Norfolk
ay	58	Louisa
iram	59	Westmoreland
Widow's Son	60	Albemarle
hester	61	Frederick
armony	62	Amelia
Fredericksburgh	63	Fredericksburgh
American		
Madison	64	Madison
Jefferson	65	Surry
Portsmouth Naval Lodge	100	

List of Lodges under the Jurisdiction of the Grand Lodge of Kentucky.

Lexington Lodge,	No. 1	Lexington
Hiram	4	Frankfort
Solomon's	5	Shelbyville
Abraham's	8	Louisville
Jerusalem	9	Henderson
St. John's	11	Flemingsburgh
Mount Vernoa	14	Georgetown
Vincennes	15	Vincennes (L. T.)
Paris Union	16	Paris
Russellville	17	Russellville
St. Andrew's	18	Cynthiana
Washington	19	Washington
Winchester	20	Winchester
Madison	21	Huntsville, M. T.
Davies'	22	Lexington
Montgomery	23	Mount Sterling
Allen	24	Glasgow
Richmond	25	Richmond
Maysville	26	Maysville
Columbia	27	Columbia
Franklin	28	Danville

List of Lodges under the Jurisdiction of the Grand Lodge of North Carolina.

St. John's Lodge	Wilmington
Royal White Heart	Halifax
St. John's	Newbern
St. John's	Kingston
Royal Edwin	Windsor
Phoenix	Fayetteville
Old Cone	Salisbury
St. John's	Dublin county
Washington	Beaufort do.
St. Tammany	Martin do.
American George	Murfreysborough
King Solomon's	John's county
Hiram	Williamsborough
Pansophia	Moore county
Davie	Glasgow, Green city
Mount Moriah	Iredell county
Columbia	Wayne do.
Harmony	No. 1 Nashville, Tennessee
St. Tammany	Wilmington
Phalanx	Mecklinburgh
Stakes	Cabarras county
Freeland	Rowan do.
Unanimity	Rockford
Jerusalem	Cartaret county
Friendship	Fort Barnwell
Rising Sun	Morgantown
Davie	Bertie county
Hiram	City of Raleigh
Tennessee	No. 2 Knoxville, Tenn.
Federal Lodge	Pitt county
Greenville	Greenville, Tenn.

List of Lodges under the Jurisdiction of the Grand Lodge of South Carolina.

No. 1, 2, 3, 4, 5, 8, 9, 11, 14, and 31, meet in the city of Charleston.	Broad River.
The other lodges are as follows ;	Greensborough, Georgia.
Georgetown.	Yorkville.
Rocky Creek.	Statesburgh.
Laurens County.	Union county.
Newbury county.	Chester county.
Edisto Island.	Edgefield county.
Lancaster county.	Salem Court house.
No. 29, New Orleans.	Jacksonborough.
Greenville.	St. Helena Island.
Columbia.	Beaufort.
Greensborough.	Cambridge.
	Coosawatchie.

List of Lodges under the Jurisdiction of the Grand Lodge of Georgia.

Solomon's Lodge	No. 1 Savannah
Hiram	2 Ditto
Columbia	3 Augusta
St. Louis	4 Washington
Washington	5 Ditto
St. John's	6 Sunbury
Little River	7 Little River
St. Patrick's	8 Waynsborough
St. George's	9 Kiokas
Union	10 Savannah
Georgetown	11 Georgetown
Elbert	12 Elberton
St. Tammany	13 Green county
Forsyth's	14 Augusta
Amity	15 Lake Perry
Cambden	16 St. Mary's
Stith	17 Sparta
Social	18 Augusta
Haustown	19 Effingham
Stephen's	20 Waynesburgh
Petersburgh	21 Petersburgh

Grand Lodge of Ohio.

On the first Monday of January A. D. 1808, a convention of Delegates from all the Lodges in the State, then working under the authority of different Grand Lodges assembled at Chillicothe, when the Grand Lodge of Ohio was regularly instituted. On the 7th of the same month the Grand Officers were elected. The first Grand communication was holden at Chillicothe, on Monday the 2d day of January in the following year. The location is now transferred to Columbus, and the time of the annual convention changed to the 3d Monday of December. The subordinate are each required to send either a representative or proxy. Fifteen representatives constituting a quorum.

The Grand Chapter of the State of Ohio.

Was established at Worthington on the 21st day of October 1816 by representatives from the four Chapters then existing in the state, and the officers were installed in ample form by Com. Thomas Smith Webb, D. G. G. H. P. on the 29th of the same month. The first Grand officers were

Brother Samuel Hoyt, of Marietta, Grand H. P.
 Chester Griswold, of Worthington, D. G. H. P.
 Davis Embree, of Cincinnati, G. K.
 Calvin Washburn, of do. G. S.
 Benjamin Gardiner, of Worthington, G. Sect.
 Lincoln Gaodale, of do. G. Tr.
 Timothy Harris, of do. G. Chap.
 Augustus Stone, of Marietta, G. Mar.

The Grand Chapter again met on Monday 29th Dec. 1817, at Columbus, and also on Monday 28th Dec. 1818 at do.

Present Grand Officers.

Brother M. E. Jno. Snow, of Worthington, G. H. P.
 Phineas Ross, of Lebanon, D. G. H. P.
 Davis Embree, of Cincinnati, G. K.
 Sardine Stone, of Marietta, G. S.
 Benjamin Gardiner, of Worthington, G. Sect.
 Lincoln Gaodale, of do. G. Tr.

Rev. Com. Philander Chase, of Worthington, G. Chap.
 Solomon Smith, of do. G. Mar.

The Grand Chapter hereafter is to meet annually at Columbus on the Wednesday succeeding the 2d Monday in December.

THE CHAPTERS UNDER ITS JURISDICTION ARE

*American Union Chapter, No 1 (at Marietta)**Officers.*

A. Warner, H. P. S. Staue, K. J. Mc Cullock, S. &c.

*Cincinnati Chapter, No 2 (at Cincinnati.)**Officers.*

D. Embree, H. P. Wm. Burke, K. G. Yeatman, S. &c.

*Horeb Chapter, No 3 (at Worthington)**Officers.*

Jno. Snow, H. P. B. Gardiner, K. A. Butler, S.

Chillicothe Chapter, No 4 (at Chillicothe)

Henry Rrush, H. P.

*Lebanon Chapter, No 5 (at Lebanon)**Officers.*

P. Ross, H. P. T. R. Ross, K. E. Trevitt, S. &c.

In Oct, 1816, Three warrants were issued by Thos. S. Webb, D. G. G. H. P. for the establishment of Chapters in the State of Kentucky at Lexington, Shelbyville, and Frankfort.

About a year or eighteen months afterwards these established a Grand Chapter. Their returns of the 3rd Tuesday of May are

Brother James Moore, G. H. P.
 Jno. Willett, D. G. H. P.
 David G. Cowan, G. K.
 Wm. G. Hunt, G. S.
 David Blackwell, G. Sest.
 Wingfield Bullock, G. Tr.
 Rev. Caleb Claud, G. Chap.
 Isaac Tom, G. Mar.

THE CHAPTERS UNDER ITS JURISDICTION ARE

Lexington Chapter No 1 Shelbyville do. No 2 Frankfort do. No 3
 Danville do. No 4 Louisville do. No 5

Charters are granted for the establishment of 8 Chapters in Indiana by the Gen. Grand Officers, but the Chapters have not yet had time to organize, called Madison Chapter No 1, Brookville do. No 2.

List of subordinate Lodges now working under its Jurisdiction:

(Those marked *, are now acting under letters of dispensation.)

American Union,	No. 1	Marietta
Nova Caesarea Harmony,	2	Cincinnati
Eric,	3	Warren
New-England,	4	Worthington
Amity,	5	Janeville
Scioto,	6	Chillicothe
Morning Dawn,	7	Gallipolis
Harmony,	8	Urbana
Mount Zion,	9	Clinton
Meridian Orb,	10	Painesville
Centre Star,	11	Granville
Unity,	12	Ravenna
St. John's,	13	Dayton
Franklin,	14	Troy
Concord,	15	Cleveland
Belmont,	16	St. Clairsville
Washington,	17	Hamilton
Hiram,	18	Delaware
Jerusalem,	19	Vernon
Farmer's,	20	Belfre
Western Star,	21	Confield
Rising Sun,	22	Ashlabula
Pickaway,	23	Circleville
Army,	24	No Location
Paranthis,	25	Athens
Lebanon,	26	Lebanon
Morning Star,	27	Springfield
Temple,	28	Harpersfield
Hermont Social,	29	Williamsburgh
Ohio,	30	Columbus
Golden Rule,	31	Fairfield
Friendship,	32	St. Clairsville

Ebenezer,	33	Wooster
Middleburg,	34	Middleburgh
Mansfield	35	Mansfield
Portage,	36	Atwater
Mount Moriah	37	Waterford
• Highland	38	Hillsborough
• New-Haven	39	New-Haven
Northern Light	40	Waynesfield
Brookeville Harmony	41	Brookeville, Ind.
• Western Phoenix	42	Parkham
• Columbia	44	Harrison
• Steubenville	45	Steubenville
Miami	46	Cincinnati
• Ripley	47	Ripley
• Aurora	48	Portsmouth
• Xenia	49	Xenia
• Wilmington	50	Wilmington

THE FOLLOWING
ARE THE PLACES, AND TIMES OF MEETINGS OF THE
DIFFERENT GRAND LODGES
IN THE
UNITED STATES,

SO FAR AS THEY COULD BE ASCERTAINED.

In Rhode Island, the quarterly communications are held in Providence, on the last Mondays in February, May, August, and November.

In Connecticut, the communications are held twice in each year, viz. on the third Mondays of May and October.

In Massachusetts, the grand lodge assemble quarterly on the second Mondays in December, March, June, and September.

The regular meeting of the grand lodge of Vermont is, on the second Thursday of October in every year, at Vergennes and Windsor, alternately.

The grand lodge of the state of New-York, meet quarterly, in such place in the city of New-York, as may be agreed on, viz. on the first Wednesdays of March, June, September, and December.

The grand lodge of New-Jersey, meets annually, at Trenton, on the second Tuesday in November.

The stated quarterly communications of the grand lodge of Pennsylvania are held in Philadelphia, on the first Mondays in March, June, September, and December.

The communication of the grand lodge of Virginia, is held annually, at the city of Richmond, on the second Monday in December.

The grand lodge of North Carolina, meet annually, at the city of Raleigh, but of the time we are not informed.

The quarterly communications of the grand lodge of South Carolina, are held on the last Saturdays in March, June, and September, and on the Saturday in December which immediately precedes St. John's day.

The grand lodge of Georgia, meet semi-annually, in the city of Savannah.

The grand lodge of Kentucky, holds its meeting annually, in Lexington, on the last Wednesday in August.

The grand lodge of Ohio, meets at Cincinnati and Chillicothe, alternately in the month of January.

The Pittstown Lodge meets every Thursday preceding full moon.

The Lodge of Alloways-Town meet on Monday preceding full moon.

The Friendship Lodge meet at Port Elizabeth, West-Jersey.

In Delaware, the Washington Lodge meet the first Thursday in every month at Wilmington. The Hiram Lodge on the evening of every full moon at ditto.

The temple Lodge on the second Thursday in each month at ditto.

In Baltimore meet the Cassia Lodge, the Warren Lodge, the Corinthian Lodge.

The Phoenix Lodge meet on the 1st and 3d Thursdays in each month at Baltimore.

In Maryland the Columbia Lodge meet at Fredericktown.

MASONIC SONGS.

SONG I.

INSTALLATION ODE.

[Tune, *Rule Columbia.*]

WHEN Earth's foundations first were laid,
By the Almighty Artist's hand,
'Twas then our perfect, our perfect laws were made,
Establish'd by his strict command,
Hail, mysterious, hail, glorious Masonry ;
Which makes us ever great and free.

As man throughout for shelter sought,
In vain from place to place did roam,
Until from Heav'n from Heav'n he was taught
To plan, to build, to fix his home.
Hail, mysterious, &c.

Hence, illustrious, rose our art :
And now in beauteous piles appear,
Which shall to endless, to endless time impart
How worthy and how great we are.
Hail, mysterious, &c.

Nor are we less fam'd for ev'ry tie
By which the human thought is bound,
Love, truth, and friendship, and friendship socially,
Join all our hearts and hands around.
Hail mysterious, &c.

Our actions still by virtue blest,
And to our precepts ever true,
The world admiring, admiring shall request,
To learn, and our bright paths pursue.
Hail mysterious, &c.

SONG II.

MARK MASTER'S ODE.

Sung in closing a Lodge of Mark Master Masons.

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 it appears the name,
 Which 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 imposters are
 Mix'd with the worthy there,
 Caution them to beware
 Of the right hand.

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

SONG III.

MOST EXCELLENT MASTER'S ODE.

To be Sung at the conferring of that degree.

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

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

Companions, assemble
 On this joyful day,
 Th' occasion is glorious,
 The key stone to lay ;
 Fulfil'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's safely seated,
 And we shall be greeted as workmen most rare.

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

We accept and receive them, most excellent masters,
 Invested with honour and power to preside
 Amongst worthy craftsmen wherever assembled,
 The knowledge of masons to spread far and wide.

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

Thy wisdom inspir'd the great institution,
 Thy strength shall support it till nature expire ;
 And when the creation shall fall into ruin,
 Its beauty will rise through the midst of the fire.

SONG IV.

ROYAL ARCH ODE.

Almighty Sire ! our heavenly king,
 Before whose sacred name we bend,
 Accept the praises which we sing,
 And to our humble prayers attend !
 All hail great architect divine !
 This universal frame is thine.

Thou who didst Persia's king command,
 A Proclamation to extend ;
 That Israel's sons might quit their land,
 Their holy temple to attend.

That sacred place where three in one,
 Compris'd thy comprehensive name ;
 And where the bright meridian sun,
 Was seen thy glory to proclaim.

Thy watchful eye, a length of time,
 The wond'rous circle did attend :
 The glory and the power be thine,
 Which shall from age to age descend.

On thy Omnipotence we rest,
 Secure of thy protection here ;
 And hope hereafter to be blest,
 When we have left this world of care.

Grant us, great God, thy powerful aid
 To guide us through this vale of tears ;
 For where thy goodness is display'd,
 Peace soothes the mind and pleasure cheers.

Inspire us with thy grace divine,
 Thy sacred law our guide shall be ;
 To every good our heart incline,
 From every evil keep us free.

SONG V.

ROYAL MASTER'S ODE.

In hist'ry we're told how the lodges of old,
 Arose in the east and shone forth like the sun ;
 But all must agree, that divine Masonry
 Commenc'd when the glorious creation begun ;
 With glory divine, oh long may'st thou abide,
 Thou choicest of blessings derived from above !
 Then charge bumpers high, and with shouts rend the sky
 To Masonry, Friendship and Brotherly love.

Judea's great king, whose vast praises we sing;
 With wisdom contriv'd while the temple he plann'd ;
 The mysterious art then took place in each heart,
 And Hiram and Solomon went hand in hand :
 While each royal name was recorded in fame,
 Their works earth and heaven did jointly approve ;
 Then charge bumpers high, and with shouts rend the sky
 To Masonry, Friendship, and Brotherly love.

Then Masons were true, and the craft daily grew ;
 They liv'd within compass, and work'd by the square
 In friendship they dwelt, no ambition they felt ;
 Their deeds were upright and their consciences clear :
 On this noble plan Free-masons began ;
 To help one another they mutually strove ;
 Then charge bumpers high, and with shouts rend the sky
 To Masonry, Friendship, and Brotherly love.

These maxims pursue and your passions subdue,
 And imitate those worthy masons of yore ;

Fix a lodge in each breast, be fair Virtue your guest,
 Let wisdom preside and let truth tile the door ;
 So shall we arise to an immortal prize,
 In that blissful lodge which no time can remove ;
 Then charge bumpers high, and with shouts rend the sky
 To Masonry, Friendship, and Brotherly love.

SONG VI.

KNIGHT TEMPLAR'S ODE.

To the Knight Templar's awful dome,
 Where glorious Knights in arms were drest,
 Fill'd with surprise, I slowly came,
 With solemn jewels on my breast.

A pilgrim to this house I came,
 With sandal, scarf and scrip so white,
 Through rugged paths my feet were led,
 All this I bore to be a Knight.

With feeble arm I gently smote,
 At the Knight Templar's mercy gate,
 What I beheld when it was open'd
 Was splendid, elegant and great.

Twelve dazzling lights I quickly saw,
 All chosen for the cross to fight ;
 In one of them I found a flaw,
 And speedily put out that light.

In regimentals did I dress,
 Trim'd with colours black and blue,
 A blazing star on the left breast,
 Denotes a heart that's always true.

Let none the Templar's name deny,
 As Peter did the past forsake,
 Your conduct still preserve from blame,
 And keep your heads free from the stake.

Unite your hearts and join your hands,
 In ev'ry solemn tie of love,
 Uplifted shall each Templar stand,
 The virtue of his cause to prove.

Until the world is lost in fire,
 By order of the Trinity,
 Th' amazing world will admire
 Our steadfast love and unity.

SONG VII.

THE ENTERED 'PRENTICE'S SONG.

COME let us prepare,
 We Brothers that are
 Assembled on merry occasion ;
 Let's be happy and sing,
 For life is a spring,
 To a Free and an Accepted Mason.

The world is in pain,
 Our secrets to gain,
 And still let them wonder and gaze on ;
 They ne'er can divine
 The word or the sign,
 Of a Free and an Accepted Mason.

'Tis *This* and 'tis *That*,
 They cannot tell *What*,
 Why so many great men of the nation,
 Should aprons put on,
 To make themselves one
 With a Free and an Accepted Mason.

Great kings, dukes, and lords,
 Have laid by their swords.
 Our myst'ry to put a good grace on ;
 And thought themselves fam'd,
 To have themselves nam'd
 With a Free and an Accepted Mason.

Antiquity's pride
 We have on our side,
 And it maketh men just in their station :
 There's nought but what's good
 To be understood
 By a Free and an Accepted Mason.

We're true and sincere,
 And just to the fair,
 They'll trust us on any occasion ;
 No mortal can more
 The ladies adore
 Than a Free and an Accepted Mason.

Then join hand in hand,
 By each Brother firm stand,
 Let's be merry, and put a bright face on :
 What mortal can boast
 So noble a toast
 As a free and an Accepted Mason.

CHORUS *three times repeated.*

SONG VIII.

[Tune, *Young Damon once, the happy swain.*]

A MASON'S daughter fair and young,
 The pride of all the virgin throng,
 Thus to her lover said :
 Tho', Damon, I your flame approve ;
 Your actions praise ; your person love ;
 Yet still I'll live a maid.

None shall untie my virgin zone,
 But one to whom the secret 's known,
 Of fam'd Free-masonry :
 In which the great and good combine,
 To raise with generous design,
 Man to felicity.

The lodge exeludes the fop and fool,
The plodding knave and party tool,
That liberty would sell.

The noble, faithful, and the brave,
No golden charms can e'er deceive,
In slavery to dwell.

This said, he bowed, and went away ;
Apply'd—was made without delay ;
Return'd to her again.

The fair one granted his request ;
Connubial joys their days have blest :
And may they e'er remain.

SONG IX.

KING Solomon, that wise projector,
In Masonry took great delight ;
And **Hiram**, that great architector,
Whose actions shine ever bright ;
From the heart of a true honest Mason,
There 's none can the secret remove ;
Our maxims are justice, morality,
Friendship, and brotherly love.

CHORUS.

Then who would not be a Free-mason,
So happy and jovial are we ?
To kings, dukes, and lords, we are brothers,
And in every Lodge we are free.

We meet like true friends on the square,
And part on a level that 's fair.
Alike we respect king and beggar,
Provided they 're just and sincere.
We scorn an ungenerous action ;
None can with Free-masons compare.
We love for to live within compass,
By rules that are honest and fair.

Then, &c.

Success to all accepted Masons ;
There 's none can their honour pull down ;
For e'er since the glorious creation,
These brave men were held in renown ;
When **Adam** was king of all nations,
He formed a plan with all speed,
And soon made a sweet habitation,
For him and his companion **Eve**.

Then, &c.

We exlude all talkative fellows,
Who babble and prate past their wit ;
They ne'er shall come into our secret ;
For they 're neither worthy nor fit ;
But those who are well recommended,
Whom we find honest and true ;
When our Lodge is well tyl'd we 'll prepare 'em ;
Like Masons our work we 'll pursue.

Then, &c.

There 's some foolish people reject us,
 For which they are highly to blame.
 They cannot show any objection,
 Or reason for doing the same.
 The art 's a divine inspiration,
 As all honest men will declare ;
 So here 's to all true-hearted brothers,
 That live within compass and square.
Then, &c.

Like an arch well cemented together,
 So firmly united we stand ;
 And lovingly drink to each other,
 With plumb, line, and level in hand.
 Till the world is consumed by fire,
 And judgment is pass'd on us all,
 There 's none shall come into our secrets,
 Nor we from Free-masonry fall.
Then, &c.

SONG X.

MASONIC ALLEGORY.

[Tune, *Anacreon in Heaven.*]

AS Poverty once in a fit of despair,
 Sat beating her bosom and tearing her hair,
 Smiling Hope came to ask, what her countenance told,
 That she lay there expiring with hunger and cold.
 Come rise, said the sweet smiling cherub of joy,
 The torments you suffer I'll quickly destroy.
 Take me by the hand. All your griefs come diſpel.
 I'll lead you for ſuccour to Charity's cell.
Take me &c.

Old Poverty hobbl'd. Hope softened her pain.
 But long did they search for the goddess in vain.
 Towns, cities, and countries they travers'd around ;
 For Charity's lately grown hard to be found.
 At length at the door of a lodge they arriv'd,
 Where their spirits exhausted, the tyler reviv'd.
 Who when ask'd, as 'twas late, if the dame had gone home,
 Said, "No. Charity always is last in the room."

The door being open'd, in Poverty came ;
 Was cherish'd ; reliev'd ; and caress'd by the dame ;
 Whilst each brother present, the votary to save,
 Obey'd his own feelings, and cheerfully gave.
 Then shame on the man who our science derides,
 Where this soft beaming virtue forever presides ;
 In the spiritual maxim let 's ever accord,
 What we give to the poor, we but lend to the Lord.

SONG XI.

THE FAREWELL.

To the Brethren of St. James's Lodge, Parbold.

BY ROBERT BURNS.

[Tune, *Good night, an' joy be wi' you a'.*]

ADIEU! a heart-warm fond adieu!
 Dear brothers of the mystic tie!
 Ye favour'd, ye enlighten'd few,
 Companions of my social joy!
 Tho' I to foreign lands must hie,
 Pursuing fortune's slipp'ry ha',
 With melting heart, and brimful eye;
 I'll mind you still, tho' far awa'.

Oft have I met your social band,
 And spent the cheerful festive night;
 Oft honour'd with supreme command,
 Presided o'er the sons of light;
 And by that hieroglyphic bright,
 Which none but craftsmen ever saw!
 Strong mem'ry on my heart shall write,
 Those happy scenes when far awa'!

May freedom, harmony, and love,
 Unite you in the grand design,
 Beneath th' omniscient eye above,
 The glorious Architect divine!
 That you may keep th' unerring line,
 Still rising by the plummet's law,
 Till order bright completely shine,
 Shall be my pray'r when far awa'.

And you, farewell! whose merits claim,
 Justly that highest badge to wear!
 Heav'n bless your honour'd noble name,
 To Masonry and Scotia dear!
 A last request permit me here,
 When yearly we assemble a'
 One round, I ask it with a tear,
 To him, the bard that 's far awa'.

SONG XII.

ARISE, and sound thy trumpet, Fame;
 Freemasonry aloud proclaim,
 To realms and worlds unknown,
 To realms &c.
 Tell them 'twas this great David's son,
 The wise, the matchless Solomon,
 Priz'd far above his throne,
 Priz'd, &c.

The solemn temple's cloud-capt tow'rs,
 And stately domes are works of ours ;
 By us those piles were rais'd.
 Then bid mankind with songs advance,
 And through the ethereal vast expanse,
 Let Masonry be prais'd.

We help the poor in time of need ;
 The naked clothe ; the hungry feed ;
 This our foundation stone.
 We build upon the noblest plan,
 While friendship rivets man to man.
 And makes us all as one.

Thy trumpet, Fame, yet louder blow,
 And let the distant regions know,
 Free-masonry is this,
 Almighty wisdom gave it birth,
 While wisdom fix'd it here on earth,
 A type of future bliss.

SONG XIII.

As long as Columbia her form shall uprear,
 Will masons stand foremost in verse.
 Whilst harmony, friendship, and joys are held dear,
 Few bards shall our praises rehearse.

CHORUS.

Though lodges less favoured, less happy, decay,
 Destroy'd by old time as he runs ;
 Tho' Albions, Gregorians, and Bucks fade away,
 Still masons shall live in their sons.

If envy attempt our success to impede,
 United we'll trample her down.
 If faction should threaten, we'll show we're agreed ;
 And discord shall own we are one.

Tho' lodges, &c.

While with ardour we glow, this our order to raise,
 Promoting its welfare and peace ;
 Old masons return our endeavours to praise,
 And new ones confirm the increase.

Tho' lodges, &c.

Go on, cry our parents ; for time is your friend ;
 His flight shall increase your renown ;
 And Mirth shall your guest be : and Bacchus attend'
 And joy all your meetings shall crown.

Tho' lodges, &c.

SONG XIV.

COME, are you prepar'd,
 Your scaffolds well rear'd ?
 Bring mortar, and temper it purely ;

'Tis all safe, I hope,
Well brace'd with each rope,
Your braces and putlocks securely.

Then next your bricks bring,
It is time to begin,
For the sun with its rays is adorning ;
The day 's fair and clear,
No rain you need fear,
'Tis a charming and lovely fine morning.

Pray where are your tools
Your plumb line and rules,
Each man to his work let him stand, boys ;
Work solid and sure,
Upright and secure ;
And your building, be sure, will be strong, boys.

Pray make no mistake,
But true your joints make,
And take care that you follow your leaders ;
Work, rake, beek, and tneeth,
And make the work smooth,
And be sure that you fill up your headers.

SONG XV.

[Tune, *On, on my dear Brethren.*]

The curious vulgar could never devise,
What social free-masons so rapt'rously prize,
No human conjecture, no study in schools ;
Such fruitless attempts are the efforts of fools.

Sublime are our maxims, our plan from above,
As the creation antique, and cemented by love ;
To promote all the virtues that adorn human life,
To subdue baser passions, and banish all strife.

Pursue, my dear brethren, embrace with great care
A system adapted our actions to square ;
Whose origin clearly partakes of divine ;
Observe how its precepts to virtue incline.

The secrets of nature king Solomon knew,
The names of all trees in the forest that grew ;
Architecture his study, free-masons' sole guide,
Thus finished his temple, antiquity's pride.

True ancient free-masons our art did conceal,
Their hearts were sincere, and not prone to reveal ;
Here's the widow's son's memory, that glorious sage,
Who skilfully handled plumb, level, and gage.

Toast next our grand master, of noble repute,
No brother presuming his laws to dispute ;
No discord, no faction, our lodge shall divide,
Here truth, love, and friendship, must always abide.

Cease, cease, ye vain factions, your country's disgrace,
 To ravage like traitors, our arts to deface;
 Learn love to your country, our laws to defend,
 And live like free-masons, your lives to amend.

A GLEE.

LIGHTLY o'er the village green
 Blue-eyed fairies sport unseen,
 Round and round, in circles gay—
 Then at cock-crow flit away;
 Thus 'tis said tho' mortal eye
 Ne'er their merry freaks could spy,
 Elves for mortals lip the prayer—
 Elves are guardians of the fair;
 Thus, like elves, in mystic ring,
 Merry Masons drink and sing.

Come then, brethren, lead along
 Social rites, and mystic song!
 Tho' nor Madam, Miss, or Bess,
 Could our mysteries ever guess;
 Nor could ever learn'd divine
 Sacred Masonry define;
 Round our order close we bind
 Laws of love to all mankind.
 Thus, like elves, in mystic ring,
 Merry Masons drink and sing.

Health, then, to each honest man,
 Friend to the Masonic plan;
 Leaving parsons grave to blunder,
 Leaving ladies fair to wonder,
 Leaving Thomas still to lie,
 Leaving Betty still to spy.
 Round and round we push our glass—
 Round and round each toast his lass.
 Thus, like elves, in mystic ring,
 Merry Masons drink and sing.

A HYMN

Sung at the Consecration and Installation 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 Heav'n your grateful lays,
 Join the universal praise.

Warm'd by thy benignant grace,
 Sweet Friendship link'd the human race :
 Pity lodg'd within her breast,
 CHARITY became her guest,
 There the naked raiment found,
 Sickness balm 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.

A PARAPHRASE

ON THE

Latus sum in his. PSALM CXXII.

Sung at the laying of the first stone of a Bridge.

ON wings of harmony up-borne
 Wide view the exulting sound ;
 Auspicious beam'd the festal morn,
 That call'd the nations round.

To Salem's favour'd tow'rs and plains
 The bands fraternal move ;
 Her temples catch the solemn strains,
 That swell to Peace and Love.

O'er Salem's plains new structures rise ;
 Her busy sons spread wide,
 Heave mighty turrets to the skies,
 O'er-arch the fluent tide.

Sweet science beams upon their toil,
 Descending powers approve ;
 And sounding round the sculptur'd pile,
 The strains are Peace and Love.

Now swells the choir in solemn tone.
 And hovering angels join ;
 Religion looks delighted down,
 When vot'ries press the shrine.

To Salem bliss—and 'midst her tow'rs,
 May guards celestial move,
 To join the grateful hymn that pours
 Its strains to Peace and Love.

MASONIC TOASTS.

1. Our most Worshipful Grand Master. May he long continue to execute the duties of his highly important office with honour to himself, as well as to the lodges over which he so worthily presides.
2. All grand officers around the globe. May they *square* their lives by the strictest regard to the rules of morality, and regulate their conduct by the *plumb line* of equity, so that when any of them shall be consigned to the silent grave, it may be inscribed on his tomb "here lies a good man."
3. Health, happiness, and unanimity to all the fraternity of free and accepted masons, around the globe.
4. To all the members of the ancient and honourable craft. May they always be desirous of contributing to the relief of their distressed brethren, and never be destitute of the means.
5. May every mason entertain that ardent and generous good-will to his brother, which makes his brother's situation his own, and do to all as he would they should do to him.
6. To all ancient masons, wherever dispersed and oppressed. May they soon find friends able and willing to relieve them.
7. May every mason, who is desirous of assisting a distressed brother or his family, be always possessed of the means.
8. All regularly constituted lodges throughout the globe. May peace, harmony, and love predominate in all their meetings, and happiness be the portion of every member, in his individual capacity.
9. May the funds of all lodges be managed in such a manner, that the distressed widows and orphans of deceased members may never have the mortification of applying for that relief, of which they stand in need, but cannot obtain.
10. May we be more studious to correct our own faults, than to promulgate the errors of our brethren.
11. May no honest heart ever know distress.
12. May the fragrance of a good report, like a *spring of cassia*, bloom over the head of every departed brother.
13. May the tongue of every free-mason be the faithful interpreter of his heart, so that he may never be under the necessity of abandoning candour, or hiding himself behind the mask of dissimulation.
14. May we strive to resemble our divine master, in promoting, as far as possible, the happiness of all mankind, and when we cannot succeed, may it be for want of ability, never for want of inclination.

15. May we enter apprentices to *virtue*; be fellow-crafts with *stability*; and always masters of our *passions*.

16. The heart that conceals, and the tongue which never reveals.

17. The immortal memory of the Widow's Son.

18. The good Samaritan. May masons, when they meet a fellow mortal in distress, be actuated by such motives as those which influenced this benevolent man, and endeavour, as far as possible, to contribute to his relief, whatever may be his political creed or religious tenets.

19. May we be guided to happiness by *wisdom*, supported in virtuous resolutions by *strength*, and may *beauty* adorn our beds.

20. Sincerity! May all who belong to our order, scrupulously adhere to this virtue, not only in their transactions with their brethren but with all mankind.

21. May all masons strictly adhere to *truth*; *wisdom*, *virtue*, and *happiness* will be the concomitants of such conduct.

22. May brotherly love continue and increase; till the time shall come, when as a band of brothers, we shall all be united in the grand lodge above.

23. Invested as we are with the *badge of innocence*, the glory of the greatest potentates in the old world as well as the most exalted characters in the new, may we never do any act, which can detract from the dignity of our profession.

24. May every mason be obedient to all lawful orders of his superiors, friendly to his equals, and condescending to his inferiors.

25. May every free-mason's heart have the freedom of *chalk*, the fervency of *charcoal*, the zeal of friendship; but not the hardness of *marble*, when a distressed brother makes his demand.

26. May universal benevolence be the *plumb line* of all our actions.

27. May every mason endeavour to attain a thorough knowledge of himself.

28. May the *square* form our conduct through life; the *level* and *plumb line* remind us of our condition, and teach us to walk *perpendicularly* and act *uprightly*.

29. May our wisdom be as conspicuous to our sisters, as the wisdom of our grand master Solomon was to the queen of Sheba.

30. May every free and accepted mason rise in the *East*, find refreshment in the *South*, and when he rests in the *West*, may he enjoy the same reward as was bestowed on our patron St. John, that of being the disciple, whom the saviour of mankind loved.

31. The American fair. May virtue, modesty, grace and love, endear them to the affections of their husbands.

32. Success to every mason, who stands *plumb* to his principles, yet on a *level* with his brethren.

33. The President and constituted authorities of the United States. Though in the lodge, we can have nothing to do with political disputes we must all unite in wishing health and prosperity to the magistrates of our country.

34. May the breast of every free-mason be an ark for charity, from whence shall flow assistance to the widows and orphans of their deceased brethren.

35. May the rays of celestial light dart from the east, illuminate the west, and may perseverance remove the key-stone which covers truth.

36. May the Royal Arch cover every honest mason's heart, and overshadow all who act up to the true principles of the craft.

37. May the conduct of every mason be such through life, that his brethren may hear him, when he makes his demand, see and recognize him at a distance, and, by the strongest ties, feel him and know him in the dark.

38. May the *lible* rule and guide us through life; the *square* square our actions, and the *compass* circumscribe the bounds, which we are to keep with all mankind, especially with a brother.

39. May masonry flourish till nature expire.
And its glories ne'er fade till the world is on fire.

40. The Craft. Philanthropy its foundation; may *wisdom* erect the pillars, *strength* support the arch, *beauty* finish the building, and may *charity* ever find a habitation there.

41. The immortal memory of our late most worshipful brother, general George Washington, "the father of his country, and the friend of man."

42. Our Sisters. May we ever regard them with the eye of affection, and may their virtues ever meet our kind and tender embraces, and may we ever deserve from them the character of affectionate brothers.

43. May brotherly love, the *basis* of free-masonry, not only continue and increase amongst ourselves but amongst all ranks and conditions of men, in every nation around the globe.

44. May secrecy, good-fellowship, morality, and an ardent desire to promote the happiness of each other be the *polar star* of every mason.

45. May masonry flourish and vice decay.

46. May the two great parallels be our guide to the grand lodge above.

47. May every mason, as far as may be consistent with prudence, contribute to the wants of his fellow mortals, particularly to those of his brethren; may he ever put the fairest construction on the conduct of his neighbours, and before he censures others "let him look at home."

48. May masonry continue to flourish till time shall be no more.

49. May it be deeply impressed on the heart of every mason, that

there is no real felicity for man, except in reforming his errors and vices, and entering upon a strict and constant course of virtue.

50. Religion ! it is *necessary* to the young, *comfortable* to the old, *serviceable* to the poor, *an ornament* to the rich, *an honour* to the fortunate, and *a support* to the unfortunate. May every free-mason ever be actuated by its divine precepts.

51. May the heart of every mason be conformable to the divine will, and his actions void of offence towards his fellow mortals.

52. May we as masons be affectionate to our friends, faithful to our brethren, obedient to the laws, and just even to our enemies ; and may it ever be a maxim of our creed, to fear death less than the least reproach of our conscience.

53. May every mason be enabled to conquer his passions, so that he may no longer be the slave of fear nor the fool of hope ; no more be emaciated by envy, enflamed by anger, or depressed by grief ; but walk on calmly through the pleasures or difficulties of life, as the sun pursues his course alike through the calm or the stormy sky.

54. The great masonic virtues, *faith, hope and charity*. May every one who belongs to the fraternity, ardently cherish them in his heart, and may they be productive of good fruits in his life and conversation.

55. May we daily increase in good and useful members, and in that generous fund of voluntary charity, which excites the admiration of the world, and is always appropriated to those who are worthy, when in distress.

56. May the whole brotherhood continue constant in good works, and adorn their profession, whilst arts and learning flourish amongst men, even to the end of the world.

57 The secret and silent.

58. *All mankind.*



LIST OF LODGES

IN THE CITY OF

NEW-YORK,

WITH

THE TIME AND PLACES OF MEETING.

St. John's Hall, Frankfort-Street.

Trinity Lodge, No. 10,	meets	2d and 4th Monday.
Abrams,	15,	1st and 3d Monday.
Concord,	304,	1st and 3d Monday.
Hiram,	7,	1st and 3d Tuesday.
Mechanic,	153,	2d and 4th Tuesday.
Benevolent,	142,	2d Tuesday.
Washington,	16,	1st and 3d Tuesday.
St. John's,	6,	2d and 4th Wednesday.
Mount Moriah,	132,	1st and 3d Wednesday.
Morton,	50,	1st and 3d Thursdays.

Chapters.

Phoenix,	No. 3,	meets 2d and 4th Monday.
Jerusalem,	8,	2d and 4th Wednesday.
Rising-Sun,	16,	2d and 4th Thursday.
Fredonian,	19,	1st and 3d Thursday.
Ancient,	1,	4th Friday.
Columbian Encampment, No. 5,		meet 4th Thursday in May, August, November, and February.
Columbian Council,		22d July, yearly.

Tammany Hall, Corner of Nassau and Frankfort-Street.

Fraternal Lodge No. 31,		meets 1st and 3d Monday.
I. R. Arch,	2,	2d and 4th Monday
Clinton,	143,	2d and 4th Tuesday.
Phoenix,	11,	2d and 4th Wednesday.
St. John's,	1,	2d and 4th Thursday.
Warren,	17,	1st and 3d Friday.
L'U. Francaise,	14,	1st and 3d Friday.
St. Andrews,	3,	2d and 4th Friday.

City Hotel, Broadway.

Holland Lodge, No. 8,		meets 1st and 3d Tuesday.
Adelphi,	18,	1st and 3d Thursday.
Eagle Chapter, No. 54,		meets 1st and 3d Fridays.

