

THE  
MASONIC TRESTLE-BOARD,  
PART II.  
ADAPTED TO THE  
WORK AND LECTURES  
AS PRACTISED IN THE  
CHAPTERS, COUNCILS, AND ENCAMPMENTS  
OF  
KNIGHTS TEMPLARS,  
IN THE  
UNITED STATES OF AMERICA.

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BY CHARLES W. MOORE,  
EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

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STEREOTYPE EDITION.

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## P R E F A C E .

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THIS work has been prepared as a **SECOND PART** to the **TRESTLE-BOARD**, (originally designed for Lodges only,) at the urgent solicitation of Masonic bodies and influential Brethren in various parts of the country, who were desirous of having, in one convenient volume, a full, complete, and perfect **MANUAL** for **LODGES, CHAPTERS, COUNCILS,** and **ENCAMPMENTS**.

It contains all the **ILLUSTRATIONS, SCRIPTURES, CHARGES,** and **FORMS OF CEREMONIES**, required in the practical workings (whether esoteric or exoteric) of the various bodies for which it is designed.

Ceremonies of Installation for Councils of Royal and Select Masters, — heretofore a *desideratum*, — and new Installation Services for Encampments, are given. To the whole have been added such original **HISTORICAL ILLUSTRATIONS** as were thought to be useful, or necessary to a correct and intelligible elucidation of the **RITUALS**.

That part of the work which is designed for the use of the Chapters has been carefully arranged and adapted to the system of Work and Lectures, as revised and adopted by the General Grand Chapter of the United States, at its triennial session in September last; and has received the sanction and recommendation of the General Grand High Priest, and other present and past officers of that body.

The Encampment Illustrations, in their arrangement and adaptation, are in strict conformity with the Ritual, as exemplified before the General Grand Encampment, at its late triennial session. We are not aware that this portion of the work needs further revision. The arrangement and historical elucidations will particularly commend themselves to Brethren of the knightly Orders.

The style of the **JEWELS** for Chapters and Encampments, as represented in the accompanying Plate, is that which has recently been approved and adopted by the General Grand Chapter and Encampment of the United States.

In the confident belief that the **TRESTLE-BOARD** is now as perfect in its arrangement as the purposes for which it is intended require, and that it will be found to possess superior claims over any other **MANUAL** of the kind extant, the entire work has been **STEREOTYPED**, and is now respectfully submitted to the Fraternity in the United States.

BOSTON, MASS., Oct., 1850.

# CONTENTS.

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THE DEGREE OF MARK MASTER, . . . . .	5
“ “ PAST MASTER, . . . . .	15
“ “ MOST EXCELLENT MASTER,. . . . .	18
“ “ ROYAL ARCH, . . . . .	27
“ “ ROYAL MASTER, . . . . .	41
“ “ SELECT MASTER,. . . . .	42
INSTALLATION OF COUNCILS OF ROYAL AND SELECT MASTERS, . . . . .	46
ORDER OF HIGH-PRIESTHOOD, . . . . .	52
CONSECRATION AND DEDICATION OF CHAPTERS, . . . . .	55
INSTALLATION OF CHAPTERS, . . . . .	58

## ENCAMPMENT ORDERS.

KNIGHTS OF THE RED CROSS, . . . . .	70
KNIGHTS TEMPLARS, . . . . .	79
KNIGHTS OF MALTA, . . . . .	89
CONSTITUTION AND DEDICATION OF ENCAMPMENTS, . . . . .	93
INSTALLATION OF ENCAMPMENTS,. . . . .	95

# THE TRESTLE-BOARD.

## PART II.

FOR THE USE OF  
CHAPTERS, COUNCILS AND ENCAMPMENTS.

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### CHAPTER I.

#### THE DEGREE OF MARK-MASTER.

##### PRELIMINARY REMARKS.

THIS is a beautiful Degree; and, in competent hands, is capable of being illustrated in a manner to render it one of the most instructive and interesting in Masonry.

If tradition, sanctioned by its own internal evidence, may be taken as authority on the subject, the Degree had its origin at the building of the first Temple at Jerusalem, and was originally connected with — if it did not form a part of — the Degree of Fellow-Craft. A Mark Lodge, say our traditions, primarily consisted of the Overseers of the Craftsmen employed at the building of King Solomon's Temple. When a Craftsman had made the requisite proficiency to entitle him to advancement to the rank of an Overseer, he became a Mark-Man, Mark-Master, or the Master of a Mark; and it was thereafter made his duty to see that the proper Mark was placed upon the work executed by those under his immediate supervision, that it might be known and distinguished when promiscuously carried up for inspection. Hence the phrase Mark-Master; hence, also, the name of the Degree.

This was the practical use of the Mark. It continued to be so used by the architects and builders of Europe, as late as the sixteenth century; and the discovery of Marks in cathedrals and other public edifices, erected in the middle ages, is at this time regarded as one of the most interesting results of archaeological investigation.

The ancients had a custom so strikingly analogous to the character we Masonically attach to the Mark, that a brief reference to it may not be out of place here.

Among the Greeks and Romans (and they may have borrowed the suggestion) it was the custom, when any two individuals were desirous of rendering sacred, or of perpetuating to their posterity, the refined and endearing friendship subsisting between them, to select a small piece of bone, ivory, or stone, and, having wrought it into some beautiful and convenient form, engrave upon it either the initials of their respective names, or some fanciful and appropriate device, or word. They then cut it into two parts, each giving to the other the part containing his own initial letters, or the corresponding half of the device: and this was ever after kept as a *pledge* and remembrancer of an attachment the most sacred and inviolable, entire and permanent, that could be formed between two friends. Including the sign and word of an unchangeable friendship, it was the means of identifying the cherished object of the heart's affections, even after many years of separation, and of securing a welcome to the privileges, and a share in the endearments of love and hospitality. Numerous instances might be cited to illustrate the powerful influence of this fraternal compact, in controlling the actions and assuaging the passions of the parties to it. The meeting on the field of battle between Diomed and Glaucus, two of the warriors of the Iliad — their mutual recognition of the symbol, (or tessera,) of the hereditary hospitality of their *ancestors*, and their immediate and mutual suspension of the fight in consequence, is a beautiful illustration of its influence and sacredness. The Mark of the Mark-Master Mason is this symbol of fraternal friendship and hospitality; and it was a beautiful thought of the *three* illustrious friends, who had already united themselves in a solemn league of immutable fidelity and Brotherhood, to select a device, common to them all, for a general Mark, — a *sacred pledge*, designed to bind them and their successors together forever, in one indissoluble tie of fraternal love and affection.

To return to the Degree. In the erection of the Temple, the sagacious and far-reaching mind of King Solomon readily suggested to him the necessity of adopting some uniform system of government, for the preservation of order and regularity

among the vast number of workmen employed. This necessity will the more clearly appear, when we reflect, that the number of men engaged on the work, exclusive of the three Grand Masters, and the seventy thousand bearers of burden, amounted to eighty-three thousand three hundred; or a grand total of one hundred and fifty-three thousand three hundred and three, viz:

1. 3 *Grand Masters*.

2. 3,300 *Overseers*, who were selected with special reference to their mechanical and geometrical skill and acquirements.

3. 80,000 *Fellow-Crafts*, who, according to the old Masonic writers, were divided into Companies, or Lodges, of about twenty-five. An Overseer presided at the head of each of these divisions; and he was held responsible to the Masters for the manner in which the work done by those under his charge was executed. It was likewise his duty to see that his men were properly furnished with provisions and clothing, and that they were regularly paid.\*

The system of government thus instituted by Solomon, and partially developed in the Degree under consideration, was not only beautiful in detail, but perfect in operation. It enabled that wise king, under the special guidance and direction of a supreme and over-ruling Wisdom, to begin and complete the great and holy work committed to his hands, in the incredibly short space of about seven years; while the building of his own palace, constructed by the same workmen, consumed twenty-one years.

"This Degree of Masonry," says the late Brother Webb,

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\* Calcott classifies the workmen, including natives and foreigners, as follows:—

1. <i>Harodim</i> , Princes, Rulers, or Masters, . . . . .	300
2. <i>Menatzchim</i> , Overseers and Comforters of the people, . . .	3,300
3. <i>Ghiblim</i> , Stone Squarers, Polishers and Sculptors; and <i>Ish Ghotzeb</i> , men of Hewing; and <i>Benai</i> , Setters, Layers, or Builders, being able and ingenious Fellow-Crafts, . . .	80,000
4. The levy out of Israel, appointed to work in Lebanon, one month in three, under the direction of Adoniram, as Junior Grand Warden, . . . . .	30,000
5. The <i>Ish Sabbal</i> , or men of burthen, who were the remains of the old Canaanites, and are not numbered among Masons, . . . . .	70,000

This calculation gives a much larger number of Workmen than is embraced in the usual Masonic enumeration; which does not commonly include the 300 Masters, nor the 30,000 under Adoniram.

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"was not less useful in its original institution, nor has it proved less beneficial to mankind, than those which precede it.

"By the influence of this Degree, each operative Mason, at the erection of the Temple of Solomon, was known and distinguished by the Senior Grand Warden.

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

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### FIRST SECTION.

This section is explanatory of the manner of opening the Lodge. It also teaches the stations and duties of the Officers, and the preparation and introduction of candidates; and closes with a striking and impressive display of one of the principal characteristics of the Degree.

### OFFICERS AND STATIONS.

A Mark Lodge, when fully organized for work, consists of the members of the Chapter to which it is attached, and the following officers, viz: 1. R. W. Master, in the East. 2. W. Senior Warden, in the West. 3. W. Junior Warden, in the South. 4. Treasurer, on the right, and 5. Secretary, on the left, near the chair. 6. Marshal, on the left, in front of the Secretary. 7. Senior Deacon, on the right, in front of the Treasurer. 8. Junior Deacon, at the right of the Senior Warden. 9. Master Overseer, at the E. G. 10. Senior Overseer, at the W. G. 11. Junior Overseer, at the S. G. 12. Senior Steward, on the right, and, 13. Junior Steward, on the left of the Junior Warden. 14. Chaplain, in the E., on the left of the Master.\*

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\* The officers of Chapters take rank in Mark Lodges as follows: —



## CHARGE AT OPENING.

"Wherefore, Brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings. If so be ye have tasted that the Lord is gracious; to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God.

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

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

## THE SECOND SECTION

Illustrates the foundation and history of the Degree, and impresses upon the mind of the candidate, in a striking manner, the importance of a strict observance of his obligation to be ever ready to stretch forth his hand for the relief of indigent and worthy Brethren.

The following passages of Scripture are referred to in the course of the ceremonies : —

## ACTS iv. 11.

This is the stone which was set at nought of you builders, which is become the head of the corner.

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The High Priest, as Master; King, as Senior Warden; Scribe, as Junior Warden; Captain of the Host, as Marshal; Principal Sojourner, as Senior Deacon; Royal Arch Captain, as Junior Deacon; Master of 3d Veil, as Master Overseer; Master of 2d Veil, as Senior Overseer; Master of 1st Veil, as Junior Overseer. The Treasurer, Secretary, Chaplain and Stewards, as officers of corresponding rank.

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## PSALM cxviii. 22.

The stone which the builders refused is become the head stone of the corner.

## MATTHEW xxi. 42.

Did ye never read in the Scriptures, The stone which the builders rejected is become the head of the corner.

## MARK xii. 10.

And have ye not read this Scripture, The stone which the builders rejected is become the head of the corner.

## LUKE xx. 17.

What is this, then, that is written, The stone which the builders rejected is become the head of the corner.

## REVELATIONS iii. 13.

He that hath *an ear* to hear, let him hear.

## REVELATIONS ii. 17.

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

## 2 CHRONICLES ii. 16.

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

## EZEKIEL xliv. 1, 2, 3, 5.

Then he brought me back by the way of the gate of the outward sanctuary, which looketh toward the east, and it was shut. Then said the Lord unto me, *This gate shall be shut, it shall not be opened, and no man shall enter in by 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, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same. And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.\**

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\* This passage of Scripture may be appropriately read at the commencement of the second section.

## THE WORKING TOOLS OF A MARK-MASTER ARE THE CHISEL AND MALLET.

### THE CHISEL

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

### THE MALLET

Morally teaches to correct irregularities, and to reduce man to a proper level; so that, by quiet deportment, he may, in the school of discipline, learn to be content. What the Mallet is to the workmen, enlightened reason is to the passions: it curbs ambition, depresses envy, moderates anger, and encourages good dispositions; whence arises, among good Masons, that comely order,

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

## CHARGE TO THE CANDIDATE ON THE MARK-MASTER'S DEGREE.

“BROTHER:

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

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

“While such is your conduct, should misfortune assail you, should friends forsake you, should envy traduce your good name, and malice persecute you; yet may you have confidence that among Mark-Master Masons you will find friends who will administer relief to your distresses, and comfort your afflictions; ever bearing in mind, as a consolation under all

the frowns of fortune, and as an encouragement to hope for better prospects, that *the stone which the builders rejected* (possessing merits to them unknown) *became the chief stone of the corner.*"

The ceremony of closing in this Degree, when properly conducted, is peculiarly interesting.

When the Lodge is closed in form, the following Song is introduced :—

### MARK-MASTER'S SONG.

BY BR. T S. WEBB.

Mark Mas - ters all ap - pear, Be - fore the

Chief O'er-seer, In con - cert move; Let him your

work in-spect, For the Chief Archi - tect; If there be



You who have passed 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  
 That raises high the fame  
 Of all to whom the same  
 Is truly known.

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

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

NOTE.—The foregoing Song ought also to be used in the work,  
 whenever a sufficient number of singers are present.

During the ceremony, the following parable is introduced and recited.

MATTHEW XX. 1—16.

“For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more, and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen.”

## CHAPTER II.

## THE DEGREE OF PAST MASTER.

THIS Degree should be carefully studied, and well understood, by every Master of a Lodge. It treats of the government of Lodges, and the duties of Masters; including the Ceremonies of Opening and Closing Lodges; the Initiating, Crafting, and Raising Masons; the forms of Installation, Consecration, and Dedication; the Laying of Corner Stones of Public Edifices; Presiding at Funeral Ceremonies; and gives a variety of particulars explanatory of the foregoing. Full details are contained in the First Part of this work; but are not deemed necessary here. The following explanations are all that will be found of importance in Chapters.

## ADDRESS TO THE MASTER.

## BROTHER:

Having been elected to preside over this Lodge, it becomes necessary that, previous to your investiture, you should signify your assent to those ancient charges and regulations which point out your duty as Master of a Lodge:—

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

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

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

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

V. You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your Brethren when convened, in every case consistent with the Constitutions of the Order.

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

VII. You agree to be cautious in carriage and behavior, courteous to your Brethren, and faithful to your Lodge.

VIII. You promise to respect genuine Brethren, and to discountenance impostors and all dissenters from the original plan of Masonry.

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

X. You promise to pay homage to the Grand Master for the time being, and to his officers when duly Installed ; and strictly to conform to every edict of the Grand Lodge, or general assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

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

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

XIII. You admit that no new Lodge can be formed without permission of the Grand Lodge ; and that no countenance be given to an irregular Lodge, or any person clandestinely initiated therein, being contrary to the ancient charges of the Order.

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

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

Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you ? The Master is to answer, I do.

The presiding officer then addresses him : —

**BROTHER A. B. :**

In consequence of your cheerful conformity to these charges and regulations of the Order, you are now to be Installed Master of this\* Lodge, in full confidence of your care, skill, and capacity to govern the same.

[The new Master is then regularly invested with the insignia of his office and the furniture and implements of the Lodge.]

The *Holy Book*, that great light in Masonry, will guide you to all truth ; it will direct your paths to the temple of happiness, and point out to you the whole duty of man.

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

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

The *Rule* directs that we should punctually observe our duty ;

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\* If the Lodge is Installed for the first time, it is called, "This new Lodge."



press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions have eternity in view.

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

The *Book of Constitutions* you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

You will also receive in charge the *By-Laws* of your Lodge, which you are to see carefully and punctually executed.

# CHARGE UPON THE INSTALLATION OF THE MASTER OF A LODGE.

## WORSHIPFUL MASTER:

Being appointed Master of this Lodge, you cannot be insensible to the obligations which devolve on you, as their head ; nor of your responsibility for the faithful discharge of the important duties annexed to your appointment.

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

For a pattern of imitation, consider the great luminary of nature, which, rising in the *East*, regularly diffuses light and lustre to all within its circle. In like manner, it is your province to spread and communicate light and instruction to the Brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry ; and seriously admonish them never to disgrace it. Charge them to practise out of the Lodge those duties which are taught in it ; and by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the Institution ; so that, when any one is said to be a member of it, the world may know that he is one to whom the burthened heart may pour out its sorrows ; to whom distress may prefer its suit ; whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the by-laws of your Lodge, the Constitutions of Masonry, and, above all, the *Holy Scriptures*, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a *crown of rejoicing*, which shall continue when time shall be no more.

## CHAPTER III.

## THE DEGREE OF MOST EXCELLENT MASTER.

"None but the meritorious and praiseworthy ; none but those who, through diligence and industry, have advanced far towards perfection ; none but those who have been seated in the *Oriental Chair*, by the unanimous suffrages of their Brethren, can be admitted to this Degree of Masonry.

"In the original establishment ; when the Temple of Jerusalem was finished, and the Fraternity celebrated the capstone with great joy ; it is demonstrable that none but those who had proved themselves to be complete masters of their profession were admitted to this honor ; and, indeed, the duties incumbent on every Mason, who is received and acknowledged as a Most Excellent Master, are such as render it indispensable that he should have a correct knowledge of all the preceding Degrees."

The foundations of the Temple were laid by King Solomon, in the year of the world 2992, and the building was finished in the year 3000. About seven years and six months were consumed in its erection. It was Dedicated in the year 3001, with great solemnity, and in the presence of the assembled people of Israel, to the worship of Jehovah, who condescended to make it the place of the special manifestation of his glory.

Perhaps no structure, erected either before or since, is to be compared with it, for its exactly proportioned and beautiful dimensions. Its various courts and other apartments were capable of holding 300,000 people. It was adorned with 1453 columns of the finest Parian marble, twisted, sculptured, and voluted ; and 2906 pilasters, decorated with magnificent capitals. The Oracle and Sanctuary were lined with massive gold, adorned with embellishments in sculpture, and set with numerous gorgeous and dazzling decorations of diamonds and all kinds of precious stones. In the emphatic language of Josephus, "the whole Temple shined, and dazzled the eyes of such as entered it, by the splendor of the gold that was on every side of them." The multitude, on beholding it, were struck with bewildering amazement, and raised their hands in astonishment and admira-

tion at its wondrous magnificence, as well as to protect their eyes from the effect of its exceeding brilliancy.

Nothing ever equalled the splendor of its consecration. Israel sent forth her thousands, and the assembled people beheld, in awful adoration, the vast sacrifice of Solomon accepted. The flame descended upon the altar and consumed the offering: the shadow and glory of the Eternal proclaimed His presence between the cherubim, and the voice of His thunders told to the faithful of the Craft that the perfectness of their labor was approved.

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Bright was the hour  
 When Israel's Princes, in their pride and power,  
 Knelt in the Temple's court, the living flame,  
 The accepted sacrifice to all proclaim.  
 Brightly the splendor of the Godhead shone,  
 In awful glory, from his living throne;  
 Then bowed was every brow,—no human sight  
 Could brave the splendor of that flood of light  
 That veiled His presence, — and his awful form,  
 Whose path the whirlwind is — whose breath the storm.

---

The following passage of Scripture is read at opening :

PSALM XXIV.

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

The following passage is usually read at the reception of a candidate :


## PSALM xxxiii.

"The Lord is my shepherd ; I shall not want. He maketh me to lie down in green pastures : he leadeth me beside the still waters. He restoreth my soul : he leadeth me in the paths of righteousness, for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff they comfort me : Thou preparest a table before me in the presence of mine enemies : thou anointest my head with oil ; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life : *and I will dwell in the house of the Lord forever.*"


The following Song is sung by the Brethren :

## MOST EXCELLENT MASTER'S SONG.


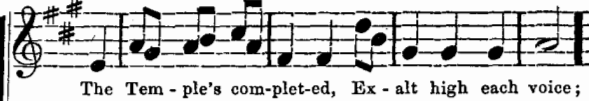
*Andante Moderato.*



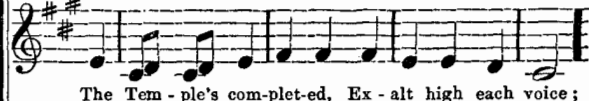
All hail to the morn-ing, That bids us re-joice ;




All hail to the morn-ing, That bids us re-joice ;

The Tem-ple's com-plet-ed, Ex-alt high each voice ;



The Tem-ple's com-plet-ed, Ex-alt high each voice ;



**Cres.**

The cap-stone is fin-ished, Our la-bor is o'er;

The cap-stone is fin-ished, Our la-bor is o'er;

The sound of the gav-el shall hail us no more.

The sound of the gav-el shall hail us no more.

**For.**

To the Pow-er Al-mighty, who ev-er has guid-ed

To the Pow-er Al-mighty, who ev-er has guid-ed

The tribes of old Is-rael, ex - alt - ing their fame;

To Him who hath governed our hearts un - di - vid-ed,

**Fortiss.**  
Let's send forth our voic-es to praise his great Name.

Companions, assemble  
 On this joyful day ;  
 (The occasion is glorious,  
 The keystone to lay :  
 Fulfilled is the promise  
 By the ANCIENT of DAYS,  
 To bring forth the capstone  
 With shouting and praise.

[ CEREMONIES. ]

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

Now those that are worthy,  
 Our toils who have shared,  
 And proved themselves faithful,  
 Shall meet their reward.  
 Their virtue and knowledge,  
 Industry and skill,  
 Have our approbation,  
 Have gained our good will.

We accept and receive them, Most Excellent Masters,  
 Invested with honors and power to preside ;  
 Among worthy Craftsmen, wherever assembled,  
 The knowledge of Masons to spread far and wide.

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

Thy *Wisdom* inspired the great Institution ;  
 Thy *Strength* shall support it, till nature expire ;  
 And when the creation shall fall into ruin,  
 Its *Beauty* shall rise, through the midst of the fire !

The following passages of Scripture are also introduced :

## 2 CHRONICLES vi.

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

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

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

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

O Lord God of Israel, there is no God like thee in heaven, nor in the earth ; which keepest covenant and shewest mercy unto thy servants that walk before thee with all their hearts ; thou which hast kept with thy servant David my father that which thou hast promised him ; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. Now, therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel ; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto



thy servant David. But will God in very deed dwell with men on the earth? Behold, heaven, and the heaven of heavens, cannot contain thee; how much less this house which I have builded! Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee; that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth towards this place.

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

\* \* \* \* \*

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

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

O Lord God, turn not away the face of thine anointed; remember the mercies of David thy servant.]

#### 2 CHRONICLES vii. 1, 4.

"Now, when Solomon had made an end of praying, 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 forever."

#### CHARGE TO THE CANDIDATE.

"BROTHER:

"Your reception to this Degree of Masonry is a proof of the good opinion the Brethren of this Lodge entertain of your Masonic abilities. Let this consideration induce you to be careful of forfeiting, by misconduct and inattention to our rules, that esteem which has raised you to the rank you now possess.

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

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

"Let it, therefore, be your unremitting study to acquire such a Degree of knowledge and information as shall enable you to discharge with propriety the various duties incumbent on you, and to preserve unsullied the title, now conferred upon you, of a **MOST EXCELLENT MASTER.**"

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The following passage of Scripture is read at closing :

PSALM CXXII.

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

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



## CHAPTER IV.

## THE ROYAL ARCH DEGREE.

## HISTORICAL INTRODUCTION.

"THIS Degree," says the late Br. Webb, "is indescribably more august, sublime, and important than all which precede it; and is the summit and perfection of Ancient Masonry. It impresses on our minds a belief of the being and existence of a Supreme Deity, without beginning of days or end of years; and reminds us of the reverence due to his holy name.

"This Degree brings to light many essentials of the Craft, which were for the space of four hundred and seventy years buried in darkness; and without a knowledge of which the Masonic character cannot be complete."

It is founded on, and commemorates, events connected with the destruction of the *first* and the rebuilding of the *second* Temple. We have, therefore, thought that a concise narration of the history of the Jews, during the period indicated, would not be uninteresting, nor wholly without its usefulness, to those for whom this work is particularly designed.

After the death of Solomon, ten of the tribes revolted under Jeroboam, and formed the kingdom of *Israel*, of which Samaria was the capital. The two remaining tribes of Judah and Benjamin continued faithful in their allegiance to Rehoboam, the son of Solomon, and constituted the kingdom of *Judah*, of which Jerusalem was the capital. And thus were founded the two separate and independent kingdoms of *Israel* and *Judah*.

Israel soon fell into the grossest idolatry and licentiousness. Rehoboam, following the pernicious example of his adversary, apostatized from the true religion of his fathers: Judah also became weakened in her strength, and her people corrupt in their morals. It was in vain that a succession of inspired Prophets arose in both kingdoms, to plead with the people to renounce their errors and embrace the truth. It was in vain that the Almighty threatened them with destruction. They regarded his threats and admonitions with levity and indifference. The cup of their abominations was full. Israel fell before the strong arm of the Assyrian, and her rebellious children

were scattered, no man can tell whither. A little while, and Jerusalem herself lay prostrate beneath the victorious sword of the Chaldean. Her Temple was plundered; her holy places were desecrated; the pride of her people made captive; her national independence sacrificed; and Judah became tributary to an idolatrous power! *Then began the seventy years captivity.* Eighteen years afterwards, in the eleventh year of the reign of Zedekiah, king of Judah, Nebuchadnezzar again besieged and took the city — destroyed the Temple, and seized upon all the holy vessels, together with the two brazen pillars; and the remnant of the people that escaped the sword carried he away captive into Babylon, where they remained servants to him and his successors, until the reign of Cyrus, King of Persia; who, in the first year of his reign, through the intercession of Daniel, and in fulfilment of the prophecy of Isaiah, issued his royal proclamation, granting them permission to “go up to Jerusalem,” and rebuild their city, and the “House of the Lord.” He appointed Zerubbabel governor of Judea, and restored, for the service of the new Temple, five thousand four hundred gold and silver vessels, which had been taken from the old Temple by Nebuchadnezzar. About fifty thousand of the Jews accepted the offer of Cyrus to return into their own country, and marched to Jerusalem under the banner of Zerubbabel.

Ezra tells us, that among the number who sought permission to go up with Zerubbabel to Jerusalem, there were those who “could not show their father’s house, and their seed, whether they were of Israel;” and those, also, who “sought their register among those that were reckoned by *genealogy*, but they were not found.” The Almighty, from the burning bush, communicated unto Moses certain words and signs, by which he was enabled to lead the children of Israel from their Egyptian bondage. In like manner, Zerubbabel, the governor, and Jeshua, the High Priest, and the chief of the fathers, tradition says, adopted words and signs, as marks by which the *true* descendants of Abraham should forever after be distinguished from those who “could not show their father’s house, and their seed, whether they were of Israel.”

Their first care, on their arrival at Jerusalem, was to restore the sacrifices and to regulate the offices and orders of the Priests and Levites. Jeshua, the son of Josedec, was at this

time the High Priest ; and Zerubbabel, the son of Shealtiel, the governor, or, Masonically speaking, the King. The third person in rank was the Prophet Haggai, who probably officiated as Scribe.

The fact is not to be doubted, that, on their first arrival at Jerusalem, they were compelled to dwell in tents. Judea had been made desolate ; the city had long been laid in ruins ; the Temple had been destroyed. They were, therefore, necessarily driven to the primitive tent and tabernacle, — such as their fathers, such as Abraham and Isaac, and the other Patriarchs, dwelt in, and offered up acceptable sacrifices to God. The tabernacle which Moses erected near Sinai, according to the pattern shown to him in the Mount, was partly the place of his residence as King of Israel, and partly the medium of that solemn worship which the people rendered to the Almighty. It was fifty-five feet long, eighteen broad, and eighteen high ; and, according to an estimate by Bishop Cumberland, cost nearly a million of dollars. It is fully described in Exodus.

Our traditions inform us, that Zerubbabel and Jeshua erected a similar tabernacle near the ruins of the old Temple ; the entrance of which was covered, like that made by Moses, with curtains of blue, and purple, and scarlet, and fine white twined linen. In it they set up the altar, and burnt incense thereon, day and night. It was in this tabernacle that the Grand Council, consisting of Zerubbabel and Jeshua, and the prophets Haggai and Zechariah, and the chief of the fathers, probably gave audience, and heard causes, and deliberated on the great and holy work before them ; and from which they issued orders and directions to the workmen, in building the second Temple.

The first year, the people were chiefly occupied in collecting materials and making arrangements for carrying on the work. At the commencement of the second year, they began to clear away the rubbish and dig the foundations. In the prosecution of their labors, the workmen, we are told by the Jewish Rabbins,\* discovered a subterranean vault, or cavity, — the roof of which was supported by seven pairs of pillars, perfect and entire, — which, from its situation, had escaped the fury of the flames that had consumed the Temple, and the desolation of the

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\* Buxtorf.

war that had destroyed the city. This vault, which had been built by Solomon, communicated subterraneously with his palace on Mount Zion ; but, at the destruction of Jerusalem, the entrance having been filled up with the rubbish of the building, it escaped observation, and was subsequently discovered as above stated. This subterraneous passage was renewed by Zerubbabel. We read of it during the pontificate of Aristobulus, the son of Hyrcanus, as noticed by Prideaux ; and it was also resumed by Herod, at the building of his Temple. The Rabbins add, that Josiah, foreseeing the destruction of the Temple, commanded the Levites to deposit the Ark of the Covenant in this vault, where it was found by Zerubbabel's workmen. But this is not, probably, correct. An old tradition (and which is confirmed by the Rabbins) informs us that Solomon, foreseeing the destruction of the Temple, and the captivity and dispersion of the Jewish nation, constructed this arch, the secret entrance to which was known only to himself and a few confidants, and caused a *copy* of the Ark, and all things therein contained, including the Book of the Law, to be placed in it for preservation.

The second Temple was built on the old foundations of the first Temple. Unexpected difficulties for a time impeded the progress of the work. The people, called the Samaritans, who were the remnant of the ten tribes, but a corrupt race, made overtures to assist in the great national work. Their proposal was peremptorily and contemptuously rejected. "Ye have nothing to do with *us*, to build a house unto *our* God," was the stern reply of Zerubbabel. They were of those who "could not find the register of their *genealogy*," who "could not show their father's house, and their seed, whether they were of Israel." They could not give the words and signs which marked the *true* descendants of Abraham, and which were essential to their gaining admission within the veils of the sanctuary. But their influence at the court of Persia was such as to retard the advancement of the building, during the residue of the reign of Cyrus, as well as that of Cambyses, and Smerdis the Magian, up to the second year of Darius Hystaspes. At this time, through the influence of Haggai and Zechariah, Zerubbabel was induced to recommence the work. The Samaritans again inter-

posed. The Persian Pashas of the province, Tatnai and She-tharboznai, sent to the sovereign for instructions. Darius commanded the archives to be searched, in which the original edict of Cyrus was found. Darius, who, in all respects, (says Milman,) pursued the policy of the great founder of the monarchy, reissued and confirmed the decree. Under the protection of Persian governors, the Jews pressed forward the work; and in the sixth year of Darius, the second Temple, built on the old foundations, but of far less costly and splendid materials, was finally completed.

### SECTION FIRST.

This section explains the manner of opening a Chapter — the number, station, and duties of the officers, and the color of the Banners appropriate to the Degree. It furnishes many interesting particulars connected with the reign of King Solomon, and the building of the second Temple. It also illustrates the organization and government of the Chapter, and should therefore be carefully studied by every Companion who aspires to the dignity of official rank.

### OFFICERS AND STATIONS.

A Chapter of Royal Arch Masons consists of any convenient number of members, and the following officers, exclusive of the Treasurer, Chaplain, Stewards, and Tyler, viz: 1. M. E. High Priest, — his station is in the East of the Sacred Sanctuary. 2. E. King, in the East, on the right of the M. E. H. P. 3. E. Scribe, in the East, on the left of the M. E. H. P. 4. Captain of the Host, on the right, in front of the E. K. 5. Principal Sojourner, on the left, in front of the E. Scribe. 6. Royal Arch Captain, within the 4th Veil, or Sanctuary. 7. M. of 3d V., within the 3d V.; M. of 2d V., within the 2d V.; M. of 1st V., within the 1st V.

### CHARGE AT OPENING.

"Now we command you, Brethren, that ye withdraw yourselves from every Brother that walketh disorderly, and not after the tradition which ye receive 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 labor and travail day and night, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat: For we hear that there are some who walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort, that with quietness they work, and eat their own bread. But ye, Brethren, be not weary in well doing. And if any man obey not our word, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a Brother. Now the Lord of peace himself give you peace always. The salutation of Paul, with mine own hand, which is the token: so I write."

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## SECTION SECOND.

This section illustrates the ritual, and contains much historical information, which may be profitably cultivated by the members, out of the Chapter. It also demonstrates, in beautiful and striking colors, that prosperity and happiness are the sure attendants of perseverance and justice; while dishonor and ruin invariably follow the practices of vice and immorality. It should be carefully studied by every Brother who has been found worthy to be exalted to this sublime degree. It contains much that is beautifully illustrative of the preceding degrees; a perfect knowledge of which is essential to the accomplished and well-informed Mason.

## LESSONS AND CHARGES,

To be recited by the proper officers during the ceremonies of Exaltation:

### LESSON I.

*Isaiah* xlii. 16. "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 will not forsake them."

## PRAYER

REHEARSED DURING THE CEREMONY OF  
EXALTATION.

O thou eternal and omnipotent God, who, by thine almighty Word, didst speak into being the stupendous Arch of Heaven, and, for the instruction and pleasure of thy rational creatures, didst adorn us with Greater and Lesser Lights; we humbly adore and worship thine unspeakable perfection. We thank thee that, amidst the pains and calamities of our present state, so many means of refreshment and satisfaction are preserved unto us, while travelling the *rugged path of life*. Especially would we at this time render thee our thanksgiving and praise for the Institution, as members of which we are now assembled, and for all the pleasures we have derived from it. We thank thee that the few here assembled before thee have been favored with new inducements, and laid under new and stronger obligations to virtue and holiness. Teach us, we pray thee, the true reverence of thy great, mighty, and terrible NAME. Give us grace diligently to search thy WORD in the book of nature, and in the Holy Scriptures, wherein the duties of our high vocation are inculcated with Divine authority. May the solemnity of the ceremonies of our Institution be duly impressed on our minds, and have a lasting and happy effect upon our lives. O thou, who didst aforetime appear unto thy servant Moses *in a flame of fire, out of the midst of a bush*, enkindle, we beseech thee, in each of our hearts, a flame of devotion to thee, of love to each other, and of charity to all mankind. May all thy *miracles and mighty works* fill us with dread. May the *leprosy* of sin be eradicated from our bosoms; and may HOLINESS TO THE LORD be engraven on all our thoughts, words, and actions, May the *incense* of piety ascend continually unto thee from the ALTAR of our hearts, and burn day and night, as a sacrifice of a sweet smelling savour, well pleasing unto thee. And since sin has destroyed within us the *First Temple* of purity and innocence, may thy heavenly grace guide and assist us in rebuilding a *Second Temple* of reformation; and may the glory of this latter house be greater than the glory of the former AMEN.

## LESSON II.

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

## LESSON III.

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

Moreover, all the chief of the priests and the people transgressed very much, after all the abominations of the heathen, and polluted the house of the Lord, which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers; because he had compassion on his people, and on his dwelling-place. But they mocked the messengers of God, and despised his word, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy,

Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young men or maidens, old men, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king and his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons, until the reign of the kingdom of Persia."

## LESSON IV.

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

## LESSON V.

*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 thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

## LESSON VI.

*Psalms* cxli. "Lord, I cry unto thee: make haste unto me: give ear unto my voice. 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. Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil. 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, while that I withal escape."

## LESSON VII.

*Psalms* 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 showed 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 darkness, that I may praise thy name."

## LESSON VIII.

*Psalms* cxliii. "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. Therefore is my spirit overwhelmed within me: my heart within me is desolate. 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 my soul unto thee. Teach me to do thy will; for thou art my God: bring my soul out of trouble, and of thy mercy cut off mine enemies, for I am thy servant."

## LESSON IX.

*Exodus* iv. 1, 5, "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."

## LESSON X.

*Exodus* iv. 6, 8. "And the Lord said furthermore unto Moses, Put now thine hand into thy bosom; and he put his hand into his bosom; and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again: and he put his hand into his bosom again, and plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign."

## LESSON XI.

*Exodus* iv. 9. "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."

LESSON XII.

*Haggai* ii. 1, 9, 23. "In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying,

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

"In that day 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."

LESSON XIII.

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

AMOS ix. 11.

"In that day will I raise up the Tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."

## THE HIGH PRIEST

Usually reads the following passages of Scripture, near the conclusion of the ceremonies :

*Genesis* i. 1, 3. "In the beginning, God created the heaven and the earth. And the earth was without form, and void ; and darkness *was* upon the face of the deep : and the Spirit of God moved upon the face of the waters. And God said, Let there be Light : and there was light."

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

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

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

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

*Hebrews* ix. 2, 5. "For there was a Tabernacle made, the first wherein was the Candlestick, and the Table, and the Shewbread, which is called *The Sanctuary*. And after the Veils, 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 also the Golden Pot that had manna, and Aaron's Rod that budded, and the Tables of the Covenant ; and over it the Cherubims of glory, shadowing the Mercy Seat ; of which we cannot now speak particularly."

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

## CHARGE TO THE CANDIDATE.

BY BR. T. S. WEBB.

## "WORTHY COMPANION:

"By the consent and assistance of the members of this Chapter, you are now exalted to the sublime and honorable degree of a Royal Arch Mason. Having attained to this degree, you have arrived at the summit and perfection of Ancient Masonry, and are consequently entitled to a full explanation of the mysteries of the Order."

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

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

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

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



peace be enjoyed at our meetings, which no other society can afford."

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#### PRAYER AT CLOSING.

"By the *Wisdom* of the Supreme High Priest, may we be directed, by his *Strength* may we be enabled, and by the *Beauty* of virtue may we be incited to perform the obligations here enjoined on us; to keep inviolably the mysteries here unfolded to us, and invariably to practise all those duties *out* of the Chapter which are inculcated in it." Amen.

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#### ADDRESS TO THE CANDIDATE.

The following address, though not in general use, is frequently given:

COMPANION:—You will permit me to express the hope, that it is not an idle or vain curiosity, that merely grasps at novelty, which has induced you to receive this sublime Degree of Masonry, infinitely more important than all which have preceded it. It is calculated to impress upon our minds a firm belief in the being and existence of a God; and it teaches a due reverence for his great and holy NAME.

It also brings to light some of the most important secrets of the Craft, which had laid buried in darkness from the death of King Solomon to the erection of the second Temple,—a period of four hundred and seventy years,—and without a knowledge of which the Masonic character is not complete.

I now present you with the **WORKING TOOLS** and principal **EMBLEMS** of a Royal Arch Mason.

The *Working Tools* are the *Square* and *Compass*, which have been presented to your view in every Degree of Masonry through which you have passed. The *Square* teaches us, as Royal Arch Masons, that God has made all things square, upright, and perfect. The *Compass* is an instrument used by operative Masons to describe *Circles*, every part of which is equally near and equally distant from the centre.

The *Circle* is, therefore, a striking emblem of the relation in which the creature stands to his Creator. As every part of the circumference of a Circle is equally near and equally distant from its centre, so is every creature, whom God has made, to Him equally near and equally distant.

The equilateral or perfect *Triangle* is an emblem of the three essential attributes of Deity; namely, Omnipresence, Omniscience, and Omnipotence; and as the three equal legs or equal angles form but one triangle, so these three equal attributes constitute but one God.

## CHAPTER V.

### COUNCILS OF ROYAL AND SELECT MASTERS.

THE Degrees of Royal and Select Master are intimately connected with the Royal Arch Degree, of which they are, in some measure, explanatory. They are generally conferred in Councils, which exist under separate and independent organizations. In some of the States, however, they are conferred in, and under the authority of, Chapters of Royal Arch Masons.

#### THE ROYAL MASTER'S DEGREE.

This Degree, though chronologically subsequent in its history, is conferred as preparatory to that of Select Master; and, although short, contains much valuable information, and possesses a high degree of interest. The officers, their titles and stations, are as follows: \* 1. Most Illustrious Grand Master, as S., K. of I., in the East. 2. Right Illustrious Grand Master, H., K. of T., on the right of the M. I. G. M. 3. Illustrious Conductor of the Work, (Adoniram, as Rep. of H. A.,) in the West. 4. Master of the Exchequer, as Treasurer, at the foot of the throne, on the right. 5. Recorder, at the foot of the throne, on the left. 6. Conductor of the Council, near the South. 7. Captain of the Guards, in the West, on the right. 8. Sentinel, at the door.

The following passages of Scripture are appropriate to this Degree:

1 KING. vii. 48—50, & 40.

And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold, whereupon the shew-bread was; and the candlesticks of pure gold; five on the right side, and five on the left, before the oracle; with the flowers, and the lamps, and the tongs of gold; and the bowls, and the snuffers, and the basins, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the

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\* We notice that there is some difference in the titles of the officers of Councils of these Degrees, in different parts of the country. We have given them according to the oldest and best authorities at our command.

doors of the house, to wit, of the Temple. So Hiram made an end of doing all the work that he had made king Solomon for the house of the Lord.

REV. xxii. 12—14.

And behold I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.

I KINGS vi. 27.

And he set the cherubims within the inner house; and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall; and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

#### SELECT MASTER'S DEGREE.

It is said, and perhaps with much truth, that without a knowledge of this degree, that of the Royal Arch can neither be fully understood nor justly appreciated. It rationally accounts for the concealment and preservation of many essentials of the Craft, that were discovered and brought to light at the building of the second Temple, after they had laid buried in darkness for four hundred and seventy years. Several interesting particulars relative to the completion of the Temple, and the *select few*, who, for their superior skill and fidelity, were chosen to perform certain parts of the work, are given and explained. A beautiful exemplification of that justice and mercy for which King Solomon was distinguished is also presented in the course of the ceremonies.

The officers of a Council of Select Masters are as follows:

1. Thrice Illustrious Grand Master, as K. S., in the East.
2. Right Illustrious G. Master, as H. K. T., on the right, in the E.
3. Illustrious G. Master, as H. A., (Principal Conductor of the Work,) on the left.
4. Grand Treasurer.
5. Grand Recorder.
6. Grand Captain of the Guards, as Adoniram, in the West.
7. Grand Conductor of the Council, as Azariah, in the South.
8. Grand Marshal.
9. Grand Steward, as Achizar, Ahishar,) at the door.

The following Psalm is usually read at the opening of the Council :

PSALM lxxxvii.

"His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah. I will make mention of Rahab and Babylon to them that know me. Behold Philistia, and Tyre, with Ethiopia ; this man was born there. And of Zion it shall be said, This and that man was born in her ; and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah. As well the singers, as the players on instruments, shall be there : all my springs are in thee."

The following passages of Scripture are introduced and explained :

1 KINGS iv. 1, 5 & 6.

"So king Solomon was king over all Israel. Azariah, the son of Nathan, was over the officers ; and Zabud, the son of Nathan, was principal officer, and the king's friend ; and Ahishar was over the household ; and Adoniram, the son of Abda, was over the tribute."

1 KINGS v. 17, 18.

"And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone-squarers : so they prepared timber and stones to build the house."

1 KINGS vii. 13, 14.

"And king Solomon sent and fetched Hiram out of Tyre. He was a widow's son, of the tribe of Napthali ; and his father was a man of Tyre, a worker of brass ; and he was filled with wisdom and understanding, and cunning to work all works in brass."

EZEKIEL xxvii. 9.

"The ancients of Gebel, and the wise men thereof, were in thee thy calkers ; all the ships of the sea, with their mariners, were in thee, to occupy thy merchandize."

DEUTERONOMY xxxi. 24 — 26.

"And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bore 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 xvi. 33, 34.

"And Moses said unto Aaron, Take a Pot, and put an omer full of Manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept."

NUMBERS xvii. 10.

"And the Lord said unto Moses, Bring Aaron's Rod again before the testimony, to be kept for a token."

NUMBERS vii: 89.

"And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat, that was upon the ark of the testimony, from between the two cherubims; and he spake unto Him."

Exodus xxv. 40.

"And look that thou make them after their pattern, which was shewed thee in the mount."

#### CHARGE TO A SELECT MASTER.

##### COMPANION:

Having been admitted to the degree, and enrolled as a Companion among *Select Masters* in Masonry, you cannot be insensible that higher obligations of fidelity and truthfulness rest upon you. Let it, then, be your constant care to prove yourself worthy of the confidence reposed in you, and of the high honor conferred, in admitting you to this select degree. Let uprightness and integrity attend your steps; *Justice* and *Mercy* mark your conduct, and *Fervency* and *Zeal* stimulate you in the discharge of the various duties incumbent upon you. Never suffer an idle or impertinent *curiosity* to lead you astray or betray you into danger. Be *deaf* to every insinuation which would have a tendency to weaken your resolution, or tempt you to an act of *disobedience*. Be voluntarily *dumb* and *blind*, when the exercise of those faculties would endanger the peace of your mind,

or the probity of your conduct; and let *silence* and *secrecy*, those cardinal virtues of a Select Master, on all necessary occasions, be scrupulously observed. By a steady adherence to the important instructions contained in this Degree, you will merit the approbation of the select number with whom you are associated, and will enjoy the high satisfaction of having acted well your part in the important enterprise in which you are engaged; and after having *wrought your regular hours*, may you be admitted to participate in all the privileges of a *Select Master*.

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#### PRAYER AT OPENING A COUNCIL.

May the Supreme Grand Master graciously preside over all our counsels, and direct us in all such things as he will be pleased to approve and bless. May our profession as Masons be the rule of our conduct as men. May our secret retreat ever continue to be the resort of the *just* and *merciful*; the seat of the moral virtues, and the home of the *select*. *So mote it be.*

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#### CHARGE AT CLOSING A COUNCIL.

##### COMPANIONS:

Being about to quit this sacred retreat, to mix again with the world, let us not forget, amid the cares and vicissitudes of active life, the bright example of sincere friendship, so beautifully illustrated in the lives of the founders of this degree. Let us take the lesson home with us; and may it strengthen the bands of fraternal love between us; incite our hearts to duty, and our desires to wisdom. Let us exercise Charity, cherish Hope, walk in Faith. And may that moral principle, which is the mystic cement of our fellowship, remain with and bless us. *So mote it be.*

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## CHAPTER VI.

# INSTALLATION CEREMONIES, FOR COUNCILS OF ROYAL AND SELECT MASTERS.\*

1. THE Most Puissant Grand Master of the Grand Council, or his representative; or a Past Master of a subordinate Council, will preside; and direct the Recorder to read so much of the record as pertains to the election of the Officers. After which he will say:

2. "Companions of ——— Council — Do you remain satisfied with the choice you have made in the selection of your officers for the ensuing year?"

3. The answer being in the affirmative, the officers elect are arranged in due form; when the following declaration is proposed:

"I, A—— B——, do solemnly promise, that I will faithfully, and to the best of my ability, discharge the duties of the office to which I have been elected; and that I will strictly conform to the requirements of the By-laws of this Council, and the Regulations of the Grand Council, under which the same is holden, so far as they may come to my knowledge."

4. The Grand Marshal then presents the Thrice Illustrious G. Master elect for installation, "as a companion well skilled in the Royal Mysteries; zealous in diffusing the select principles of our fathers, and in whose integrity and fidelity his Brethren repose the highest confidence."

5. The installing officer then addresses him as follows:

THRICE ILLUSTRIOUS —

I feel great satisfaction in receiving you as the Thrice Illustrious Master of this Council. It is a station highly honorable to him who diligently and faithfully performs the duties it devolves upon him. But, previously to investing you with the

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\* In the case of new Councils, or where the Officers are installed by the Grand Council, the preliminary forms and ceremonies are similar to those used in Chapters.

appropriate Jewel of your office, I must require your unequivocal assent to the following interrogatories : —

1st. "Do you solemnly promise that you will use your utmost endeavors to correct the vices and purify the morals of your Brethren; and to promote the peace, happiness, and prosperity of your Council?"

2d. "That you will not suffer your Select Council to be opened, when there are less than nine, or more than twenty-seven Select Masters present?"

3d. "That you will not suffer any person to pass the circle of perfection in your Council, in whose integrity, fervency, and zeal you have not entire confidence?"

4th. "That you will not acknowledge, or hold intercourse with, any Council that does not work under some regular and constitutional authority?"

5th. "That you will not admit any visitor into your Council, who has not been regularly and lawfully invested with the Degrees conferred therein, without his having previously been formally healed?"

6th. "That you will faithfully observe and support such By-Laws as may be made by your Council, in conformity with the Constitution and General Regulations of the Grand Council, under whose authority it works?"

7th. "That you will pay due respect and obedience to the Grand Officers, when duly Installed, and sustain them in the discharge of their lawful duties?"

8th. "Do you submit to all these requirements, and promise to observe and practise them faithfully?" *Response* : I Do.

And now, Thrice Illustrious, with entire confidence in the rectitude of your intentions, and in the integrity of your character as a Select Mason, I invest you with this Jewel, the appropriate badge of your office.

Having been honored with the free suffrages of your Companions, and elevated to the highest office within their gift, it becomes your duty to set them an example of diligence, industry, and fidelity : to see that the officers associated with you faithfully perform their respective duties ; and that the interests and reputation of your Council are not endangered by imprudence or neglect.

The important trust committed to your charge will call forth your best exertions, and the exercise of your best faculties. As the representative of the wise King of Israel, it will be your duty to recite the secret traditions, to illustrate the moral



principles of the Order, to cherish the worthy, and hold in due veneration the ancient landmarks.

By frequent recurrence to the By-Laws of your Council, and the general regulations of the Fraternity, and a consistent observance of the great principles inculcated in the lectures and charges, you will be enabled to fulfil the important obligations resting upon you, with honor to yourself and with credit to the Craft. And may He, without whose approving smiles our labors are all in vain, give strength to your endeavors and support to your exertions.

CHARGE TO THE RT. ILLUSTRIOUS  
GRAND MASTER.

COMPANION:—Having been elected to the second office in this Council, it is with pleasure that I invest you with this Jewel, the badge of your office.

The duties of the important office to which your Companions have elevated you, will require your constant and earnest attention. You are to occupy the second seat in the Council; and it will be your duty to aid and support your chief in all the requirements of his office. In his absence, you will be called upon to preside in Council, and to discharge his duties.

Although the representative of a King, and elevated in rank above your Companions, may you never forget that, in all the duties you owe to God, your neighbor, and yourself, you and they stand upon the same level of equality. Let the bright example of your illustrious predecessor in the Grand Council at Jerusalem stimulate you to the faithful performance of every duty; and when the King of Kings shall summon you to his immediate presence, from his hand may you receive a crown of glory, which shall never fade away.

CHARGE TO THE ILLUSTRIOUS GRAND  
MASTER.

COMPANION:—As the third officer in the Council, I invest you with this badge. It is your duty to sound the Silver Trumpet at early dawn and eve of day, when the sun's first and last beams gild the mountain-tops; to announce high noon, and proclaim the time of rest and labor.

In the absence of either of your superior officers, you will be required to perform his duties; and, as the interests of your Council ought never to be permitted to suffer through the want of intelligence in its officers, you will allow me to urge upon you the necessity of being always qualified and prepared to meet such an emergency, should it ever arise.

Having been admitted to the *fellowship of kings*, you will be frequently reminded that the office of *mediator* is both honorable and praiseworthy. Let it, therefore, be your constant care to preserve harmony and unanimity of sentiment among the members of your Council. Discountenance whatever may tend to create division and dissention among the Brethren in any of the departments of Masonry; and as the glorious sun at its meridian dispels the mists and clouds that obscure the horizon, so may your exertions tend to dissipate the mists of jealousy and discord, should they ever unfortunately arise in your Council.

#### CHARGE TO THE G. TREASURER.

COMPANION:— You have been elected to a responsible office, and I with pleasure invest you with this Jewel. It is your duty to number and weigh out the Shekels of the Sanctuary, and to provide for the helpless orphan. The qualities which should distinguish you are accuracy and fidelity; accuracy in keeping a fair and true account of the receipts and disbursements; fidelity, in carefully preserving the property and funds of the Council, and in rendering a just account of the same when required. Your interest in this Council, your attachment to the Craft, and your known integrity of character are a sufficient guaranty that your duties will be faithfully performed.

#### CHARGE TO THE G. RECORDER.

COMPANION:— It is with pleasure that I invest you with this badge of your office. The qualities which should recommend a Recorder are, correctness in recording the proceedings of the Council; judgment in discriminating between what is proper and that which is improper to be written; regularity in making the returns to the Grand Council; integrity in accounting for all moneys that may pass through his hands, and fidelity in

paying the same over to the Grand Treasurer. The possession of these qualities has designated you as a suitable Companion for this important office; and I entertain no doubt that you will discharge all the duties incumbent on you with fidelity and honor. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted to the Grand Council above, and find your name recorded in the book of life eternal.

#### CHARGE TO THE G. CAPTAIN OF THE GUARDS.

COMPANION:—Having been elected Captain of the Guards, I present you with this implement of your office. Guard well your post, and suffer none to pass it but the select, the faithful, and the worthy. Be ever attentive to the commands of your chief, and always near at hand to see them duly executed.

#### CHARGE TO THE G. CONDUCTOR OF THE COUNCIL.

COMPANION:—The office to which you have been elected, though subordinate in rank, is of much importance in the proceedings of the Council. I therefore with pleasure invest you with this Jewel. In the discharge of the duties you have voluntarily assumed, and with which you are familiar, be *fervent* and *zealous*. Let uprightness and integrity attend your steps; let *justice* and *mercy* mark your conduct, and predominate in your heart, through life.

#### CHARGE TO THE G. MARSHAL.

COMPANION:—The well-known duties of your office require but little elucidation. It is your duty, in connection with the Conductor of the Council, to attend to the examination of visitors, and to take special care that none are permitted to enter but such as have proved their title to our favor and friendship. I present you with the implement of your office, in the confident belief that it is intrusted to competent and faithful hands.

## CHARGE TO THE G. STEWARD.

COMPANION:— You are appointed Steward (or Sentinel) of this Council; and I take pleasure in investing you with this badge, and presenting you with this implement of your office. As the *Sword* is placed in the hands of the Steward to enable him to guard the Sanctuary and entrance to the *secret passage*, with sleepless vigilance, against *intruders*, so should it morally serve as a constant admonition to us to set a guard at the entrance of our thoughts; to place a watch at the door of our lips; to post a sentinel at the avenue of our actions: thereby excluding every unworthy thought, word, and deed; and enabling us to preserve our consciences void of offence towards God and man.

## CHARGE TO THE OFFICERS AND MEMBERS.

COMPANIONS:— From the nature of the constitution of every society, some must *rule* and others *obey*. And while justice and moderation are required of the officers, in the discharge of their official duties, subordination and respect for their rulers are equally demanded of the members. The relation is reciprocal. The interests of both are inseparable; and, without mutual co-operation, the labors of neither can succeed. A house divided against itself cannot stand. Let, therefore, Brotherly Love prevail among you; let each be emulous of the others in all good works; in promoting peace and unity; and in striving to see who best can rule and best obey. Let the avenues to your passions be strictly guarded; let no curious intruder find his way into the secret recesses of your retirement, to disturb the harmony which should ever prevail among the select and chosen. In so doing, you will best secure the prosperity of your Council, the respect of your Brethren, and the commendation of your own consciences.

[The Installation being completed, the usual proclamation is made by the Grand Marshal.]

## CHAPTER VII.

## ORDER OF HIGH-PRIESTHOOD.

THE Order of High-Priesthood cannot be conferred on any Companion except him who shall have been duly elected to preside as High Priest in a regular Chapter of Royal Arch Masons. This Order should not be conferred when a less number than three duly qualified High Priests are present. Whenever the ceremony is performed with a solemnity appropriate to the degree, the assistance of at least nine High Priests, who have received it, is requisite.

Though the High Priest of every regular Royal Arch Chapter, having himself been properly qualified, can confer the Order under the preceding limitation, as to number, yet it is desirable, when circumstances will permit, that it should be conferred in a regularly organized Convention of High Priests. Such Conventions are instituted in many of the States, for the purpose of conferring the degree in a style suitable to its dignity and importance. All the proceedings of the Convention are approved and sanctioned by the Grand Chapter of the State within which it is held. And it is recommended to every candidate desirous of receiving the Order of High-Priesthood, to make application to the President of the Convention, when such exists. The President, on receiving notice, will direct the Secretary to call a meeting at such time as may suit the convenience of the applicant. When the Convention meets and is duly organized, a certificate of the due election of the candidate into the office of High Priest must be produced. This certificate is signed by his predecessor in office, attested by the Secretary of the Chapter. On examination of this certificate, the qualifications of the candidate for admission to this honorable and sublime degree of Masonry are ascertained. The solemn ceremonies of conferring the Order upon him then ensue. When ended, the presiding officer directs the Secretary of the Convention to make a record of the proceedings, and return it to the Secretary of the Grand Chapter, to be by him laid before the Grand High Priest, for the information of all

whom it may concern. The Convention of High Priests is then closed in due form.

The Secretary of the Grand Chapter should keep a roll of all who have been admitted to the Order of High-Priesthood.

It is the duty of every Companion, as soon after his election into the office of High Priest as is consistent with his personal convenience, to apply for admission to the Order of High-Priesthood, that he may be fully qualified properly to govern his Chapter.

The following passages of Scripture are made use of during the ceremonies appertaining to this Order :

#### GENESIS xiv. 12 — 24.

"And they took Lot, Abram's brother's son, (who dwelt in Sodom,) and his goods, and departed. And there came one that had escaped, and told Abram, the Hebrew ; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner : and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him, (after his return from the slaughter of Chedorlaomer, and of the kings that were with her,) at the valley of Sheveh, which is the king's dale. And Melchisedek, king of Salem, brought forth bread and wine : and he was the priest of the Most High God. And he blessed him, and said, Blessed be Abram of the Most High God, who hath delivered thine enemies into thy hand. And the king of Sodom said to Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lifted up mine hand to the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet ; and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich : save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol and Mamre ; let them take their portion."

## NUMBERS vi. 22 — 26.

"And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, the Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."

## HEBREWS vii. 1—6, 17, 20, 21.

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

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

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

"For those priests (under the Levitical law) were made without an oath; but this with an oath, by him that said unto him, The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedek."

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NOTE.—The whole of the 14th Chapter of Genesis, and the first *thirty-three* verses of the 16th Chapter of Numbers, are thought to be appropriate, and are sometimes used in this degree. We have not, however, considered it necessary to give them here; the foregoing passages being all that are usually required.

## CHAPTER VIII.

### ORDER OF CEREMONIES,

IN CONSTITUTING AND DEDICATING ROYAL ARCH  
CHAPTERS: WITH THE FORMS OF INSTALLATION.

#### CONSECRATION AND DEDICATION.

##### GENERAL DIRECTIONS.

1. THE new Chapter will meet in their Hall, and be in order.
2. The Grand Chapter will meet in an adjacent room and open.
3. A committee from the new Chapter will inform the Grand Marshal that their Chapter is prepared to receive the Grand Chapter; the Grand Marshal will announce the same to the Grand Chapter.
4. The committee will conduct the Grand Chapter to their Hall, in the following

##### ORDER OF PROCESSION.

Grand Tyler.

Two Grand Stewards.

Representatives of subordinate Chapters, according to seniority, by  
threes, triangular.

Three Great Lights.

Orator, Chaplain, and other Clergy.

Grand Secretary, Grand Treasurer, and Grand Royal Arch Captain.

Grand Principal Sojourner, Grand Captain of the Host, and

Deputy Grand High Priest.

Grand Scribe, Grand King, and Grand High Priest.

[Grand Marshal on the left of the Procession.]

N. B. The Grand Principal Sojourner, Grand Capt. of the Host, and Grand Royal Arch Captain, are appointed *pro tempore*.

5. The officers of the new Chapter resign their seats to the Grand Chapter.

6. The Grand High Priest will direct the Grand Secretary to read the commission and report of the committee of examination, and the names of the officers elect.

7. The Grand High Priest will then direct the Deputy Grand High Priest to qualify the officers.



8. The Grand Marshal will then form a general procession in the following order :

- Three Royal Arch Stewards, with Rods.
- Tyler of a Blue Lodge.
- Entered Apprentices.
- Fellow-Crafts.
- Master Masons.
- Stewards of Lodges, having Jewels.
- Deacons, having Jewels.
- Secretaries, having Jewels.
- Treasurers, having Jewels.
- Wardens, having Jewels.
- Masters, having Jewels.
- Mark-Master Masons.
- Most Excellent Masters.
- Royal Arch Masons, by three.
- Royal Masters, by three.
- Select Masters, by three.
- Orders of Knighthood.
- Tyler of the new Chapter.
- Members of the new Chapter, by three.
- Three Masters of Veils.
- Secretary, Treasurer, Royal Arch Captain, and Principal Sojourner,  
    carrying the Ark.\*
- A Companion, carrying the Pot of Incense.
- Two Companions, carrying Lights.
- Scribe, High Priest, and King.
- Grand Chapter, as before prescribed.
- [The Captain of the Host on the left of the Procession.]

9. The officers and members of the new Chapter, and also of the Grand Chapter, on arriving at the place designated, are seated. The Grand Marshal then proclaims silence, and the ceremonies begin with

- 10. An Ode, Prayer, and Oration.
- 11. The Grand Marshal then directs the new Chapter to form in front of the Grand Chapter.
- 12. The Deputy Grand High Priest then says :  
 MOST EXCELLENT GRAND HIGH PRIEST :— A number of Companions, duly instructed in the sublime mysteries, being desirous of promoting the honor and usefulness of the Order, have applied to the Grand Chapter for a warrant to constitute a new Chapter of Royal Arch Masons, which, having obtained,

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\* Or four of the oldest Companions may be selected for this purpose.

they are now assembled for the purpose of being constituted, and having their officers installed in due and ancient form."

13. The Grand High Priest directs the Grand Secretary to read the warrant or charter, which is done.

14. The Grand High Priest then says:

"COMPANIONS:—Do you still approve of the officers, as named therein?" which being answered in the affirmative,

15. The Grand High Priest rises, and says:

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

16. The regalia of the new Chapter, being covered, having been placed on a table by the Grand Marshal, will then be uncovered by the Deputy Grand High Priest, King and Scribe, assisted by the Grand Marshal, and accompanied by solemn music.

17. The Dedication then follows, the Grand Chaplain saying:

"To our most excellent Patron ZERUBBABEL, we solemnly Dedicate this Chapter. May the blessing of our Heavenly High Priest descend and rest upon its members, and may their felicity be immortal. Glory be to God on high."

[Response by the Companions.]

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

18. The Grand Marshal then says, "I am directed to proclaim, and I do hereby proclaim, this Chapter, by the name of — Chapter,\* duly constituted and dedicated. This," &c.

19. An Ode.

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\* All legally constituted bodies of Royal Arch Masons are called Chapters; as regular bodies of Masons of the preceding Degrees are called Lodges. Every Chapter ought to assemble for work, at least once in three months; and must consist of a High Priest, King, Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain, three Grand Masters of the Veils, Treasurer, Secretary, and as many members as may be found convenient for working to advantage.

The officers of the Chapter officiate in the Lodges, holden for conferring the preparatory Degrees, according to rank, as follows, viz.:

## INSTALLATION.

20. The Deputy Grand High Priest presents the High Priest of the new Chapter to the Grand High Priest, and says :

**MOST EXCELLENT GRAND HIGH PRIEST :** — I present you my worthy Companion — —, nominated in the warrant, to be Installed High Priest of this new Chapter. I find him to be skilful in the Royal Art, and attentive to the moral precepts of our forefathers, and have therefore no doubt that he will discharge the duties of his office with fidelity.

21. The Grand High Priest then addresses the High Priest of the new Chapter, as follows :

**MOST EXCELLENT COMPANION :**

You having been appointed to the honorable and responsible office of High Priest of this new Chapter, and having accepted that important trust, and ~~received~~ the Order of High-Priesthood, I shall now proceed to install you into that office ; a station highly honorable to all those who diligently perform

The High Priest, as Master.

The King, as Senior Warden.

The Scribe, as Junior Warden.

The Captain of the Host, as Marshal, or Master of Ceremonies.

The Principal Sojourner, as Senior Deacon.

The Royal Arch Captain, as Junior Deacon.

The Master of the first Veil, as Junior Overseer.

The Master of the second Veil, as Senior Overseer.

~~The Master of the third Veil, as Master Overseer.~~

The Treasurer, Secretary, Chaplain, Stewards, and Tyler, as officers of corresponding rank.

The High Priest of every Chapter has it in special charge to see that the By-Laws of his Chapter, as well as the General Grand Royal Arch Constitution, and all the regulations of the Grand Chapter, are duly observed ; — that all the officers of his Chapter perform the duties of their respective offices faithfully, and are examples of diligence and industry to their Companions ; — that true and accurate records of all the proceedings of the Chapter are kept by the Secretary ; — that the Treasurer keeps and renders exact and just accounts of all the moneys and other property belonging to the Chapter ; — that the regular returns be made annually to the Grand Chapter ; — and that the annual dues to the Grand Chapter be regularly and punctually paid. He has the right and authority of calling his Chapter together at pleasure, upon any emergency or occurrence, which in his judgment may require their meeting. It is his privilege and duty, together with the King and Scribe, to attend the meetings of the Grand Chapter, either in person or by proxy : and the well-being of the Institution requires that this duty should on no occasion be omitted.

the important duties annexed to it. I shall not attempt particularly to enumerate those duties; but only observe that, by a frequent recurrence to the Constitution and General Regulations, and a constant practise of the several sublime lectures and charges, you will be best able to fulfil them; and I am persuaded that the Companions who are appointed to preside with you, will give strength to your endeavors and support to your exertions.

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

1. Do you solemnly promise that you will redouble your endeavors to correct the vices, purify the morals, and promote the happiness of those of your Brethren who have attained to this sublime Degree?

2. That you will never suffer your Chapter to be opened, unless there be present nine regular Royal Arch Masons?

3. That you will never suffer either more or less than three Brethren to be exalted in your Chapter at one and the same time?

4. That you will not exalt any one to this Degree who has not shown a charitable and humane disposition; or who has not made a considerable proficiency in the foregoing Degrees?

5. That you will promote the general good of our Order, and on all proper occasions be ready to give and receive instructions, and particularly from the General and State Grand Officers?

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

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

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

9. That you will observe and support such By-Laws as may be made by your Chapter, in conformity to the General Grand Royal Arch Constitution and the general regulations of the Grand Chapter?

10. That you will pay due respect and obedience to the instructions of the General and State Grand Officers, particularly relating to the several lectures and charges, and will resign the chair to them, severally, when they may visit your Chapter?

11. That you will support and observe the General Grand Royal Arch Constitution, and the General Regulations of the Grand Royal Arch Chapter under whose authority you act?

12. That you will bind your successor in office to the observance of the same rules to which you have now assented?

Do you submit to all these things? and do you promise to observe and practise them faithfully? (*Assents.*)

"Let us kneel at the altar and invoke a blessing of the Deity." All the Companions kneel.

#### PRAYER BY GRAND CHAPLAIN.

"Most Holy and Glorious Lord God, the Great High Priest of heaven and earth:

"We approach thee with reverence, and implore thy blessing on the Companion appointed to preside over this new assembly, and now prostrate before thee. Fill his heart with thy fear, that his tongue and actions may pronounce thy glory. Make him steadfast in thy service; grant him firmness of mind; animate his heart, and strengthen his endeavors. May he teach thy judgments and thy laws; and may the incense he shall put before thee, upon thine altar, prove an acceptable sacrifice unto thee. Bless him, O Lord, and bless the work of his hands. Accept us in mercy; hear thou from Heaven, thy dwelling-place, and forgive our transgressions.

"Glory be to God the Father. As it was in the beginning," &c. Response, "So mote it be."

The new High Priest is then invested with his Robes; after which the Grand High Priest addresses him as follows:

**MOST EXCELLENT:**—I now invest you with this *Breast-plate*, the jewel and badge of the Order; and with this *Mitre*. Thus clothed, you represent the great Jeshua, son of Josedec, High Priest of Israel, who presided at the first Grand Masonic Council at Jerusalem. Those stones represented the twelve tribes of Israel, and served to bring them in memorial before the Lord. They will remind you not only of the support and obedience you may expect from the members of your Chapter, but of your duty and obligation to them.

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

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

I now deliver into your hands the *Charter* under which you are to work; you will receive it as a sacred deposit, and never

permit it to be used for any other purposes than those expressed in it.

I present you with the *Book of the Law*, the great Light in every degree of Masonry. The doctrines contained in this sacred volume create in us a belief in the dispensations of Divine Providence, which belief strengthens our FAITH, and enables us to ascend the first step of the Grand Masonic Ladder. This faith naturally produces in us a HOPE of becoming partakers of the promises expressed in this inestimable gift of God to man; which hope enables us to ascend the second step. But the third and last being CHARITY, comprehends the former, and will continue to exert its influence, when Faith shall be lost in sight, and Hope in complete enjoyment.

I present you with the *Constitution* of the General Grand Royal Arch Chapter; the Rules and Regulations of the Grand Royal Arch Chapter of this State; and also with the By-Laws of your Chapter. You will cause all these to be frequently read and punctually obeyed.

And now, Most Excellent, permit me, in behalf of the Craft here assembled, to offer you our most sincere congratulations on your accession to the honorable station you now fill. I doubt not you will govern with such order and regularity as to convince your Companions that their partiality has not been misplaced.

Companions of ——— Chapter, — Behold your High Priest. [*They rise and bow, or, if the Installation be not public, salute him with the honors of Royal Arch Masonry.*] Recollect that the prosperity of your Chapter will as much depend on your support, assistance, and obedience, as on his assiduity, information, and wisdom.

22. The Marshal of the Chapter will then present the second officer to the Deputy Grand High Priest, who will present him to the Grand High Priest. The Grand High Priest will then ask him whether he has attended to the ancient charges and regulations before recited to his superior officer: if he answers in the affirmative, he is asked, whether he fully and freely assents to the same: if he answers in the affirmative, the Grand High Priest directs his Deputy to invest him with his clothing, &c., and then addresses him as follows, viz.:

#### CHARGE TO THE KING.

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

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

Your office teaches a striking lesson of humility. The Institutions of political society teach us to consider the king as the chief of created beings, and that the first duty of his subjects is to obey his mandates; but the Institutions of our sublime Degrees, by placing the King in a situation subordinate to the High Priest, teaches us that our duty to God is paramount to all other duties, and should ever claim the priority of our obedience to man.

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

In presenting to you the **CROWN**, which is an emblem of royalty, I would remind you, that to reign sovereign in the hearts and affections of men, must be far more grateful to a generous and benevolent mind, than to rule over their lives and fortunes.

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

#### CHARGE TO THE SCRIBE.

**EXCELLENT COMPANION:**—The office of Scribe, to which you are elected, is very important and respectable. In the absence of your superior officers, you are bound to succeed them and to perform their duties. You will, therefore, perceive the necessity there is of your possessing such qualifications as will enable you to accomplish those duties which are incumbent upon you, in your appropriate station, as well as those which may occasionally devolve on you, by the absence of your superiors.

The **PURPLE ROBE**, with which you are invested, is an emblem of *union*, and is calculated to remind you that the harmony and unanimity of your Chapter should be your constant aim; and to this end you are studiously to avoid all occasions of giving offence, or countenancing any thing that may create divisions or dissensions. You are, by all means in your

power, to endeavor to establish a permanent union and good understanding among all orders and degrees of Masonry; and as the glorious sun, at its meridian height, dispels the mist and clouds which obscure the horizon, so may your exertions tend to dissipate the gloom of jealousy and discord, whenever they may appear.

Your badge, (*Plumb-rule, surmounted by a Turban,*) is an emblem of rectitude and vigilance; and while you stand as a watchman upon the tower, to guard your Companions against the approach of those enemies of human felicity, *intemperance and excess*, let this faithful monitor ever remind you to walk uprightly in your station; admonishing and animating your Companions to fidelity and industry while at labor, and to temperance and moderation while at refreshment. And, when the GREAT WATCHMAN OF ISRAEL, whose eye never slumbers nor sleeps, shall relieve you from your post on earth, may he permit you in heaven to participate in that food and refreshment which is

“Such as the saints in glory love,  
And such as angels eat.”

#### CHARGE TO THE CAPTAIN OF THE HOST.

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

Your office corresponds with that of Marshal, or Master of Ceremonies. You are to superintend all processions of your Chapter, when moving as a distinct body, either in public or private; and as the world can only judge of our private discipline by our public deportment, you will be careful that the utmost order and decorum be observed on all such occasions. You will ever be attentive to the commands of your chief, and always near at hand to see them duly executed. I invest you with the badge of your office, and presume that you will give to your duties all that study and attention which their importance demands.

#### CHARGE TO THE PRINCIPAL SOJOURNER.

COMPANION:—The office confided to you, though subordinate in degree, is equal in importance to any in the Chapter, that of your chief alone excepted. Your office corresponds with that of *Senior Deacon*, in the preparatory Degrees. Among the duties required of you, the preparation and introduction of candidates are not the least. As, in our intercourse with the



world, experience teaches that first impressions are often the most durable, and the most difficult to eradicate; so it is of great importance, in all cases, that those impressions should be correct and just: hence it is essential that the officer who brings the blind by a way that they knew not, and leads them in paths that they have not known, should always be well qualified to make darkness light before them, and crooked things straight.

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

The *rose-colored tessellated Border*, adorning the robe, is an emblem of ardor and perseverance, and signifies that when we have engaged in a virtuous course, notwithstanding all the impediments, hardships, and trials we may be destined to encounter, we should endure them all with fortitude, and ardently persevere unto the end; resting assured of receiving, at the termination of our labors, a noble and glorious reward.

#### CHARGE TO THE ROYAL ARCH CAPTAIN.

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

The *White Banner* intrusted to your care is emblematical of that purity of heart and rectitude of conduct which ought to actuate all those who pass the white veil of the sanctuary. I give it to you strongly in charge, never to suffer any one to pass your post without the *Signet of Truth*.

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

#### CHARGE TO THE MASTER OF THE THIRD VEIL.

COMPANION:—I present you with the *Scarlet Banner*, which is the ensign of your office, and with a *Sword* to protect and defend the same. The rich and beautiful color of your banner

is emblematical of *servency* and *zeal*. It is the appropriate color of the Royal Arch degree ; it admonishes us that we should be fervent in the exercise of our devotions to God, and zealous in our endeavors to promote the happiness of man.

CHARGE TO THE MASTER OF THE SECOND  
VEIL.

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

The color of your banner is produced by a due mixture of *blue* and *scarlet*, the former of which is the characteristic color of the *symbolic*, or *first three Degrees of Masonry* ; and the latter, that of the *Royal Arch Degree*. It is an emblem of *union*, and is the characteristic color of the intermediate Degrees. It admonishes us to cultivate and improve that spirit of union and harmony, between the Brethren of the symbolic Degrees and the Companions of the sublime Degrees, which should ever distinguish the members of a society founded upon the principles of everlasting truth and universal philanthropy.

CHARGE TO THE MASTER OF THE FIRST  
VEIL.

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

CHARGE TO THE THREE MASTERS OF THE  
VEILS, AS OVERSEERS.

COMPANIONS :—Those who are placed as Overseers of any work should be well qualified to judge of its beauties and defects. They should be capable of estimating the former, and amending the latter. This consideration should induce you to cultivate and improve all those qualifications with which you are already endowed, as well as to persevere in your endeavors to acquire those in which you are deficient. Let the various *colors* of the *banners* committed to your charge admonish you

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

#### CHARGE TO THE TREASURER.

COMPANION:—You are elected Treasurer of this Chapter, and I have the pleasure of investing you with the badge of your office. The qualities which should recommend a Treasurer are *accuracy* and *fidelity*: accuracy in keeping a fair and minute account of all receipts and disbursements; fidelity, in carefully preserving all the property and funds of the Chapter that may be placed in his hands, and rendering a just account of the same, whenever he is called upon for that purpose. I presume that your respect for the Institution, your attachment to the interests of your Chapter, and your regard for a good name, which is better than precious ointment, will prompt you to the faithful discharge of the duties of your office.

#### CHARGE TO THE SECRETARY.

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

## CHARGE TO THE CHAPLAIN.

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

## CHARGE TO THE STEWARDS.

**COMPANIONS:**—You being elected Stewards of this Chapter, I with pleasure invest you with the badges of your office. It is your province to see that every necessary preparation is made for the convenience and accommodation of the Chapter, previous to the time appointed for meeting. You are to see that the clothing, implements, and furniture of each degree respectively, are properly disposed, and in suitable array for use, whenever they may be required, and that they are secured, and proper care taken of them, when the business of the Chapter is over. You are to be frugal and prudent in your disbursements, and to be careful that no extravagance or waste is committed in your department; and when you have faithfully fulfilled your stewardship here below, may you receive from heaven the happy greeting of “Well done, good and faithful servants.”

## CHARGE TO THE TYLER.

**COMPANION:**—You are appointed Tyler of this Chapter, and I invest you with the badge, and this implement of your office. As the sword is placed in the hands of the Tyler, to enable him effectually to guard against the approach of all *covans and evesdroppers*, and suffer none to pass or repass but such as are *duly qualified*; so it should morally serve as a constant admonition to us to set a guard at the entrance of our thoughts; to place a watch at the door of our lips: to post a sentinel at the avenue of our actions; thereby excluding every unqualified and unworthy thought, word, and deed; and preserving consciences void of offence towards God and towards man.

I trust that a just regard for the honor and reputation of the Institution will ever induce you to perform with fidelity the trust reposed in you; and when the door of this earthly tabernacle shall be closed, may you find an abundant entrance through the gates into the temple and city of our God.

## ADDRESS TO THE HIGH PRIEST.

M. E. COMPANION:—Having been honored with the free suffrages of the members of this Chapter, you are elected to the most important office which it is within their power to bestow. This expression of their esteem and respect should draw from you corresponding sensations; and your demeanor should be such as to repay the honor they have so conspicuously conferred upon you, by an honorable and faithful discharge of your duties. The station you are called to fill is important, not only as it respects the correct practice of our rites and ceremonies, and the internal economy of the Chapter over which you preside, but the public reputation of the Institution will be generally found to rise or fall according to the skill, fidelity, and discretion with which its concerns are managed, and in proportion as the characters and conduct of its principal officers are estimable or censurable.

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

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

## ADDRESS TO THE OFFICERS GENERALLY.

COMPANIONS IN OFFICE:—Precept and example should ever advance with equal pace. Those moral duties which you are required to teach unto others, you should never neglect to practise yourselves.

Do you desire that the demeanor of your equals and inferiors towards you should be marked with deference and respect? Be sure that you omit no opportunity of furnishing them with examples in your own conduct towards your superiors. Do you desire to obtain instruction from those who are more wise or better informed than yourselves? Be sure that you are always ready to impart of your knowledge to those within your sphere

who stand in need of, and are entitled to receive it. Do you desire distinction among your Companions? Be sure that your claims to preferment are founded upon superior attainments; let no ambitious passion be suffered to induce you to envy or supplant a Companion who may be considered as better qualified for promotion than yourselves; but rather let a laudable emulation induce you to strive to excel each other in improvement and discipline; ever remembering that he who faithfully performs his duty, even in a subordinate or private station, is as justly entitled to esteem and respect as he who is invested with supreme authority.

ADDRESS TO THE CHAPTER AT LARGE.

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

May your *Chapter* become *beautiful* as the TEMPLE, *peaceful* as the ARK, and *sacred* as its *most holy place*. May your oblations of *piety* and *praise* be *grateful* as the INCENSE; your love *warm* as its *flame*, and your charity diffusive as its fragrance. May your hearts be *pure* as the ALTAR, and your conduct *acceptable* as the OFFERING. May the exercise of your CHARITY be as constant as the returning wants of the distressed *widow* and helpless *orphan*. May the approbation of Heaven be your encouragement, and the testimony of a good conscience your support: may you be endowed with every good and perfect gift, while *travelling the rugged path of life*, and finally be *admitted within the veil* of heaven, to the full enjoyment of life eternal. So mote it be. Amen.

23. The officers and members of the Chapter will then pass in review in front of the Grand Officers, with their hands crossed on their breasts, bowing as they pass.

24. The Grand Marshal will then proclaim the Chapter, by the name of ———, to be regularly constituted, and its officers duly installed. The ceremonies conclude with an Ode.

## CHAPTER IX.

## ENCAMPMENT ORDERS.

## KNIGHTS OF THE RED CROSS.

## ORIGIN OF THE ORDER.

THE title of this degree is a misnomer. The historical circumstances on which it is founded have no connection with the Cross or Christianity. Knights of the Sword, or Knights of the East and West, (in reference to the mixed Persian and Jewish character of the degree,) would be a more appropriate title. Ignorance has taken from it its good name, and fixed upon it one with which it has no lawful affinity. It is not true, as has been asserted, that the Order was known in Palestine, in the time of the Crusades, by its present title. It had nothing to do with the Crusades, which were exclusively a Christian enterprise. The Knights of the Red Cross, who blazed forth in such splendor during the holy wars, were the Knights Templars, and were scarcely less the enemies of the Jews than of the Saracens. The degree is founded on that portion of Jewish history which narrates the difficulties encountered by the Jews in the rebuilding of the second Temple, commencing immediately subsequent to the death of Cyrus, king of Persia. It is a continuation of the history of the Royal Arch, and ought not, and, in this country, cannot, be conferred on any Brother who has not been exalted to that sublime degree.

## OFFICERS AND STATIONS.

A Council of Knights of the Red Cross consists of any convenient number of members, and the following Officers, viz.:—

1. Sovereign Master, whose station is in the East, or at the head of his Council.
2. Chancellor, seated on the right of the Sovereign Master.
3. Master of the Palace, on the left of the Sovereign Master.
4. Prelate, on the right of the Chancellor.
5. Master of Cavalry, on the right of the first division, or line of cavalry, when separately formed, and on the right of the whole when formed in line.
6. Master of Infantry, on the right





of the second division, or line of infantry, when separately formed, and on the left of the whole when formed in line. 7. Master of Finances, on the right, in front of the Chancellor. 8. Master of Despatches, on the left, in front of the Master of the Palace. 9. Standard Bearer, in the West. 10. Sword Bearer, on the right of the Standard Bearer, in the West. 11. Warder, on the left of the Standard Bearer, in the West. 12. Guards. 13. Sentinel. The members are arranged, in equal numbers, on the right and left of the throne.

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#### PRAYER AT OPENING.

O thou eternal, immortal, and invisible God, who didst aforetime lead the children of Israel from the land of Egypt and out of the house of bondage; we would desire to come into thy presence, at this time, with grateful hearts, to render thanks and praise for the wonderful display of thy goodness and mercy. Be thou pleased, O God, to be with thy servants who are now assembled in thy name; lift upon each one of us the light of thy countenance; defend us from the evil intentions of our enemies, while travelling the journey of life; and when we shall finally come into thy presence, to be freed from the chains of sin and the sackcloth of repentance, be thou merciful unto us, O God, not according to our deserts, but according to our necessities; and thine shall be the praise forever and ever. Amen.

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#### FIRST LESSON.

The following passages of Scripture are appropriate to this degree; and are usually read by the Prelate, as the representative of Jeshua, who presided at the first Grand Masonic Council, assembled at Jerusalem, in the second year of the reign of Darius, king of Persia, to deliberate on the unhappy state of the Fraternity during the reigns of Ahasuerus and Artaxerxes, and to devise means whereby they might obtain the favor of their new Sovereign, and gain his consent to rebuild their city and Temple.

## EZRA iii. 8—11.

"Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel, the son of Shealtiel, and Jeshua, the son of Josedec, and the remnant of their Brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. Then stood Jeshua with his sons and his Brethren, Kadmiel and his sons, the sons of Judah, to set forward the workmen in the house of God; the sons of Henadad, with their sons and their brethren the Levites. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David, king of Israel. And they sang together by course, in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever towards Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."

## EZRA iv.

"Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel, then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Essar-haddon, king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus, the king of Persia, hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus, king of Persia, even until the reign of Darius, king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation, against the inhabitants of Judah and Jerusalem.

"And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes, king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. Rehum the chancellor, and Shimshai the scribe, wrote a letter against Jerusalem to Artaxerxes the king, in this sort: (Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest

o. their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, and the rest of the nations whom the great and noble Asnapper brought over and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.)

"This is the copy of the letter that they sent unto him, even unto Artaxerxes the king: Thy servants the men on this side of the river, and at such a time. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonor, therefore have we sent and certified the king; that search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. We certify the king, that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

"Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their Companions that dwell in Samaria, and to the rest beyond the river, Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, were paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Take heed now that ye fail not to do this; why should damage grow to the hurt of the kings?

"Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their Companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius, king of Persia."

## SECOND LESSON.

The accusations which were brought against the Jews before the kings Ahasuerus and Artaxerxes, and in consequence of which the work of rebuilding the Temple was interrupted until the second year of the reign of Darius, are fully set forth by Ezra, in the preceding lesson.

We are told that Zerubbabel had been formerly honored with the favorable notice and friendship of Darius. And this is corroborated by Josephus; as is also the fact, that Zerubbabel revisited Babylon, on the accession of Darius to the throne: a circumstance which seems to have been overlooked by some Biblical commentators, who have expressed a doubt whether Zerubbabel was actually present at the Banquet, of which we shall immediately have occasion to speak. Josephus expressly says, that, "about this time, Zerubbabel, who had been made governor of the Jews that *had been in captivity*, came to Darius *from Jerusalem; for there had been an old friendship between him and the king.*" The same historian further informs us, that while Darius was "a private man, he made a vow to God, that if he ever came to be king, he would send all the vessels of God, that were in Babylon, to the Temple at Jerusalem." To remind the king of this vow, and to request the fulfilment of it, Zerubbabel voluntarily undertook the hazardous enterprise of traversing the Persian dominions, and seeking admission to the presence of the king. On his arrival at Babylon, he was introduced to Darius, who recognized in him his former friend and intimate associate; and having ascertained the object of his mission, he at once restored him to his confidence. In the language of Josephus, "he was thought worthy, with two others, to be guards of the king's body, and obtained that honor which he sought for."

Soon after the arrival of Zerubbabel, Darius gave a magnificent entertainment, to which, Josephus informs us, he invited the Princes of Persia, the rulers of the Medes, the toparchs of India and Ethiopia, and the generals of his one hundred and twenty-seven provinces, together with all who were born in his house, or attached to his court. After the Banquet, and when the guests had withdrawn, Darius retired to rest. Having reposed for a short time, he awoke, when, not feeling himself

again inclined to sleep, he engaged in a familiar conversation with the three guards of his body, (of whom Zerubbabel was one,) and promised, that to him who should make an oration about points that he should inquire of, such as should be most agreeable to truth and the dictates of wisdom, he would grant it, as a reward of his victory, to put on a purple garment, to drink from cups of gold, to have a chariot with bridles of gold, to wear a head tiara of fine linen, and a golden chain about his neck, and to sit next to himself, on account of his wisdom, and to be called the king's cousin.

It is the opinion of Professor Whiston, that this entertainment was contrived by Darius, "in order to be decently and inoffensively put in mind by Zerubbabel of fulfilling his old vow for the rebuilding of Jerusalem and the Temple, and the restoration of the worship of the one true God there."

The particular question proposed by Darius was as follows:—  
 "Which is the greatest, the strength of *WINE*, of the *KING*, or of *WOMEN*?" The first who made answer, replied, that *Wine* was the strongest; the second, that the *King* was the strongest:—but Zerubbabel, seeing, probably, that the time had arrived when he might decently and inoffensively remind the king of his vow, and request the fulfilment of it, and knowing the great reverence of the Persians for the truth, replied, that *Women* were stronger than either; but that, above all things, *TRUTH* beareth the victory.

The king, being forcibly struck with the addition Zerubbabel had made to his question, ordered that the Princes, and nobles, and members of his household should be assembled on the following day, to hear the subject debated.

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### THIRD LESSON.

On the following day, the Princes and nobles of the court, and most of the guests of the preceding evening, being assembled in the hall where the king usually gave audience, Darius placed himself upon the royal seat of judgment, and directed the respondents to proceed with their arguments in support of

the positions they had respectively assumed the evening before  
The first began as follows, on the

#### STRENGTH OF WINE.

"O ye Princes and Rulers! How exceedingly strong is *Wine*! It causeth all men to err who drink it. It maketh the mind of the king and the beggar to be all one; of the bondman and the freeman, of the poor man and the rich. It turneth, also, every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt. It changeth and elevateth the spirits, and enliveneth the heavy hearts of the miserable. It maketh a man forget his brother, and draw his sword against his best friend. O ye Princes and Rulers, is not *WINE* the strongest, that forceth us to do these things?"

The second answered as follows, on the

#### POWER OF KINGS.

"It is beyond dispute, O ye Princes and Rulers, that God has made man master of all things under the sun; to command them, to make use of them, and apply them to his service as he pleases; but whereas men have only dominion over other sub-lunary creatures, kings have an authority even over men themselves, and a right of ruling them at will and pleasure. Now he that is master of those who are masters of all things else, hath no earthly thing above him."

Then began Zerubbabel, upon the

#### POWER OF WOMEN AND OF TRUTH.

"O ye Princes and Rulers! The strength of *WINE* is not to be denied; neither is the power of *KINGS*, that unites so many men in one common allegiance; but the supereminency of *WOMEN* is yet above either of these; for kings are but the gifts of women; they are also the mothers of those that cultivate our vineyards.

"Women have the power to make us abandon our very country and relations, and many times to forget the best friends we have in the world, and forsake all other comforts, to live and die with them. But when all is said, neither they, nor wine, nor kings, are comparable to the almighty force and importance of *TRUTH*. As for all other things, they are mortal and transient. Truth alone is unchangeable and everlasting. The benefits we derive from it are subject to no variations or vicissitudes of time or fortune. In her judgment there is no unrighteousness. She is the wisdom, strength, power, and majesty of all ages. *Blessed, thrice blessed, be the god of TRUTH.*"

When Zerubbabel had finished speaking, the Princes and rulers cried out, "*Great is truth, and mighty above all things.*" Then said the king to Zerubbabel, "Ask what thou wilt, and I will give it thee, because thou art found the wisest amongst thy companions."

To this invitation, Zerubbabel made the following

#### REPLY.

"O king, remember the vow thou hast vowed, to build Jerusalem in the day when thou shouldest come to thy kingdom, and to restore all the holy vessels which were taken away out of Jerusalem. Thou hast also vowed to rebuild the Temple which was burned when Judah was made desolate by the Chaldees. And now, O king, this is that I desire of thee, that thou make good the vow, the performance whereof, with thine own mouth, thou hast vowed to the KING OF HEAVEN."

Then Darius "arose and kissed him," says Josephus, "and wrote to the toparchs and governors, and enjoined them to conduct Zerubbabel, and those that were going with him to build the Temple." He directed the rulers of Syria and Phœnicia to furnish cedar trees from Lebanon, and assist him in building the Temple. "He also wrote to them, that all the captives who should go to Judea should be free." He prohibited his deputies and governors from laying any taxes upon them, and ordered the restoration of the villages that had been taken from them. He gave them fifty talents in silver, and directed the sacred garments for the Priests to be made at his own charge. He restored the musical instruments used by the Levites, and gave a portion of land to those who guarded the city and Temple, together with a determinate sum for their maintenance; and withal he sent back the holy vessels. More than Cyrus promised, Darius performed.

#### FOURTH LESSON.

The fourth chapter of Nehemiah, from the seventh to the twenty-first verse, both inclusive, and the whole of the fifth Chapter of Ezra, are considered appropriate to this degree, and to this lesson; but as they are seldom used, if at all, and as they can be easily referred to in the Bible, if wanted, we have not thought it worth while to introduce them here. The following contains all the essential points in the omitted passages, and is beautifully illustrative of the ritual of the degree:—

## EZRA VI. 1—15.

"Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits: with three rows of great stones, and a row of new timber; and let the expenses be given out of the king's house: and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God. Now, therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: let the governor of the Jews and the elders of the Jews build this house of God in his place. Moreover, I make a decree what ye shall do to the elders of these Jews, for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: That they may offer sacrifices of sweet saviors unto the God of heaven, and pray for the life of the king, and of his sons. Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and, being set up, let him be hanged thereon; and let his house be made a dung-hill for this. And the God that hath caused his name to dwell there destroy all kings and people that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.

"Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily. And the elders of the Jews builded, and they prospered through the prophesying of Haggai, the prophet, and Zechariah, the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.





## CHAPTER X.

## ENCAMPMENT ORDERS.

## ORDER OF KNIGHTS TEMPLARS.

## ORIGIN AND TITLE.

THE Order of Knights Templars originated in the early days of the Crusades. When intelligence of the capture of Jerusalem by the Crusaders, in 1099, had reached Europe, the zeal of pilgrimage blazed forth with increased fierceness; and promiscuous crowds of both sexes, old men and children, virgins and matrons, thinking the road then open and the journey practicable, pressed forward towards the Holy City. The infidels had indeed been driven out of Jerusalem, but not out of Palestine. The lofty mountains bordering the sea coast (says Mr. Addison) were infected by bold and warlike bands of fugitive Mussulmen, who maintained themselves in various impregnable castles and strongholds; from whence they issued forth upon the high-roads, cut off the communication between Jerusalem and the sea-ports, and revenged themselves for the loss of their habitations and property, by the indiscriminate pillage of all travellers. The pilgrims, whether they approached the city by land or sea, were alike exposed to almost daily hostility, plunder, and death.

To alleviate the dangers and distresses to which these pious enthusiasts were exposed, *to guard the honor of the saintly virgins and matrons*,\* and to protect the gray hairs of the venerable palmer, *nine noble knights*,† who had greatly distinguished themselves at the siege and capture of Jerusalem, formed a *Holy Brotherhood-in-Arms*, and entered into a solemn compact to aid one another in clearing the highways of infidels and of robbers, and in protecting pilgrims through the passes and defiles of the

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\* "To kiss the holy monuments," says William of Tyre, "came sacred and chaste widows, forgetful of feminine fear and the multiplicity of dangers that beset their path."

† Addison's History of the Knights Templars.

mountains to the Holy City. Warmed with the religious and military fervor of the day, and animated by the sacredness of the cause to which they had devoted their swords, they called themselves the *Poor Fellow-Soldiers of Jesus Christ*. They renounced the world and its pleasures; and in the holy church of the Resurrection, in the presence of the Patriarch of Jerusalem, embraced vows of perpetual chastity, obedience, and poverty, after the manner of monks.

At first they had no church, and no particular place of abode; but in the year 1118, they had rendered such acceptable service to the Christians, that Baldwin the Second, king of Jerusalem, granted them a place of habitation within the sacred inclosure of the Temple, on Mount Moriah, amid those holy and magnificent structures, partly erected by the Christian emperor Justinian, and partly built by the Caliph Omar, which were then exhibited by the monks and priests of Jerusalem, whose restless zeal led them to practise on the credulity of the pilgrims, as the *Temple of Solomon*; whence the "Poor Fellow-Soldiers of Jesus Christ" came thenceforth to be known by the name of "*the Knighthood of the Temple of Solomon*;" \* or, *Knights Templars*. William of Tyre says, they occupied "the palace," or "royal house, to the south of the Temple of the Lord, vulgarly called *the Temple of Solomon*."

Such was the origin of the Order and name of the Knights Templars; and here we leave their history; referring the reader to Addison, and other credible writers on the subject, for full details of their subsequent brilliant career and shameful destruction.

The original *Dress* of the Templars was *white*.

The true *Cross* of the Order is the Patriarchal Cross, so called, from its having been appropriated to be worn by the Patriarchs, as the triple Cross is worn by the Pope. It is crossed twice, to denote that the work of redemption which was wrought on the Cross, through the crucifixion of the Savior, extended alike to the Patriarchs and Pilgrims. Beside this, the plain white cloaks of the knights were adorned with octangular blood-

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\* Pantaleon, lib. iii. p. 82.

red Crosses, to signify that they were to shed their blood in the service of the Church.

The original *Banner* of the Order represented *two knights* riding on *one horse*, to signify their poverty and humility; but as no possible means were ever successfully devised to keep any body of men poor, it was soon laid aside. Their great standard, and that which we are, perhaps, to regard as the true Banner of the Order, was *White*, with *Red Crosses*; symbolical, like their dress, of purity of life, and of courage, even unto death. A third Banner, being that which they bore in battle, was composed of two black and white strips of silk, seamed together; signifying *white* and *fair* to Christians, but *black* and *terrible* to their enemies.

#### OFFICERS AND STATIONS.

An Encampment of Knights Templars consists of the following Officers, viz.:—1. M. E. Grand Commander; his station is in the East, or at the head of his Encampment. 2. Generalissimo, in the East, on the right of M. E. G. Commander. 3. Captain General, in the East, on the left of the M. E. Grand Commander. 4. Prelate, on the right of the Generalissimo. 5. Senior Warden, at the S. W. angle of the triangle, and upon the right of the first division.\* 6. Junior Warden, at the N. W. angle of the triangle, and upon the left of the third division. 7. Treasurer, on the right, in front of the Generalissimo. 8. Recorder, on the left, in front of the Captain General. 9. Standard Bearer, in the West. 10. Sword Bearer, on the right of the Standard Bearer, in the West. 11. Warder, on the left of the Standard Bearer, in the West. 12. Guards. 13. Sentinel. The Knights are arranged, in equal numbers, on the right and left of the hall. The Past Commanders, in the East.

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\* When the Encampment is formed in triangle, the place of the Wardens, at the triangle, is as above stated. They are on the right and left of the divisions named only when the body is formed in line. Some little misunderstanding has heretofore existed in this respect, which it is the object of this note to correct.

## CHARGE AT OPENING

JAMES i. 1—10, 26, 27.

"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting: My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive any thing from the Lord. A double minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

## PRAYER AT OPENING.

Supreme Architect of the Universe, whose All-Seeing Eye surveys the inhabitants of this lower world, behold us, thy dependent creatures, with thy favor and blessing. We adore thee as a holy and merciful God, whose righteous providence orders all things in heaven and on earth; and from whom all holy desires, all good councils, and all just works do proceed. We beseech thee to direct and bless us in what we do. Give us wisdom to choose, and grace to perform, whatever is according to thy holy will. Preserve us from every sin; protect us in every danger, and grant that all our doings, being ordered by thy governance, may be righteous in thy sight. Especially would we at this time render thee our thanksgiving and praise for the Institution, as members of which we are now assembled, and for all the pleasures we have derived from it. We thank thee that the few, who are here met together, have been favored with new inducements, and laid under new and stronger obligations, to virtue and holiness. May these obligations, O blessed Father, have their full effect upon us. May the solemnity of our Institution be duly impressed on our minds, and have a lasting effect upon our lives. Endue us, O Lord, with wisdom

and fortitude to resist the temptation of our unruly passions while travelling the pilgrimage of this life, so that when solicited by avarice, we may not, with Judas, sell our God, or so far yield to the weakness and infirmities of our nature, as, with Peter, to deny our Master. But by the beauty of holiness, may we be incited to practise that charity which is recorded in thy Word, and so let our light shine before men, that they, seeing our good works, may glorify thee, our Father which art in heaven. Grant this, O merciful God, through Him, who is the resurrection and the life, thy Son, our Savior, Jesus Christ. Amen.

### FIRST LESSON.

#### FIRST EXHORTATION.

—— I greet thee.

*Silver and gold have I none; but such as I have give I thee.* \* \* \* \*

Hearken to a lesson to cheer thee on thy way and assure thee of success.

And Abraham rose up early in the morning, and took *bread* and a *bottle of water* and gave it unto Hagar (putting it on her shoulder) and the child, and sent her away, and she departed and wandered in the wilderness, and the water was spent in the bottle, and she cast the child under one of the shrubs; and the angel of God called to Hagar out of Heaven, saying, Arise, lift up the lad, and hold him in thine hand: for I will make him a great nation: and God opened her eyes, and she saw a well of water. By faith Abraham sojourned in the land of promise as in a strange country, dwelling in tabernacles; for he looked for a city which hath foundations, whose builder and maker is God. Be ye therefore followers of God, as dear children, rejoicing in the Lord alway; and again I say, Rejoice.

Farewell——. God speed thee:

#### SECOND EXHORTATION.

—— I greet thee. \* \* \* \*

If a brother or sister be naked and destitute of daily food, and one of you say, Depart in peace, be ye warmed and filled, and ye give them not of those things which are needful for the body, what doth it profit? To do good and to communicate forget not, for with such sacrifices God is well pleased. Beware, lest any man spoil you through philosophy and vain deceit, after the traditions of men; after the rudiments of the world, and not after Christ: For in him dwelleth all the fulness of the Godhead bodily.

Farewell——. God speed thee.

## THIRD EXHORTATION.

—— I greet thee. \* \* \* \*

He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me: Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls: for my yoke is easy, and my burden is light. Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward.

Farewell ———. God speed thee.\*

\* The following Exhortations are used in the Encampments in Boston, instead of those given in the text:—

## FIRST EXHORTATION.

—— I greet thee:

Silver and gold have I none; but such as I have give I unto thee.

Hearken to a lesson to cheer thee on thy way and assure thee of success.

Let the brother of low degree rejoice in that he is exalted. Come unto me all ye that are weary and heavy laden, and I will give you rest.

Christ also suffered for us, leaving us an example that we should follow his steps. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Let therefore brotherly love continue.

Farewell ———. God speed thee.

## SECOND EXHORTATION.

—— I greet thee. \* \* \* \*

Hearken to a lesson to cheer thee on thy way and assure thee of success.

To do good and communicate, forget not: for with such sacrifices God is well pleased.

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Remember them that are in bonds, as being bound with them; and them which suffer adversity, as being yourselves also in the body.

Be not weary in well doing; for in due time ye shall reap, if ye faint not.

Farewell ———. God speed thee.

## THIRD EXHORTATION.

—— I greet thee. \* \* \* \*

Hearken to a lesson to cheer thee on thy way and assure thee of success.

Charity covereth a multitude of sins. If a brother or sister be naked and destitute of daily food; and one of you say unto them, Depart in peace, be ye warmed, and be ye filled; notwithstanding ye give them not those things which are needful for the body; what doth it profit?

Now may He who is able send you forth into the world, "thoroughly furnished unto all good works," keep you from falling into vice and error, improve, strengthen, establish, and perfect you.

Be thou faithful unto death, and I will give thee a crown of life.

Farewell ———. God speed thee.

## SECOND LESSON.

MATTHEW XXVI. 14—26.

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

"Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, my time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now, when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said."

## THIRD LESSON.

MATTHEW XXVI. 36—50.

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again and prayed the third time, saying the same words. Then cometh he to his disciples, and saith



unto them, Sleep on now, and take your rest: behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people. Now, he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him."

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#### FOURTH LESSON.

MATTHEW xxvii. 24—38.

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children.

"Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe.

"And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! And they spit upon him, and took the reed and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross.

"And when they were come unto a place called Golgotha, that is to say, A place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there: And set up over his head his accusation written, THIS IS JESUS, THE KING OF THE JEWS.

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#### FIFTH LESSON.

"Although it is appointed unto all men once to die, yet, as the Scriptures inform, the Savior of the world arose from the

dead and ascended into Heaven, there forever seated on the throne of majesty on high ; so they also assure us, that all who have received Him for their righteousness, and put their trust in Him, shall rise to life everlasting.

"In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And, behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow : And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here ; for he is risen, as he said. Come, see the place where the Lord lay : and go quickly and tell his disciples that he is risen from the dead ; and, behold, he goeth before you into Galilee ; there shall ye see him : lo, I have told you. And they departed quickly from the sepulchre with fear and great joy ; and did run to bring his disciples word.

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

"And he led them out as far as to Bethany ; and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy."

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## SIXTH LESSON.

Acts i. 15—27.

"And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and Brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained a part of this ministry. Now this man purchased a field with the reward of iniquity ; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known to all the dwellers at Jerusalem ; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein : and his bishoprick let another take. Wherefore, of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John,

unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots: and the lot fell upon Matthias; and he was numbered with the eleven apostles."

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#### CHARGE AT CLOSING.

EPHESIANS vi. 10—17, 23.

"MY BRETHREN, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

"Peace be to the Brethren, and love with faith from God the Father and the Lord Jesus Christ."



A Knight of Malta in the Ancient Habit of Reception.

## CHAPTER XI.

## ENCAMPMENT ORDERS.

## ORDER OF KNIGHTS OF MALTA.

## HISTORICAL INTRODUCTION.

THIS Order, like that of the Temple, originated in Palestine. Certain Christian merchants of Malfi, in Naples, says Clark,\* obtained leave of the Caliph of Egypt to dwell near the Holy Sepulchre of Christ, at Jerusalem, and to erect a small house for the entertainment of themselves and pilgrims, which they named the Hospital of Christians. They soon became eminent for their devotion, charity, and hospitality; and, having adopted St. John the Baptist for their Patron, they were called "Brethren Hospitallers of St. John Baptist of Jerusalem," to distinguish them from the Knights of the Holy Sepulchre. They took the *black* habit of St. Augustin, and on the left breast wore a *white* Cross of eight points. They soon distinguished themselves as a military body, and became the rivals of the Order of the Temple.

Having subsequently been driven out of Palestine, they removed to Cyprus; but soon after took possession of the Island of Rhodes, which they fortified and held until 1523, when they were expelled from it by Solyman, the Magnificent. They then removed to the Island of Malta, (the ancient *Melita*,) which, with Tripoli and Gaza, were, in 1530, granted to them by the Emperor Charles V. Here they remained until 1798, when Malta was taken by Napoleon. In 1801, the English took the Island from the French, and restored it to the Order. The Knights were, however, again compelled to leave the Island, and it fell into the hands of Great Britain. The order has now a merely nominal existence, with some small possessions in Italy.

The degree of the Order of Malta, as practised in connection with Freemasonry, is supposed to have had its origin in the suppression of the Knights Templars, by Philip the Fair, and

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\* History of Knighthood.

their incorporation with the Knights of St. John, by Pope Clement V.

As has been already intimated, the Templars and Knights of St. John were the rival Orders of Palestine. They were enlisted in the same holy cause, animated by the same enthusiasm, and often contended, side by side, against the same infidel foe; yet there had always existed between them an unconquerable spirit of jealousy, which, on various occasions, gave rise to fierce and deadly encounters among the members. It was natural, therefore, that the Templars, as an Order, even in their hour of calamity, excited by the recollection of past events, should be irreconcilably opposed to the connection which the grasping avarice of Philip and the mendacious hypocrisy of Clement had proposed for them. A considerable number of them, however, as individuals, tacitly at least, assented to the union. This is true of many of those who were driven out of Palestine in 1291. Justly apprehensive of the result of the illegal criminal proceedings which had been instituted against their Grand Master and his companions in France, and foreseeing the destruction of their Order, they resorted to the Island of Rhodes, and enrolled themselves under the protection of the Grand Master of the Knights of St. John. The union was subsequently formally decreed by Clement, and their worst fears were realized.

At the time the Knights of St. John took possession of the Island of Malta, they were the only one of all the Military Orders of Palestine which was recognized by the sovereign powers of Europe. Several of the other Orders continued, indeed, to maintain a nominal existence, and distinct organizations; but they had lost most of their power, and all their political influence. The Order of Malta alone remained in the enjoyment of its wealth and credit. Its ramifications extended throughout Christendom; and it continued to maintain Grand Pories, as well in England as on the continent. These gave to its members, who were scattered all over Europe, great and desirable personal advantages, and enabled the Order, as a body, to exercise a more powerful and extensive influence, in all public affairs, than any other association then in existence. To secure to themselves the full enjoyment of these advantages, — to protect their Order against imposition from the *Knights*

*Errant* and the strolling members of the decayed Orders, and, at the same time, to establish a test by which to distinguish each other, in their new capacity and relations, — our traditions inform us, they instituted the degree known among Masons as the Order of Malta.

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The following passages of Scripture are appropriate to the degree, and are usually recited in the course of the ceremonies:

ACTS xxviii. 1—7.

“And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt the man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit, they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.”

ST. JOHN xix. 19.

“And Pilate wrote a title, and put it on the cross. And the writing was, **JESUS OF NAZARETH, THE KING OF THE JEWS.**”

ST. JOHN xx. 24—30.

“But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.”

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## CHARGE TO THE CANDIDATE.

SIR KNIGHT:—Having passed through our solemn ceremonies, and entered the lines of our Encampment, you are, as a Knight Templar, henceforth to let your light so shine before men, that they, seeing your good works, may glorify our Father who is in heaven. You are to distribute alms to poor and weary Pilgrims travelling from afar; to feed the hungry; clothe the naked, and bind up the wounds of the afflicted. You are to inculcate and practise the moral virtues; to protect the innocent, relieve the distressed, and succor the helpless; and, amidst all the temptations which surround you, never to be drawn aside from the path of duty.

Should calumny attack the character of a worthy Brother, recollect that you are to stand forth in vindication of his good name, and to aid him on all lawful occasions. And, on the other hand, should prejudice or envy assail your own honor, interest, or happiness, remember that you have the counsel and support of your Brethren to sustain you; that their mystic swords are ever ready, at your call, to leap from their scabbards in defence of your innocence and rights.

And now, Sir Knight, I bid you a hearty welcome to all the rights and privileges — even to that disinterested friendship and unbounded hospitality, which have ever, and we trust will long continue to characterize and illustrate these noble Orders.

With the age and occasion that gave them birth, the adventurous and warlike element of their character has passed away; but its moral and beneficent principle still remains, bright in all its primitive beauty and loveliness, to excite, as in the day of their greatest glory, that spirit of refined and moral chivalry, which prompts us to press onward in the cause of TRUTH and JUSTICE; stimulates us to exertion in behalf of the destitute and oppressed; to wield the sword, if need be, when pure and undefiled Religion calls us in her defence; and, in a Brother's cause, to do *all* that “may become *men*.”

They also teach the triumph of immortality, — that, though death has its sting, its infliction is but for a moment, — that this frail organization, though here subject to “the many ills that flesh is heir to,” possesses an ethereal principle, which shall soar to the realms of endless bliss and beyond the power of change, to live forever.



## CHAPTER XII.

## ORDER OF CEREMONIES,

IN CONSTITUTING AND DEDICATING ENCAMPMENTS: WITH THE FORMS OF INSTALLATION.

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## CONSTITUTION AND DEDICATION.

## GENERAL DIRECTIONS.

1. THE new Encampment will assemble in their Hall, and be in order, — arranged on the right and left of the Chair, with swords drawn.

2. The Grand Encampment will meet in an adjacent room and open.

3. A committee from the new Encampment will inform the Grand Marshal \* that their Encampment is prepared to receive the Grand Encampment: the Grand Marshal will announce the same to the Grand Master.

4. The committee will conduct the Grand Encampment to their Hall, in procession, where they will be received with the usual honors.

5. The officers of the new Encampment will resign their seats to the Grand Officers, and cause their Jewels to be collected, laid upon the altar, and covered.

6. The ceremonies will then commence with an Ode, followed by a Prayer and Oration.

7. The Grand Marshal will then rise and say:

“M. W. GRAND MASTER: A constitutional number of Knights Templars, duly instructed in the sublime mysteries of our Orders, having received from the proper authority a WARRANT, or CHARTER, authorizing them to open and hold a regular Encampment of Knights Templars, are now assembled for the purpose of being legally constituted, and having their officers installed, in due and ancient form.”

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\* The Grand Marshal is an officer of convenience, and is usually appointed for the occasion.

8. The M. W. Grand Master will then direct the Grand Recorder to read the Warrant, or Charter; after which, he will make the following

#### DECLARATION OF CONSTITUTION.

"SIR KNIGHTS:—By virtue of the high powers in me vested, I do now form and constitute you, my worthy Brethren, into a just and regular ENCAMPMENT OF KNIGHTS TEMPLARS, by the name of ——— Encampment; and you are henceforth authorized and empowered to open and hold a *Council of Knights of the Red Cross*, an *Encampment of Knights Templars*, and of *Knights of Malta*, of the Order of St. John of Jerusalem: and to do and perform all such things as thereunto may appertain, conforming in all respects to the Constitution of the General Grand Encampment of the United States, and the by-laws and general regulations of the State Grand Encampment, under whose authority you act. And may the God of your fathers be with, guide, and direct you in all your doings."

9. The Jewels will then be uncovered to solemn music. After which, the M. E. PRELATE will rise and pronounce the following

#### DEDICATORY DECLARATION.

"To our most eminent and exemplary Patron St. JOHN the ALMONER, I do now solemnly DEDICATE this new Encampment. And may the God of all grace abundantly bless its members in their laudable undertaking. May he be to them, individually and collectively, a strong shield of defence against every sinful temptation:—improve, strengthen, establish and perfect them, and keep them from falling into vice and error. Glory to be to God on high."

*Response.* "As it was in the beginning, is now, and ever shall be, world without end." Amen.

10. The Grand Marshal then says, "I am directed to proclaim, and I do hereby proclaim, this Encampment, by the name of ——— Encampment, duly constituted and dedicated. This," &c.

11. An appropriate Ode or Hymn may now be sung.

## INSTALLATION.

12. The Grand Marshal will then present the M. E. Grand Commander of the new Encampment, for Installation, in the following words:

"**MOST WORSHIPFUL GRAND MASTER:**— I have the honor to present to you the Most Eminent Sir ———, who has been appointed to the office of Grand Commander of this Encampment. I find him to be well skilled in our sublime mysteries, and observant of the moral precepts of our forefathers; and have, therefore, no doubt that he will discharge the important duties of his office with fidelity."

13. The Grand Master will then draw his sword, and holding it horizontally, the edge towards the Grand Commander elect, the latter will place his left hand on the same, and his right on his left breast, and repeat after the former the following

## OATH OF OFFICE.

"I, A. B., do solemnly promise, upon the honor of a Knight Templar, that I will, to the best of my knowledge and ability, faithfully discharge the duties incumbent upon the office to which I have been appointed; that I will support and maintain the By-laws of this Encampment; the laws and Constitution of the State Grand Encampment, and the Constitution and edicts of the General Grand Encampment of the United States of America."

14. The Grand Master (or installing officer) will then address the Grand Commander elect, as follows:

"**M. E. SIR:**— Having been elected to the important and honorable station of M. E. Grand Commander of this new Encampment, it is with unfeigned pleasure that I enter upon the discharge of the pleasing duty of installing you into your office. As the head of an institution founded upon the Christian religion and the practice of the Christian virtues, you will sensibly realize the great responsibility of the new relation in which you now stand to your Brethren; and, I am fully persuaded, will so conduct the important interests about to be committed to your hands, as to reflect honor upon yourself and credit upon your Encampment.

"It now, Sir Knight, becomes my duty to propose certain questions to you, relative to your office, to which I must request unequivocal answers.

1. Do you solemnly promise, upon the honor of a Knight Templar, that you will redouble your endeavors to correct the vices, purify the morals, and promote the happiness of those of your Brethren who have attained this magnanimous Order?

2. That you will never suffer your Encampment to be opened, unless there be present seven regular Sir Knights of the Order?

3. That you will not confer the Orders upon any one who has not shown a charitable and humane disposition; or who has not made a considerable proficiency in the foregoing Degrees?

4. That you will promote the general good of our Order, and on all proper occasions be ready to give and receive instructions, and particularly from the General and State Grand Officers?

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

6. That you will not acknowledge nor have intercourse with any Encampment that does not work under a constitutional Warrant or Dispensation?

7. That you will not admit any visitor into your Encampment who has not been Knighted in an Encampment legally constituted, without his being first formally healed?

8. That you will observe and support such By-laws as may be made by your Encampment, in conformity to the Constitution of the General Grand Encampment, and the general regulations of the Grand Encampment under whose authority you work?

9. That you will pay due respect and obedience to the instructions of the General and State Grand Officers, particularly relating to the several lectures and charges, and will resign the Chair to them, severally, when they may visit your Encampment?

10. That you will support and observe the Constitution of the General Grand Encampment, and the General Regulations of the Grand Encampment under whose authority you act?

11. That you will bind your successor in office to the observance of the same rules to which you have now assented?

"Do you submit to all these things? and do you promise to observe and practise them faithfully?" (*Assents.*)

15. The M. W. Grand Master then proceeds with the installation, as follows:

**MOST EMINENT:**— You will now permit me to invest you with this badge of your office. It is a *Cross*, surmounted by rays of light. It is an appropriate and beautiful emblem of the sublime principles of this magnanimous and Christian Order of Knighthood. The Cross will remind you of Him who offered up his life as a propitiation for the sins of the world; and the refulgent rays that emanate from it, of those divine teachings and sublime precepts which He has left to guide and direct us in the paths of truth and holiness.

I present you the **CHARTER** of your Encampment. You will receive it as a sacred deposit, and never permit it to be used for any other purposes than those expressed in it, and safely transmit it to your successor in office.

I also commit to your hands the **HOLY BIBLE**, the Great Light in every degree of Masonry, together with the **Cross Swords**.

The doctrines contained in this sacred volume create in us a belief in the existence of the eternal **JEHOVAH**, the one only true and living God, the Creator and Judge of all things in heaven and on earth. They also confirm in us a belief in the dispensations of his Providence. This belief strengthens our **FAITH**, and enables us to ascend the first step of the Grand Masonic Ladder. This faith naturally produces in us a **HOPE** of becoming partakers of the promises expressed in this inestimable gift of God to man; which hope enables us to ascend the second step. But the third and last being **CHARITY**, comprehends the former, and will continue to exert its influence when Faith shall be lost in sight, and Hope in complete enjoyment.

The **Cross Swords**, resting upon the **HOLY BIBLE**, are to remind us that we should be “strong in the Lord, and in the power of his might,” — that we should “put on the whole armor of God,” to be able to wrestle successfully against principalities and powers, and “spiritual wickedness in high places.”

Lastly, I present to you the Constitution of the General Grand Encampment of the United States of America, the Rules and Regulations of the Grand Encampment of this State, and the

By-Laws of your Encampment. You will frequently consult them yourself, and cause them to be read for the information of your Encampment, that all, being informed of their duty, may have no reasonable excuse to offer for the neglect of it.

And now, Most Eminent, permit me to induct you into the Chair of your Commandery, and, in behalf of the Sir Knights here assembled, to offer you my most sincere congratulations on your accession to the honorable station you now fill. It will henceforth be your special duty to preserve inviolate the Laws and Constitutions of the Order, to dispense justice, reward merit, encourage truth, and diffuse the sublime principles of universal benevolence. You will distribute alms to poor and weary pilgrims travelling from afar, feed the hungry, clothe the naked, and bind up the wounds of the afflicted. You will inculcate the duties of Charity and hospitality, and govern your Commandery with justice and moderation. And finally, my Brother, may the bright example of the illustrious heroes of former ages, whose matchless valor has shed undying lustre over the name of Knight Templar, encourage and animate you to the faithful performance of every duty.

*Sir Knights*: — Behold your Grand Commander. [*The Knights rise and present arms.*] Recollect, Sir Knights, that the prosperity of your Encampment will as much depend on your support, assistance, and obedience, as on the assiduity, fidelity, and wisdom of your Commander.

16. The remainder of the officers are then duly qualified, by taking the oath of office, in the form and manner before stated. After which, the Grand Marshal presents the Generalissimo.

#### CHARGE TO THE GENERALISSIMO.

*Sir*: — You have been appointed Generalissimo of this Encampment, and I with pleasure invest you with this Jewel, the appropriate badge of your office. It is a *Square*, surmounted by a *Pascal Lamb*, emblematical of the spotless LAMB of GOD, who takest away the sins of the world.

The *Square* is to remind you that the Degrees of Masonry and Orders of Knighthood were formerly governed by the same Grand Masters, and that the same great principles of Brotherly Love and friendship should forever govern the members of both.

Your station is on the right of your Commander. You are to receive and communicate all orders, signals, and petitions ; to assist the M. E. Grand Commander in the various duties of his office ; and, in his absence, to preside over the Encampment. Your regard for the prosperity of this Encampment, and your attachment to the great beneficent principles of our Order, will stimulate you to the faithful performance of all your duties. Be courteous to the Sir Knights with whom you are associated ; and, while reminding them of those things which make for their temporal happiness and everlasting peace, receive for your own encouragement and comfort the divine promise : "Be thou faithful unto death, and I will give thee a crown of life."

#### CHARGE TO THE CAPTAIN GENERAL.

SIR:—You have been appointed Captain General of this Encampment, and I now invest you with the badge of your office. It is a *Level*, surmounted by a *Cock*, the symbol of courage. In pagan mythology, the *Cock* was consecrated to the deities of war. As an emblem, it should stimulate you to persevere, with undaunted courage, in the discharge of every moral and religious duty, ever remembering that you are but a "weary pilgrim" upon the *Level* of time, passing rapidly onward to that "undiscovered country, from whose bourne no traveller returns."

Your station is on the left of the Most Eminent Grand Commander. Your duty is to see that the proper officers make all due preparations for the various meetings of the Encampment ; that the asylum is in suitable array for the reception of candidates and the dispatch of business, and to receive all orders issued by the Most Eminent Grand Commander, and communicate them through the officers of the line. In the absence of your superior officers, you will preside over the Encampment.

#### CHARGE TO THE PRELATE.

MOST EXCELLENT SIR:—You have been appointed Prelate of this Encampment, and I now invest you with this Jewel, the badge of your office. It is a *Triple Triangle*, emblematical of

Eternity, and reminds us that here is not our abiding place. Your station is on the right of the Generalissimo. You are to officiate at the altar, and offer prayers and oblations to Deity. Your inclination will prompt you to the faithful performance of those solemn services which created beings should constantly render to their infinite Creator, and which, when offered by one whose holy profession is "to point to Heaven, and lead the way," may, by refining our morals, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

#### CHARGE TO THE SENIOR WARDEN.

SIR:—You have been appointed Senior Warden of this Encampment, and I now invest you with the badge of your office. It is a *Hollow Square* and *Sword of Justice*. The *Square* is one of the Great Lights in Masonry; and it has been well said by an ancient philosopher, that he who bears the shocks of fortune valiantly, and demeans himself uprightly, is truly good and of a *SQUARE POSTURE*, without reproof. The *Sword* in your hand, like the flaming sword at the Garden of Eden, should turn every way in defence of the honor and happiness of your Encampment.

Your station is at the South West angle of the Triangle, and, when in line, on the right of the first division. Your duty is to attend Pilgrims Warrior travelling from afar, to comfort and support Pilgrims Penitent, and, after due trial, to recommend them to the favor and protection of the Most Eminent Grand Commander. It will also devolve on you to teach your division their duties and exercises, to form the avenues for the approach and departure of the Most Eminent Grand Commander, and to prepare the lines for inspection and review.

Finally, Sir Knight, "Let your light so shine before men, that they, seeing your good works, may glorify our Father which art in heaven."

#### CHARGE TO THE JUNIOR WARDEN.

SIR:—You have been appointed Junior Warden of this Encampment, and it gives me pleasure to invest you with the



badge of your office. It is an *Eagle* and *Flaming Sword*. The *Eagle* was a component part of the Cherubim, and denoted wisdom and sublimity. Your Jewel is therefore to denote, that the *Sword* should never be drawn but at the dictates of wisdom, nor employed but in the defence of the sublime principles of religion, justice, and humanity.

Your station is at the North West angle of the Triangle, and, when in line, on the left of the third division. Your duty is to attend weary pilgrims travelling from afar, accompany them on their journey, answer all questions for them, and finally, by permission of the Most Eminent Grand Commander, to introduce them into the asylum. You will be careful that they are furnished with sandals, staff, and scrip, and that, as children of humility, they are so prepared to perform their pilgrimage here, that, persevering with courage and constancy in the great duties of life, they may finally gain admission into the asylum above, there to enjoy the honors and rewards which await the valiant Soldiers of the Cross.

#### CHARGE TO THE TREASURER.

SIR:— You have been appointed Treasurer of this Encampment, and I now invest you with the badge of your office. It is the *Cross Keys*, and will remind you, that to your care is intrusted the property of the Encampment. Your station is on the right, in front of the Generalissimo. Your duty is to receive in charge the stock and other property belonging to the Encampment, to pay all orders drawn on the Treasury, and render a just and true account of the same when required. The qualities which should recommend a Treasurer are *accuracy* and *fidelity*; accuracy in keeping a fair and minute account of all receipts and disbursements; and fidelity in carefully preserving all the property and funds of the Encampment. Your respect and attachment to the Encampment, and your earnest regard for a good name, which is better than precious ointment, will prompt you to the faithful discharge of the duties of your office. And for your encouragement remember the promise, that he who has been "faithful over a few things, shall be made ruler over many things."

## CHARGE TO THE RECORDER.

SIR:— You have been appointed Recorder of this Encampment, and I now invest you with the badge of your office. It is the *Cross Pens*, and is emblematical of a ready writer. Your duty is to observe with attention the proceedings of the Encampment; to keep a fair and accurate record of all things proper to be written; and to collect the revenue and pay it over to the Treasurer. The qualities which should recommend a Recorder are *promptitude* in issuing the notifications and orders of his superior officers; *punctuality* in attending the meetings of the Encampment; *correctness* in recording their proceedings; *judgment* in discriminating between what is proper and what is improper to be committed to writing; *integrity* in accounting for all moneys that may pass through his hands; and *fidelity* in paying the same over into the hands of the Treasurer. The possession of these good qualities, I presume, has designated you as a suitable candidate for this important office; and I cannot entertain a doubt that you will discharge its duties satisfactorily to the Encampment, and honorably to yourself. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted into the celestial Asylum of saints and angels, and find your name recorded in the book of life eternal.

## CHARGE TO THE STANDARD BEARER.

SIR:— You have been appointed Standard Bearer of this Encampment, and I now invest you with the badge of your office. It is a *Banner*. Your station is in the West, and in the centre of the second division, when in line. Your duty is to display, support, and protect the Banner which I now confide to your care. It is the rallying point of danger; and, when unfurled in a just and virtuous cause, should never be relinquished but with life. So display it that the bright rays of the rising sun, shedding their lustre upon it, may encourage and animate all true and courteous Knights, and confound and dismay their enemies.

## CHARGE TO THE SWORD BEARER.

SIR.— You have been appointed Sword Bearer of this Encampment. The badge of your office, with which I now invest

you, is the *Cross Swords*. Your station is on the right of the Standard Bearer in the West, and, when in line, on the right of the second division. Your duty is to assist in the protection of the Banner of the Order, to watch all signals from the Most Eminent Grand Commander, and see his orders duly executed. Never let the Sword which is now committed to your hands be drawn but in the cause of *justice*. When so drawn, let it be wielded with *fortitude*, but tempered with *mercy*.

#### CHARGE TO THE WARDER.

SIR:—You have been appointed Warder of this Encampment; and I now invest you with the badge of your office, which is the *Trumpet* and *Cross Swords*. Your station is on the left of the Standard Bearer, in the West, and upon the left of the second division when separately formed. It is your duty to announce the approach and departure of the Most Eminent Grand Commander, to see the asylum securely guarded, and the sentinels at their posts. You will also announce all visitors and strangers, and attend to the orders of your superior officers. It is of the first importance that you should be punctual in your attendance at the meetings; for, although your office is one of the lowest rank, there are but few, the duties of which are more important in the practical operations of the Encampment.

#### CHARGE TO THE THREE GUARDS.

SIR KNIGHTS:—You have been appointed Captains of the Guards; and I now invest you, respectively, with the appropriate badge of your office. It is the *Battle Axe*. Your offices are the last in rank, but not the least in importance or interest; and much of the effect and solemnity of the work will depend upon the manner in which your duties are performed. Your stations are in the defiles and avenues. Your duty is to guard the same against the approaches of the adversaries, and to afford succor, aid, and protection to the friends of our cause, wherever you may meet them. Your post is, therefore, one of honor, as well as danger. Be watchful and vigilant; feed the hungry: succor the needy, and protect the feeble.

## CHARGE TO THE ENCAMPMENT.

SIR KNIGHTS:—The present occasion forms an important and interesting period in the history of your Encampment; and I cannot doubt that it will long continue to be associated in your minds with the pleasant recollections of the past.

Those of your Brethren, whom you have voluntarily selected to preside over you, have been installed into their respective offices, with the customary ceremonies of the Order.

You are hereafter to look to them for counsel and direction; and they to you for coöperation and support in the discharge of the important duties you have committed to their hands.

Let there be a perfect unity of sentiment between you. Or, if there must be a difference, let it be of emulation in the exercise of those good qualities, which, while they dignify our nature, add lustre to the highest, and beauty to the lowest station. Let the precepts of morality, and the strains of fervent piety, which are continually ascending from our altar, repress every unkind thought, and soothe every asperity of feeling. Let us all remember, that, as "Soldiers of the Cross," we should be "children of humility;" and, in our lives and conversation, and in our fraternal intercourse, so illustrate the beauty and excellence of our Order, that, without comprehending our mysteries, the world may exclaim, "How good and how pleasant it is for Brethren to dwell together in unity."

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

## 17. The Grand Marshal then makes the following

## P R O C L A M A T I O N .

"I am directed by the M. W. Grand Master to proclaim, and I do hereby proclaim, that the officers of ——— Encampment of Knights Templars have been duly installed; and that said Encampment is now constitutionally organized for the dispatch of all such business as may lawfully come before it. This," &c.

18. The Grand Encampment then retires, and the new Encampment is closed.